

DECEMBER 17, 1964

NUMBER 26

UNTO YOU . . . A SAVIOUR

WHY CHRISTMAS?

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

KEEPING CHRISTMAS

By Henry Van Dyke

IT IS A GOOD THING to observe Christmas Day. The mere marking of times and seasons, when men agree to stop work and make merry together, is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his own little watch, now and then, by the great clock of humanity which runs on sun time.

But there is a better thing than the observance of Christmas day, and that is keeping Christmas.

Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you and to think what you owe the world; to put your rights in the background and your duties in the middle

distance and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much

your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear in their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you keep it for a day, why not always? But you can never keep it alone.



A Blessed, Joyous Christmas to You, Readers of the "Baptist Herald"

Christmas Prayer

As we bring gifts to others whom thou hast given to us for love and care, we offer thee our heart's thanksgiving and the service of our lives. Our richest gifts are thine. Help us to minister in loving kindness to our brothers everywhere. Amen.

Christmas Greetings

from
Rev. L. Bienert, business manager of the Roger Williams Press; Dr. M. L. Leuschner and Rev. John E. Grygo, editors; members of the Publication Board; Staff of the Publication Society at Forest Park, Ill., and of the Herald Book and Printing Company, Newton, Kansas.

Christmas Carol

"Hark! the herald angels sing,
Glory to the new-born King;
Peace on earth and mercy mild;
God and sinners reconciled."

Joyful all ye nations rise,
Join the triumph of the skies;
With angelic hosts proclaim,
"Christ is born in Bethlehem!"

"Thanks be to God for His unspeakable Gift."



Editorial

Deep Is The Silence

The first Christmas must be viewed in sharp contrast with the noisome celebrations of today by the deep silence that pervaded the scene when "Jesus was born in Bethlehem of Judea." There is divine significance in such silences, for this is God's way of preparing the hearts of people for his glorious revelation to be shown in the fulness of time.

"Deep is the silence, solemn is the night,
High in the heavens shines a radiant light.
Christ is come, the world redeeming,
Rise ye shepherds, cease your dreaming,
Great the wondrous sight!"

Many of the Christmas carols and the Bible record depict the significant silence of this "Holy Night." Phillips Brooks wrote: "O little town of Bethlehem, how still we see thee lie." As the shepherds watched their flocks silently by night, the angel of the Lord appeared unto them. Another hymn writer states: "The world in solemn stillness lay to hear the angels sing." It is significant to note that only those who knew the blessing of these deep silences found that "the glory of the Lord shone round about them."

The luster of this truth has never rubbed off nor been tarnished. It is still true today. It should characterize our Christmas observance in the year 1964. *Deep is the silence when God comes to speak to us.* God's voice can break in upon us only in such silent times. The eternal verities of God—heavenly things—are channeled to us only as we become quiet before him and the things of the world grow faintly dim.

"How silently, how silently the wondrous gift is given!
So God imparts to human hearts the blessings of his heaven."

God has a great deal to say to each one of us about "this thing which is come to pass at Bethlehem" (Luke 2:15), and about "the mystery of Christ" (Ephesians 3:4) in the incarnation. But the true significance of the divine revelation will dawn on us only as we let God speak to us in "the silences" of these festive days, as we, like Mary of old, "ponder these things" in our hearts (Luke 2:19).

The Christmas festival is most significant and blessed for us when we bring our gifts to the Lord Jesus Christ. There must be an outgoing love to him as our Redeemer. This can happen only in the quiet recesses of our hearts as decisions are made and our dedication to him is renewed. *Deep is the silence when we honor God with a spiritual response to him.* This will never be a spectacular demonstration, for God is not in the noisome wind or fire or earthquake.

"As with gladness men of old did the guiding star behold;
As with joy they hailed its light, leading onward, beaming bright;
So most gracious Lord, may we evermore be led to thee."

As the Christmas bells ring out and as the sound of laughter and gaiety fill the air, let each one of us bask in the softly shining lights of the Christmas tree and ask ourselves: "What do I really know of the Lord Jesus? I observe his birthday and call myself by his name; I am even busy about his work. But do I really *know* him, in the inwardness of my spirit, in the deep silence of Christmas?"

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A PORTRAYAL of The Shepherds by Richard I. Heule, Minneapolis artist, is one of several striking illustrations accompanying "The Christmas Gospel" in CHRISTMAS, An American Annual of Christmas Literature and Art.

"Unto You . . . a Saviour"

May these meaningful words save us from going through another Christmas season half blessed and thoroughly exhausted!

A Christmas Sermon by Rev. Herbert J. Freeman,
Forest Park Baptist Church, Forest Park, Illinois

EVERY YEAR about this time the Christians find themselves trying to live in two worlds—the world of multi-colored lights and tinsel which is of the earth, earthy, and the realm of him who, coming from heaven as the promised Redeemer, is "the light of the world." We have yet to learn that these two worlds will never meet, for one must give way to the other.

It isn't that color and decoration or that buying and selling are evil. The sin is in the lip service we give to Christ as we crowd him aside in order to make room for the pagan aspects of the season. Perhaps the best we may hope for this year is that some, at least, will have the courage and wisdom to put Christ first. This is the year when we might try to give Christ his rightful place.

FOCUS OF ATTENTION

How shall we begin to make Christmas more Christian? The answer is obvious; we must begin with the Scriptures. Let us focus our attention upon one text, Luke 2:11. Look at this verse carefully and note how much it contains.

(1) "Unto you . . ."—here is the personal touch of Jesus' birth. He, himself, is the gift of God to a poor world, a world of people whom God loves. The force of this grips one only when the "unto you" becomes "unto

me," a personal response to the love of God. (John 3:16).

(2) ". . . is born this day"—here is the historical fact which we confirm with every date we write, the year of our Lord! God has come in history, and with God man must reckon.

(3) ". . . in the city of David"—the place of his birth becomes significant when we note the prophecy, Micah 5:2, and the political event, Luke 2:1-5, which brought the holy family to Bethlehem and the fulfillment of Isaiah 7:14. How carefully God planned and laid the foundation for evidence and identity. How holy became the unusual place of his birth, a stable!

(4) ". . . a Savior"—this is what the Christian Gospel is all about. Hidden in this term, "Savior," there is a cross, and this we must not forget when we dare to look into the manger. The face of a baby always makes one's heart skip a beat. How much deeper are the emotions when we look into the face of this holy child, aware of the ominous shadow of the cross in the background.

(5) "Christ, the Lord"—these terms proclaim his position and power, and in them is implied his eternal state. For he, who will die for sin, will rise again in glorious majesty! We have looked at a great text, but when we see it through the portal of the empty tomb, it becomes so much more meaningful and rich in what it says. "Open

thou mine eyes, that I may behold wondrous things out of thy law."

PATH OF REPENTANCE

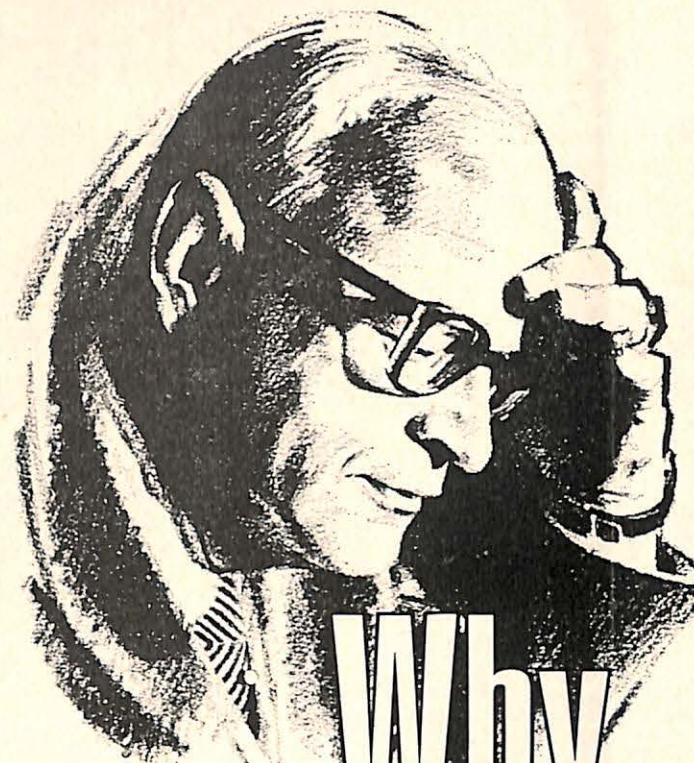
If, however, we want to make a serious effort to put Christ back into Christmas, we must also travel back over the hard and rough path of repentance. A thorough house cleaning will mean a turning away from everything that would overshadow the brightness of his glory. Our journey along this path will take us to three places, at least, where Christ ought to be enthroned.

Firstly, we must give him his rightful place in our houses of worship. Other things may have to go, including Santa Claus, but who would choose him instead of Christ? At Christmas, and all through the year, Christ must have his place in the pulpit, in the choir, in the pew, in the Sunday school, in the women's organizations, in the men's brotherhood, in the youth department and even in the sessions of the Church Board and other committee meetings. Pictures of Christ and Bible verses on the wall mean little if Christ's Word is not proclaimed and obeyed in the preaching and teaching of the church and if his ways are not incorporated into the church's programs.

