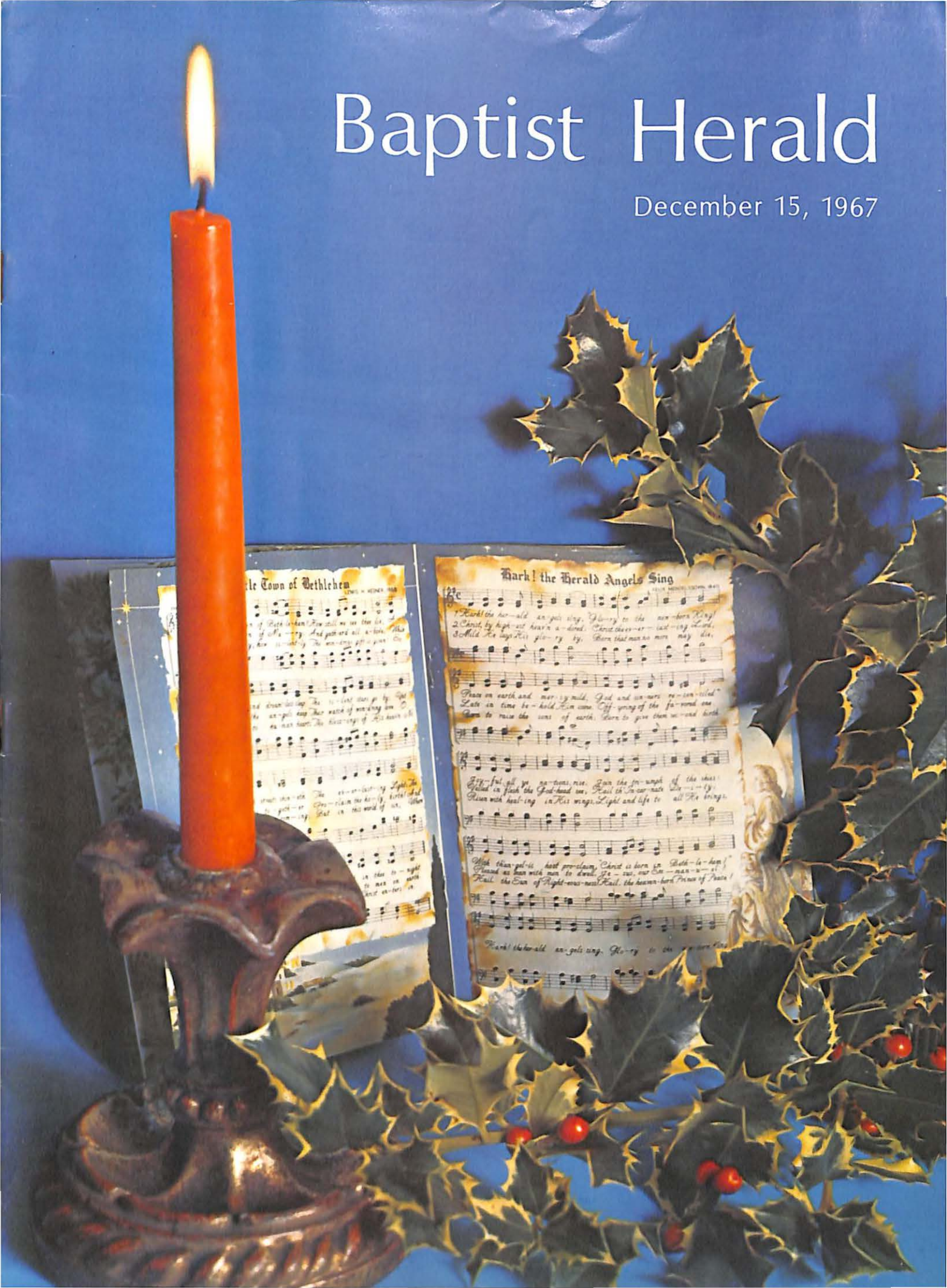


Baptist Herald

December 15, 1967



The Town of Bethlehem

1. Hark! the ho-llid-ay an-ge-les sing, Ho-ry to the new-born King,
2. Christ, by high-est heav'n a-dor'd, Christ, the first-born of the Lord,
3. Hail the Son of Right-ee-us-ness, Hail the heav'n-born Prince of Peace!

Hark! the Herald Angels Sing

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2. Christ, by high-est heav'n a-dor'd, Christ, the first-born of the Lord,
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Hark! the ho-llid-ay an-ge-les sing, Ho-ry to the new-born King,

CONTRASTS OF CHRISTMAS

How strangely the words of two Scripture verses go together: "For unto you is born this day a Savior which is Christ the Lord. Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:11-12). We have heard and read these words so often that we have no sense of surprise. Nevertheless, as we pause a moment we can imagine that they have seemed at first impossible and incredible.

What staggering contrasts! The King of kings is found among the animals. The Son of God is born in a stable. The maker of the universe is lying in a manger. The angels sing Glory to God, and the sheep baa. The shepherds and wise men come to worship, and Herod seeks to murder. Good and evil are at work. A bright light shines and a shadow of the coming cross hovers nearby.

Yet these truths give reality and meaning to Christmas. For in the birth of Jesus in Bethlehem, and in all that the life of Jesus was to reveal, there is the message that not only is there a God, but that God comes very near. To believe that God is above us is one thing but to believe that God is with us in real life situations is another and much more inspiring truth. To believe that God is not only almighty, that He is not only all-sufficient, but that He is God with us, understanding and intimate—that is best of all. The eternal coming down into human life is a stupendous truth to comprehend and cherish. We would naturally have expected the Son of God to come by some shaking of the earth and skies so that the world would focus its complete attention on Him. But instead our expectations and pride are swept away by the immense simplicity of God. In this story of heavenly contrasts we have the gospel of redemption set forth. God, who is the source and meaning of all life, reveals Himself in the little child coming unnoticed in the stable of an unregarded town.

As it was in simplicity and lowliness that the life of Jesus began, so it was with simple people and in simple places that most of His work was done. If His life entered this world through a little door so also it was through little doors that as a man He went in and out. His friends were of the fishing fleet of Capernaum. The homes He knew were the homes of ordinary folk there in the fishing town. He dealt with people in their ordinary occupations. Much of what he did with people was to make them feel how worthwhile their work could be and to give them a new inspiration for what they had to do.

This Jesus Christ, the Son of God, wants to come into your life this Christmas season. Invite Him in and let Him prove Himself to you!

Merry Christmas!

John Binder

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A
DIFFERENT
BIRTH
AND
DEATH

by KEITH L. BROOKS

JESUS CHRIST was born in the poorest of circumstances, but the air above was filled with hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitors from afar to do Him homage and present Him with rich gifts.

His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fish to spare. He walked on the waters and

they supported Him.

His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died, few men mourned; but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honored Him; sinners alone rejected Him.

He preached His Gospel for only three and one-half years. He wrote no book, built no church, had no money back of Him. After 1,900 years He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the ages revolve, the only generator of the sinful human race.

"And she shall bring forth a son, and thou shalt call His name JESUS; for He shall save His people from their sins" Matthew 1:21.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" 1 Peter 3:18.

"... without shedding of blood is no remission" Hebrews 9:22.

What thinking man can keep from exclaiming: "My Lord and my God!"

CHRISTMAS PRAYER

Let not our hearts be busy inns,
That have no room for Thee,
But cradles for the living Christ
And His nativity.

Still driven by a thousand cares
The pilgrims come and go;
The hurried caravans press on;
The inns are crowded so!

Here are the rich and busy ones,
With things that must be sold,
No room for simple things within
This hostelry of gold.

Yet hunger dwells within these walls,
These shining walls and bright,
And blindness groping here and there
Without a ray of light.

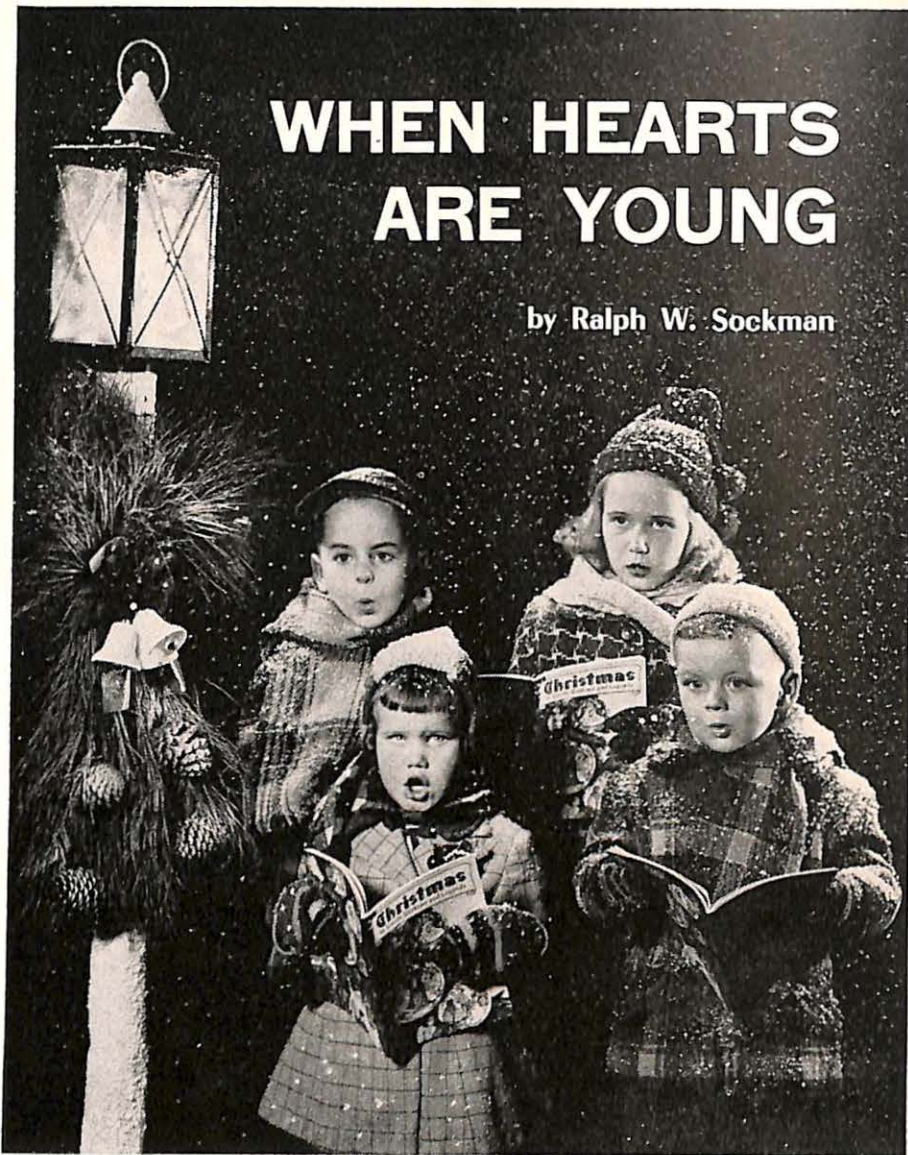
Oh, lest we starve, and lest we die,
In our stupidity,
Come, Holy Child, within and share
Our hospitality.

Let not our hearts be busy inns,
That have no room for Thee,
But cradles for the living Christ
And His nativity.

—Ralph Spaulding Cushman, 1879

WHEN HEARTS ARE YOUNG

by Ralph W. Sockman



IN ONE OF Phillips Brooks' Christian carols are these lines:

"The earth has grown old with its burden of care
But at Christmas it always is young."

Christmas was the brightest red of the red letter days of my boyhood. I dare say Christmas carries most of us back to thrills which have seemingly lost some of their throb. And some are prone to say that Christmas is primarily a festival for children. We adults look on at the exciting joy of the little ones. We join in their carols. We decorate our homes. We exchange gifts and cards. We give our parties and make merry, yet despite all the "trimmings" many look back longingly to the expectancy and enthusiasm of their childhood Christmases and wish they could recover them.

Nevertheless, we cannot apply to Christmas the words of The Apostle Paul: "When I was a child, I spake as a child, I thought as a child, I reasoned like a child; when I became a man I gave up childish ways." We cannot give up the merry mood of Christmas. The throb of excitement may not be so marked, but the pulse can still be felt. Something surges through our natures which warms the heart and quickens the imagination, which gives a lilt to our words and a lift to our thoughts, which reopens springs of kindness in unexpected places and rekindles sleeping fires of friendships, which puts a brightness in dull eyes and hangs a wreath of smiles around tired lips. The word Christmas starts the sound of music which falls on our minds and hearts like the merry tinkle of bells.

The holy season of Our Lord's birth is celebrated at the close of our calendar year. We picture Father Time with a beard and sickle. But we think of the Bethlehem Babe and our hearts be-

come young.

For one thing, Christmas renews our youth by stirring our wonder. The capacity for wonder has been called our most pregnant human faculty for out of it are born our art, our science, our religion.

There are some wonders which grow with our own mental growth, and some which we outgrow. On December 17, 1903 Orville and Wilbur Wright made the first flight in a power-driven airplane. So unbelievable did their achievement seem at the time that many newspapers were unwilling to risk their reputation by publishing the report. In 1943 there was placed a celebration to observe the fortieth anniversary of the Wright brothers' amazing feat. A storm swept North Carolina. And on an inside page of a New York newspaper appeared a little item to this effect: "Kitty Hawk celebration cancelled by blizzard." And today with our jet planes we have almost forgotten the Kitty Hawk so-called "miracle" of 1903.

But can you think of a Christmas season being cancelled by a blizzard?

There is a childhood wonder aroused by Christmas and it is beautiful to behold. The eyes of little children widen with wonder as they hear the story that never grows old—of shepherds watching their flocks by night, of Joseph and Mary, of the inn and the stable, of the Magi and their gifts. And this childhood wonder need not be lost if we look more deeply into the stories of the Nativity. These are not mere lovely nursery tales. They are the revelations of truths deeper than surface facts.

Personally, the wonder of Christmas grows on me the more I ponder it. To be sure, we have borrowed many features of our festival from pagan sources—the yule log from the "jol" of Iceland, the fir tree from pre-Christian Germany, the mistletoe from pre-Christian England and our jolly Saint Nicholas from Holland.

But admitting all this, Christmas does not seem to me a synthetic festival artificially concocted from pagan elements to preserve a Christian ceremony. Nay, rather the thing which impresses me is that the event of a

Nazarene carpenter's birth should have the power to draw to itself the hopes and joys and ceremonies of all the various pagan lands. It is as if there were lying around the distraught old world a lot of dreams and hopes, begotten by man's longing for more light and life. And then when Jesus came, he was like a divine magnet let down to earth and drawing to himself the unrealized hopes of the races and ages.

Phillips Brooks was right when he sang of Bethlehem:

"Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight."

Into that stable went a carpenter from Nazareth and his wife, heavy with child. But that stable door was hung on the hinge of history. Out of it came a child who was to be called the Master Teacher of all time, the Great Physician, the Son of God. Out of that manger came a religious movement which has enlisted over 600,000,000 followers, belted the globe with its messengers, begotten multitudes of martyrs willing to give all for their faith, built uncounted churches and cathedrals, brought the light of learning to illiterate savages, erected hundreds of thousands of higher schools and colleges, inspired the finest art and architecture, added billions of years to millions of people through better health, kept the light of love and hope alight in hearts and homes that were breaking, turned the sunsets of the dying into the dawns of assurance. Such is the enduring wonder of Bethlehem and it makes our hearts grow younger.

In the Christmas story a second note which is struck loud and long is that of *Glory to God*. In the account of the shepherds the record begins: "And an angel of the Lord appeared to them, and the glory of the Lord shone around them."

And after the heavenly message announcing the birth of a Saviour in the City of David, came the angelic chorus, "Glory to God in the highest and on earth peace among men with whom He is pleased."

Then after the shepherds have visited the Bethlehem manger, Luke reports that "the shepherds returned glorifying and praising God for all he had seen and heard."

What do these words "glory" and "glorify" mean? That is the question which Alice-in-Wonderland put to Humpty-Dumpty. She said, "I don't know what you mean by 'glory'." Humpty Dumpty smiled contemptuously and said: "Of course you don't till I tell you." He went on: "When I use a word, it means just what I choose it to mean—neither more nor less."

And so often the word "glory" means nothing much at all. In religious circles it is often regarded as an emotional word empty of thought content.

But our religious faith is not very vital unless it moves us with feelings which "break through language and escape." And the word "glory" connotes to me a concept of greatness and goodness and gratitude for which verbal definitions do not seem adequate. When King David had collected riches for his longed-for temple and then turned them over to his son, Solomon, he looked up before the great assembly and cried, "Thine, O Lord, is the greatness and the power and the glory." When the Psalmist contemplated the Lord entering his beloved Zion, he sang:

"Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors
And the King of Glory shall come in."

And when we close our Lord's Prayer, we do so on a crescendo of praise: "For thine is the kingdom and the power and the glory."

If we have allowed the word "glory" to become an empty, effervescing, frothy word, we have fallen far short of our true Christian faith. The first question in the Shorter Catechism was: "What is the chief end of man?" The answer: "Man's chief end is to glorify God and enjoy Him forever."

To glorify God means, to quote Dr. Leslie Weatherhead, "to get self out of the picture and only to desire that God should be recognized as the source of all achievement and the good of all desire; to long to know God better, not for what we can get out of Him . . . but only that His nature should be more fully known to me, and all that men are and can be should be caught up into His life."

We are so obsessed with our own struggles and worries that we have enthroned man instead of God and tend to say: "God's chief end is to glorify man and support him forever." In our attempts to make religion popular and appealing, we are confusing the main product with by-products. In industry by-products are often valuable. So, also, in religion, better behavior, peace of mind, the reform of evils—these are all valuable by-products of our faith, but the chief end of man is to glorify God. And we need to get back to this truth in order to renew the original spirit of our Christian faith.

And along with wonder and glory a third note in the Christmas event helps our hearts to feel young. This is the note of *Joy*. The opening message to the shepherds was: "Be not afraid; for behold, I bring you good news of great joy which will come to all people."

The secret of the joy at Bethlehem did not lie on the surface. The setting was certainly joyless. Joseph and Mary set out for Bethlehem, summoned by a tax decree. If anything is designed to take the joy out of living, it is a tax notice! The humble couple turned away from an inn, the weariness of the travelers, the lowly stable, and lurking in the background a bloody

and jealous Herod watching for a chance to kill a possible rival. Yet despite all these hard and cruel features, the total impression of Bethlehem is one of gladness. The adoration of the shepherds, the gifts of the magi, the protecting love of Joseph and the brooding tenderness of Mary, all combine to give a glow which makes us forget the hard conditions and to feel the goodness of God and His creatures.

Songs greeted the birth of our Saviour. And in our celebrations of His birthday we burst into song. Christianity is a religion of song. Hinduism with all its beautiful meditations has no "Gloria." Buddhism and Confucianism with many wise counsels have no Hallelujah Chorus. But Jesus Christ, from his birth to his resurrection, revealed God's love, and when we feel it our lips break forth in song.