Secondly, Christ must have his right-

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BAPTIST HERALD



Why Christmas?

by HELMUT THIELICKE

WHEN I am asked why as a Christian I celebrate Christmas, my first reply is that I do so because something has happened to me and therefore, as I am receptive and give myself to it, something now can happen in me. As Luther once put it, "There is a Sun that smiles at me, and I can run out of the dark house of my life into the sunshine."

I live by virtue of the miracle that God is not merely the mute and voiceless ground of the universe, but that he comes to me down in the depths. I see this in him who lay in the manger, a human child, and yet different from us all. I see that he, whom "all the universe could not contain," comes down into the world of little things, the little things of my life, into the world of homelessness and refugees, a world where there are lepers, lost sons, poor old ladies, and men and women who are afraid, a world in which men cheat and are cheated, in which men die and are killed.

CRIB AND CROSS

Crib and cross: these are the nethermost extremes of life's curve; no man can go any deeper than this; and he

[Christ] traversed it all. I do not need first to become godly and noble before I can have part in him. For there are no depths in my life where he has not already come to meet me, no depths to which he has not been able to give meaning by surrounding them with love and making them the place where he visits me and brings me back home.

Once it happened, once in the world's history it happened, that someone came forward with the claim that he

DR. THIELICKE

Helmut Thielicke, a minister and theologian, is rector of the University of Hamburg, Germany. He has lectured in America, and preaches regularly to one of the world's largest congregations in St. Michael's Church, Hamburg. This message is taken by permission from a volume of sermons translated by John W. Doberstein and published this year by Harper & Brothers, New York, under the title, "Christ and the Meaning of Life." Dr. Thielicke has lectured at the North American Baptist Seminary, Sioux Falls, S. Dak., with great blessing.

was the Son of God and with the assertion, "I and the Father are one." He proved the legitimacy of that claim . . . through the depths to which he descended.

A Son of God who defends his title with the argument that he is the brother of even the poorest and the guilty and takes their burden upon himself: this is a fact one can only note, and shake one's head in unbelief—or one must worship and adore. There is no other alternative. I must worship.

That's why I celebrate Christmas.

What difference does it make if I see in God the Creator of the galaxies and solar systems and the microcosm of the atom? What do I get out of it when someone says, "There is a supreme intelligence that conceived the creation of the world, devised the law of cause and effect, and maneuvered the planets into their orbits"? All I can say to that is, "Well, you don't say so! A rather bold idea, but almost too good to be true," and go on reading my newspaper or watching the television. For that certainly is not a message by which I could live.

BACK OF THE WORLD IS GOD

But if someone says, "There is Someone who knows you, Someone who grieves when you go your own way, and it cost him something (namely, the whole expenditure of life between the crib and the cross!) to be the star to which you can look, the staff by which you can walk, the spring from which you can drink"—when someone says that to me, then I prick up my ears and listen. For if it is true, really true, that there is Someone who is interested in me and shares my lot, then this can suddenly change everything that I hoped for and feared before. This could mean a revolution in my life.

In other words, I should say that all the atheists, nihilists, and agnostics are right at one point, and that is when they say that the course of history gives us no basis whatever for any knowledge of God and the so-called "higher thoughts" that govern our world.

But Christmas teaches us that, if we wish to know God, we must in our relationship to the world begin at a completely different end, namely, that we do not argue from the structure of the world to God, but rather from the Child in the manger to the mystery of the world, to the mystery of the world in which the manger exists. For if this Child exists, then he is the heart and center of the world. To put it in philosophical terms, he is the principle which unlocks the mystery of the world.

THE CENTER OF THE GLASS

Let me put it in the form of an illustration. If I look at a fine piece of fabric through a magnifying glass, I find that it is perfectly clear at the

(Continued on page 10)

Where the Angels Sang

A Christmas Meditation by DR. SANDFORD FLEMING inspired by a trip to Bethlehem and the Judean hills, remembering what John said of the Babe of Bethlehem, "The Word became flesh and dwelt among us, and we beheld his glory."

IT WAS a beautiful morning when we set out for Bethlehem. At an early hour we left the Holy City and travelled along the road so full of fragrant memories and so rich in historic interest. This was the road along which Joseph and Mary travelled on the way to Bethlehem for the census, and the route of the Wise Men after they left Herod. The beauty of the morning was enhanced by the knowledge we were on the Bethlehem Road.

"TREADING ON HISTORY"

To a visitor from the West, the road scenes at that early hour were of unique interest. Trains of heavily loaded camels moved stolidly, with the stalwart Bedouin walking alongside, dour and aloof. Donkeys, seemingly too small to bear the burdens placed upon their slender backs, jogged tirelessly by. A flock of sheep passed nervously, following closely on the heels of the shepherd, a picture that brought to mind one of the most beautiful figures of our Lord. The veiled women of Islam, riding with downcast eyes, reminded one of the emancipation wrought by the Gospel of Bethlehem.

Constantly our attention was diverted from the scenes of the road to some site of reputed historic significance or to some spot related to an episode of Biblical history. The distance between Jerusalem and Bethlehem is only six miles, but repeatedly one recalled the words of Cicero at Athens. "Wherever we plant our foot we are treading on history."

INSPIRING VIEWS

Descending into the upper part of the Valley of Hinnom, the road ascends to the Plain of Rephaim, of Valley of the Giants. When one comes to the crest of the ridge Bethlehem itself appears, nestling on the hillside across the cornfields below.

Our guide led us off the road to see the view from the summit. We looked out upon one of the most inspiring views of the Holy Land. Far to the left we could see the Dead Sea and a bit of the Jordan River as it moved swiftly to its death. Beyond these the mountains of Moab stood out, stark and bare, and Mount Nebo, from which Moses gazed upon the Promised Land. On the right along the road was Rachel's Tomb, and, beyond, the village where Saul, the first King of Israel, was born. And yonder the city, its clean white houses climbing the hillside and gleaming in the morning sun, and to the east of the city the Shepherds' Fields.

We stood there in the beauty of the morning, gazing upon those "holy fields," meditating upon the wonder and glory of the Christmas story. We remembered what John said of the Babe of Bethlehem: "The Word became flesh and dwelt among us, and we beheld his glory." We recalled the words of Paul concerning him, "In him dwelleth all the fulness of the Godhead bodily." In the surge of emotion that arose in our hearts there seemed only one fitting response, "O come, let us adore him!"

Presently we moved quietly along, and very soon entered the city, one of the oldest in Palestine, which shares the honours with Jerusalem and Nazareth of being the most popular of the cities of the land. The name Bethlehem means "The House of Bread" (*Beit Lahm*), a reference to the cornfields by which it is surrounded, fields in which Ruth gleaned, and where the shepherd lad David kept his sheep. It is one of the most picturesque and attractive places in the Holy Land, almost entirely Christian in population, "a city of peace and joy."

THE CHURCH OF THE NATIVITY

The spot which first attracts all visitors to Bethlehem is the Church of the Nativity, built by Constantine in the year 330, and restored by the Emperor Julian in the sixth century. This is the oldest church in Christendom which is still in use. It is not beautiful, and the Grotto of the Na-



"We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel."

tivity is a gloomy place. A star in white marble marks the traditional birthplace of our Lord, and there are other places of historic interest.

It was a relief to emerge into the clear, fresh morning. Much more meaningful are the Shepherds' Fields down the hill, and here the Christmas message is most easily sensed. It is a blessed experience to read the Christmas story there. We could almost hear the message of the angel and the song of the heavenly host.

No wonder the angel said to the shepherds, "Behold, I bring you a gospel 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."

THE GOSPEL—GOOD NEWS

The word of the angel is significant, "A gospel—good news." Years later Paul can find no better word to describe the revelation and redemption which are in Christ. He speaks of "The glorious gospel of the blessed God," and describes the wealth of that gospel as "unspeakable," "unsearchable." And thus it has ever been these nineteen hundred years. The gospel has come to countless men in every age and land, and in every walk of life as good news—a message of hope and liberty and life.

It is tragic that it has not reached farther. In spite of nineteen hundred years of Christian witness, half the people of the world have not heard the good news, and hosts of those who have heard have never entered into the radiant experiences of Christ. Nineteen centuries after the coming of the Prince of Peace the world is becoming once more an armed camp, and strife and turmoil, want and fear and suffering are widespread. If ever Christmas challenged men to a new spirit of dedication and sacrifice, surely it is now.

In the spirit of love that prompted God's gift to mankind, divisive factors amongst us should be set aside once and for all, as we unite our hearts and hands and our material possessions in the sublime task of making Christ regnant in human lives, and in all human relationships.

—MISSIONS Magazine

THE CHART

By Mrs. Hazel Onstad
of Sacramento, California

When you read the Ten Commandments,
Are the printed words a chart,
Lit like candles meant to guide you
To a singing, happy heart?

BAPTIST HERALD

Story of a Famous Christmas Carol

The hand of God as clearly seen in the writing of "O Little Town of Bethlehem" by Rev. Phillips Brooks following a trip to the Holy Land in 1865.

By Vincent Edwards for "The Christian Herald."

THE FRIENDS who saw Phillips Brooks sail for the Old World in the late summer of 1865 probably never dreamed that the young rector's vacation trip abroad would prove the inspirational background for one of our greatest Christmas hymns. But "O Little Town of Bethlehem" would never have been written had it not been for that experience.

Phillips Brooks was thirty years old at this time, and it would be hard to picture a jollier and more lovable parson. He was as big of heart as he was in stature. Possessed of enormous strength, he was the envy of small boys, who heard of how he had paddled a canoe one summer from Moosehead Lake in Maine down the Alleghash and St. John rivers to the sea.

TRIP TO THE HOLY LAND

When he told his congregation at the Church of the Holy Trinity in Philadelphia that he was going abroad for a year, the news came as a sad surprise. The parishioners had become very much attached to their rector, and they hated to see him go. Their hearts naturally went out to him as he said goodbye, and one church paper paid him this tribute: "Respected no less than admired, honored as well as beloved, for his fidelity, his fine gifts, his outspoken manliness. . . his genuine eloquence of a soul alive and glowing with holy principles and noble emotions, he will go accompanied with the prayers of thousands for his happy journeying and his safe return."

When he started to travel through the Holy Land, there suddenly came to him an intimate sense of the presence of the Christ in all those towns and cities. His visit to Nazareth, for example, led him to write home as follows:

"We climbed the 'hill on which the city was built,' and saw what is perhaps the finest view in Palestine. I thought all the time I was looking at it of how often Jesus must have climbed up here and enjoyed it. . . we lunched at Cana of Galilee. . . You can picture Jesus and his mother going out from Nazareth to a near town to attend the marriage to which they had been invited. . . We rode on through a rolling country through which Jesus must often have walked on his way back and forth between Nazareth and the lake. The whole country, every hill and valley, seemed marked with his footprints. . . The Hill of the Beatitudes; another hill where they say Christ fed the multitude. Another ridge climbed, and there was the 'Sea of Galilee, which is the



"How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven."

Sea of Tiberias.' There it lay in the afternoon twilight, blue among the purple hills. There were the walks he walked, the shore where he taught, the mountains where he prayed. . . ."

COMMUNION WITH CHRIST

When, a year later, Phillips Brooks returned to his Philadelphia church, he was still under the spell of having visited those places which the Savior's presence had hallowed. A sense of closer communion with the Christ found expression in some of his finest sermons, and the crowds that packed the Church of the Holy Trinity drew increasing inspiration from his words. His biographer records; "He held the city of Philadelphia enchained in admiration of his eloquence, wondering at the mystery and secret of his power, which no analysis could fathom."

With all his great popularity, however, Phillips Brooks did not forget the children of the Sunday school. He took keen delight in their singing, and he liked to hear them raise their voices in the hymns of simple praise.

The happiest time of the year for the beloved rector, as well as for all those boys and girls, was Christmas. Because he had such a genuine sympathy with childhood, Phillips Brooks rejoiced in this season quite as wholeheartedly as if he had been a child himself. It was then that his rare gift for writing carols was revealed. Such

lovely verses as "The earth has grown old with its burden of care," and "Everywhere, everywhere, Christmas tonight" were dashed off in a mood of infectious enthusiasm. If ever preacher's "holy glee" found utterance, Phillips Brooks' did, during the Yuletide.

"SINGING IN HIS SOUL"

Of all his carols, "O Little Town of Bethlehem" is, of course, the favorite. The lyric was not written until three years after his trip abroad, but, according to his biographer Dr. A. V. G. Allen, "it had been singing in the soul of Phillips Brooks since he was in Palestine." Filled with the happy glow of the season, the jolly rector penned his lines for his Sunday school youngsters shortly before Christmas, 1868. Like so much of his poetry, it seemed to have been penned without effort.

Once the lines were down on paper, the author still lacked for music to go with the words. Phillips Brooks had to have this if his boys and girls were to sing them as he intended. It was only natural that he should turn to the handiest of all musicians—his organist and choir leader.

Lewis H. Redner was no ordinary person in the world of hymnody, and on this occasion he appears to have been as much inspired as his rector. The story goes that, after being shown the hymn by Phillips Brooks, he went to bed and woke up in the middle of the night with his beautiful tune, "St. Louis," ringing in his mind. He rose at once and put the notes down on paper, not returning to his slumbers until the whole thing was recorded.

GOD'S GLORIOUS REVELATION

It is needless to add that the carol won enthusiastic approval when it was first sung by the Sunday school children of that Philadelphia church 96 years ago. Although it was nearly twenty years before "O Little Town of Bethlehem" began to be widely sung at Christmas, a later generation has made up for that early neglect. Today there is hardly a Protestant church in which this carol is not heard at the holiday season, nor a hymnal in which it does not appear.

Its enduring popularity is not hard to understand. As Dr. Allen, Phillips Brooks' biographer, points out, "It appeals to the heart of a child, partly because it was the outburst of a happy spirit. . . . It is an exquisitely simple thing, and yet one feels behind the words the existence of a great soul, meditating on the mystery of the divine revelation."

—Christian Herald

December 17, 1964

THE LITTLEST SHEPHERD

A Christmas Story by Louise Hannah Kohr

JONATHAN had been born in fear, fear of hunger that tied his stomach in knots, of cold that crept into the marrow of his bones, of the unreasoning anger which sometimes came upon his father.

He remembered with agony the time his father knocked the water jar from his mother's shoulder. It had shattered in a thousand pieces, the precious water splattering her homespun skirts and mingling with his tears and those of his terrified mother.

These and the swift cruelties of the village folk had built a wall of fear about the life of young Jonathan. His lot was to tremble. It was fear that kept him thin and nervous. It was fear that made his dark eyes seem too large for the narrow, sensitive face of a boy who was almost twelve years old.

He would have cried out when his father told him he was to become a shepherd boy for Eliel. He would have cried out except that fear of his father kept the cry frozen in his throat.

Being a shepherd boy meant that he would be alone in the dark, the wind and the night. The night was full of hidden fear.

But it had not been so hard as he had imagined, this being a shepherd boy. There were Tobias and Eli and

Jacob, the other shepherds. They had seen the fear gleaming from Jonathan's eyes. They had chided him for it. But they had been kindly, in their rough way.

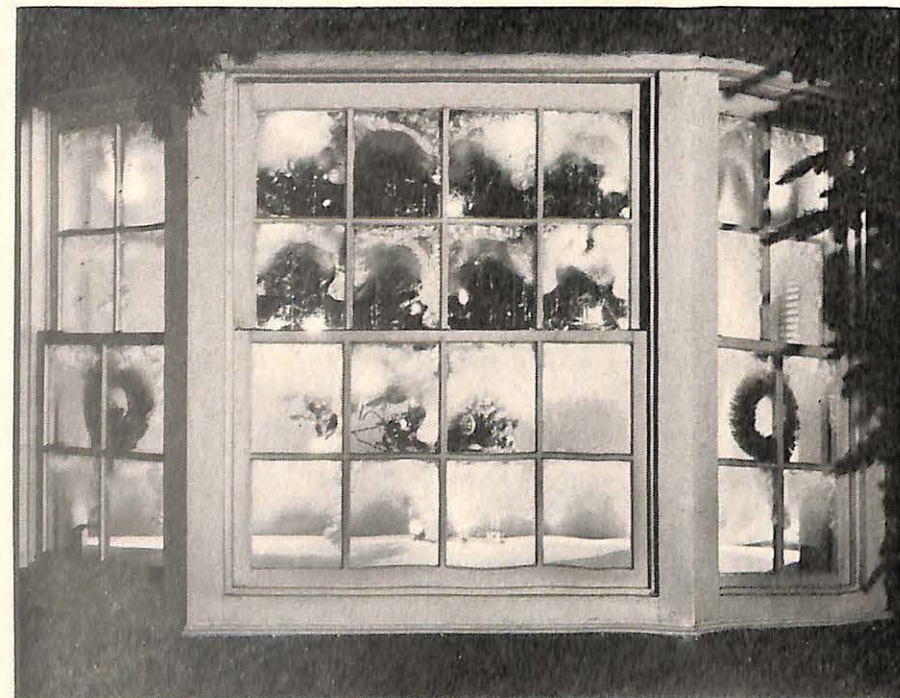
Jacob had shared his black loaf with Jonathan more than once. He had even shared a bit of cheese or fish now and then. The others, too, sometimes gave him morsels.

And at night, they shared with him their fire and their tales. He was much alone in the day, but Tobias had shown him a charm for that. He had made for Jonathan a shepherd's pipe, and taught him how to play upon it.

It was wonderful how playing on the pipe built up Jonathan's courage, just as Tobias had said it would. But he was seldom left alone in the night. Either Jacob or Tobias, or even Eli, one of them would nearly always camp with him.

They told him tales of a shepherd boy who once had wandered those hills, who had been a stranger to fear. They told how he had guarded his sheep, and once he had kept his people safe by killing a giant with a sling-shot.