Maybe some may think it is man's love of music which has kept Christmas going. To be sure, we can work up a feeling of good cheer by song fests, especially if we add the artificial stimulants common to Christmas parties. But as Dean Lynn Harold Hough has pointed out, there is a deep difference between making merry without a Savior and entering into the joy about a Savior. There is a difference between "getting a kick" and experiencing true joy.

The joy of this holy season is the glow which comes from getting out of "the thick of thin things" and back into the simple and genuine things. It is the joy that comes from the wonder and eagerness of childhood when we get rid of our stodgy grown-upness and our scheming sophistication. It is the joy which comes from emptying our hearts of envy and greed and filling them with sympathy and love. It is the joy that comes from seeing God's heavenly glory blended with the tenderness of Bethlehem. At Bethlehem we get back to see what God meant us to be and our hearts feel young again.

A little over two hundred years ago a German composer was pursuing his musical career in England. He had some successes but many disappointments. At one point his health and his fortunes had reached such low ebb that his money was gone and his creditors threatened him with imprisonment. His right side had become paralyzed. His name was George Frederick Handel. Just as he seemed about to give up the struggle, a manuscript was left at his dingy London lodgings with the request that he develop it into a musical composition. The theme ignited Handel's spirit and he produced the oratorio, "Messiah." The next time we stand to sing the Hallelujah Chorus, we might remember how Handel himself was reborn in the message of the manger.

Dr. Ralph W. Sockman, internationally known clergyman, radio preacher and author, is minister emeritus of Christ Church (Methodist) who was for 44 years pastor of that Church.

AND SHE BROUGHT forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

Luke 2:7-11

RELEASED FROM FEAR

by Donald Ewing

FEAR OF DISAPPOINTMENT

Two particular types of fear are typical of our day and are most destructive. The first is the fear of disappointment. I recall one experience sharply even though I was only two. One day a friend of Dad's dropped in at our house and brought his dog with him. He had the dog perform some simple tricks for me and I was completely captivated by its beauty and intelligence. Dogs are show-offs that appreciate a good audience, and both master and dog were pleased by my excited reaction. The man told me, "One day soon I will come by for you and take you down to the river where you can see my dog swim out into the water and bring back sticks. You can throw sticks and he will bring them back to you." My cup of anticipation ran over. A ride in an automobile was an adventure in those days, especially since our family didn't own one. The river seemed like such a wonderful place, far away and almost a different world—and the dog doing exceptional tricks. I was excited and waited impatiently.

But the man never came. Like so many of the off-hand promises we make to children, we mean them at the time, but we forget so easily. I did not forget, nor do the children whom we fail with our casual promises.

I suffered another disappointment at seventeen when a girl broke my heart—temporarily. She showed good sense actually, and I'm delighted to this day that she did, which sounds like sour grapes, but isn't. Then, in my mid-twenties a national athletic championship escaped me by a freak turn of events and that was a disappointment. When I was thirty-three, a man in whom I had the utmost confidence and whom I considered to be my friend turned out to lack all the quali-

ties that could make a person a friend. I was desperately disappointed then.

There have been many other things too, small and big, but I would rather go on being disappointed than close up within myself. So many people retreat from life when they are disappointed. They refuse to make friends; refuse to fall in love; will not consider marriage; refuse to have any significant relationship with anyone else. They abdicate life as they shut themselves up in the cramped cage of their hurt: a terrible mistake, and a common one. We are disappointed in the day in which we live and afraid of the day that comes. Having been disappointed we are afraid to give ourselves to anyone or anything, and we lose the battle of life.

FEAR OF MISSING OUT

Vance Havner tells of a woman who was no longer young and who had never been really attractive. She was unmarried, and was worried about it. She decided that her chance to enter into the sublime bliss of human experience was going to pass her by, and went to her pastor for advice. The pastor hid behind a pious platitude, saying somewhat sentimentally, "Well, the Lord has a plan; one woman for every man and one man for every woman and you can't improve on that." The worried lady said, "I don't want to improve on it; I want to get in on it."

This story illustrates the second fear: that we are not going to get in on it. The fear that we are going to miss the meaning in life, that somehow what life is all about may just slip away from us. I'm convinced that many of the excesses in our society, especially those occurring among our young people, are caused by fear—even their aggressive acts. They are afraid that they may live their lives

without learning what life is all about; hence unrestricted alcohol, frantic sex, extreme hope, LSD, peculiar forms of dress and lack of hygiene. It is a pathetic thing to observe an intelligent human being searching fearfully, compulsively, down one blind alley after another, always ending up in a dead-end street, becoming more and more disillusioned with parents, country, ideals and ideas, school, friends, self and life. This is happening with so many people today, not only to young people, but also to those who approach middle age. They see time slipping through their hands rapidly now and wonder if they are fulfilling the promise which was in them. So many frightened people stand at the halfway mark and begin a frantic, compulsive search for meaning in the wrong way.

CONFRONTING FEAR

There is an answer. First, we must realize the part that fear plays in the way we live, that we are subject to it, and that not only we, but everyone else faces this problem. It is endemic among human beings.

Then we must recognize the source of fear. This is one of the most important things anyone of us can ever learn, and if you learn this, you can be a different person. God created man in His own image that He might have creatures who could enter into fellowship with Him. It was His custom to come in the cool of the evening to walk in close fellowship with the creatures He had created. He made for these people a wonderful environment and gave them complete freedom with the exception of the fruit of one tree.

There are many implications here for man in his present state. On the day Adam and Eve ate of this fruit, they were afraid, hiding when they heard the voice of the Lord who had come to walk with them. God called out, "Adam where art thou?" Adam came out resplendent in his ridiculous fig leaf garment, "I heard you and I was afraid."

He had never been afraid before. Whenever he heard God coming, his heart would leap up within him, but now he was afraid. He said, "I knew I was naked." God said, "How did you know? Did you eat of the forbidden fruit?" This is where fear began.

Since man disobeyed God, fear has been one of man's greatest enemies; he comes close to God, and he is afraid. Adam was afraid because he had broken God's law, and because now he stood spiritually naked as God looked on his heart. Tournier makes it clear that man is afraid because man is a sinner. Sin is the disease, fear is the symptom. It is all right to treat symptoms, but until we get to the point of treating the disease we can never remedy the condition.

THE SOURCE OF FEAR

We must recognize the basic source of fear as the lack of a right relationship to God. We are all citizens of a world out of fellowship with God,

December 15, 1967



and none of us maintains the relationship that we should. Having recognized this, we must receive God's answer to fear.

There were shepherds abiding in the fields keeping watch over their flocks by night, and suddenly the night became luminous with the glory of God. The glory of the Lord shown round about them and they were caught up in the most glorious, most beautiful, most transcendently radiant experience anyone ever experienced. What was their reaction? Did they commence to sing doxologies—"Praise God from whom all blessings flow"? They did not. They huddled together and threw up their arms in weak protection against the piercing glare of the purity of God. Their minds began to recall their sins and failures; the loss of temper here, the expression of lust there, the greed, the envy, the malice. They saw themselves as shabby people. All about was the glory of God, but they saw the glory of God through the fog of their own spiritual failure. And they were afraid.

And the first word of God's messenger was directed to their immediate need, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord" (Luke 2:10-11). I have never known anyone who came face to face with God, but what he became afraid. But God says, "Fear not, I come to redeem, to save, to lift up. I have come to go to a cross to die in your place. I have come to give you eternal life." Jesus Himself summed up all of Christmas and Easter. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). We have passed from sin and death to life when we receive Jesus Christ as Lord and Savior. Sin is the root of fear, guilt is the stalk, and fear is the poisonous flower which, when we eat it, springs up and chokes our souls. What is the answer to fear? Receive Jesus Christ as your Lord and Savior, commit your way to Him and then start learning to trust Him. Give all of your life to Him, and as you do, you will find fear of what man can do to you decreasing, for God will be with you. God will be your defender, your rock and your fortress. If God gave His

son, will He withhold any good thing? If He died for us, will He not preserve us? For God so loved you that He gave you His only begotten Son, that if you will believe in Him, the power of fear will be destroyed and you will have eternal life.

Early one day I unlocked and entered my church. An empty church is usually as still and quiet as a breathless night, but a sudden noise abruptly shattered the quietness and drew my nerves tight. On searching I found a large bird that had somehow come in. The noise had come from his beating against the windows, trying to reach the world of bright sky and sheltering tree that he could see, but couldn't reach. Then when I tried to rescue him, I only added to his fear. He saw me as a threatening giant, not a deliverer. I could see the frantic pounding of his heart. With terror he threw himself again and again at the invisible wall that shut him in.

Finally, I opened a window and withdrew. After a time of indecision he flew to the open window, perched for a moment on the window sill and then, feeling the fresh air of the spring morning, threw himself out into the bright sunlight and flashed away against the sky. I could feel the bird's explosive joy, the wild excitement of being set free.

The shepherds were afraid when God opened heaven's doors to them. And we are afraid too when God speaks to us—afraid that this may be another threat, another false hope. But if we come close to Jesus in honest search, we'll feel the fresh air of eternal life and truth in our souls and we shall know the truth of the angelic statement, "Unto you a Savior is born." We shall escape the prison of fear that has haunted our shut-in souls for so long and fulfill the promise of high and noble things.

The first word in the first Christmas greeting was *fear*, the second was *not*, and the next was *joy*. "Fear not: for behold, I bring you good tidings of great joy."

Donald Ewing is pastor of Trinitarian Congregational Church in Wayland, Mass.

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"FEAR NOT" seems a strange way to begin the first Christmas greeting. Or perhaps it's not strange at all, for fear seems to play a dominant part in the spot we're in.

Jerome Kern expressed it in the song, Old Man River, "I get weary and sick of tryin'; tired of livin' and feared of dyin'." Tournier, the Swiss physician, says that nothing grows more readily in the human heart than fear; not one of us is free from the scars of fear. The low-voltage anxieties that are not specific as to their source or object quietly build up nervous voltage day by day until finally the intricate mechanism of our soul burns out. The sudden shocking experiences of life slash deep furrows of futility and fear right to the heart of us and leave deep scars.

If you've ever seen the cross section of a tree, you've been able to tell by the rings what happened to the tree year by year. The years of drought and the years of too much heat are recorded, and so are the tragedies that struck the tree. They lie imbedded in the heart, covered over, but still recorded. So it is with us.

We are afraid: afraid of sickness, germs, death, and strangely enough, afraid of health and strength. We are afraid of being with people and of being alone; of being shut in and being shut out. We are afraid of wars and violence, of failure and success, and afraid of fear itself. We fear the unknown and the known. We are afraid of a thousand things and non-things. We are a frightened people.



Only 7 Shopping Days till Christmas

by HERB WILLIAMS

AND THERE WERE in the same country, husbands and fathers keeping watch over their homes by night but going to work every morning to make lots of money.

And lo, the smooth-voiced TV announcer came upon them and the glories of many fine possessions shone out at them and they were so afraid they would never be able to buy all the things their families wanted.

And the TV announcer said unto them, "Fear not, for I bring unto you good tidings of great joy, which shall be to all parents, fathers, mothers, children and relatives.

"For unto you there is this day in the city where our store is, a Savior, which is our credit manager.

"And this shall be a sign unto you. You shall find this wondrous one wrapped in red clothing, with a big stomach and sporting white whiskers and called Santa Claus. He will be in our credit department where you can charge everything, with no payments until February."

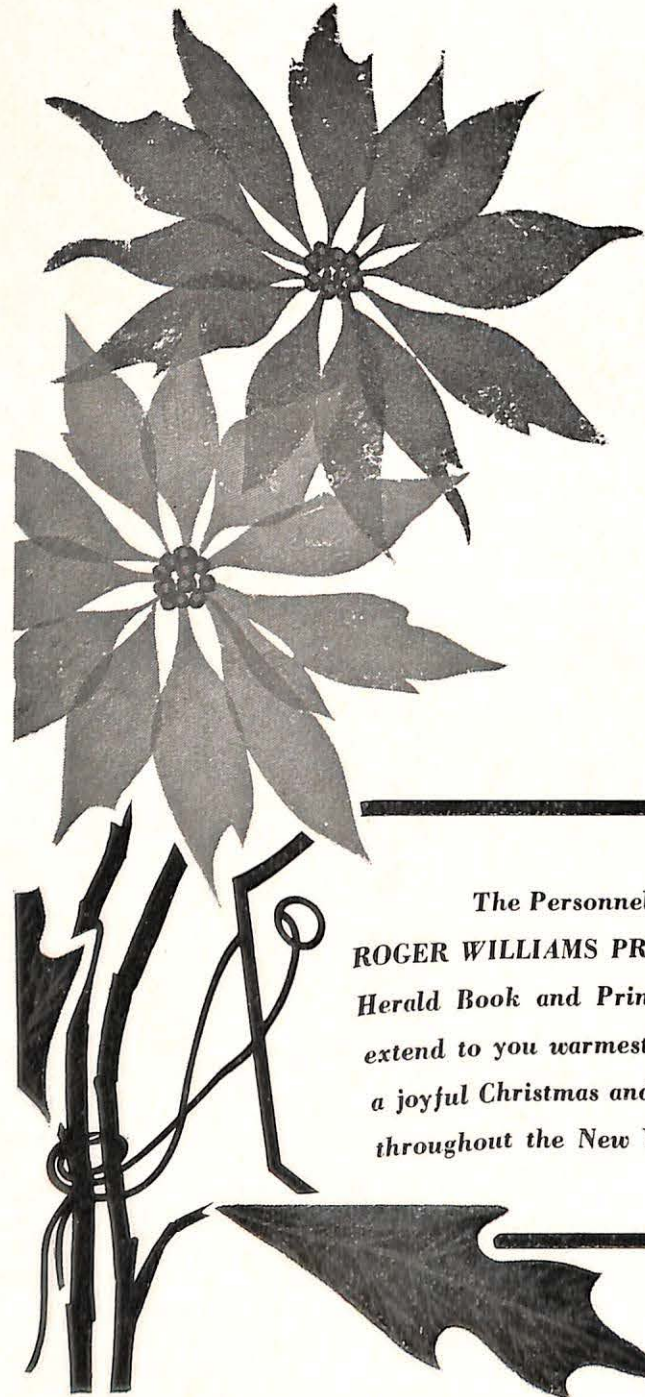
And suddenly there was with the TV announcer a multitude of TV actors, praising the store and saying, "Glory to Santa the mostest and on earth lots of presents for all. And we're open until 9 p.m. every night until Christmas."

And it came to pass as the TV actors faded away into the blood and gore of a high-rating children's program, the fathers and mothers said one to another, "Let us now go even unto this store which the TV announcer has made known to us."

And they came with haste and found glittering wrist watches, fur coats, transistor radios, electric can openers, new dresses and also the wondrous one, dressed in red, with fake whiskers and a truly happy smile as he sat by the cash register saying, "Ho, ho, ho."

And when they had made their purchases, they made known among all their neighbors how they were going to have one of the best Christmases ever, but Santa Claus (the credit manager, that is) kept all the time contracts in his safe and pondered on all the interest he was going to collect.

The Personnel of
**ROGER WILLIAMS PRESS and the
Herald Book and Printing Company**
extend to you warmest wishes for
a joyful Christmas and blessings
throughout the New Year.



• **The Church Extension Builder's** project for the month of December, 1967, is the new work begun in Redmond, Washington, in September, with Rev. John Hisel as the church extension pastor.

• **Chaplain 1st Lt. David A. Samf** has been assigned as hospital chaplain and youth advisor at the Maxwell Air Force Base, Little Rock, Ark.

• **Rev. Louis B. Holzer** retired after 54 years of Christian service as a pastor, which included 12 years of faithful and dedicated service as associate pastor at the Mt. Lebanon Baptist Church, Pittsburgh, Pa. He was honored during the Sunday morning worship service on Oct. 22, which was followed by a reception. Previous to his ministry in this church, Mr. Holzer had held pastorates in the North American Baptist General Conference for over 42 years, and had served as chairman of the Board of Missions for several terms.

• **Arthur Garling**, assistant pastor, Glenbard Baptist Church, Glen Ellyn, Ill., was ordained by the church on Sept. 1, 1967.

• **Tom Wolf** has resigned from the position of assistant pastor and youth director at the Central Baptist Church, Waco, Texas, and is taking further education in California.

"ALL HAIL THE POWER OF JESUS' NAME!"

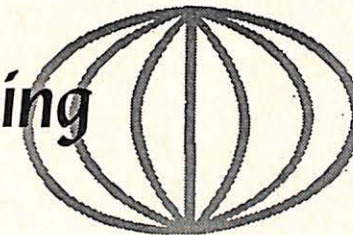
35th General Conference
Choir Anthem
arranged by **Dr. Herbert Pankratz**
of the Foster Avenue Baptist Church,
Chicago, Ill.,
is available from the publisher,
Neil A. Kjos Music Company,
Park Ridge, Illinois 60068

It is an inspiring arrangement of a great hymn suitable for your local church or conference choir.

• **Rev. and Mrs. D. Unrau** were honored on their 25th wedding anniversary on Sept. 3, 1967, by the members and friends of the Ochre River Baptist Church, Manitoba. The program presented by various members of the church was led by Mr. H. Shroeder. Mr. O. Paetzold presented a clock to the couple from the church. The Unrau's daughters, Gwen and Sharon, of Calgary were also present at the happy occasion. (Mrs. Frieda Boerchers, reporter.)

• **The name of the Littleton Baptist Church, Parsippany, N. J.,** has been changed to Troy Hills Baptist Church. It is located at 419 East Halsey Road, Parsippany, N. J., 07054. It has merged

what's happening



• **Dr. Richard Schilke**, general missionary secretary, is scheduled to return from his two and a half month tour of our mission fields in Brazil, Cameroon, Nigeria, and our former field in Austria, on Dec. 16.

• **God's Volunteers Team I** with Rev. Edgar Klatt, is scheduled for service at the First Baptist Church, Colfax, Wash., Jan. 3-12; and Bethany Baptist, Portland, Ore., Jan. 14-21.

• **God's Volunteers Team II** will be at First Baptist Church, Baileyville, Ill., Jan. 3-12; and at the Fellowship Baptist Church, Warren, Mich., Jan. 14-26. Rev. Connie Salios is the director of the Team.

• **Rev. and Mrs. D. S. Wipf** will complete ten years of service at the North American Baptist Nursing Home, Madison, S. D., on Dec. 31, 1967. Mr. Wipf is the administrator of the Home. The 43 bed home is licensed as an Intensive Care Facility and has been approved by Medicare.

with the Monroe Chapel. Rev. Robert F. Stahr is the pastor.

• **Rev. E. J. Bonikowsky**, a retired pastor, passed away on October 20, 1967.

• **Rev. Edmund Mittelstedt** and Miss Alma Kayser were married on Dec. 2, 1967, in Mt. Clemens, Mich., where they will be making their home.

ADDRESS CHANGES

Barker, Rev. Everett A., 7308 Madison St., Forest Park, Ill. 60130.
Damrau, Rev. Walter C., 25 Schank Ave., Rochester, N. Y. 14609.
Dreger, Rev. Norman W., R.R. No. 2, Leduc, Alta., Canada.
Grabke, Rev. Philip R., 4712—54th St., Camrose, Alta., Canada.
Grenz, Rev. Richard A., 525—27th Ave., Greeley, Colo. 80631.
Hackett, Jerry, 915 N. Ventura Place, Anaheim, Calif. 92801.
Stroh, Miss Barbara J. (now Mrs. Norman Glewwe), 976 South Robert St., West St. Paul, Minn. 55118.

"LEARNING TO WITNESS"

By Daniel Fuchs

The first step in learning to witness is prayer. Nothing can be substituted for the dynamics needed for witnessing which the Holy Spirit brings to the heart of a person who humbly and prayerfully opens his life fully toward God whom he earnestly desires to serve. We emphasized prayer in this column last month.

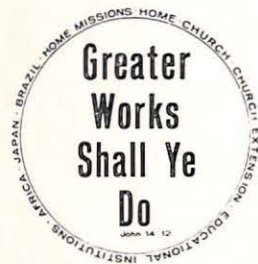
The second step needful in learning to witness is study. "Study and be eager and do your utmost to present yourself to God approved, a workman who has no cause to be ashamed, correctly analyzing and accurately dividing—rightly handling and skillfully teaching—the word of truth," (II Timothy 2:15, Amplified Version).

Before you can be used of God to do your best in witnessing, it will be necessary to prepare by engaging in study. Too often an evangelistic effort remains weak or fizzles out completely because of an enthusiastic decision, "let's go!" without really knowing where to go, when to go, or how to go. Nothing will kill enthusiasm and encourage frustration more quickly than slipshod preparation.

Prayerfully study the evangelistic opportunities in your community. Who are the people with whom you wish to share the gospel? Where do they live? Work? Go to church? Go to school? Study the membership and attendance records of your church and Sunday school and note the non-members who attend, whose friendship you might cultivate and help them to the point of making their commitment to Christ.

Study the book of Acts and learn from the witnessing activities of the Apostles.

Participate in a study course in your church on the witnessing functions of your church. Special emphasis is being placed in our churches this year on studying the content of the gospel, the Biblical basis for evangelism. Some possible study materials to use are *The Theology of Evangelism* by Ralph Powell, *Basic Christianity* by John Stott, *Content of the Gospel* by Burton Harding, *Learning to Witness* by Paul Little. These materials may be ordered from Roger Williams Press, 7308 Madison St., Forest Park, Ill. 60153.



WE
THE
WOMEN

BY MRS. HERBERT HILLER,
Woodside, New York,
President Woman's Missionary Union

THE CHRISTMAS CLIMATE

We believe there is a certain something which puts around people and nature at Christmas a glow not often experienced at any other time. This Christmas climate is determined by many things: happy associations and re-unions, unique experiences, glowing symbols, often little factors that effect us quite unconsciously.

When days are growing shorter and nights longer, and the temperature drops; when earth is asleep beneath a blanket of fresh-fallen snow, and through the windows of houses, stores and churches streams colorful light; when curious children are tempted to peak into forbidden closets; when streets re-echo with the sound of familiar carols; when choirs rehearse the festive anthems; when the aroma of Christmas baking permeates the house, and busy people take time for decorations and surprises to multiply joy—we know that Christmas is just around the corner. All these things help to create atmosphere; they provide the setting for a rich experience, a climate for the soul to expand in, to grow, unfold and bloom.

While every season and area have their own climate, Christmas has it uniquely and universally so, regardless of the national peculiarities of people and the wildly fluctuating weather and circumstances. Whatever winds may blow and the temporary disturbances of weather (as some of us have experienced them), the hurricanes of hostility, the biting cold of loneliness, resentment and ingratitude, remember life's climate is more important and decisive than its weather.

Into a sin-hardened, frost-bitten, uncaring world, burdened with new taxes and fears, God sent his Son, born of a virgin and the angelic messenger proclaimed the news of the new-born King who can do everything for man's immortal soul, create within it a little paradise, and that good climate of which the heavenly hosts sang "Glory to God in the highest, peace on earth, good-will to man."

Whatever the changing moods and weather, be it rain or snow, warmth or frost, across our land, in Canada and all over our far-flung mission fields, may I wish you dear ladies and your families, a happy, healthy, steady and spiritually invigorating Christmas climate.

PARKROSE SOLDIER ASKS TO RETURN TO VIETNAM

By Doris Hieb

When you think of a man in the Green Beret you immediately imagine a tough, well-trained and seasoned front-line fighting soldier who can more than hold his own with the enemy.

Yet when this kind of man has had too much of war and horror, he may want to turn to another kind of man for solace, one to whom he can talk freely, who will give him friendship, consolation, and advice if it is sought. If this is what a man wants, he seeks out his chaplain.

We have just talked to Bruce Quay, a Green Beret and an assistant chaplain back in Parkrose after a year in Vietnam. He is a quiet, dignified, gentle type of person.

Bruce is here to relax a little and visit his family the John Quays. Mrs. Quay is in Edgefield Manor. She has multiple sclerosis.

We asked Bruce if he would ever go back to Vietnam and found his answer surprising and interesting.

"My job, being a chaplain, is different," he said. "If I were in combat, a year might be enough, and I wouldn't want to go back. But I've volunteered to return for another six-month tour of duty in Vietnam.

"You see, I wouldn't feel right sitting behind a desk when the world is in such turmoil—knowing I'm needed. It's a satisfaction to me to go back. I'm going for my own personal satisfaction, because I feel I'm needed. I think the last year benefitted me tremendously."

We asked what we could do for the boys over there.

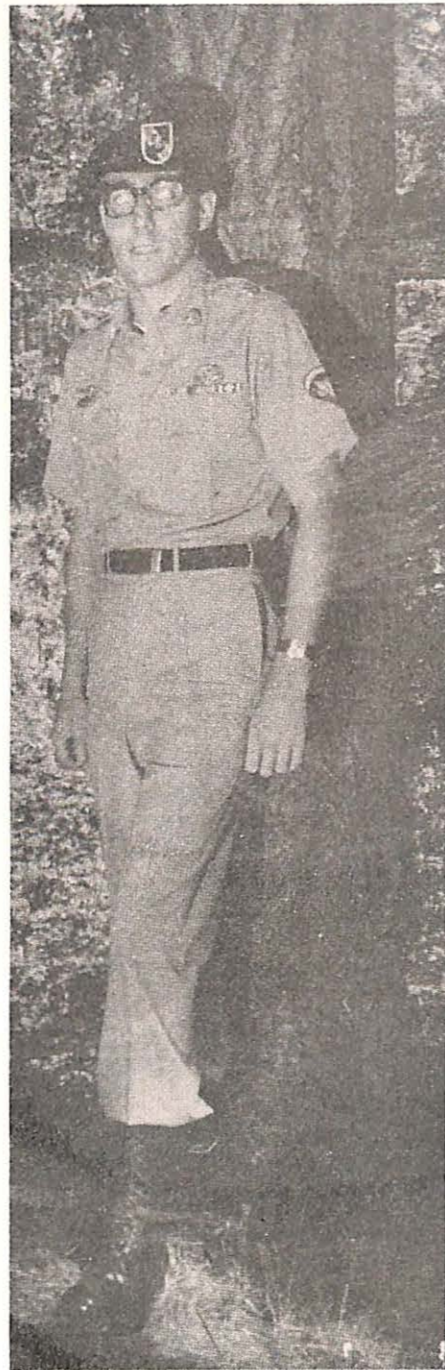
"The most important part of the day or week over there is when you receive mail," he told us. "Each man should receive mail, not just from clubs, but from relatives, from his own people. He needs to feel that he still has connections with the outer world. Hearing from home, knowing someone cares, helps the young soldiers to keep up their morale."

He said its good to receive packages from home. Don't send koolaid. Send homemade cookies and cakes in cans. Send substantial baked goods. Nutmeats and fruit help to hold them together. If they are crumbly to begin with, they are all crumbs when they arrive.

Send the boys clippings they would be interested in. They like columns which condense the news. Whole newspapers tend to clog up the mail.

Murry Duley says Bruce was the type of student at Parkrose High that one would wish his own son to be. He made an excellent senior class president. His teachers rated him very high in perseverance, initiative, leadership, emotional stability, integrity and attitude.

Bruce was popular with everyone. The senior class voted him the Outstanding Boy and he also received the Babe Ruth award in 1962 for outstanding sportsmanship. He was also co-captain of the wrestling team.



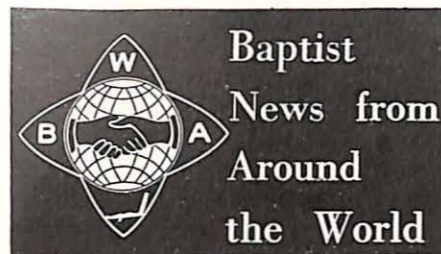
Bruce Quay

On June 11 Bruce spoke at the morning service of Immanuel Baptist, Portland Ore., of which he is a member, and on June 14 he showed slides and talked about Vietnam to the congregation.

The Rev. William H. Jeschke of Immanuel Baptist says Bruce is a dedicated person with a real sense of mission.

We feel that this mission will be a guiding light to Bruce Quay all his life, that it will be to help someone, anyone who may need it—and so he is going back to Vietnam where the need is great.

(Reprinted by permission from *The Press*, Clark Publishing Company, Portland, Ore., June 21, 1967.)



BAPTIST WORLD RELIEF—1967-68

God in His love and mercy has continued to spread for us his many blessings—spiritual and material. At the same time, however, there has been bloodshed and destruction of life. Many thousands of human beings, including our brothers and sisters with their children, have gone homeless, unclothed sick and hungry unto death.

Through *The Baptist World* and other communication media, our constituent conventions and unions have been informed about critical food shortages and famine in India, about the plight of refugees in the Congo, about hurricane disaster in Haiti, flood disaster in Italy, refugee resettlement in North East India, and of many other needs for food, clothing, medicine in different parts of the world.

To meet these needs, the unions, conventions, and churches of our Baptist fellowship have responded with a total of \$82,085 in contributions the past 12 months.

We gave a total of \$116,086 in assistance to people in 12 countries during the same period, with \$62,325 going to famine-stricken India.

The help of the Baptist World Alliance has been requested, and is needed, to the extent of \$182,000 in the coming year.

In Africa, \$14,000 is needed for assistance to Angolan refugees and \$5,000 for aid to other areas.

In Bolivia, \$18,000 is needed for the Chapare Valley medical center.

In Europe, a total of \$10,600 is needed to meet special needs in Romania, Poland and Yugoslavia.

In Haiti, \$30,000 is needed for a water supply and power plant for the Good Samaritan Hospital, and \$7,600 for a vocational training center and school desks.

In India, \$25,000 is needed for famine victims, \$35,000 for rehabilitation of refugees in Assam, and \$4,800 for housing for refugee students.

In the Middle East, \$5,000 is needed for relief of refugees.

A total of \$17,000 is needed for sending food, clothing and theological books to widows and church workers in undesignated areas of need, and a contingency fund of \$10,000 is planned to meet emergency needs. — Adolph Klaupiks, relief co-ordinator, BWA.

PERSECUTION OF CHRISTIANS IN 4 COUNTRIES SCORED

Berlin. (EP) "The Council of the Evangelical Church in Germany (EKID) approved a statement here deploring the continued persecution of

Christians and churches in various parts of the world. It specifically pointed to Nigeria, Communist China, North Korea and the Sudan. Concerning Nigeria, the Council said "within the last few months tens of thousands of Christians were murdered without the world having taken notice." It asserted that this "testifies to the unbearable indifference of the moral conscience."

BRITISH COUNCIL TOLD RUSSIAN CHRISTIANS STILL PERSECUTED

London. (EP) "Disturbing evidence of the persecution of Christians in Soviet Russia was reported here to the British Council of Churches at its Fall meeting.

OVERFLOW CROWDS MARK GRAHAM TOKYO CRUSADE

Tokyo. (EP) Despite his handicap of being "virtually unknown" in Japan, Billy Graham drew 120,750 people to the Budokan sports arena built for the 1964 Tokyo Olympics in the first eight days of the Oct. 20-29 crusade. Some 5,853 adults had responded as of Oct. 27, to Graham's invitation "to decide for Jesus Christ as your only God, denying all other gods." Added to these were 5,466 decisions in youth meetings. A spokesman said 57.7 per cent of these coming were making first-time decisions.



COLOMBIA CITED AS RIPE FIELD FOR MISSIONS

Hillsboro, Kans. (EP) Colombia has become a "high potential area" for evangelization and the establishing of churches, according to a spokesman for the Mennonite Brethren Church Board of Missions and Services. Citing the South American country's "wide open doors with no opposition from political quarters or the Roman Catholic Hierarchy," the denominational leader said the nation is truly "a field ripe unto harvest."

ABS ENGAGES DIGNTARIES FOR COUNCIL MEETINGS

New York (EP) Representatives from more than 65 Protestant and Orthodox denominations, and eight church related agencies, besides Roman Catholic observers, attended the three-day Advisory Council sessions of the American Bible Society Nov. 13-15.

LOW SUICIDE RATE AT U. OF NEW MEXICO

The University of New Mexico reveals only three suicides in the last five years. This at a time when 12%

of national university students seek psychological aid and when student maladjustments and suicides are a matter of national concern. It credits much of the successful student adjustment to strong religious groups on the campus. The Baptist Student Union, The Wesleyan Foundation (Methodist) and the Newman Centre (Catholic) are credited with playing a vital role in campus life.

'CHILDREN CENTERED' FAMILY CALLED 'GLOB OF ADOLESCENCE'

Minneapolis. (EP) The family which centers itself around the children destroys two worlds: that of the children and that of the adults, a family life specialist told the 1967 Lutheran Health and Welfare Forum here. "The result is one big glob of adolescence," said Dr. Armin Grams, director of the Human Development Program at the Merrill-Palmer Institute, Detroit. It forces the children to grow up too quickly and fosters the development of an immature adult, he said. Dr. Grams outlined "constructive and destructive forces in today's society" and their effect on the family. The spotlight on the child hurries his process of development so he will be as grown up as he can be as soon as he can be. "It destroys the fundamental characteristics of children: naturalness, spontaneity, and

NEWS AND VIEWS

even unconcern with how they look," Dr. Grams said. "Children need to get off by themselves; they need to be a little messy, unreliable and irresponsible. All these weaknesses are part of growing up to be a mature human being." If the children do not benefit in a child-centered home, neither do the adults, Dr. Grams continued. The situation fosters "immature adults, and it prevents the husband and wife from keeping an on-going love affair," he said. "The husband-wife relationship should be the center of the family . . . not the children. Adults are to be more than parents. That is only one of their roles." He recommended that adults practice "healthy neglect."

DRUG TO HELP REDUCE ALCOHOLISM

Chicago. (EP) Calcium cyanamide, an odorless, tasteless chemical, is being hailed as a key factor in the fight against alcoholism. Dr. Leonard Reifel, a consultant with the National Aeronautics and Space Administration's Apollo program, says if taken in the right dose, the drug makes alcoholic beverages extremely unappetizing. The drinker reacts as though

he's allergic to alcohol anytime he takes a drink. He will develop a very intense flush, his pulse will become very rapid, he will begin to pant and, finally, a most unpleasant taste and odor will become apparent. These distasteful symptoms gradually disappear over a period of 24 hours. More research must be done, said Dr. Reiffel, but the drug holds real promise for helping alcoholics, he said.

COMMONWEAL CRITICIZES CATHOLIC 'PRESSURE' FOR N. Y. CONSTITUTION

New York, N. Y. (ABNS) Commonweal, lay-edited weekly Roman Catholic magazine, criticized the Catholic Church in the State of New York for "pressure" and "single-mindedness" in its campaign for the proposed New York State Constitution.

WORLD CHRISTIAN LEADERS 'DISTURBED' AT WITTENBERG VISA REFUSALS

Geneva, Switzerland. Participation of three world Christian bodies in the 450th anniversary of the Reformation in East Germany will be limited by action of the German Democratic Republic (GDR). Some official representatives of the World Council of Churches, The Lutheran World Federation and the World Alliance of Reformed Churches were denied visas as they were preparing to leave for the celebrations in Wittenberg. The denials came at the last minute, although visa applications had been made well in advance. The world bodies were seeking to respond fully to invitations received from their German member churches.

RESEARCH SHOWS DANGER OF LSD

Toronto. (EP) Repeated use of LSD can produce the same hereditary abnormalities as thalidomide, said David Archibald, executive director, Ontario Addiction Research Foundation. "Clear evidence" shows that the hallucinogenic drug can cause crippling mutations among offspring.

NEW DEAD SEA SCROLL INDICATES CHRISTIAN ROLE

Jerusalem. (EP) Twenty years after the first discovery of the Dead Sea Scrolls in 1947, a new scroll from Qumran implies a Christian role in the community.

The new text, scientists say, indicates that one group of followers of Jesus joined the Jewish community of Qumran shortly after the Crucifixion and influenced it to adopt some Christian doctrine.

The contents of the "temple scroll" were disclosed by Prof. Yigael Yadin, head of the Hebrew University's archaeological department in November. He is quoted in *Time* magazine as stating the new scroll is "the longest so far discovered," but one also that may well prove to be the most important.

Unlike other parchments, which are

either copies of Biblical texts or accounts of the history and practices of the Qumran community, the new scroll is a prophetic message, claiming to speak for God himself—a message, says Dr. Yadin, clearly intended by its author to be incorporated into the Bible.

MOVE TO TAX CHURCH PROPERTY, ONTARIO.

Ontario. (ABNS) An argument is under way in Ontario, Canada, over a proposed move to tax all church property up to 50 per cent of full taxes. Rev. J. F. Elson, a United Church clergyman, said at a Catholic meeting that churches are obsolete in some ways in today's changing world, and that they needed to be taxed. "They won't go out of existence any other way because they are passive. We know how lousy our image is and maybe something has to be done to put a finger on the waste."

FLASHING THE 'NO SMOKING' SIGN

Those free cigarettes may soon disappear from dining trays of U. S. airlines. Sensitive to the arguments of the antismoking forces, at least fifteen commercial airlines have decided to halt distribution of complimentary cigarettes with meals in flight. The U. S. Government's National Inter-agency Council on Smoking and Health says that other airlines may soon be following the same policy.—*Newsweek* magazine.

HOUSE COMMITTEE KILLS BILL ON MONDAY HOLIDAYS

Washington, D. C. (ABNS) Chairman Emanuel Celler (D., N. Y.) of the House Judiciary Committee says that a bill providing for uniform Monday observance of five national holidays is dead for this session of Congress. Celler's remark came after the committee voted changes in the bill, yet took no final action to report the bill to the House floor.

The committee voted to keep the Fourth of July and Thanksgiving Day where they are now, and also tentatively decided that Veteran's Day should remain on November 11. This action left only Labor Day which already falls on Monday, Memorial Day and Washington's Birthday as potential candidates for changes that would create annual three-day weekends.

The bill is still pending before the Senate Judiciary Committee. A spokesman for this committee did not predict what action would be taken there.