Jonathan thought the story had been made up for him alone, but Eli swore that it was true.



"O thou beautiful, O thou wonderful
Christmastime again hast come.
Heav'n's Light came beaming mankind redeeming;
Joyful be, joyful be, O Christendom."

Jonathan wondered if Eli and Tobias and Jacob were ever afraid. If there was a noise in the flock they would rise up quickly and go toward it. Were they only pretending to know no fear when there was so much of danger about?

He never saw fear in their faces until the night of splendor.

Jonathan was so surprised at the sight of the fear in their faces that he was almost without fear for himself. They were abiding in the field when suddenly a great light shone round about them.

Jonathan was filled with wonder. It was the darkness of which he was afraid. And there was really nothing terrifying in the angel of the Lord which came upon them.

Did not the bright presence say, "Fear not, for behold I bring you good tidings of great joy?"

Then the angel told them of a Savior, Christ the Lord, who that night had been born in Bethlehem. And there was a multitude of Heavenly hosts, singing, "Glory to God in the Highest, and on earth peace, good will toward men."

When the angels were gone away again into Heaven, Tobias said to Jacob and Eli, "Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

As usual, the most practical one spoke. Eli said, "But the sheep? Dare we leave them alone? Who will tend the sheep?"

And Jacob said impatiently, "Let Jonathan tend them. He is able."

Before he could cry out in protest, Jonathan was alone in the dark and the wind and the night. All the fears he had ever known crept in upon him.

He wished the angel would come again, that the light from Heaven would shine. He heard the cry of the wind, saw creeping things in the shadows of the hills. He thought the night would never end.

And when it did end, there was Jacob awed to silence by what he had seen. But Eli and Tobias could not leave off talking of it. They had been chosen of men. They had seen the Christ Child.

The more Jonathan looked upon Jacob and the more he heard from the others, the greater grew his own desire to see the Child they had worshiped at Bethlehem. He listened closely to all they said.

But how could he go to Bethlehem? And if he went, would the Child be there? Maybe He would be gone. The days were passing. Weeks—and even months.

"HAVE YOU HEARD," Eli said one evening, "the Holy Child has been brought again to Bethlehem—from Nazareth?"

"They are back for the Passover, then," said Tobias excitedly. "How I wish I could go to Bethlehem! But the journey to Jerusalem is a heavy one, and I must go there with the

sheep for the sacrifices."

So once again Jonathan was left alone, this time because his age prevented him from accompanying the older shepherds on the annual journey to the Temple with the sacrificial sheep.

But through the days his desire grew until he could no more contain it than he could overcome gnawing hunger without food.

But how could he leave his sheep? True, the shepherds had again returned to their duties. But Eli would never give him permission to go. He was afraid to ask Eli.

Jacob! Jacob was kind at heart. He would tend them with his own while Jonathan went to Bethlehem. He would grumble a bit for fear his kindness might be found out. But, yes, he would tend them, while Jonathan went to Bethlehem.

It came about just as he had thought it would.

Jacob shouted, "Art thou worthless to ask me to tend thy sheep?" But at last he said, "Be off. I'll tend them, but mind you're not gone long." And he took the cheese from his shepherd's bag and put it into Jonathan's.

Somehow it gave Jonathan courage, that bit of cheese, knowing it was from Jacob's own need that it was given. So Jonathan went to Bethlehem.

He ate the cheese on the way because he was afraid some beggar might take it from him. And he watched each one who came near him lest harm befall.

There were so many on the road. Each went his own way, uncaring about any other. But who could tell which were thieves and robbers? Who could tell which ones might be evil?

None could tell. There was nothing to go by but the song which the angels had sung, "Fear not, for behold—" How many times Jonathan repeated the words in his heart. But was the song meant for Him? If only he could behold the Christ Child! If only he could fear not!

If he looked upon the Child would it help to take away the fear that held him like heavy chains? That would be a thing of wonder. If he could be without fear, if he could look about him without fear, the world would be another place.

THERE WERE NO ANGELS singing when Jonathan came to Bethlehem. The streets rang with the cry of Herod's men. At the sound of them Jonathan stopped.

He trembled from head to foot. Should he give up his quest, go back to Jacob, Tobias and Eli? There was great danger here in Bethlehem, Herod's men cared nothing for life.

But to see the Child! If only this once he could look upon Him, if he could still the fears in his heart. If only this once he could gain the courage to go on. Then he might be strong like the others.

They had not been the same, Jacob and Tobias and Eli, since they had

looked upon the Babe of Bethlehem. Whether or not they had known fear before, he knew they were braver men now than they had been. Perhaps he, too, might be changed.

Was it worth a chance? Did he have the courage? For a long time he huddled behind a stone near the village gate, trembling. The cries of the soldiers scarcely cut through his fear.

At last he got to his feet. He would go on. He would conquer his fear just this once, if it meant death. And suddenly the cries of Herod's men in his ears took meaning.

"Where is He who is born King of the Jews?"

Where was He, indeed? Jonathan wanted to find Him, too, that he might look upon Him. But these men of Herod's, why sought they Him? And if they could not find Him, how could he expect to find the Christ Child by himself?

What could they want of Him? Surely they had not come to worship.

Jonathan darted into a doorway to catch his breath as two of Herod's men stood by, their swords clanking.

"Have you found Him?"

"Nay. But Herod has said we should kill all boy babies under two years of age. We cannot escape that. Let us be about our task."

Jonathan could not move for fear. Oh, to be back in the hills!

The Christ Child! They had come to kill Him. Herod's men had come to kill the Child of Bethlehem! Who would go to warn the carpenter and his wife?

Who would go? Who could go, but Jonathan? And how could he go with the fear that held him motionless? Who would go? Only he. He had to go.

He shut his eyes tight, and clenched his fists until the nails were sharp against his palms. And he began to run toward the place where the shepherds had said they had seen Him.

"Here, you, boy—"

It was one of Herod's men, calling to him. Jonathan's heart pounded against his chest. But he didn't stop. He dare not stop.

He heard steps coming behind him. A stone pelted near, but he did not stop. He ran like a mountain lion that has had a stone set against it by the shepherd, and gradually the steps behind him faded.

Would he be in time? Could he save the Child from Herod's men?

"O God of Israel, help me now," he sobbed as he ran.

He had to pass other soldiers on the

TRAVELING

By Mrs. Hazel Onstad
of Sacramento, California

I can see your blue eyes
In the flowers by the mill;
And the brook laughs with you
As it runs down the hill.
You walk with the sun
Visiting flowers as they nod;
And both you and nature
Are traveling with God!



A stone pelted near,
but he did not stop.
Would he be in time?

way. Would they let him pass? Would they think that he had come to warn the Carpenter? It didn't matter. Nothing mattered except that he be in time. Let them catch him if they would, when his mission was finished. But let him find the place.

Jonathan thought not of himself now but only of the fearsome thought that he might not be in time to save the Christ Child.

The shrieks and wails of the stricken mothers of Bethlehem were terrifying to hear, and the cursing shouts of Herod's soldiers.

But the angel had said, "Fear not, for behold . . ."

Jonathan was out of breath, but it was only a little way now. He pushed open the door with trembling hands. There was no light there. Something moved in the darkness outside.

It was only a donkey.

"Is anyone here?" Jonathan said. "Is anyone here?"

There was no answer. They were gone. Herod's man would not find the Child. Some warning must have been given them.

Jonathan lay down, his energies spent. But his heart was leaping. The Holy Child had escaped.

There was no fear in him, for what could ever matter, now that the Child was safely away? What did his life matter, so long as the Christ Child lived? Alone in the darkness and the night, Jonathan slept in peace.

—Salvation Army *WAR CRY*

OUR CREATOR

By Robert P. Schroeder
of Salem, Oregon

The grandeur of the mountains,
The mystery of the sea,
The cascade of a waterfall
Is a splendid sight to me.

The valley green and wonderful,
A forest full of trees,
The snow that falls in wintertime
Helps bring a chilling breeze.

A meadow full of cattle,
The fowls of air on wing,
The bees agathering honey
Are a sure sign of Spring.

The sunrise in the morning,
The stars that shine at night
Are wonders of his mighty arm
That help keep the pathway bright.

The cooing of a turtledove,
A farmer turning the sod,
All helps bring to memory
The handiwork of God.

A baby just beginning life,
A suckling at mother's breast,
A new lamb in the sheepfold,
Both being by heaven blessed.

The heavens declare his majesty,
And the wonders of his hands,
When we call for his assistance,
I am sure he understands.

WHICH?

By Mrs. Hazel Onstad
of Sacramento, California

Do you keep your Bible handy,
Love the pages that are worn?
Is the cover loose—the thumbed leaves
Turned up, ragged, maybe torn?
Or is your unread Bible
Showing unused on the shelf?
If it is, just stop and think of what
You're doing to yourself!

UNTO YOU . . . A SAVIOUR

(Continued from page 4)

ful place in our homes. Here, again, some things may have to go, but who would choose the spirit of this age for his home instead of the spirit of Christ? If given a chance, Christ would sanctify our homes and everything and everyone who dwells there. Many have yet to know the meaning of a "Christian" home beyond the name alone. Christmas affords us an excellent time to make a good beginning toward the highest and best that God would give us. It was the presence of Jesus that made the family at Bethlehem and later at Nazareth a holy family. If we do not crowd him out, he will make our families to become holy families!

ENTHRONED IN OUR HEARTS

Thirdly, before Christ is really back in Christmas, he must be enthroned in our hearts. Of all places, these will probably be the ones most in need of a house cleaning. Christ could never be kept outside the church and home for long if he were truly in our thoughts. But where can he find any place in a room full of greed, or hate, or selfish ambition, or lust and pride? We may not like it, but some things will have to go out if Christ is to come in! Christmas is a good time to make a good beginning. Our New Year's resolutions are all too quickly broken, but the presence of Christ in a heart that wants him is a blessing for ever.

People are too quick to brush aside the implications of a holy Christmas with the charming but highly questionable remark, "Christmas is for children, you know." The trouble with that statement is simply that it doesn't say enough. Christmas is for the young and the old, the rich and the poor, the strong and the weak. If only for one Christmas all who profess Christ would observe this wonderful season as it must have been so planned from the beginning, how different might be our thoughts of Christ and how different might be our attitudes toward humanity!

"Unto you . . . a Savior." May these familiar words be more meaningful to us this season. May they save us from going through another Christmas season half blessed and thoroughly exhausted!

1965 ANNUAL
is now ready for you.
Articles—Pictures—Calendar

WHY CHRISTMAS?

(Continued from page 5)

center of the glass, but around the edges it tends to become distorted. But this does not mislead me into thinking that the fabric itself is confused. I know that what I see is affected by the way in which I am looking at it.

And so it is with the miracle of knowledge which is bestowed upon me by the Christmas event: If I look at the world through the medium of the Good News, then what I see at the center is clear and bright. There I see the miracle of love that descends to the depths of life. On the periphery, however, the ordered lines grow tangled and the labyrinthine mysteries of life threaten to overwhelm each one of us. Therefore our sight must recover its perspective by returning to the center.

The extraordinary thing is that the mystery of life is not illuminated by a formula, but rather by another mystery, the News, which can only be believed, that God has become man and that now I am no longer alone in the darkness.

That is why I celebrate Christmas.
—From *DECISION* Magazine and
Used by Permission.

GREELEY, COLORADO

(Continued from page 11)

eight of which are classrooms and one the pastor's office. The classrooms have billow walls to make larger rooms available when needed. Hot water heating is installed throughout. A P.A. system is connected to the nursery and educational unit with provisions made for future radio broadcasting of the church's services.

BUILDERS' GIFTS

With the constant building of homes and the coming of new families into this area, this church has a great future in Greeley. It is always difficult in planning for the future of a new work. A small church must make big plans to prepare for future growth. Therefore a small church with vision must of necessity exercise great faith, and with the help of many launch into a greater future building program than they would be able to handle alone, with the future growth in mind.

This becomes difficult at the beginning. We would solicit the help and faithfulness of all of God's people to help bring these difficult beginnings to fruitful maturity. Your prayers, your contributions to Church Extension and to "Builders for Greeley in December," your concern for the unreached, and your active part in the advancement of the church, are needed NOW.

Church Extension with you in the picture can mean untold blessings for you. Greeley and the Sherwood Park Baptist Church covet your prayers.

Greeley Covets Your Prayers and Gifts

Church Extension with you in the picture at the Sherwood Park Baptist Church, Greeley, Colorado can bring untold blessings to you! "Builders" are designating their gifts in December for this church.

By Rev. R. Harsch, Pastor of the Sherwood Park Baptist Church, Greeley, Colorado

CHURCH EXTENSION is God's plan to reach the unreached for Christ. This truth has been forcefully and wondrously affirmed at Greeley, Colorado. From the very beginning of the work in this beautiful city, God has confronted us with a great challenge.

When God's people take him at his Word, yield fully and completely to him, and put action to their prayers, things happen and the church advances. Greeley with its 34,000 people, fast growing development areas with 900-1000 people moving to the city every year, presented a great challenge to us.

MACEDONIAN CALL

God's "Macedonian call" went out. A Church Extension Committee responded. A Church Extension pastor responded. Christians in the area heard the call and responded. A body of believers prayed and banded themselves together as a small group to form a church, the Sherwood Park Baptist Church of Greeley. The vision, willing spirit, enthusiasm, sacrifices, dedicated lives of these first members was used and blessed of God.

Such faithfulness to God has been thrilling to behold. The challenge, the newness of the work, a building program, visitation and its fruits have resulted in faithful stewards and workers. In many cases people were anxious to do something for the Lord in the church and this challenge was what they were looking for in many years. Rich blessings have been experienced.

The excitement of making plans and preparations is refreshing and unites Christians in a common cause and effort. As our building progressed from week to week, our people became more and more enthused. The people of the city and the surrounding community watched the progress with great interest. An attractive building attracts people. The people surrounding us build lovely homes and consequently take great interest in a neighborhood church that has an attractive building and which is active, friendly and forward looking.

As the church grew, the Boy Scout Center in which we were meeting became increasingly inadequate to accommodate our Sunday services. The Sunday school grew with more classes needed desperately. Every effort was made to complete the building by the fall of 1964. October 4th was an exciting day for everyone. This was the first day in our new church building. For the first time we had 97 in Sun-



The worshipful interior of the Sherwood Park Baptist Church, Greeley, Colorado.

day school, and 104 in morning worship and 76 at our evening service.

INSPIRING DAYS

The building was not entirely completed, but as God's people observed the Lord's Supper thankful hearts rededicated themselves to the Lord for greater service to him, happy for that which God had wrought. Eight new members were received into the church that morning. These holy and greatly inspiring events on this first day in the new building cannot be fully described in words. Only those who have experienced it know the joy of an exciting Church Extension project. The formal dedication services were held on Sunday, Nov. 29. Now we are looking forward to our "first Christmas" in the new building.

High School teachers, a librarian, farmers, businessmen, college students, a highway patrolman, folks from many walks of life are responding to the ministry of this church. Those who

attended the first services in the new building, as well as all others since that day, heard a Sunday School Choir of 14 voices and a Church Choir of 16 voices. A full Sunday program is being carried out with Sunday school, worship, a Training Hour, and evening service.

The new building with its spacious rooms makes it possible to minister to all ages more adequately and, as a result, better able to meet the spiritual needs of families. The attendance increased immediately when the new building was used for the services. The greatest thrill was to see an increase in attendance at the Wednesday night prayer meeting. All week day meetings were previously held at the pastor's home, but now the church is the central place of all meetings.

BUILDING'S FACILITIES

One of our young people, Barbara Tietjen, who accepted Christ while God's Volunteers were in Colorado, was among the first Christians to volunteer her time and energy to start our church. She is presently attending Bible School at the Christian Training Institute at Edmonton, Alberta. Others are giving thought to Christian service.

Our present building is the first phase of the total building program that is planned. The chapel and the present educational unit provides about 4000 square feet of space at a cost of \$43,925. The chapel has a seating capacity of 220 with provisions on the platform for a choir and baptistry. The chapel is built for worship and fellowship with a kitchenette and an enclosed glass front nursery at the rear.

The educational unit has nine rooms.
(Continued on page 10)



SHERWOOD PARK BAPTIST CHURCH, GREELEY

The \$44,000 edifice of this thriving new Church Extension project in Greeley, Colorado with a seating capacity of 220.

75 YEARS

By the Grace of God

Almost 1000 people filled the large auditorium of the McDermot Avenue Baptist Church, Winnipeg, Manitoba for its 75th anniversary festivities, Oct. 22 to 25, 1964. This church has blessed thousands of European immigrants on their journeys to the Canadian West and has been used of God to win hundreds of people for Christ. It is one of our most vigorous and forward looking North American Baptist churches.

By Mrs. Alice Parr and Rev. William Sturhahn
of Winnipeg, Manitoba



The McDermot Avenue Baptist Church, Winnipeg, Manitoba, erected in 1908 with a seating capacity in excess of 1000.

SEVENTY-FIVE years are not a very long period in the history of the Church of Jesus Christ, but when these years were spent in as young a city as Winnipeg, Manitoba, a city which in itself is hardly more than 90 years old, it becomes an important span of time. The old records reveal that the pastor and leading members of the First Baptist Church of Winnipeg, a member church of the Canadian Baptist Convention, encouraged a young man by the name of Eschelmann to bring the Gospel to the ever increasing number of German-speaking people coming to Winnipeg.

PIONEER DAYS

Mr. Eschelmann started a Sunday school in a rented hall. For five years this ministry was carried on. Then in December 1889 there was a sufficient number of German-speaking Baptists in Winnipeg to organize a Baptist congregation. This was the beginning of the McDermot Avenue Church. The records show that 34 charter members joined together. Additional 36 persons were added by letter. Winnipeg became the center and starting point of intensive missionary activities among German-speaking people as far as Re-

gina, Saskatchewan.