MORE HUNGER, MORE REFUGEES

New York. (CWS) Regardless of the causes, there are more hungry people in the world today, more homeless refugees than at any time since the end of 1945, and the world is increasingly and decisively separating into the haves and the have-nots among nations and peoples, James MacCrack-

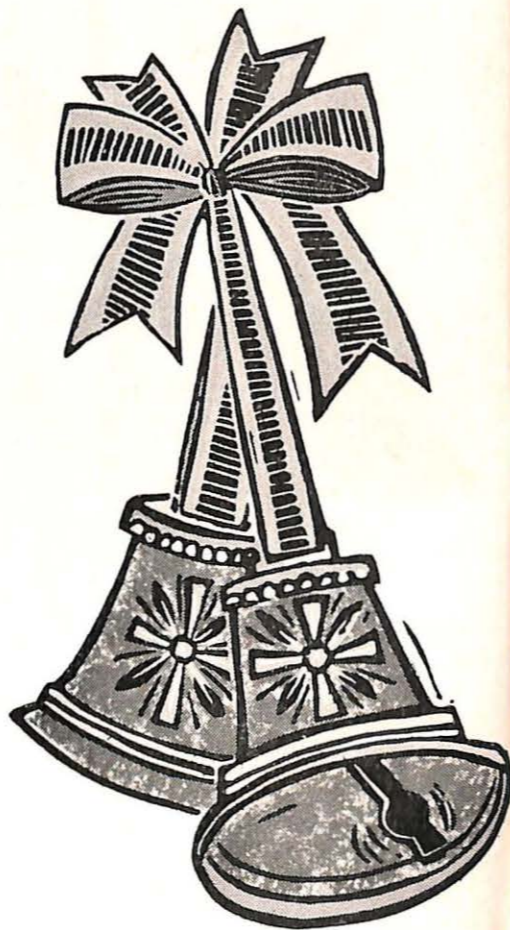
en, Executive Director of Church World Service warned.

CLERGY JOIN EISENHOWER, TRUMAN IN COUNTERING ANTI-WAR DRIVE

Washington, D. C. (EP) Five prominent clergymen—including the leader of the largest Negro Baptist denomination—are among the 113 founding members of the Citizens Committee for Peace with Freedom in Vietnam, a group whose aim is to counter-act the "voices of dissent" to the war.

Former Presidents Eisenhower and Truman head the list of prominent Americans who have complained that demonstrators against the war are publicized out of proportion to the views they represent.

Former Illinois Senator Paul H. Douglas, a Democrat, the organizing chairman, said his group's aim is to represent the "great silent center" of American opinion which is neither to be labeled as "hawk" or "dove."



CHURCH BUILDS HOPE IN DETROIT HOT SPOT

Detroit. (EP) The building raided by police last July 23 which allegedly touched off a Negro revolt has been bought by St. Mark's Presbyterian Church and converted into a center for Christian education.



U. S. ASKS DISMISSAL OF SUIT PROTESTING CHURCH-SCHOOL AID

WASHINGTON. (BPA)—A top administration official has asked the Supreme Court to dismiss the appeal of a group of New York taxpayers who are challenging the constitutionality of certain expenditures under the Elementary and Secondary Education Act (ESEA).

Acting Solicitor General Ralph S. Spritzer moved to dismiss the appeal on grounds that the lawsuit challenged the ESEA "in the abstract" rather than on the local level as it specifically applies to a particular program.

The taxpayers, representing the American Jewish Congress, the New York Civil Liberties Union, the United Federation of Teachers and the United Parents Association, are seeking a ruling against the use of any public funds to aid church-related schools under the ESEA.

The appellants claim that federal funds have been used to finance guidance service and instruction in reading, writing and other subjects in religiously operated schools.

They allege that if these expenditures are authorized by the ESEA then the statute to that extent constitutes a "law respecting an establishment of religion" and a law "prohibiting the free exercise thereof" in violation of the First Amendment to the Constitution.

The citizens claim that their appeal to the high court presents a single question: Do citizens and taxpayers of the U. S. have standing to challenge in the federal courts an expenditure of federal funds on the ground that it is in violation of the Establishment and Free Exercise provisions of the First Amendment?

The lawsuit has significance, the appeal states, partly because it could be a key to the judicial resolution of a question of national importance—the constitutional application of certain parts of the 1965 Elementary and Secondary Education Act.

U. S. Commissioner of Education Harold Howe II has said that the courts would have to clarify what federally financed services could be given to students in church-related schools.

"Without court rulings," Howe said, "federal and state education agencies will continue to have problems."

A bill providing for judicial review of the ESEA and certain other Acts of Congress has passed the Senate twice without opposition. It is now bottled up in the House Judiciary Committee where little support chokes its chance of getting to the House floor for action.

WOMAN'S MISSIONARY

(Continued from page 26)

Woman's Missionary Union of the South Dakota Association met in Spencer, S. D., with the ladies of the Plum Creek Baptist Church of Emery as hostesses on Oct. 3, 1967. There were 181 ladies in attendance, with our vice-president, Mrs. Jake Meinerts, in charge.

Mrs. Walter Sukut, Avon, S. D., former missionary to Japan, was our guest speaker.

The afternoon offering was divided among the following: National W.M.U. project, Spanish-American Mission in Texas, and N.A.B. Seminary, Sioux Falls, for their Thanksgiving dinner. Our project this year is to purchase a hi-low bed for the Madison Nursing Home.

The officers elected for the coming year are president, Mrs. John Kruegel, Sioux Falls; vice-president, Mrs. Kenneth Hoogestraat, Chancellor; and secretary-treasurer, Mrs. Melvin Hagen, Chancellor.

DAVIN, BALGONIE, EDENWOLD, SASK. The church groups are active in planning and putting forth new projects to best serve God. The ladies' mission society of Davin, Balgonie and Edenwold churches had their annual fall program on Oct. 1. Mrs. Edna Rumpel, president, was in charge. She welcomed the many guests and friends, some of them being from Faith and Bethany churches in Regina. This year the Thanksgiving program included group singing, a trio, quartets and the skit, "These Ordinary Things." The guest speaker was Mrs. Meiers of Regina whose topic was "Prayer." The offering of \$181.36 was designated for the CTI relocation project. The ladies also give \$100 annually towards missionary, Miss B. Mantay. A time of fellowship followed the program, and refreshments were served. (Mrs. Isabella Brucker, reporter.)

CALIFORNIA ASSOCIATION, W.M.U. Missionary Sharon Kwast gave a brief report on the work in Ndu to the women attending the W.M.U. meeting of the California Association in Santa Ana, Calif., Oct. 27, 1967.

During our business meeting, the following officers were elected for 1968: president, Mrs. Ella Schmidt, Temple, Lodi; vice-president, Mrs. Virginia Mauch, Willo Rancho, Sacramento; secretary-treasurer, Mrs. Alma Rueb, Willo Rancho, Sacramento.

Our offering amounted to \$89.38. We had a balance from our dues of \$56.70. This was sent (\$146.08) to N.A.B. headquarters designated for the Cameroon.

The highlights of the year from our various Societies had been mimeographed and given to each one present, plus extra copies to take to the home church. We hope to learn something new from these reports. (Mrs. Gus Slater, reporter.)

CENTRAL DAKOTA -- MONTANA ASSOCIATION. The Woman's Missionary Union, Central Dakota-Montana Association, met at Linton, N. D., on

Oct. 20, 1967, with a noon luncheon. The "Praying Hands" theme was used.

The president, Mrs. Fred Fuchs, Eureka, welcomed the thirty-three societies present, as did Mrs. Gottlieb Kremer, local president. Mrs. Faul led in prayer.

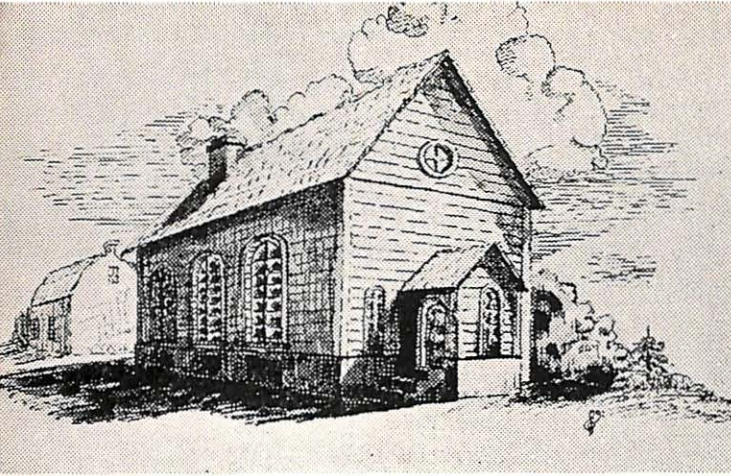
The meditation, "Every Christian an Evangelist," was given by Mrs. Reuben Metz, Gackle, N. D. The four ministers' wives welcomed to the Association were Mrs. A. J. Fischer, Leola, S. D., Mrs. Peter Weins, Hebron, N. D., Mrs. G. Neubert, Beulah, N. D., and Mrs. William Effa, Sidney, Mont. The Napoleon Society presented a memorial service.

The offering was designated as follows: ¼ to the National W.M.U. \$90,000 project, ¼ to Crystal Springs for drinking fountains, ¼ for the purchase of land in Japan, and ¼ to the Dickinson Church Extension.

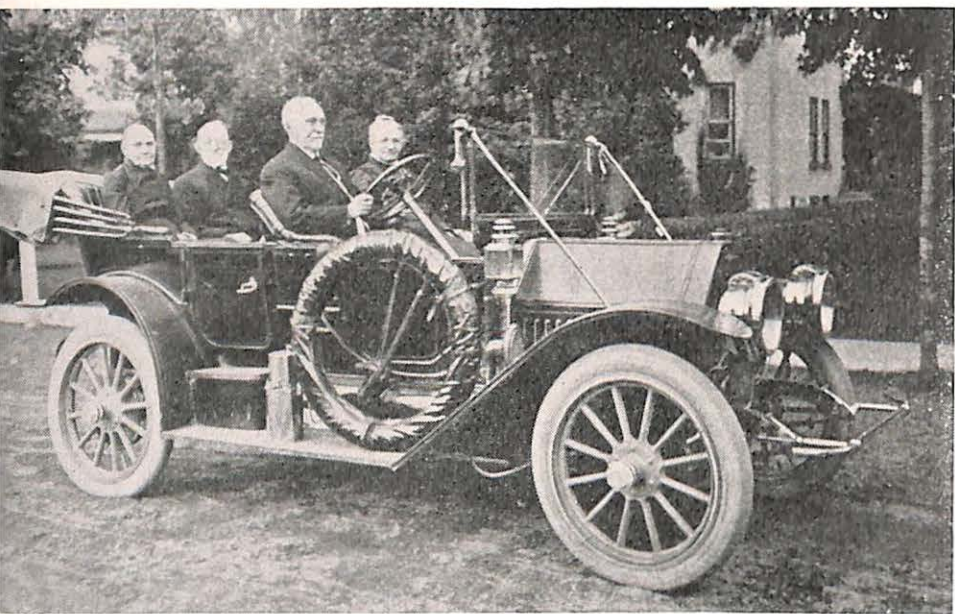
New officers for the 1967-1968 year are as follows: president, Mrs. Fred Fuchs, Eureka, S. D.; vice-president, Mrs. Curtis Walther, Ashley, N. D.; secretary, Mrs. Walter Reub, Leola, S. D.; treasurer, Mrs. Milton Falkenberg, Ventura, N. D.

The theme for the Friday evening service was "The Role of Christian Women in Evangelism." The women's chorus rendered two fitting missionary songs under the direction of Mrs. John Thielenhaus, Aberdeen. Missionary Harold Lang, Cameroon, Africa, gave a very inspiring message on the activities of African women in evangelism. (Mrs. Irwin Schaeffer, reporter.)

MORRIS, MAN. Our Women's Missionary Society held their Annual Fall Program, October 29. Mrs. John Schroeder led us in congregational singing. We were welcomed by our W.M.S. President, Mrs. Rudy Stork. Scripture was read by Mrs. Paul Bergstresser. A double duet was rendered by Mrs. Rheinfeld Walters, Mrs. Richard Zilkie, Mrs. William Paschke and Mrs. Erhart Keck. Miss Ida Hoffman then led us in prayer. A "Mother and Daughter" duet was presented by Mrs. Fred Edinger and Mrs. Rheinfeld Walters. Our pastor, Henry Pfeifer, gave the challenge for the evening offering. Gifts totaling about \$219.00 were received, and this amount has been divided equally between the C.T.I. relocation project and the purchase of a new Landrover for our War War mission field. As the offering was being received an organ and piano duet was played by Mrs. Ed Paschke and Mrs. Erhart Keck. It was our privilege to have Miss Gertrude Schatz (missionary nurse on furlough from Cameroon) as our guest speaker for the evening. As she related many aspects of her work there; we wondered how one person could carry such a heavy responsibility. We certainly thank the Lord for Gertrude's willingness to serve in this way. Mrs. Lawrence Gruenke closed the service with an appropriate solo. A time of fellowship and refreshments was enjoyed in the lower auditorium after the service. (Mrs. Ed Bergstresser, reporter.)



First meeting place of the Winnipeg, Man., Baptist Church in 1889.



Mr. and Mrs. G. A. Schulte (Front) and Rev. and Mrs. Eduard Gruentzner at Hanover, Ontario in 1911 on the Occasion of the Gruentzner's Sixtieth Wedding Anniversary.

Persons who attended the Northern Conference held in the Conference Tent at Ebenezer, Saskatchewan, Canada in 1916.



CANADA'S CENTENNIAL AND OUR CANADIAN CHURCHES

by E. B. Link

THROUGHOUT the year 1967 people from all over the world have been streaming into Canada to help this young country celebrate its hundredth birthday. Most found their way to Montreal and Expo to view in awe the great contemporary accomplishments of man and to envision the almost unbelievable world of tomorrow.

Enroute to Expo some North American Baptists may have found their way into the Canadian North American Baptist Churches; as they located them in five of the ten provinces of Canada: Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. Some of the churches in Ontario, they discovered, are as old or older than Canada is as a nation; but most, including all the churches of the four western provinces, are much younger than the nation. Even as Canada is re-thinking its first century of nationhood, let us as North American Baptists retrace some of the developments that comprise the heritage not only of the Canadians but also of many of the North American Baptists now in the United States or in other parts of the world who owe their origin to our Canadian churches.

When the formal decree of July 1, 1867, proclaiming Canada a nation was sounded, there were only four organized German Baptist Churches in the country along with six other preaching stations, while Killaloe, Ont., was in the process of being founded. All of these, having a total membership of

over 200, except Mulgrave in Quebec, were located in the eastern province of Ontario. It was not until the 80's that the German Baptists located in the Canadian West.

By Canada's half century mark, about 1917, the number of German Baptists had grown to a total of 43 churches with some 23 preaching stations. Only ten of these churches, with a population of 1,129, were in the East; whereas the Western churches in the three prairie provinces had gained a combined membership just short of the four thousand mark.

Fifty years later with Canada in its Centennial year, there is a century mark total of some ninety churches in all of Canada, with a population mark of over twelve thousand. However, only 12 of these churches, population about 1,000, are located in Eastern Canada while the West now also including the province of British Columbia contains all the rest. In order to understand the factors of flesh and spirit that propagated North American Baptist growth in Canada to its present status, the story will be divided into three main sections: The Confederation Era (1848-1869); The First Fifty Years (to 1917); and The Last Half Century (to 1967).

THE CONFEDERATION ERA

German Baptist history in Canada dates back to 1848 when Rev. August Rauschenbusch, later the founding professor of Rochester Theological Semi-



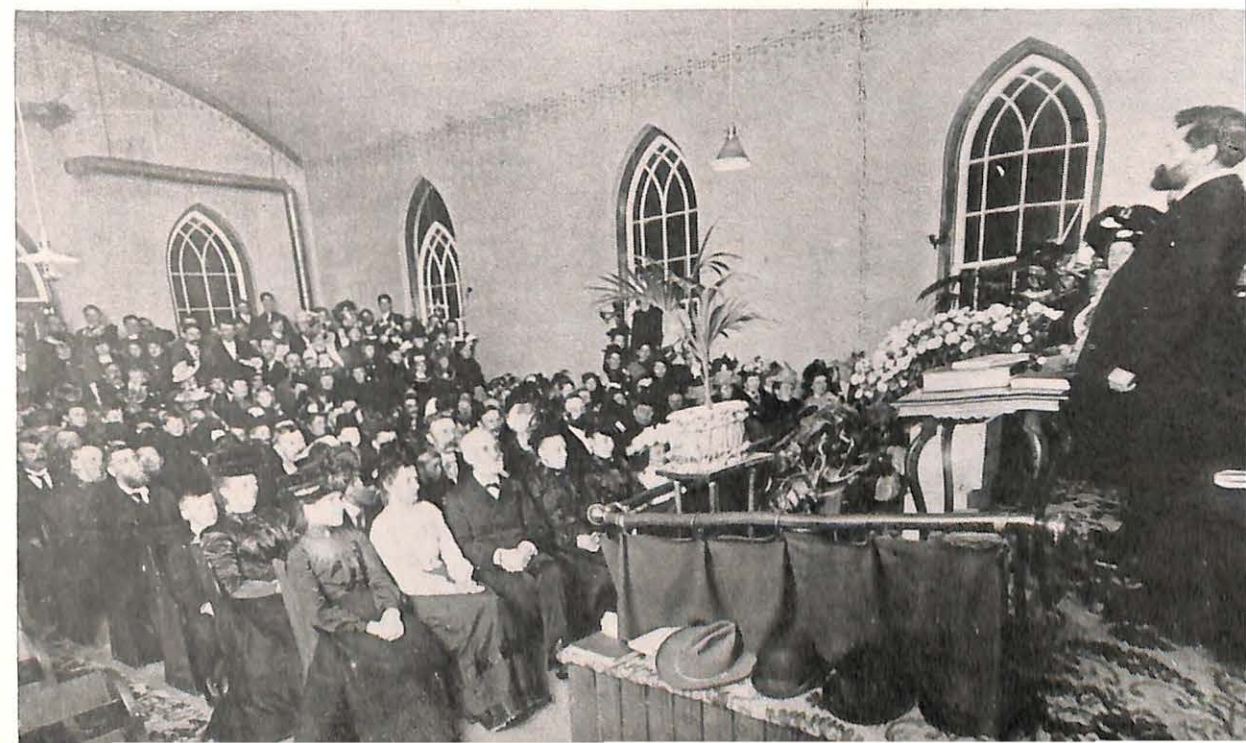
Central Baptist Church, Edmonton, Alta., with Rev Abraham Hager, pastor, (right).