From our point of view, it seems almost incredible that the first pastor by the name of Rev. F. A. Petereit, should have been able to cover these vast distances partly by train, partly on foot and partly by ox-cart. An old picture shows the missionary and a farmer sitting on a wagon which is drawn by two oxen. They were on their way to Moosehorn, Manitoba, a mere distance of 120 miles. The trip required six days.

The McDermot Avenue Church grew with the city of Winnipeg. Since its organization, it has occupied three buildings. The present edifice was erected in the year 1908. One can only marvel at the faith and vision with which the members at that time built.

ANNIVERSARY BOOKLET

A large illustrated *Anniversary Booklet* with the complete history of 75 years of the McDermot Avenue Baptist Church is available. It has been prepared in English and in German. For copies write to the McDermot Ave. Baptist Church, 831 McDermot Ave., Winnipeg, Manitoba, Canada.

PRICE — \$1.00 Postpaid

The magnificent structure in Gothic style with its upward sweeping lines of solid brick is still adequate to house the large congregation.

Numerical growth came through two sources:

1) The large influx of Baptist people from Europe through a vigorous immigration program. The McDermot Avenue Church has always been the entrance gate of many Baptists to the Canadian West. Literally thousands of immigrants think with nostalgic fondness of their often brief fellowship in the McDermot Avenue Church. Since their arrival in Canada, they have been literally scattered to all parts of North America.

2) The other source of increase was by a vigorous evangelistic program through conversions. It cannot be denied that the original attraction of non-believers to the church was because of language and cultural background. The Lord added those who were called and believed in him.

THE SINGING CHURCH

The McDermot Avenue Church has always been known as the "Singing Church." Up to this day it would be difficult to find another congregation

or Sunday school which sings as lustily as the people in McDermot. During the years of most vigorous growth from 1920-1930, the church had as many as three or four preaching and mission stations within the city or the immediate surroundings.

As might be expected, McDermot Avenue Church has passed through a number of serious critical periods. Economic hardship, language adjustment, the mixture of people with various cultural backgrounds often gave rise to inner conflicts. That the church survived these conflicts and even today is a strong and vigorous congregation is nothing short of a miracle and testifies to the grace of God.

Three daughter churches have come forth from McDermot. The German Baptist Mission Church today has a membership of over 400. It was organized by members of the McDermot Church in 1950. Then there is the Third German Baptist Church with a present membership of over 100 which also came from McDermot in the year 1953. The youngest child of McDermot is the Grant Park Baptist Church, a Church Extension project from the year 1961.

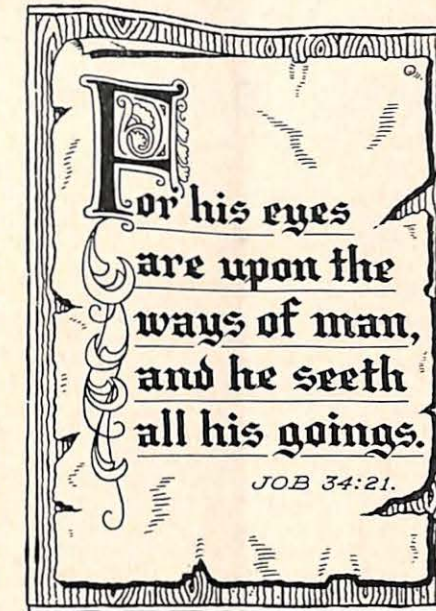
ANNIVERSARY PROGRAM

The anniversary celebration from Oct. 22 to 25 was indeed a time of great rejoicing. The pastor, Rev. Reinhold J. Kerstan, had spent many and long hours in preparing the excellent brochure with the history of the church and pictures of pastors and important organizations. The Program Committee under the direction of Mr. Wm. Patzia did a thorough and wonderful job in preparing an attractive and well-rounded program.

The festivities began on Thursday evening with a Tea sponsored by the Woman's Missionary Union. Mrs. Bertha Kepl, formerly Miss Bertha Knopf, of Watsonville, Calif., was missionary of the McDermot Avenue Church for 13 years. The church was honored by her presence, and she certainly contributed a great deal to the enjoyment of the days, particularly for "the old timers."

Friday evening was the official opening of the festivities with the presence of invited guests from the City and Province. The combined choirs under the direction of Mr. Hans Rogalski and Mr. Guenther Mathwig served magnificently throughout the entire Jubilee festivities. An enlarged male chorus under the direction of Mr. Georg Foerster delighted the listening congregation by its rendition of several stirring songs. Dr. A. S. Felberg, presently president of the Christian Training Institute and a former pastor, brought a challenging and heartwarming message.

The theme for the Saturday afternoon meeting was "Remembering the Past Years." The Old Timers came to the fore and it was a great time of reminiscing. On entering the auditorium, members and visitors were pinned with gold ribbons if they were mem-



bers before 1924, and with a silver ribbon if between 1925 and 1934. Second generation members received blue ribbons, and 3rd generation members with red. Rev. William Sturhahn was in charge. Three of our oldest members: Mr. A. Steffan, 1913; Mr. G. Goltz, 1907; and Mr. H. Streuber spoke of the happenings of the past. Mr. J. Sorge also delighted us with his accordion solos. Mrs. Luebeck, wife of a former pastor, also spoke.

WONDERFUL REMINISCENCES

Mr. J. Schirmacher who gave many years of service as Sunday school superintendent and choir leader and his wife, Frieda, daughter of the late Rev. F. A. Bloedow, both spoke and favored us with a duet entitled, "In Times Like These." Mrs. Kepl spoke of her work with the children and the privilege of visitation which she enjoyed. Mrs. Margaret McClarty spoke for the second generation. Third generation—our future leaders were represented by Barbara Grauman and Gary Streuber. The male voice choir excelled in the selection "Gottes Volk darf nie ermueden." This number was repeated on Sunday by request.

On Saturday evening the festive congregation heard brief greetings from the many former pastors and the Christian workers who have gone forth from the church ranks into the worldwide mission service. No less than 30 young people have gone from the McDermot Avenue Church in this special service. What a tremendous contribution these men and women have made to the Kingdom of God! One of these young men, Rev. Cornelius Remple, now pastor at Temple Church, Calgary, Alberta, brought a message of challenge to the church.

SUNDAY FESTIVITIES

Sunday, Oct. 25, was the climax of festivities. Sunday school and the worship service were conducted in both languages. Rev. Helmut J. Waltereit,

a former pastor of the church, brought the message to a large German congregation, while Dr. A. S. Felberg spoke to the English congregation.

The church was filled to capacity with 973 people for the Sunday afternoon service. The Brass Band favored us with selections. The Mass Choir offered two numbers excelling in the beautiful "Let Mount Zion Rejoice." The Male Choir sang two selections besides a number by a ladies' trio. The anniversary message was given by Dr. A. S. Felberg on "Preparing Ourselves for Greater Things." Then we heard from various ministers representing churches that owe their beginning to McDermot Avenue. Oak Bank station was started in 1895 and is now a flourishing church. Other speakers were Rev. H. A. Pohl of Minitonas, Rev. H. Bushkowsky of Swan River, Rev. John Wollenberg of Morris, Rev. Bruno Voss of Whiteshell and Rev. Alex Sootzmann of Ochre River. Our three daughter churches in Winnipeg and also a new church from the Mission Baptist Church were represented.

In closing, the question might well be asked: what is the purpose of a celebration of this nature? A church may not and dare not rest on the glories of the past. The history of a church of Jesus Christ must be considered as "His story." Let the present and the coming generations be inspired by the sacrificial and devoted living of the forefathers and oldtimers but, above all, let them go forward. There is much land to be conquered.

The strength of a church will prove itself only by its missionary and evangelistic outreach into the community and to the uttermost parts of the world. By the grace of God the McDermot Avenue Baptist Church of Winnipeg was able to contribute to the building of the Kingdom of God over the past 75 years, but young and old must join their hearts and their hands to march forward and to send forth workers into the harvest.

THE CHILD, JESUS

By Esther Belle Heins
of Lynwood, California

The sunbeams must have sought the Lad
To gently touch his hair;
Caress the brow that thorns would pierce,
The hands which nails would tear.

Perhaps the lark and wren both saved
For him their sweetest song;
The fragrant breeze would pause to kiss
His cheek—then move along.

Did Jesus play as other boys—
Throw pebbles in a pool?
Watch Joseph as he worked and ask
If he might use each tool?

I think he knew the winding trails
And by its name, each tree;
One path that knew his childish feet
Led to grim Calvary.

MARCH OF EVENTS



● **GRAHAM WILL RETURN TO BERLIN.** Evangelist Billy Graham has accepted an invitation to hold a second crusade in West Berlin October 16-23, 1966. The crusade will be sponsored by the Evangelical Alliance of Berlin, as was Dr. Graham's 1960 crusade. A world conference on evangelism, which will involve between 1,500 and 2,000 evangelistic workers from all parts of the world, is scheduled to follow the crusade.