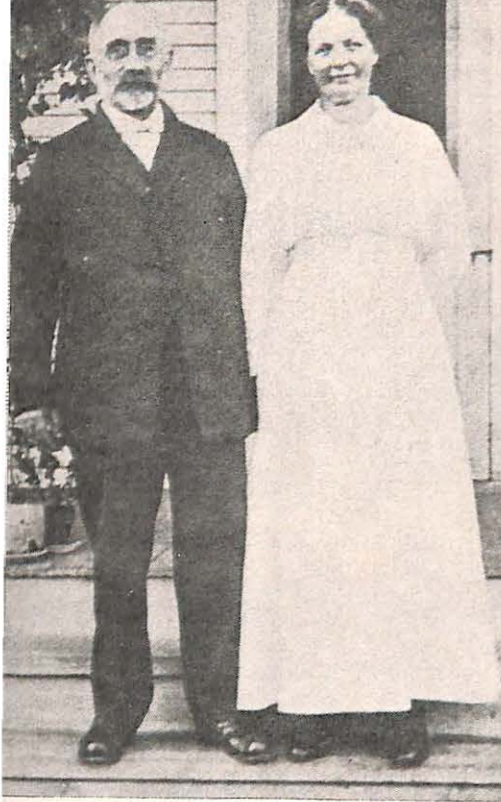


A. Kujath and F. A. Bloedow



An historical Jubilee Service of the Baptist Church, Neustadt, Ontario. Rev. Rudolph Machholz was the pastor.





Rev. F. A. Mueller
Freudental, 1910-1913; Bethel, 1931-1934



The First Freudental Church
Built in the Spring of 1910

Rev. and Mrs. R. Fenske



nary, made a five week trip to the settlement of Germans in the "Bush" of Waterloo County. Although he preached that year as a Lutheran among these Germans who had come to Canada's shores seeking freedom and economic opportunity, Rauschenbusch was a converted Christian witnessing with great zeal. Two years later, Rauschenbusch was baptized in St. Louis, Mo., and became a Baptist.

Meanwhile, on the recommendation of Rauschenbusch, Colporteur Henrich Schneider was sent by the American Tract Society to follow up the Canadian visit. Brother Schneider gained great success in no less than six preaching stations. Led to a study of the Scriptures through Mr. Rauschenbusch's refusal to baptize his child, he came to accept Baptist views. In 1851 Rauschenbusch paid a return visit to Canada, and a great revival resulted in the baptism of 45 believers including Mr. Schneider. That same year, on September 10, the first Canadian German Baptist Church was organized in Bridgeport (later known as Berlin and still later as Kitchener, Ont.) with Schneider, ordained in 1852, the first pastor.

It was this Bridgeport church that Rauschenbusch represented at the first conference of all the German Baptist Churches of North America, held at Philadelphia in November of 1851. Undoubtedly he painted an optimistic picture of potential in the Ontario Canadian Colony since there were many German settlers populating the area. Two years later Wilmot and Woolwich churches were organized, and in 1859 the Neustadt Church of Bruce County was recognized. Elmwood, Hanover, Mulgrave (Quebec), Tavistock, Logan and Zurich all became centers of preaching before Killaloe was formed in 1867, followed by Sebastapol, Lynedoch and Arnprior by 1869. From their beginnings each of these churches and stations became part of both the German Baptist Churches of North America as well as the Canadian Missionary Society (English).

Three of these early churches were destined for historic recognition. Neustadt became the home church of

the Diefenbacher family out of which came John Diefenbacher destined to become Prime Minister of Canada. Wilmot in 1865 hosted the first General Conference session of the German Baptists of North America. Killaloe this year receives the accolade "Centennial Baptist Church" since it is marking its centennial right along with the whole Canadian nation.

All in all the confederation era, 1948-69, in bringing forth 14 preaching centers, revealed the mighty hand of God working through the leadership of such men as A. Rauschenbusch, H. Schneider, H. Kose, J. Stumpf, J. J. Valkenaar and others to provide a base for the Gospel witness during Canada's formation years.

THE FIRST FIFTY YEARS

During the first half century of Canadian nationhood the three prairie provinces of the West joined Ontario as a home of German Baptists. For the East this period marked a time of growth and consolidation on the foundations that had been built, but surprisingly no new churches came into being after Arnprior in 1869. By 1917 it was evident as a writer of that era put it: "that many of the German churches, owing to the changed conditions in education and work, are in a transition stage from German to English." Two had already completely changed to the English Baptist Conference of Canada and half of those remaining were destined to follow.

One reason the East did not fare well through church extension in this era is that the flow of German immigration began to bypass the Eastern provinces and flood into the Canadian West. By the 80's Germans joined other pioneer settlers who braved the wilds of the west that only began to open up at the time of Confederation. Coming from Germany, but especially from Wohlynia, Poland, and South Russia, these immigrants sought freedom from the Russification threat, from religious intolerance, and hoped to gain economically from the "promised land" of North America; as it was advertised to them by sharp real estate dealers.

The German Baptists of the United States first took note of these Germans settling in Western Canada through an 1883 visit by newly-appointed General Missionary Secretary J. C. Grimmel of the newly organized Missionary Society of the German Baptists of North America. Representing 138 churches with a membership of 10,899 he probably did not reckon that within less than 85 years the Western Canadian German Baptist population would exceed the U.S.A. Baptists whom he represented at that time. Neither could he have foreseen that a Canadian German Baptist immigrant of later years, Dr. Richard Schilke of Ebenezer, Saskatchewan, would be General Missionary Secretary in his place. However, he must have sensed something of the future in Canada; since in his report he suggested that the "scattered flock" should be "visited from time to time."

Meanwhile the English Baptists of the West, prodded into action by J. B. Eshelman, an energetic business man in Winnipeg, who had come from Berlin, Ontario, called and supported, with the aid of the Ladies' Missionary Society, the first German Baptist mission pastor to the West, Rev. F. Petereit. In fact, Brother Petereit was the first German minister of any denomination to preach and become a pastor in the West. The earliest churches, such as Edenwold, 1886; Ebenezer, Saskatchewan, and Winnipeg, Manitoba, 1889, and Rabbit Hill, Alberta, 1892, were all organized by Petereit, who with the Bible in one hand and Pendelton's Handbook in the other laid the foundations for each of the provincial areas. Followed by pastors such as dynamic and forceful F. A. Mueller, the bi-lingual and dedicated R. Fenske, and the cultured and visionary A. Hager, who rendered continual sacrificial leadership, many souls were saved, and churches initiated. In 1904, one evangelistic thrust with Evangelist Schwender in the Leduc area resulted in over 400 decisions and baptisms.

By half century mark of Canada the German Baptists of the West had grown from two families in 1883 to almost 4,000. Thirty-three churches and 23 stations scattered throughout the prairie provinces formed the Northern Conference which had been organized at Leduc in 1902. Also, these Baptist groups belonged to one of the four Association units in the Conference and in the days of poverty and difficult transportation depended greatly upon the Association for participation in the larger fellowship and for inspiration and instruction from denominational leaders and pastors.

Throughout all this time the churches belonged to both the German Baptists of North America and the Canadian Baptist Western Union (English). This dual allegiance meant that the churches received 50% of their missionary support from each of the two Baptist groups and in return decided its missionary giving between the

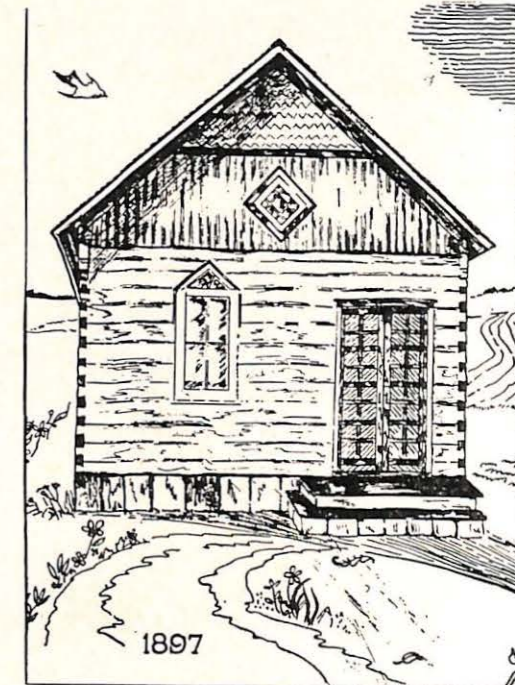
two. It is clear that up to 1920 the "English" Baptists of Western Canada played no little role in placing their German Baptist brethren on a firm footing.

THE LAST HALF CENTURY (1917-67)

The German Baptists of Canada began this era in the midst of the first of two major wars that pitted Canada against Germany and caused some concern to the so-called German Canadians. At crucial times conferences were not held, and services were conducted in the English language to avoid friction. But for the most part German Baptists, along with the total German background community, the third largest of the Canadian ethnic groups, gained the reputation of the "untroublesome Canadians" who play a vital role in the industrial, cultural and spiritual development of the nation.

With the advent of the First World War, immigration ceased, and so did the growth of the churches as far as numbers is concerned. It was only after the German immigration resumed in 1926 that the church population and number of local churches increased. Not only were the existing churches augmented in membership by the new Canadians, but new churches, such as the large one at Minitonas, Manitoba, were planted. Immigration and migration within the Canadian West resulted in the beginning of churches, such as Olds, Alberta. Pastoral shortages made it necessary for pastors to travel many miles to scattered churches to minister to the needs of the people still pioneering and struggling through the dusty and difficult days of the depression. But God was faithful, and even when prices were low, and the clouds did not yield rain, showers of blessing came upon evangelistic efforts to honor the prayers of the people and the pastor's faithfulness. Stalwarts of the prairies through the twenties and thirties were men such as A. Kujath, H. Schatz, P. Daum, A. Kramer and E. P. Wahl, amongst many others.

Following the Second World War, growth steadily continued and began to spurt after the massive immigration wave came in, beginning in the early fifties. The last 15 years of North American Baptist history in Canada shows tremendous gains throughout the five provinces. In the East seven of the 12 churches are new: six through immigration and one through church extension. In the prairie provinces, 24 of the over 60 churches have begun since 1945 either through immigration or church extension. In British Columbia 11 of the 15 existing churches have been started since then. All these statistics indicate gains not only due primarily to immigration but also change due to urbanization and migration. Most of the major centers having two or more churches offer either an all German or an all English or a bi-lingual ministry to meet the changing needs of a Canadian people on the



The original Wetaskiwin, Alberta, Baptist Church.

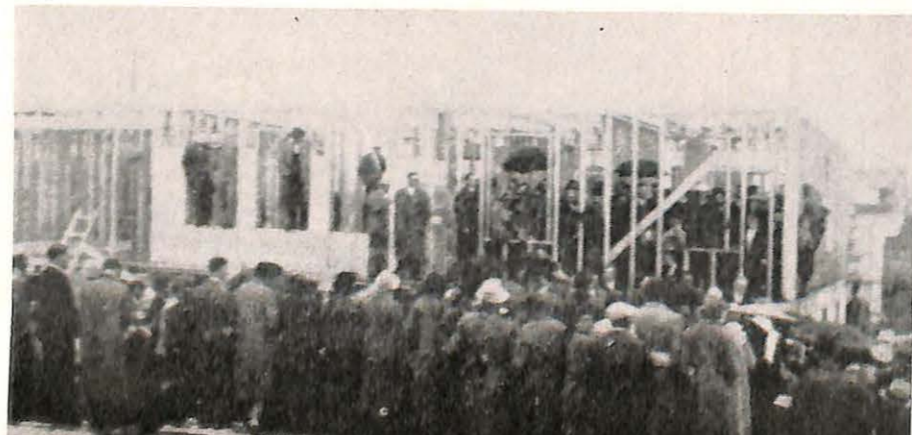
move.

The beginnings and flowering of the Christian Training Institute inspired by President E. P. Wahl and A. S. Felberg, the immigration thrusts led by such men as F. A. Bloedow and William Sturhahn, the evangelistic success from pulpit and radio by men such as J. Kornelewski, the many full-time workers who have ventured out from Canada, are all stories of important factors in the building of our Canadian Churches that cannot be elaborated upon in this writing. It must suffice to say that these forces together with the many unsung heroes, pastors and wives, and earnest laymen combined so effectively and with such blessing that Canadian Churches in their centennial year can say "for we have tasted the goodness of the Lord, to whom we've become as to a living stone, like living stones ourselves being built into a spiritual house, to form a consecrated priesthood, to offer those sacrifices acceptable to God through Jesus Christ." (I Peter 2:1ff.)

Rev. E. B. Link is professor of history and music, Christian Training Institute, Edmonton, Alta.

CORNER STONE FOR THE C.T.I. IS LAID IN 1939

In the late fall of 1939 the corner stone was laid for the Christian Training Institute, Edmonton, Alberta and the dream of the BIBLE SCHOOL began to take on glorious reality!





Dave Lake and Heidi Schaffrin calling

God's Volunteers Team II

by Linda Frey



Ruth Hiller (l. to r.), Bob Lang and Jeanne Nordheimer

TWELVE young people sat rigidly on both sides of the table, mentally analyzing one another. Will this person be on my team? What kind of people are these Canadians or vice versa? Which director will be mine? I wonder which direction I'll be going: east or west.

This is the situation that we as God's Volunteers found ourselves in when we first arrived in Sioux Falls for our training. However, many of these questions were answered for us in the first week when we were divided into Team I and Team II. We, as Team II, would now like to introduce ourselves to you.

Our group leader is David Lake (23) from Edmonton, Alberta. Last year David attended the University of Alberta where he completed the requirements for his Masters Degree in geography. He plans to either continue his education or serve with the God's Volunteers in Africa after this year.

From Trenton, Illinois, comes Milton Luginbuhl (25). Milton serves as our car custodian, more technically

speaking, our supervisor of transportation. He was a junior high math teacher last year and plans to return to this field.

Heidrun-Ingelore Schaffrin (23), better known as Heidi, is from Detroit, Michigan. She is our very efficient secretary. Heidi was working as a legal secretary, and she plans to return to this job at the end of our tour.

Sharon Schroeder (21) is one of those Canadians we Americans have come to love. She is from Swan River, Manitoba. Sharon has "bean" teaching elementary school at The Pas. After completing our tour she plans to continue her education. Because of her great ability in music, Sharon has been elected as our music arranger and co-ordinator.

From the great metropolis of Corn, Oklahoma, comes our southern belle, Judy Leppke (19). Judy has completed three semesters of work at Southwestern State College where she majored in business accounting. Because of her great interest in money, we

have elected her our treasurer.

Linda Frey (20) from Allison, Iowa, is our statistician and reporter to the *Baptist Herald*. Last year, Linda was a sophomore at the University of Northern Iowa, where she plans to continue her education at the end of the tour.

Lastly, we would like to introduce our director, Rev. Connie Salios, from Lombard, Illinois. His enthusiastic spirit keeps all of us alert. We have completed our first campaigns in Applington, Iowa; Elgin, Iowa; and Emery, South Dakota. We felt that the Holy Spirit was really working in the lives of the people causing them to make individual decisions. We continue to remember in prayer the people of these churches and trust that by having worked together with them, they may have been encouraged in their Christian lives.

As we continue on our tour, we would appreciate your prayers for us, for the churches we have been in, and for the churches we will be serving in.

HIGLEY COMMENTARY. Lambert Huffman Publishers—1967—\$3.25.

For those who prefer variety in lesson approach, Higley still heads the list, even though it emphasizes "verse by verse" exposition. Its strong point is the "memory selection" in which expositors such as F. F. Bruce, Merrill Tenny and others make outstanding contributions.

Its weak points are recognized in what is referred to as the "pump primer" in which too many questions are asked which are self-evident. Illustrations are particularly immature for an adult audience.

do much additional research and study in order to be best prepared for the teaching of the most important Book in the world—the Bible.

POINTS FOR EMPHASIS by Clifton J. Allen. Broadman Press—1968—95c.

This fifty-first annual Sunday school volume will give the teacher a head start when time is at a premium. Its short and simple outline—introduction, explanation of the lesson and truths to live by—can often be an additional help to the concerned teacher.

RESOURCE IDEAS FOR CHRISTIAN EDUCATION

"What does a Director of Christian Education do?" This is a puzzling question for many, especially when they still aren't quite clear as to what the pastor does. One young person, in all seriousness, turned to her pastor and asked, "Where do you work?" We can get a chuckle from this, but too often it is true that the pastor's job and the director's job may be as poorly understood as that of a space engineer.

HE IS MANY THINGS

The director is many things to many people. To the young people he is hope. Hope that they will be given due consideration in the life of the church. To the teachers he represents training, encouragement and direction. The Board of Christian Education sees him as a resource person and initiator of policies which they have agreed upon. The Sunday school superintendent finds in the person of the director, a counselor and co-worker. To the pastor he is a friend and co-worker sharing in the responsibilities of the church's ministry as they prayerfully plan together. To the church organizations, and the congregation in general, he is coordinator and interpreter of the educational program. To the child he may be a personal friend "who really knows my name." To the church custodian he may represent late hours at the church and "extra work because he had those kids in here again." To the older person he may be a "modern day invention," or he may represent challenge and involvement. To the occasional church attender and the community he is some kind of "recreational activities director."

What we are saying is that the Director of Christian Education has a varied and detailed task. To guide the complex educational program of a larger church requires that he have training for his specific, but comprehensive responsibilities. He will need to observe and evaluate the program, projecting revisions and adaptations as they become necessary. Educational practices are constantly undergoing change, and so the director must continually be in contact with the church program, and read new literature on Christian education to keep informed of new methods, equipment and materials. He will find it necessary to organize a structure that will clarify relationships and programs within the total church program. We all, probably, have become somewhat anti-organizational, yet we soon realize that whether it is church, business or home, we have to be guided by some type of organization or we quickly become completely frustrated and discouraged.

A church sometimes hires a director with the hope that he will be Sunday school superintendent, teacher, youth counselor, chairman of the Board of Christian Education and leader of every weekday club program, so, as individuals, they can be relieved of some of these jobs. If this is their desire, they have misunderstood the

THE DIRECTOR OF CHRISTIAN EDUCATION

By Bruce A. Rich

role of the director. His value to the church, beyond coordinating and supervising the total education program, is that he can prove invaluable in strengthening the total church as he is given the privilege of enlisting and training people for various areas of service. If you want to multiply the value of the Director of Christian Education, let him train teachers and leaders, rather than expect him to be all these things.

Beyond the local church, a director should be familiar with his denomination's materials and programs. He will want to be available for service in the association or conference camp and retreat activities, as well as the conferences and workshops.

Beyond the denominational fellowship, it is good for him to meet with other directors in the area and share program ideas and problems. Such sessions will benefit each church as these educators plan together.

THE NEED FOR A DIRECTOR OF CHRISTIAN EDUCATION

When the minister is expected to supervise the educational work along with his administrative, preaching and pastoral duties, he often finds himself at a loss for time, even though he is well trained. The larger the church, the more acute the problem becomes. Thus, the pastor finds himself giving a smaller and smaller percent of time to the educational program of the church.

Today the church and pastor have been given a larger ministry by the demands of a scientific and dynamic society. It is no longer a relatively simple matter of preaching, calling on the sick, and visiting the membership. Society, of which we are members, demands more.

When a church has arrived at the point where it is considered advisable to increase the staff personnel, careful study of the needs should be made. Generally a trained Director of Christian Education will be of more value on the staff than an assistant pastor. It is more logical to complete the leadership of the church with an edu-

cational director than to double up in one area of service. The director's work is complimentary to that of the pastor, and the two should *plan together* to meet the many needs of a congregation and complex community.

SUGGESTIONS FOR FURTHER READING:

Allston, T. Raymond, *The Director of Christian Education*, (General Division of Parish Education, The United Presbyterian Church in the U.S.A., 1105 Witherspoon Building, Philadelphia, Pa.)

McComb, Louise, *DCE a Challenging Career in Christian Education*, John Knox Press, Richmond, Virginia, 1963.

Rich, Bruce A., *Wanted: A Director of Christian Education*, Department of Christian Education, North American Baptist General Conference, Forest Park, Illinois, 1958.

Speed, James, *Let's Ask Questions About Becoming a D. C. E.*, (Department of Enlistment, Division of Higher Education, Board of Christian Education, Presbyterian Church in the United States, Box 1176, Richmond, Va.)

Rev. Bruce A. Rich is Director of Youth Work and Assistant General Secretary in the Department of Christian Education, North American Baptist General Conference, Forest Park, Illinois, 60130.

ADDRESS CHANGES

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Lange, Rev. James, 1759 West Berteau, Apt. 1, Chicago, Ill.

Mayforth, Rev. Ronald E., 2631 Charlebois Drive N. W., Calgary, Alta., Canada.

Mittelstedt, Rev. Edmund, 1020 Wellesley Drive, Mt. Clemens, Mich. 48043.

Pritzkau, Dorothy, 7308 Madison St., Forest Park, Ill. 60130.

Goetze, Rev. Richard, 4507 W. Lawrence Ave., Chicago, Ill. 60630.

Kroguletz, Rev. Waldemar, 2973 West 32nd St., Cleveland, Ohio 44113.

Ulrich, Mr. Hero, Valleyview, Alberta, Canada.

Samson, Miss Sharon, 27925 Hoover Rd., Apt. 3, Warren, Mich. 48093.

Dermody, Mr. and Mrs. Roger A., 1939 Shuey Ave., Walnut Creek, Calif. 94596.

Stucky, Rev. O. W., 6709 Rosefield Dr., Beacon Square, Tarpon Springs, Fla. 33589.

Kuhn, Miss Minnie M., Baptist Mission Warwar, P.M.B. Ndu, via Bamenda, West Cameroon, Federal Republic of Cameroon, West Africa.

Ramisch, Rev. Winfield F., 517 Shadowlawn Ave., Dayton, Ohio 45419.

Samf, Chaplain, 1st Lt. David A., 112 Louisiana Drive, LRAFB, Jacksonville, Ark. 72076.

Stockdale, Dr. Eugene R., 2709 Royal Oaks Drive, Visalia, Calif. 93277.

Wilkes, Mr. Lawrence, Chancellor, S. D. 57015.

BOOK REVIEWS

by B. C. Schreiber

BROADMAN COMMENTS by Edward A. McDowell and others. Broadman Press—1967—\$3.25.

These popular International Sunday School Lessons for 1968 are again available for pastor and teacher. The three divisions are repeated as formerly: The Lesson in the Word; The Lesson in Life; and Teaching Suggestions.

The material is far from exhaustive so that the teacher may be able to



sunday school lessons

B. C. SCHREIBER

A TEACHING GUIDE

DATE: December 31, 1967

THEME: Man's Response to God's Gift
SCRIPTURE: Malachi 3:5-16

THE CENTRAL THOUGHT. Our response to God's gift should not be a "thank you note," but a "thank you

INTRODUCTION. Throughout the centuries during which the Bible was written there is a continuous thread that weaves itself into human nature. The weaver is unable to remove it out of the pattern of life. Sometimes finer, but more often coarser, the thread of ungratefulness comes down to us through history and it is as prevalent today as it was in the beginning of

We always imagine that people who have a desperate need would be automatically grateful when the need is fulfilled. This is not always so. The person who is poverty stricken is not always grateful when he becomes affluent. The one who is sick is not well. Those in great danger are not particularly grateful when they find a safe haven. This has been illustrated repeatedly in the Scriptures. Even Israel's greatest king, David, was not immune to the sin of ungratefulness. His response was greediness rather than generosity.

The danger becomes evident when we continue to receive God's blessings and we are unwilling to share them with others. It is easy to sing, "Thank you, Lord, for saving my soul." The test of gratefulness comes in the working out of your salvation in everyday living.

I. RESPONDING TO MAN'S NEED. Malachi 3:5-7.

Man has a deep-rooted spiritual need. Israel of all nations, was chosen to supply those needs. Through Moses, the law and the prophets, they had a revelation from God unequalled by any other people. Yet they depended on sorcerers to discover the will of God. Magic and divination had taken the place of revelation.

Man also has material needs. Here too Israel was given a high and holy concept of charity: "Thou shalt love thy neighbor as thyself" (Lev. 18:19). But they withheld wages from the laborer, they ignored the widow, they abandoned the orphan and mistreated the stranger or sojourner.

Man's needs are basically the same and the laws of God have not been repealed.

II. RESPONDING TO GOD'S STANDARDS. Malachi 3:8-11.

Although the Old Testament is filled with "dos" and "don'ts" God did not expect his people to obey him without love. Tithing was a legal require-

ment but it was certainly not acceptable to God if it was done legally and not lovingly. At this point in Jewish history it was not done either way. They robbed God of his rightful share and he was unable to bless them. They failed to honor God by recognizing his ownership of their material resources. The entire nation suffered because they were unwilling to share God's blessings.

III. RESPONDING TO GOD'S GENEROSITY. Malachi 3:12-16.

One of the most difficult things for God to do is to give up. He always has the conviction that no one is beyond redemption. He must pass judgment on sin and yet he cannot withhold the hand of mercy. However, God was unable to help Judah because of her spiritual pride. In fact they thought God was not giving them a fair deal. Since their exile they felt that God was not seriously concerned about their welfare.

This is the way many of us respond to God's generosity. Instead of being grateful for what he has given we think only of how much more he should give.

Questions for Discussion

1. How is Christian giving different from Old Testament tithing?
2. Are you responding to all that you know about God? Are you afraid he expects too much?
3. How can we practice the art of gratefulness and appreciation in the church fellowship? How about outside the church fellowship?

A TEACHING GUIDE

DATE: January 7, 1968

THEME: The Word Became Flesh
SCRIPTURE: Hebrews 1:1-9

THE CENTRAL THOUGHT. God broke through the clouds of darkness, ignorance and sin and revealed himself through Jesus Christ.

INTRODUCTION. This is the beginning of a fifteen-lesson series based on the study of the Gospel of John. In the first lesson the beloved disciple introduces his distinctive witness to the person of Christ and helps us understand more fully Christ's mission to men. The summary of his message is evident in the prologue in which the supreme purpose of the Gospel is revealed—to lead and to inspire men to believe in Jesus as the Son of God, and believing, have eternal life.

It is written for believers and non-believers. For the believers, that their faith might be strengthened, and for the non-believers, that they might be led through faith to believe in Jesus Christ and that through his name they might find life.

As you read and study the Gospel of John you will notice how different it is from the other three which are

referred to as the synoptic Gospels because they have so much in common in their reporting of the events of Jesus' life, death and resurrection. John's purpose is not primarily reporting the external happenings of Jesus' ministry. He is more interested in revealing God's action, and often interprets that action to make sure the reader understands more clearly the purpose of what is being done and said.

I. THE POWER OF WORDS. John 1:1-3.

We often talk about the language barrier in our world today. But what would we do if we had no language at all? It is human speech, in whatever language, which establishes a relationship of communication between people.

John is saying that God has always spoken but we have not always understood. When he spoke, something happened. The result of God's Word was creation.

II. THE POWER OF LIGHT. John 1:4-5.

The word "light" is one of the key words in John's Gospel and it is a symbol of true knowledge, spiritual wisdom and the truth of God. It is what distinguishes reality from illusion.

Light cannot be put out by darkness. It can be put out only by more light. The oil lamp was put out by the gas lamp which in turn was put out by the electric lamp. All of these can still be put out by the sun. Jesus, the light of the world, outshines all lesser light.

III. THE POWER OF A WITNESS. John 1:6-11.

God was being crowded out of the world. The Jewish people still clung to Moses and the prophets. John the Baptist came as a witness and introduced Jesus as the light of the world.

The writer of John gives us an impression of total rejection softened only by the fact that there were those who received him. God had broken through the armor of sin and imbedded himself in the heart of man.

IV. THE POWER OF A LIFE. John 1:12-14.

God's Word became the greatest of all revelations. The life of Jesus Christ had broken into the human race. He became like man in order that man might become like God. It is in this human form that we have been able to experience his presence and his grace.

Questions for Discussion

1. What lessons can we learn from John's Gospel that will help us start the New Year right?
2. Why is it so important that the Word became flesh?
3. How has your faith been strengthened through the study of this lesson? How will you work it out in daily practice?

our denomination in action

anniversaries

FIRST BAPTIST, PLEVNA, OBSERVES GOLDEN ANNIVERSARY

"Jesus Christ the same yesterday, today and forever," was the theme for the Golden Anniversary observance of the First Baptist Church, Plevna, Mont., Sept. 7-10. The Committee in charge of arrangements included Ted Kusler, Ervin Huber, Ruth Sieler, Rev. and Mrs. Edward Kopf.

An informal time of testimony and praise was a highlight of opening night, especially by our two charter members, Mr. and Mrs. Karl Hepperle.



First Baptist Church, Plevna, Mont.

Rev. Henry Lang, Durham, Kansas, son of the church, was guest speaker for the service. The presentation of our Golden Anniversary Book was by Mrs. Edward Kopf, editor. This book contains 80 photos both of the past and present and was printed especially for this occasion. Mrs. Kopf also presented complimentary copies to former pastors, sons of the church and other special friends.

Friday night was designated as Community Night with Rev. Fred Fuchs, Eureka, S. D., also a son of the church, as guest speaker. Pastors of this area brought greetings from their churches.

The Anniversary Banquet Saturday night was attended by 245 persons. Art Hepperle served as toastmaster for the evening. Corsages were presented to all pastors' wives present. Rev. R. H. Zepik, Selby, S. D., a former pastor of the Plevna church, led in devotions. "A Story of Faith" written and directed by Mrs. Edward Kopf was presented. This dramatic presentation showed the early beginnings of the church, the church of today, and gave a real challenge for the future. More than 40 persons took part, this was the climax of the banquet.

The church was filled to capacity for

all services Sunday, beginning with Sunday school, at which time Rev. and Mrs. Beutler, Lodi, Calif., were guest speakers. Beutlers served the church from 1948-1955. Rev. Daniel Fuchs, Oak Park, Ill., also a son of the church, was featured speaker for both morning and afternoon services. Greetings from former members by letter and telegram were read by Richard Opp, church clerk, in the afternoon. Greetings were received from one daughter of the church, Mary Ann Fuchs, Cameroon, Africa, and our adopted daughter, Katherine Hunt, also of Cameroon, Africa.

Truly we can say with the song writer, "Oh Lord, My God, How Great Thou Art!" (Mrs. Walter Hochhalter, reporter.)

sages presenting the need, the meaning and the personal qualifications of New Testament Evangelism.

Our theme, "Every Baptist an Evangelist," was most ably presented in several messages by our guest speaker, Rev. J. Walter Goltz, CTI. Various needs of our Cameroon Mission Field were brought in an interesting way by Missionary Harold Lang. Rev. Wilfred Dickau, Rev. Milton Falkenberg, and Dr. J. C. Gunst challenged us to proceed immediately to construct a building for the church extension work in Dickinson.

Wilmer Huber, Plevna, and Robert Schlittenhardt, Linton, were the able morning devotion leaders. The variety and abundance of fine musical numbers brought additional inspiration and enjoyment.

Great crowds assembled in the high school auditorium for the Sunday services. A mass choir, directed by Helmuth Strauss, New Leipzig, was featured in the afternoon missionary rally. (Mrs. Edward A. Kopf, reporter.)

MINNESOTA - LACROSSE, WIS., ASSOCIATION.

The Minnesota and LaCrosse, Wisconsin, Association of North American Baptist Churches met at the Bethany Baptist Church, Hutchinson, Minn., Sept. 15-17. The theme, "Learning To Witness," was based on Acts 5:32.

Dr. Richard Schilke, guest speaker, Forest Park, Ill., emphasized the theme in his messages: "Responsibility of Witnessing," "Reason for Witnessing," and "Rewards of Witnessing." Dr. and Mrs. Jerry Fluth, missionaries, Camerons, were guest speakers at the Saturday afternoon discussion groups, with Dr. Fluth again speaking at the Woman's Missionary Union and Baptist Men's Fellowship meetings in the evening.

The timely subjects of a possible merger of NABGC and Baptist General Conference churches and the problem of alcohol in the Camerons were discussed.

The final meeting, a missionary message by Dr. Fluth, climaxed the association.

Officers elected at the association were moderator, Reuben Glewwe; vice-moderator, John R. Adam; secretary, Mrs. Wallace Christensen; treasurer, Fred Paul; Mission Committee, Rev. Raymond Yahn; Camp Board, Rev. Donald Miller and Miss Betty Zimmerman.

The CBY election results were president, Carol Glewwe; vice-president, Steve Venarchick; secretary, Lois Glewwe; treasurer, Bob Coder. (Mrs. Gerald Miller, reporter.)

NORTHERN NORTH DAKOTA ASSOCIATION.

The Northern North Dakota Association of the Dakota

associations

CENTRAL DAKOTA—MONTANA ASSOCIATION.

First Baptist Church of Linton, N. D., was the setting of the Central Dakota—Montana Association meetings held October 19-22. Rev. Allan Strohschein, Rev. Milton Falkenberg, and Rev. Isador Faszler, pastors within our Association, brought mes-



The new officers of the Central Dakota-Montana Association are moderator, Rev. Daniel Heringer, Lehr, N. D., (center); vice-moderator, Rev. William Eifa, Sidney, Mont., (not pictured); secretary, Rev. Arthur Fischer, Leola, S. D., (right); treasurer, Adolph Kist, Linton, N. D. (left).

Conference met at the First Baptist Church of Minot for its annual sessions on Oct. 13 and 14. Rev. John Benham is the pastor of the Church. Our theme, "Taught to Win—Trained to Serve," was challengingly developed by Rev. E. B. Link, C.T.I., Rev. and Mrs. Harold Lang, Rev. Harry Haas and Rev. Ray Hoffman. Dr. J. C. Gunst shared on several occasions items of interest concerning his work as district secretary.

In our business sessions, under the leadership of our moderator, Rev. Reuben Grueneich, we heard reports from the Bismarck Baptist Home by Rev. Alfred Weisser and from Crystal Springs Youth Camp by Rev. Walter Weber. The Church Extension Committee in its report urged the Association Churches to stand firmly behind the Crestview Church Extension Project at this time of great need due to its overcrowded facilities and lack of funds for expansion.

On Friday afternoon the Association divided up into four groups where prayer concerns were shared by those in charge of each group, and time was spent in prayer.

On Saturday afternoon Mrs. Harold Lang was the speaker at the Ladies' Luncheon, and Dr. Gunst was speaker for the Men's Luncheon. On Saturday evening the youth banquet was held with Prof. Link speaking on "Witnessing."

The officers elected for this coming year are Rev. Reuben Grueneich, Martin, moderator; Rev. Will Dachtler, Minot, vice-moderator; Rev. Allan Kranz, Harvey, secretary; Ben Martin, Kief, treasurer; Gordon Mayer, Harvey, church extension.

The Men's Brotherhood elected Herb Schlacht, Turtle Lake, president; Leonard Martin, Fessenden, vice-president; Adolf Pepple, Cathay, secretary-treasurer.

The ladies elected Mrs. John Benham, Minot, president; Mrs. Orin Enockson, Washburn, vice-president, and Mrs. Jerome Faul, Anamoose, secretary-treasurer.

The youth elected Carol Saylor, Underwood, president; Mary Beth Carlson, Minot, vice-president; Kathy Putz, Martin, secretary, and Bonnie Schimke, Harvey, treasurer.

The Association will meet at the Turtle Lake Baptist Church for its meetings in 1967. (Ray Hoffman, reporter.)

SOUTH DAKOTA ASSOCIATION. "Christian Liberty" was the theme of the South Dakota Association which was held at the Plum Creek Baptist Church, Emery, S. D., Oct. 1-3, 1967.

God's Volunteers were at the first evening service, a youth rally held at the First Baptist Church at Emery, with about 600 persons attending. A message was presented by Rev. David Draewell on "Christian Liberty Limited."

The daily sessions were in charge of the pastors of the churches in the Association. At the two luncheons, men's and women's, Rev. and Mrs. Wal-

ter Sukut, returned missionaries from Japan, were the guest speakers. Some 275 guests registered for the association.

The newly elected officers of the Association for the 1967-1968 year are Mr. Bert Terveen, moderator; Rev. Walter Hoffman, vice-moderator; Rev. Lorimer Potratz, secretary; and Mr. Lawrence Weeldreyer, treasurer. The guests and delegates reported a blessed time of fellowship during these days of the conference. (Mrs. Bennie Fauth, reporter.)

baptism — evangelism

PLEVNA, MONT. The First Baptist Church of Plevna, Mont., held their revival meetings Oct. 3-13 with Dr. A. J. Borchart, Streeter, N. D., as speaker. We heard many stirring messages, and souls were saved.

Dr. Borchart was featured speaker for our Harvest-Mission Sunday with a message, "An Ardent Disciple." The offering for the day was \$11,480.70. (Mrs. Walter Hochhalter, reporter.)

baptist men

BALGONIE, DAVIN, EDENWOLD BROTHERHOODS, SASK. On Oct. 22 the Men's Brotherhood of the three churches, Balgonie, Davin, and Edenwold, Sask., rendered their annual fall program in the new Balgonie church. After a cheery welcome extended by the president, Ernest Rosem, we were favored with a well planned program, a mixed musical by a group of students from the Can. Bible College, Regina. The theme of message, "Divine Stewardship," by the guest speaker, Dr. Stoez, of the college, was a challenge for all.

Forty dollars, which was a portion of the offering, was designated to our headquarters for missions.

After the program we had refreshments and enjoyed the fellowship with the students. (Mrs. Isabella Brucker, reporter.)

PLEVNA, MONT. The Men's Fellowship of Plevna, Mont., celebrated their tenth anniversary Sept. 6. Rev. R. H. Zepik, Selby, S. D., founder of the organization, was guest speaker. The men's chorus and quartet under the leadership of Mrs. Art Fried, director, and Mrs. Wilmer Huber, pianist, brought special music.

The organization started with nine charter members. The present membership is 23. The Men's Fellowship has been very active in various projects locally and in mission projects. Art Fried is the president. (Mrs. Walter Hochhalter, reporter.)

MADISON, S. D. The Men's Fellowship of the West Center Street Baptist Church of Madison, S. D., enter-

tained their wives and friends at a banquet in Hotel Park on Sept. 26. The welcome was given by the president, Hilmar Richter. Two duets were sung by Neal DeBoer and Donald Seedorf. Speaker for the evening was Dr. Olson, Sioux Falls, S. D. He showed colored slides taken on his trip to the Orient and the Philippines and described the conditions there. (Mrs. Carl Frautschy, reporter.)