● **REACHING THE MOSLEM WORLD.** A major confrontation between Islam and Christianity was advocated by several speakers at the Lutheran World Federation's Commission on World Mission at Uppsala, Sweden. "The time has come when the Christian church cannot avoid or postpone a real confrontation with Islam any longer," said the Rev. Manfred Lundgren, African secretary of the LWF. Others noted that there are more than 500 million Moslems in 34 countries, including a seventh of the world population. They urged that all available manpower and money be deployed to present an adequate witness. Expansion of the Moslem faith in Africa and other parts of the world was noted as a challenge to Christian missions.

● **ISRAEL LEAVES DOOR OPEN FOR CONVERSIONS.** The Israel Knesset (parliament) has rejected a bill intended to prohibit or drastically restrict missionary activity. The defeated bill, proposed by Rabbi Shlomo Lorinez of the National Religious Party, would have prevented enrollment in a religious school of any "minor belonging to another religion, except with the written consent of the head of the religion to which the minor belongs." It was evident during debate that sponsors were aiming at a total ban on the conversion of minors, even with the parents' consent. A compromise bill, favored for passage, has been proposed by the government's minister of justice, Dov Joseph, and would require no more than the consent of both parents for the child's conversion.

● **THE EVANGELIST AND THE CARDINAL.** Evangelist Billy Graham paid a 45-minute visit to Richard Cardinal Cushing in Boston, Mass., at the episcopal residence. After the cardinal and the evangelist had discussed a wide variety of subjects in front of news and camera men, Cardinal Cushing spoke directly to the press. He said in part: "I have never known of a religious crusade that was more effective than Dr. Graham's. I have never heard the slightest criticism of anything he has ever said from any Catholic source . . . Dr. Graham is sowing a seed which will blossom forth in the future

and will result in a new era of identifying God with daily life. . . . I'm 100 per cent for Dr. Graham. . . . The hand of God must be upon him."

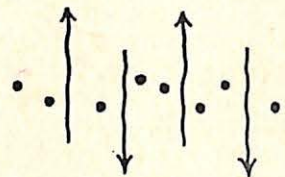
● **PROTESTANT HARASSMENT IN YUGOSLAVIA.** Intimidation and harassment are reportedly being used to restrict the activity of Protestant Christians in Yugoslavia, according to the Baptist World Alliance office in Washington, D.C. Josef Nordenhaug, general secretary of the Alliance, said that reports of social and economic pressures, primarily on the local level, have been received from reliable sources. He described the situation as "not only regrettable but actually sur-

prising in the light of Yugoslavia's recent bid to become an Adriatic tourist center, the grant of scholarships for a new student exchange program with western nations, and the hopes raised by current ecumenical discussions." A new law in the country places a 70 per cent tax on funds sent to the country by mission societies for religious purposes. Many of the pastors previously received a portion of their support from such mission societies.

● **AMERICAN BIBLE SOCIETY.** A new Bible House, at Broadway and 61st St., New York, N. Y., adjacent to the Lincoln Center for the Perform-

(Continued on page 22)

BAPTIST BRIEFS



● **Minister Flees From Cuba.** A Baptist clergyman, who asked anonymity, has claimed asylum for himself, his wife and four children in Halifax, after fleeing from Cuba. They came to Canada aboard a Cuban airliner en route to Spain and Czechoslovakia. The clergyman reported that ministers in Cuba are despised and humiliated and are held under constant surveillance. He said he left Cuba because the Castro government has started "teaching children hatred and persecution."

● **Evangelism in Ecuador.** Five hundred and ninety-six persons made professions of faith during an evangelistic crusade recently in Quito, Ecuador. The majority of the decisions were made in mass meetings held in the sports coliseum, and the others were made after the crusade during simultaneous meetings in the four Baptist churches and two missions of Quito. The crusade was the first such venture by a major evangelical denomination in the 430-year history of the predominantly Roman Catholic city.

● **Southern Churches in Illinois.** Southern Baptist churches in Illinois passed another milestone when the 900th Baptist church to affiliate with the Illinois Baptist State Association was constituted at Ashton, a village in the Sterling-Como area in northern Illinois. Illinois Baptist officials pointed out their state is one of the top five in the Southern Baptist movement to organize 30,000 new churches and missions. The Illinois Association has a goal of 1,000 affiliated churches by 1966. (ABNS).

● **Southern Baptist Minister is Presidential Aide.** William D. Moyers, a 30-year-old Southern Baptist minister long in close association with President Lyndon B. Johnson, was named to replace Walter W. Jenkins as the top aide in the White House. The appointment of Mr. Moyers, a former deputy director of the Peace Corps, swiftly followed the announcement that Mr. Jenkins resigned after it was revealed that he had been twice arrested in morals cases. Mr. Moyers met the then Senator and Mrs. Johnson while preparing for a teaching career at North Texas State College. At the suggestion of Senator Johnson he continued his education at the University of Texas in Austin, and while studying journalism there he worked on Mrs. Johnson's radio and television station. (ABNS).

● **American Baptist Mission Budget.** By action of the American Baptist Convention in Atlantic City last May, the name "Unified Budget" will be changed to "American Baptist Mission Budget," effective Jan. 1, 1965. Many American Baptists react negatively to the term "unified" budget. They find little challenge in the idea of giving to a budget. Moreover, in recent years many local churches have adopted what they call a Unified Budget. By this they mean a consolidation of two or more separate budgets, with a corresponding appeal to their members to make a single pledge for the church program. This development has caused confusion in the minds of lay people when the denomination also talks about

(Continued on page 22)

● **Rev. and Mrs. Richard Christeleit** of Indianapolis (Beech Grove), Ind., have announced that a son was born to them on August 16 who has been named Richard Erik. Mr. Christeleit is the pastor of the Bethel Baptist Church of Indianapolis.

● **Rev. Frank Friesen, denominational interim pastor,** began his ministry in this interim capacity at the Minnetrista Baptist Church of St. Bonifacius, Minn., on Nov. 1st. The church has been without the services of a pastor since the resignation of Mr. Charles E. Voelker last summer.

● **Laymen's Sunday** was observed by the First Baptist Church of Trenton, Illinois on Oct. 11. The church laymen who participated in the service were Frank Lewis, Gerald Buzzard, Milton Luginbuhl, Paul Sims and Carl Dumke. The pastor, Rev. J. R. Kruegel, spoke on "Laymen of the Bible."

● **A series of evangelistic meetings** were conducted from Oct. 18 to 25 at the Napoleon Baptist Church, Napoleon, N. Dak., with Rev. Thomas Harfst, pastor of the church, bringing the messages. "Timely Themes for Today's Living" was the general topic for the services. Mrs. Edwin Pfeifle, reporter, stated: "Many blessings were shared and Christians were edified."

● **The First Baptist Church of Minnetonka, Manitoba,** voted at a business meeting held on Oct. 28 to begin with the erection of a new church building in the spring of 1966. Plans are being made for an approximately \$100,000 building project. Chairman of the Building Committee is Mr. Wm. Hart and the pastor of the church is Rev. H. A. Pohl.

● **The congregations of the Calvary and Portland Avenue Baptist Churches** of Tacoma, Wash., united on Thanksgiving Day morning, Nov. 26, for a service of praise and worship in the Calvary Church building. Rev. Mark Fey of the Portland Avenue Church brought the message at the service that was led by Rev. S. Donald Ganstrom of the Calvary Church.

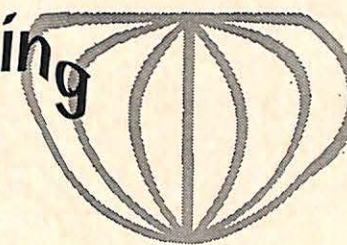
● **The Central Baptist Church, Waco, Texas** observed Laymen's Sunday on Oct. 25 with Mr. Herman B. Balka of Dallas, Texas, layman of the North Highlands Baptist Church, speaking on the topic: "But Seek Ye First." Laymen of the Waco church who took part in the impressive service were Roy Kipphen, William Black and Raymond Engelbrecht. The special music by the Men's Chorus was appreciated by the congregation.

● **From Nov. 29 to Dec. 6** evangelistic meetings were held by the Immanuel Baptist Church, Woodside, New York with Rev. Reinhold Kerstan of Winnipeg, Man., bringing the messages. The church is blessed with three choirs (mixed, male and youth) and with a guitar orchestra. The three directors who serve faithfully are Mr. Emil Guddat, Mr. Afonso Wondraczek and

Mr. Erlo Wondraczek. Rev. Assaf Husmann is pastor of the church.

● **Revival services were held by the Bethel Church, Indianapolis, Indiana** from Oct. 19-30 with Rev. John Ziegler of Xenia, Ohio bringing the messages. The average attendance at the services was 53. Both Rev. John Ziegler, evangelist, and Rev. Richard Christeleit, pastor, sang several special selections.

what's happening



Six young people made their decisions for Christ as Savior and about 20 people came forward for rededication. Mr. Christeleit also conducted several chalk talks at the services.

● **The Meadowlark Baptist Church** of Edmonton (Jasper Place), Alberta has extended a call to Rev. William W. Sibley of Wetaskiwin, Alberta. He has accepted the call and announced that he would begin his ministry at this new Church Extension project in a booming suburb of Edmonton on Jan. 1, 1965, succeeding Rev. Willy R. Muller, now a faculty member at the Christian Training Institute. Mr. Sibley served as pastor of the Calvary Baptist Church of Wetaskiwin, Alberta since 1959.