MADISON, S. D. The Men's Fellowship of the West Center Street Baptist Church, Madison, S. D., had charge of the morning services on Laymen's Sunday. Hilmar Richter, president of the Fellowship, led the responsive reading, Graydon Rohrer led in prayer, and the male quartet sang two songs. Dr. Don Frost, an excellent doctor and a fine Christian witness from Central Baptist Church, Sioux Falls, S. D., brought the message entitled, "How to Have a Happy Family Life." (Mrs. Carl Frautschy, reporter.)

TYNDALL, S. D. The annual Men and Missions program sponsored by the Tyndall and Danzig Baptist Men was held at the Danzig Baptist Church, October 8. Following the prelude by Ron Lohr, John Brandt led in congregational singing, Harven Rued read Scripture, and John Lubbers led in prayer.

Harlen Voigt, president, welcomed the congregation and gave some information concerning the activities of the organization. He also read a poem, "The Layman," by Edgar A. Guest. Special music included two numbers by the Baptist Men, a double men's quartet and an instrumental number by Wilbert Buchholz, Ivan Radack, Robert Rueb and Ron Lohr.

Speakers for the evening were two laymen: Calvin Finck, who with his daughter, Kayleen, gave an illustrated talk on "The Christian's Armour," and Jean Hebner, a "Message of Challenge."

A fellowship hour followed the program after Rev. David Zimmerman pronounced the benediction. Sidney Hebner and William Radack were in charge of the refreshments served.

christian education activities

PHILADELPHIA, PA., PILGRIM. Homecoming Sunday, September 24, at Pilgrim Baptist Church, Philadelphia, also marked its 93rd anniversary and Rally Day. The celebration began with a special Sunday School program which included promotion of pupils from the various children's departments to their new classes. Each pupil entering the Junior Department received a Bible from the Sunday School. In the morning worship service our missionary, Patricia Heller, home on her first furlough from our Cameroon Field, was given a special welcome by

our pastor, Rev. Milton Zeeb. Miss Heller responded with a short message to the congregation. A covered dish supper in the late afternoon gave many friends and members an opportunity for fellowship. In the evening service special music and the Christian film, "The Breaking Point," closed a day of inspiration and challenge. (Ida Drager, reporter.)

ST. PAUL, MINN., DAYTON'S BLUFF. A five week School of Missions program entitled, "Let's Go to the Cameroons" was held at the Dayton's Bluff Church in St. Paul, Minn., on Sunday evenings during the month of October. It was sponsored by our Board of Christian Education under the leadership of the chairman, Vernon Heckmann, who also presided.

Each program included congregational singing of missionary songs under the direction of our pastor, Rev. L. Friessen; a missionary story told by Judy Heckmann, a biographical review of a missionary presented by a church member, and special music selections with the following participating: the choir, Mrs. Gordon Cruppi, Joyce Edgards, Mrs. Larry Paul, Fred Paul, and Mrs. Roger Quant. Slides were shown at several sessions.

Subjects and leaders for the five weeks were as follows: "The Culture of the Cameroons," Ruby Fumunyum, Cameroon national studying at Bethel College; "The School in the Cameroons," Missionary Harold Lang; "The Church in the Cameroons," Mr. and Mrs. Henry Fluth; "Medicine in the Cameroons," Dr. Jerome Fluth; and "YOU—and the Cameroons," Norman Glewwe, short term missionary. The closing session brought out the challenge as our responsibility in the Cameroons. (Mrs. Harvey Stanke, reporter.)

SALEM, ORE., RIVIERA. October 8 was Home Coming Day for members and friends of the Riviera Baptist Church, Salem, Ore.

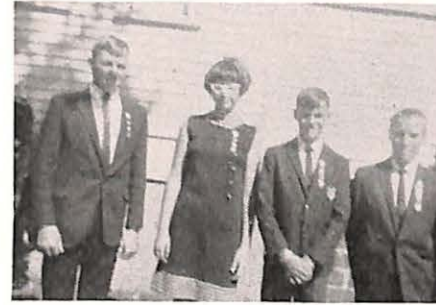
Our pastor, Rev. Arthur Brust, started the day's program in the well-attended morning worship service with "The Search" as the sermon topic.

A fellowship dinner was served to 186 persons. The children were treated to an entertaining film.

"The Church in These Times" was carried out in trios, duets, and readings. The present activities of the various church organizations were visibly portrayed by a narration written and read by Mrs. Dorothea Stark. From the pre-school Sunday school classes, through the youth organizations, to the morning worship service, the church passed in review. The result of the program was a challenge to individual faithfulness and devotion to honor our Lord through the local visible church.

Rev. J. Sonnenberg, who with Mrs. Sonnenberg were guests, closed the program with prayer and pronounced the benediction. (Mrs. Marc Saucy, reporter.)

STREETER, N. D. The Scripture Memory Group of our First Baptist Church, Streeter, N. D., completed another year of learning Bible verses. Nine young people were enrolled. On August 26 four Certificates of Recognition were presented to four of our group who had completed the nine year course. All children were given awards: wreaths for the second year and bars for all other years. (Mrs. Dennis P. Dockter, reporter.)



Special honor was extended to Rodney Zimmerman, Pamela Dewald, Michael Brenneise and Reid Zimmerman who completed the full nine years of the Scripture Memory Course at the First Baptist Church, Streeter, N.D.

RAPID CITY, S. D. The South Canyon Baptist Church, Rapid City, S. D., held their Sunday School Rally Day on October 1. With the aid of the "balloon invitation" which the Junior and Senior High Sunday School students made, the enrollment went from a low of 54 to 102.

On October 22, Mr. and Mrs. Jim Dolberg dedicated their three-month old son, Randy. At this service four



The Balloon Invitation for Rally Day at the South Canyon Baptist Church, Rapid City, S. D.

of our young people also dedicated their lives unto the Lord, and one came for baptism.

We have recently gained 12 new members by transfer of letter. Although we are going forward in the Lord much work needs to be done. (Mrs. Wm. C. Lutz, reporter.)

WARREN, MICH., REDEEMER. On September 11, Rev. Allan Heron became the Minister of Visitation, at

the Redeemer Baptist Church, Warren, Mich.

Our visitation program, as an organized function of our church, began about 12 years ago. At first only the faithful few were involved. Constant prayer and the ever faithfulness of our pastor kept the program alive.

When we moved into our new church eight years ago, a more concentrated and consecrated effort was made to make visitation work. The late Ed Willms set up an excellent program in his brief call as our Minister of Visitation. It was such a good program that Rev. Heron has told us that he plans to continue with the same set-up.

As our church has grown, so have the number of callers on Monday night. Our high has been 80, and our average is about 47 callers. We have no statistics as to the number of persons won for Christ through visitation, nor the number who may have visited because of our visitation. But some have been won and some have come, and we are encouraged to keep going, knocking, and inviting. (Doris Kintzer, reporter.)

PORTLAND, ORE., IMMANUEL. The Sunday School has just completed a six-week attendance contest; the members of which were divided into two teams. There was a marked increase in attendance during the course of the contest. After a recent Sunday evening service the opposing team feted the winning team with a victory celebration. Awards were presented to William H. Jeschke (pastor), Pamela Snow and John Gonnerman for having brought the largest number of visitors to Sunday School during the contest. An extensive follow-up program is planned to encourage the continued attendance of those who visited with us at Immanuel Baptist, Portland, Ore. (Mrs. E. Gonnerman, reporter.)

ANAHEIM, CALIF., SUNKIST. The first Vacation Bible School of Sunkist Baptist Church, Anaheim, Calif., was most rewarding with 30 decisions made for Christ in the Junior and Junior High Departments. Many homes were reached, and children from the area started regular Sunday school attendance.

Gary Nolan, Christian education director, supervised the eight-day session using the enthusiastically received Gospel Light material, "Explore God's Hidden Wonders." At a fine closing program (July 27), it was reported there were 250 enrolled with 162 average daily attendance. Some excellent handcraft was displayed after the program. Superintendents by departments were Joan Taylor, pre-kindergarten; Margarite Connolly, kindergarten; Marglene Cole, primary; Ruth Issler, junior; Dan Brown, director of youth, junior high and high school. The latter group put on a fine one-act play, "Is Jesus Christ the Son of God?" Mrs. Joe Quast, church social committee chairman, was in charge of snack time. (Ruth Mellon, reporter.)



Two young people from the Grace Baptist Church, Medicine Hat, Alberta, completed the nine-year Scripture Memory Course as set forth by North American Baptist Headquarters. Lydia Helfenbein (l.) and Ronald Treiber (r.) are seen here holding their certificates which are awarded upon successful completion of the course. With them is Miss Hilda Odenbach (c.) who has been in charge of the Scripture Memory Course for many years. (Mrs. Lilly Fus, reporter.)

church building

BROOK PARK BAPTIST CHURCH HOLDS DEDICATION SERVICE

The Brook Park Baptist Church of Minneapolis, Minn., held the dedication service for their new church sanctuary on Sunday afternoon, Oct. 22, 1967. The program included two special anthems by the choir, along with a solo sung by Bill Wigdahl, with Mrs. G. Dockter at the new piano, a memorial gift from one of the members.

Various pastors from our churches within the Twin-City area and state of Minnesota participated in the preliminaries: Invocation by Rev. Donald Miller, greetings by Dr. J. C. Gunst, Rev. Leland Friesen, and Mr. Milton Hildebrandt, chairman, Church Extension Committee. Dr. Frank H. Woyke brought the dedication message. The act of dedication was led by the present pastor, Rev. H. G. Ramus, with Dr. J. C. Gunst, Central District secretary, leading in the dedication prayer. Rev. Fred Klein pronounced the benediction. Refreshments were served following the service, and the building was open to inspection. In all there were 269 persons in attendance.

Brook Park Baptist Church, Minneapolis, Minnesota



The new church sanctuary including furnishings (not including the basement and narthex which were completed in 1962) was built at an approximate cost of \$67,000. The present seating capacity is about 180 persons. The church now has 61 members, eight of which are non-resident.

SUNKIST BAPTIST ANAHEIM,

Dedicated September 17

Dedication day of the Sunkist Baptist Church, Anaheim, Calif., marked another historical milestone in the hearts and memories of its membership, friends from neighboring churches and many visitors from the area surrounding the new church.

Dr. Frank Woyke, N.A.B.G.C. ex-



Sunkist Baptist Church, Anaheim, Calif., dedicated Sept. 17.

ecutive secretary, Forest Park, Ill., brought stirring messages at the morning and evening worship services. The Reverend Henry Hirsch, retired N.A.B.G.C. minister, beloved friend of many years of most Sunkist Baptist Church members, brought words of blessing and benediction at the close of the evening service.

The dedication service at 3 P.M., September 17, was most inspiring.

Scripture reading was given by Rev. Kenneth Fischer, Magnolia Baptist Church, followed by prayer from Rev. Donald Ganstrom, of Bethel Baptist church.

Rev. William Hoover, pastor of the new congregation, gave the welcome and recognition of the guests. Reports were given by Robert Martin, chairman of the building committee, and Joseph Colombo, architect. Felicitations from area representatives came from Calvin Pebley, mayor of Anaheim; Rev. R. Cahill, president, N.A.B.G.C. Ministerial Association; Rev. Donald Ganstrom, pastor, Bethel Baptist; Rev. Kenneth Fischer, pastor, Magnolia Baptist; Rev. Robert Hess, pastor, Harbor Trinity; Rev. H. Barnett,

pastor, Inglewood Knolls and Rev. D. Wyatt, pastor, Milo Terrace.

Congregational singing was directed by Harold Stormfeltz. The sanctuary choir directed by Mrs. Dan Chiles, sang as its dedication anthem, "King Of Kings." A solo, "How Lovely Are Thy Dwellings" was sung by Lawrence Herring, basso with organist, Mrs. Janice Bennett accompanying.

A very wonderful dedication message was brought by Dr. Frank Woyke.

Another special part of the service was the act of dedication by the pastor and people. Closing prayer was given by Rev. Robert Hess, followed by the choir benediction, "Pax Dei."

The newly dedicated Sunkist Baptist Church occupies 3.64 acres with off-street parking for 154 cars. It has 18,192 sq. ft. floor space which includes seating capacity for 600 in the sanctuary and two wings plus 200 in the balcony. It has a four room modern nursery fully equipped, four church offices for staff members, a fireside room for all-purpose meetings equipped with a Dwyer kitchen unit, a small chapel on the upper level back of the choir loft, and a sound proof choir room on the lower level. There is indirect lighting throughout the audi-

torium and balcony. The air-conditioning and heating system is a Trane combined system of five units. There is a control room and PA system powered by a 100 watt Bogen amplifier equipped with four electro-voice microphones connected to two 60-inch University speakers and 18-ceiling speakers. There are six intercom headphones and 28 speaker outlets. A Girard turntable for recording music has also been installed. This whole system was installed by our own men giving many hours of gratis labor.

The steel spire with its 10 foot gold leaf cross and four carillon speakers mounted on the roof rises 85 feet above level. The Schulmerick American Carillon bells consist of 75 miniature bells which, when amplified over one million times by special electronic equipment, can be heard within a two-mile radius, and played from the organ or by automatic time-clock control.

The church is equipped with a three-manual electronic Allen organ, a Steinway grand piano and five upright pianos.

The two atriums and all outside landscaping was accomplished by many hours of donated labor by our own members. This includes approximately 700 trees and shrubs, 80 flats of ground cover plus rocks and stepping stones. (Ruth Mellen, reporter.)

PORTLAND, ORE., IMMANUEL. A mortgage burning, on a recently acquired piece of property, was celebrated at the fall promotional dinner at the Immanuel Baptist Church, Portland, Ore. Another lot and house have been purchased toward the church's facilities expansion. A New Sanctuary Planning Committee is actively preparing the way for the long-awaited new sanctuary construction. (Mrs. E. Gonnerman, reporter.)

receptions — farewells

WILSONVILLE, ORE. On Sept. 24 The Stafford Baptist Church, Wilsonville, Ore., held a reception to welcome our new pastor and family, Martin C. Franke, his wife Lydia, and four children. Our church moderator, Paul Miller, opened the service by leading us in singing, after which he read Scripture. Prayer was offered by Rev. Hans J. Wilcke, Dallas, Ore.; Rev. Eric Kuhn, superintendent, Portland Baptist Home for the Aged, represented the churches of our Oregon Association by giving a word of welcome to the Frankes. Bob Chamberlain of Stafford sang a soul-inspiring solo. Rev. Joe Sonnenberg, Western District secretary, North American Baptist General Conference, gave a very challenging message. Following the service refreshments were served to approximately 140 people. We, at Stafford, are very thankful to the Lord for sending the Frankes to us. Pastor

Franke comes to us as a graduate of the Multnomah School of The Bible in Portland. (Mrs. David F. Oppel, clerk.)



New pastor, Martin C. Franke, and family, Stafford Baptist, Wilsonville, Ore.

XENIA, OHIO. The Community Baptist Church, Xenia, Ohio, experienced a very memorable occasion on Sept. 10. Members and friends alike were present to welcome our new pastor, Rev. Fred Sonnenberg, his wife, Audrey, and their three daughters. We were privileged to have Rev. Rubin Kern, Eastern District secretary of the North American Baptist Conference present to conduct the morning service of commitment. Rev. Kern challenged both the pastor and the congregation to commit their all to serving Christ.

A vesper service was held in the evening at which time words of welcome were extended to Mr. Sonnenberg from one of our Community leaders, pastors of several neighboring churches and by the official board of our church. Special music for the service was supplied by Paul Vanderkoi, professor of music, Cedarville College. Refreshments and a time of fellowship followed the services. (Mrs. Russell Driver, reporter.)

AVON, S. D. On Sept. 27, 1967, the First Baptist Church, Avon, S. D., held a reception for its new pastor, Rev. Walter Sukut, and family. Members of the Tyndall and Danzig Churches were also in attendance.

Each organization of the church gave the Sukuts an appropriate greeting and wished them well in their service with us. Various musical numbers and poems were given. Mr. Sukut introduced his family and made a few remarks. Rev. D. Zimmerman from the Tyndall and Danzig Churches gave a sermonette on "The Church." Following the service a lunch was served to all.

We do pray that the Lord will bless the Sukut family as they minister among us and that together we might serve the Lord in this area. (Stan Voigt, clerk.)

MADISON, S. D. The West Center Street Baptist Church of Madison, S. D., held a farewell service for Rev. and Mrs. Mayforth, Pam and Polly on

Oct. 8. A chicken pot-luck supper was enjoyed by members and friends. The program, arranged by Mrs. Carl Meiners, Mrs. Harm Frerichs and Elton Wernisch, consisted of the congregation singing Pastor Mayforth's favorite hymn, prayer by Graydon Rohrer, two numbers by the male quartet, and a flute duet. The message for the evening was brought by Rev. Walter Hoffman of the Plum Creek Baptist Church. A gift of money was presented to the Mayforth's from the church by Lowen Richter, chairman of the Diaconate Board. Words of appreciation were expressed by Mr. and Mrs. Mayforth. Rev. Hoffman gave the closing prayer. We shall continue to pray for God's blessing on the Mayforth's in their new work in Calgary, Canada. (Mrs. Carl Frautschy, reporter.)

special events

COMMISSIONING OF DR. WILLI AND ANITA GUTOWSKI

On October 8, Thanksgiving Sunday, we as a church experienced the true Spirit of Thanksgiving. McDermot Avenue Baptist Church have been so greatly privileged to have in our own midst a young couple that God has chosen to work for him in a very special capacity: Dr. Willi Gutowski, his wife Anita, and their little daughter, Chrisandra Lee, who are new missionaries to Cameroon, Africa.

Scripture reading for the Commissioning Service was taken from Acts 13:1-5, Matt. 9:35-38, and Matt. 28:18-20. This was followed by an anthem of praise and thanks unto God by the combined choirs of our church. We were truly blessed throughout a special message by Rev. W. Stein and also the surrounding program to which many had contributed. Rev. Wm. Sturhahn had a word from our Denomination and also led in the prayer of dedication. Dr. Gutowski and family were presented with a luggage set as a personal gift from the members of our church. This will assure a safe arrival of all their belongings in Africa. We, as McDermot Avenue Baptist Church, will be supporting the Gutowski family with an annual \$3,000.

Dr. and Mrs. Gutowski's aspirations are now being fulfilled as he takes up new responsibilities as a doctor in one of our Baptist hospitals in Cameroon.

We, as a church, bid them farewell, and pray, may God bless them and the work they will be doing in his vineyard. (Mrs. K. Gruhe, reporter.)

PITTSBURGH, PA., TEMPLE. Temple Baptist Church of Pittsburgh, Pa., welcomed its new pastor and wife, Rev. and Mrs. Howard Johnson and son, Kent, at an installation service June 11 and a reception June 14. It was our privilege to have Mr. E. K. Martin, education secretary, Cameroon, with us several days in August. A fall kick-

(Continued on page 26)

Obituary

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

FRED PFEIFLE

of Napoleon, North Dakota
Fred Pfeifle was born Jan. 14, 1888, in Artas, S. D., and moved to the Napoleon, N. D., area in 1889. He was called to be with the Lord, Sept. 25, 1967.

Mr. Pfeifle accepted the Lord as his Savior on Feb. 19, 1919, and was baptized by Rev. August Heringer on June 10, 1919. He was one of the charter members of the Napoleon Baptist Church.

On Jan. 10, 1910, he married Mary Weber who preceded him in death in 1930. He later married Carolina Miller in 1932, who also preceded him in death in 1952. On May 7, 1960, he married Mrs. Lydia Olsen who now survives, as do three daughters: Bertha (Mrs. Herbert Hirsch) and Edna (Mrs. John Zimmerman) of Napoleon; Esther (Mrs. Valentine Moser) Selah, Wash.; one son, Edwin of Napoleon; six stepsons; one sister, Mathilda (Mrs. John Lachenmeier) of Miles City, Mont.; two brothers, Adam of Napoleon and Edward of Yakima, Wash.; ten grandchildren; 13 stepgrandchildren; nine great-grandchildren, ten stepgreat-grandchildren.

He was preceded in death by his parents, three sisters, one brother, two stepdaughters and one stepson.

Napoleon Baptist Church
Napoleon, North Dakota
R. THOMAS HARFST, pastor

WILLY RICHARD RADKE

of Vancouver, British Columbia
Willy Richard Radke was born on Oct. 5, 1910, in Zgirz, Poland, and after a lengthy and severe illness passed on to his eternal reward on Oct. 11, 1967.

He accepted Christ as his personal Savior and Lord in his early youth and was baptized by Rev. Lenz in Lodz, Poland in 1925. In 1936 he was married to Elfriede Heine, and God blessed this union with two daughters and two sons. Mr. Radke immigrated to Canada with his parents, brothers and sisters in 1927, taking up residence in the Ochre River area.

In 1930 he moved to Vancouver, B.C., at which time he became a member of the Ebenezer Baptist Church, where he remained for a number of years. At the founding of the Bethany Baptist Church in 1937, he served as a charter member. Mr. Radke served in various church offices and capacities, finding special joy in the male chorus participation.

His passing away is mourned by his dear wife, Elfriede; two daughters: Mrs. Ruth Rasmussen of San Jose, Calif., and Mrs. Dorothy Dunlap of Santa Clara, Calif.; two sons, Rudi and Herbert, in Vancouver; one grandson; one brother, Erwin; and one sister, Mrs. Alma Drude of Vancouver.

A memorial service was held in the Bethany Baptist Church on Oct. 12, 1967, with Br. Harold Dressler and the undersigned speaking words of comfort.

Bethany Baptist Church
Vancouver, British Columbia
ERNIE ROGALSKI, pastor

ADOLF HUBSCHER

of Swan River, Manitoba
Adolf F. Hubscher was born April 16, 1896, and went to his heavenly home Oct. 7, 1967, at the age of 71 years.

Mr. Hubscher was born at Tarwoli, Poland, and came to Canada in 1928. He took up farming near Swan River, Man. He accepted the Lord Jesus Christ as Savior in 1925 and was baptized the same year.

On Sept. 4, 1921, he was united in marriage to Elsie Falk at Rosyzsyc, Poland. Their marriage was blessed with five children. He is survived by his loving wife, Elsie; two sons: Herbert and Ewald of Swan River; three daughters: Mrs. A. Hoffman of Aumsville, Ore., Mrs. W. Pahl, Winnipeg, Man., Mrs. A. Kliever, Oakbank, Man.; one brother, Julius in Germany; two

sisters, Olga in Germany and Hatty Gruber at New Westminster, B. C.; thirteen grandchildren, and many friends.

He was a member of the Temple Baptist Church at the time of his death. Memorial services were conducted by Rev. A. Buhler of Bethel Baptist Church, Swan River, Temple Baptist Church
Swan River, Manitoba

THE FAMILY

ANDREW SCHAFER

of Bismarck, North Dakota
Andrew J. Schaffer, son of John and Freidricka Schaffer, was born Sept. 11, 1888, at Scotland, S. D. He moved to North Dakota with his parents who settled in the Underwood community in 1902. He grew up in the area and farmed five miles SW of Underwood. He was married to Christine Strecker in Washburn in 1915, and she preceded him in death in 1944. That same year Mr. Schaffer moved into Underwood.

He was married to Mrs. Emma Saylor in Underwood in 1947, and she preceded him in death in 1949. In 1955 he was married to Mrs. Lydia Hepper in Bismarck.

In December 1966 Mr. and Mrs. Schaffer became residents of the Bismarck Baptist Home. He passed away at the age of 79 at the Baptist Home in Bismarck on Sept. 20, 1967. He was a member of the First Baptist Church of Underwood, N. D.

In addition to his wife, Lydia, Mr. Schaffer leaves three daughters: Arlean (Mrs. Raymond Scholl) of Grandin, N. D., Alida (Mrs. Wilfred Baska) of Bismarck, N. D., Dorene (Mrs. Ernest Schwandt) of Burlington, N. D.; three brothers: Emil of Underwood, N. D., Emanuel of Milwaukee, Wis., Henry of Yankton, S. D.; five sisters: Pauline (Mrs. William Koth) of Parkston, S. D., Anna (Mrs. Nath Koth) of George, Iowa, Sarah (Mrs. Henry Auch) of Eugene, Ore., Frieda (Mrs. Dan Schulz) of Bismarck, N. D., Ida (Mrs. Fred Klingler) of Bismarck, N. D.; 13 grandchildren and two great-grandchildren.

He was preceded in death by one sister and five brothers.

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

LOUISE DOROTHEA GRIMME BERNDT

of Tyndall, South Dakota
Louise Dorothea Grimme Berndt was born March 24, 1903, to Mr. and Mrs. George Grimme of Tyndall, S. D., and died Oct. 10, 1967, attaining the age of 64 years, six months, and 16 days. She had been in poor health since last spring and had recently been staying in the local Good Samaritan Center. She had been a resident of the Tyndall area practically all of her life.

On Nov. 26, 1925, she was married to Arthur Berndt. This union was blessed with ten children, two of whom died in infancy.

She accepted Christ as her personal Savior, was baptized by the late Rev. A. W. Lang in April, 1938, and was received into the Tyndall Baptist Church, where she was an active and dedicated member to the end of her life. Her concern for others, her smile and gentleness of spirit will long be remembered.

She was preceded in death by one sister, Bertha, and two brothers: Ervin and Walter Grimme.

She is survived by her husband, Arthur Berndt; the following children: Martha (Mrs. E. L. Christopherson), Marysville, Calif., Alice (Mrs. Herman Reit), Harrisburg, S. D., Arthur Berndt, Jr., Parkston, S. D., Arliss (Mrs. Dilbert Hellman), Crofton, Neb., Myron Berndt, Oak Grove, La., William Berndt, Pasadena, Calif., Sharon Berndt, Sioux Falls, S. D., and Loren Berndt, Tyndall, S. D.; three brothers: Art, Louis, and George Grimme of Tyndall, S. D.; and 17 grandchildren.

The funeral service was held Oct. 13, 1967, at the Tyndall Baptist Church conducted by her pastor, Rev. David Zimmerman.

Burial was in the Danzig Baptist Cemetery, Tyndall and Danzig Baptist Churches, Tyndall, South Dakota
DAVID ZIMMERMAN, pastor

ELIZABETH SCHACHER

of Missoula, Montana
Elizabeth (Quenzer) Schacher was born Jan. 4, 1887, in Russia and came to the United States at the age of 11 with her parents who settled on a farm near Herreid, S. D. There she was united in marriage with Gottlieb Schacher on July 7, 1907. They moved to Box Elder, Mont., in 1916. In 1927 they moved to Polson and came to Missoula in 1938.

She was saved in January, 1901, baptized in June of the same year, and became a member of the Herreid Baptist Church. Upon moving to Missoula, she joined the Bethel Baptist Church where she was a

member who took a real interest in her church until the day of her death.

Mrs. Schacher passed away on October 26, 1967, at 80 years of age. Her husband, Gottlieb Schacher, preceded her in death on April 28, 1966. Survivors include two sons: Robert (Bob) of Missoula and John of Ronan; a brother, George Quenzer of Herreid, S. D.; two grandchildren, and three great-grandchildren.

Bethel Baptist Church
Missoula, Montana
HERBERT VETTER, pastor

MILTON K. SCHREPEL

of Madison, South Dakota
Milton K. Schrepel of Madison, S. D., was called to his heavenly home on October 27 after a lingering illness at the age of 72 years.

Mr. Schrepel was born December 11, 1894, to Mr. and Mrs. William Schrepel on a farm northwest of Madison. At the age of 11 years he accepted Christ as his personal Savior, was baptized by Rev. R. J. Hack, and united with the West Center Street Baptist Church. He married Pearl Fischer on October 26, 1923.

He was an active member of the West Center Street Baptist Church; McKibbin Mosher Post 25, American Legion; Barracks 2082, Veterans of World War I; and was president of Graceland Cemetery Association for many years. During World War I he served 19 months overseas.

The memorial service was conducted on October 31. The message of consolation and assurance was based on Revelation 14:13. The male quartette of the West Center Baptist Church sang.

Survivors include his widow, one brother, six sisters and numerous nephews and nieces. He was preceded in death by six brothers and his parents.

West Center Street Baptist Church
Madison, South Dakota
JOTHAN G. BENKE, officiating pastor

SPECIAL EVENTS

(Continued from page 25)

off dinner for our young people was held Sept. 24. Eighteen laymen, including a men's chorus, presented a most helpful service Oct. 8. The first Family Night was held Oct. 15 with the showing of "Singposts Aloft," latest Moody Institute of Science film. A fine spirit of co-operation pervades our church and with God's help, under the leadership of our new pastor, we look forward expectantly to the future. (Helen Seebacher, reporter.)

women's missionary societies

RACINE, WIS. On Oct. 5 the Women's Missionary Society of the Grace Baptist Church, Racine, celebrated their 86th anniversary with a potluck luncheon at noon in the Sunday school auditorium. The women from the Immanuel Baptist Church of Kenosha were our guests. Our guest speaker was James Hilker who has been a missionary in Nigeria, Africa, for the past 38 years. As a boy he attended our Sunday school.

Special music was provided by a women's sextet, the Graceaires of our church. A duet number was given by two daughters of Mrs. Dan Behr who accompanied them. About thirty women were present who were welcomed by the president, Mrs. H. Schacht. (Mrs. Hugo Schacht, reporter.)

SOUTH DAKOTA ASSOCIATION—W.M.U. The annual noon luncheon, program and business meeting of the

(Continued on page 13)

A SAILOR'S CHRISTMAS GIFT

Admiral David L. McDonald, U.S.N.
Chief of Naval Operations
Washington 25, D.C.

Dear Admiral McDonald:

Eighteen people asked me to write this letter to you.

Last year at Christmas time my wife, our three boys and I were in France, on our way from Paris to Nice in a rented car. For five wretched days everything had gone wrong. On Christmas Eve, when we checked into our hotel in Nice, there was no Christmas spirit in our hearts.

It was raining and cold when we went out to eat. We found a drab little restaurant shoddily decorated for the holiday. Only five tables were occupied. There were two German couples, two French families, and an American sailor by himself. In the corner a piano player listlessly played Christmas music.

I was too tired and miserable to care. I noticed that the other customers were eating in stony silence. The only person who seemed happy was the American sailor. While eating, he was writing a letter.

My wife ordered our meal in French. The waiter brought us the wrong thing. I scolded my wife for being stupid.

Then, at the table with the French family on our left, the father slapped one of his children for some minor infraction, and the boy began to cry.

On our right, the German wife began berating her husband.

All of us were interrupted by an unpleasant blast of cold air. Through the front door came an old flower woman. She wore a dripping, tattered overcoat, and shuffled in on wet, rundown shoes. She went from one table to the other. "Flowers, Monsieur? Only one franc." No one bought any.

Wearily she sat down at a table between the sailor and us. To the waiter she said, "A bowl of soup. I haven't sold a flower all afternoon." To the piano player she said hoarsely, "Can you imagine, Joseph, soup on Christmas Eve?" He pointed to his empty "tipping plate."

The young sailor finished his meal and got up. Putting on his coat, he walked over to the flower woman's table. "Happy Christmas," he said, smiling and picking out two corsages. "How much are they?" "Two francs, Monsieur."

Pressing one of the small corsages flat, he put it into the letter he had written, then handed the woman a 20-franc note.

"I don't have change, Monsieur," she said. "I'll get some from the waiter."

"No, Ma'am," said the sailor, leaning over and kissing the ancient cheek. "This is my Christmas present to you."

Then he came to our table, holding the other corsage in front of him. "Sir," he said to me, "may I have permission to present these flowers to your beautiful daughter?"

In one quick motion he gave my wife the corsage, wished us a Merry Christmas and departed. Everyone had stopped eating. Everyone had been watching the sailor.

A few seconds later Christmas exploded throughout the restaurant like a bomb. The old flower woman jumped up, waving the 20-franc note, shouted to the piano player, "Joseph, my Christmas present! And you shall have half so you can have a feast too." The piano player began to belt out Good King Wenceslaus.

My wife waved her corsage in time to the music. She appeared 20 years younger. She began to sing, and our three sons joined her, bellowing with enthusiasm.

"Gut! Gut!" shouted the Germans. They began singing in German.

The waiter embraced the flower woman. Waving their arms, they sang in French.

The Frenchman who had slapped the boy beat rhythm with his fork against a glass. The lad now on his lap, sang in a youthful soprano.

A few hours earlier 18 persons had been spending a miserable evening. It ended up being the happiest, the very best Christmas Eve they ever had experienced. This, Admiral McDonald is what I am writing you about. As the top man in the Navy, you should know about the very special gift that the U.S. Navy gave to my family, to me and to the other people in that French restaurant. Because your young sailor had Christmas spirit in his soul, he released the love and joy that had been smothered within us by anger and disappointment. He gave us Christmas.

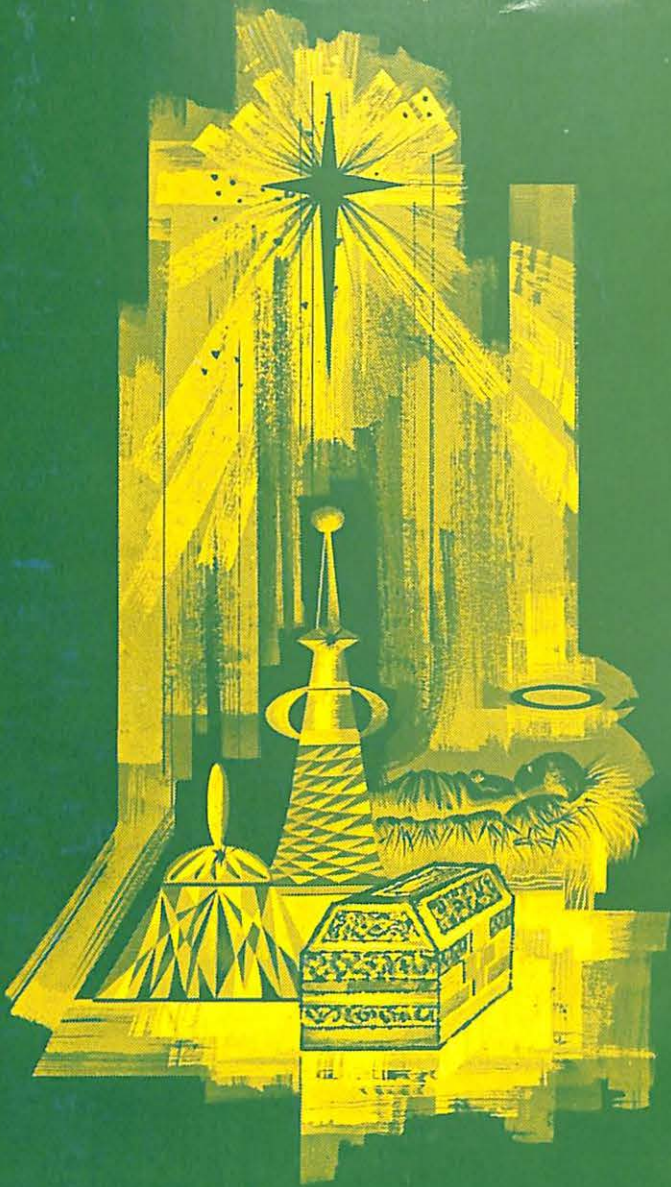
Thank you, Sir, and Merry Christmas!

Bill Lederer

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DON'T BLAME IT ON THE WISEMEN

by PETER HAILE



It wasn't the wise men's fault, but I am afraid that those gifts of gold, frankincense, and myrrh have gotten us into a lot of trouble. They've made us think that the chief message of Christmas is one of giving. Really it is one of receiving!

Giving is comparatively easy. To give makes you feel that you are somebody, and everybody wants to feel that he is somebody. When you give, you are exercising initiative, and exercising the initiative satisfies a craving deep within us. If you give, you put somebody else in your debt. That, too, makes you feel good. If you give, you increase your control over somebody else.

Receiving's different. Receiving means submission. It means letting go of the initiative and accepting other people's tastes, ideas and opinions. It means putting yourself in debt to the other man. This is why receiving is so hard. It's why so few people, particularly adults, receive Jesus Christ. There are plenty of people trying to give to Him—over half the population of the United States is trying to give Him something by joining a church or putting money in the offering plate—but how many are receiving Him?

The Christmas story tells us of two wonderful receivers. First, Mary. It's true that when the angel first came to her she was "greatly perturbed." Doubtless she won-

dered, as we would, whether she was having hallucinations. She also must have wondered what Joseph's reaction would be when she told him the news. She was going to need something more than tenderness and understanding from her carpenter fiance. She was going to need faith of an unprecedented kind: faith to believe that what she was telling him was true, and that God was doing something He had never done in the history of the world. She was also going to need his willingness to accept the fact that the angel had come to her instead of him, and that's not easy for a man. In order to receive what God was wanting to give her, Mary had to face Joseph, and all he might or might not think and say and do. She also had to face her family and all her neighbors, and her neighbors weren't much different then than they are now.

In light of all this it's a miracle to me that Mary received God's initiative the way she did. I honor Mary, not because she was born without original sin (I don't believe she was), but because she teaches me as perhaps nobody else in the whole Christmas story does, how to receive the giving of God.

Joseph was a good example of receiving too. It seems to me that a child of which he was not the father, whose identity he could take only on faith, was the last gift he would have chosen at this particular juncture in his life. Apparently he gladly received what God was giving without even having any inner struggles as Mary did. We read in our hymn, "How silently, how silently the wondrous gift is given!" but if silence reigned in Joseph's heart as he received it, he was the kind of receiver that you and I can only marvel at.

Mary and Joseph teach us one other principle. Let's not relegate this truth about receiving solely to the area of the direct gifts of God, and not apply it to the gifts that come to us from Him through our fellowmen—fathers, mothers, brothers, sisters, friends, and neighbors. The Bible teaches us the frightening reality that the way we treat others is the way we treat God.

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BAPTIST HERALD