● **The First Baptist Church of McLaughlin, S. Dak.,** has extended a call to Rev. Jacob Klingenberg of Branch, Louisiana, to which he has responded favorably. He is already on the field, having succeeded Rev. Daniel Heringer, now of Lehr, N. Dak. Mr. Klingenberg is a graduate of Tennessee Temple College and Temple Baptist Theological Seminary, Chattanooga, Tenn., where he received the Bachelor of Divinity and Master of Religious Education degrees. He was ordained by the Mowata Baptist Church of Louisiana on August 31, 1962.

● **Miss Lillian Peter of Vancouver, B. C.,** and Duane M. Witte of Startup, Wash., were married at the Ebenezer

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Baptist Church of Vancouver on Oct. 24. Rev. L. Bienert of Forest Park, Ill., a brother-in-law of Miss Peter, officiated. Both are widely known in NAB Air Force. Lillian Peter was a United States Air Force stewardess for six years. Duane Witte is a captain in the United States Air Force. Mr. and Mrs. Witte will reside on the McQuire Air Force Base in New Jersey. Both of the bridal couple

have been active NAB members. ● **The Denominational Church Extension Committee** has extended a call to Rev. Peter Schroeder to become the pastor of a new Church Extension project to be undertaken in Esterhazy, Sask. Last summer a small group of Baptist people there was blessed by the student ministry of Mr. Harry Hilder of Edmonton, Alberta. Mr. Schroeder has accepted the call and announced that he would begin his ministry in Esterhazy on Jan. 1, 1965. He served the Baptist Church of Southey, Sask., since 1960.

● **The November 1964 news bulletin, "Kernels and Acorns,"** of the Oak Street Baptist Church, Burlington, Iowa, featured a full page article in commemoration of the church's 95th anniversary. Compiled by Carl Orthner, church historian, the article reviewed the highlights of the church's history, the story of the educational unit and the crowning achievements of the church buildings and pastorates. Rev. Howard Johnson has been the minister of the church since 1960.

● **Spiritual meetings were planned by the Trinity Church, Portland, Oregon** from Oct. 25 to Nov. 1 with the evangelist, Rev. Wm. Stewart, of the Moody Bible Institute speaking. Due to a heart attack and resulting hospitalization, he was replaced for the meetings by evangelist John Phillips, associate director of Moody's Correspondence School of Hearts were blessed through his ministry as he expounded the Word for Christ. Dr. John Wobig is pastor of the church.

● **A second furnace was recently installed** into the basement of the Indianaskiwin Baptist Chapel near Wetaskiwin, Alberta. This eliminates one furnace serving both the church and



BY MRS. DELMAR WESSELER
of Lorraine, Kansas
President of the Woman's Missionary Union

THEN PEALED THE BELLS

This year one might ask, "Why sing Christmas carols or talk about angels, wise men from afar, and peace and good will when in truth there is suspicion and hate, fear and tension among nations, and the ever present threat of some form of nuclear war?"

This was the mood of many people in the United States just a hundred years ago, too, when the nation was torn apart by its dreadful Civil War.

Henry Wadsworth Longfellow sat in his home at that time brooding on the thought of this "brother" slaughter. Taking up his pen he began to write a poem on Christmas, a poem that portrays the processes of his thought:

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat,
Of "Peace on earth, good will to men!"

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong
And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

The Christmas story is eternally true! We cannot forget, for it was revealed to the shepherds, to the wise men and to Joseph and Mary on that first Christmas day!

A century ago our poet, Longfellow, caught this vision of God's sovereignty and his purposes for his children. Shall we today keep this thought before us that God is over all, and that his will shall ultimately be fulfilled?

As we celebrate the birth of the Christ-Child in Bethlehem and remember its significance for us as Christians, let's take time to seek a deeper vision of his purpose for us personally. What promise and hope this blessed Child gave us! God gave his best; WHAT ARE WE GIVING?

"Christmas carols fill the air . . .
There's singing in each heart—
Christ alone has caused the music,
Made the Christmas carols start."

From the Professor's Desk

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

What do you think about having Christmas programs in the public schools?

This question is indeed a thorny one. It involves, of course, the problem of the separation of church and state. There are sharply differing viewpoints on this question, as there are on the entire topic of church-state relations. Perhaps no one answer can be given for all situations, since the problem takes on rather different complexions with the varying types of communities and their differing constituencies, and public education is largely under the direction of local school boards.

One of the problems involved in this question is that we often do not relate the situation so much to the principle of the separation of church and state, but we are more concerned with taking advantage of the opportunity for the propagation of one particular religious faith in the public school. There is no question that we ought to make the most of the Christmas season to herald forth the joyous message of the coming of our Savior into the world for its salvation, but the question is whether the public educational system is the proper place to do this. It certainly does not exist for that purpose; the church *does*.

A PLURALISTIC SOCIETY

Another factor involved in the taking advantage of the season in our own way, because Protestants may be in the majority, whatever disadvantage or disagreement on the part of Roman Catholics, Jews, or others. How would we feel if Catholics succeeded in being able to produce Christmas programs which would portray their particular religious dogmas? Should not the Jews have the right to celebrate their Hanukkah or Passover festivals in the public schools? Actually, this is exactly what has been done in some communities, and it has caused all kinds of difficulties and dissatisfactions.

Whether we like it or not, we have to recognize the fact that American society has become (and is becoming) pluralistic. Non-Christian religions, cults, Roman Catholicism, atheism have all enjoyed phenomenal growth and increase in influence. As American citizens, the people of these religious persuasions also have their rights and freedoms.

Are we willing to let them use the public schools as places for the propagation of their individual convictions? Is it under official school sponsorship that we should be trying to witness to our faith? If so, are we willing to let other religions do the same? Or should

we be more concerned to determine that our evangelical churches will faithfully and zealously render their proper ministry in the community to evangelize the citizenry? Are we really expecting the public schools to do what only the church can and should properly do?

VOLUNTARY PARTICIPATION

The singing of Christmas carols, the reading of the biblical narratives of our Lord's birth, and certain other religious elements and activities may possibly be defended as being a part of our Christian heritage as a nation, but these should never be permitted to assume a sectarian or dogmatic character in the public school. And the wishes of all the tax payers of the local community should be respected. It should go without saying that participation in any public school Christmas celebration should be voluntary, and any non-participating pupil must not be marked as "different" from other pupils.

In our efforts to "put Christ into Christmas," perhaps we should examine the way we personally prepare for that holy day, how we conduct our business during the season, and how we celebrate Christ's birth in our homes and churches, rather than to try to conduct quasi-religious programs in the public schools. All this is not to say that our educational system should be secularistic (and certainly not atheistic), which is surely not the aim of the Supreme Court in its recent decisions. We must seek that happy medium between safeguarding our belief and trust in God as a part of our historical and religious heritage and efforts to propagate sectarian beliefs and practices in the name of religious liberty.

The rights we claim for ourselves we must grant also to all others. The rights we deny to others we ultimately deny to ourselves.

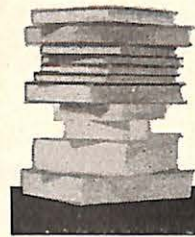
SUNDAY SCHOOL LESSONS

(Continued from page 18)

separate kingdom. "My kingdom is not of this world" said Jesus. It is won not by might, not by power, but by his Spirit.

Questions for Discussion

1. Why was it necessary for Jesus to have a forerunner?
2. What did Jesus mean when he taught us to pray, "Thy kingdom come?"
3. Do you believe ministers and evangelists would have better results if they spoke as bluntly and as frankly as John the Baptist?



BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

THE PREACHER'S PORTRAIT by John R. W. Stott. Wm. B. Eerdmans—1964—124 pages—\$1.45 (paper).

THE COMMISSION OF MOSES AND THE CHRISTIAN CALLING by J. Hardee Kennedy. Wm. B. Eerdmans—1964—74 pages—\$2.00.

MINISTERS OF GOD by Leon Morris. Inter-Varsity Fellowship—1964—128 pages—\$1.50 (paper).

Here are three books that should be read by every seminary student and minister. A re-examination of the preacher's calling and an honest look at his task and responsibility will add confirmation, strength and enthusiasm to his work as a servant of the Lord Jesus Christ.

John R. W. Stott's descriptive words such as Steward, Herald, Witness, Father and Servant delineates the preacher's spiritual and practical qualities. The word "father" is not associated with priests of the Roman Church, but rather with a father's qualities of gentleness, love and concern.

In *The Commission of Moses and the Calling* Mr. Kennedy draws a comparison between the experience of Moses and the burning bush and the men and women who are called of God today, and whose deep spiritual struggles and fierce conflicts can find inspiration from a life that was lived thousands of years ago.

Ministers of God is a short, but very illuminating history of the ministry from the evangelical point of view. Beginning with Christ Mr. Morris examines the various terms and references and comes to the conclusion that no church government can claim to have sole scriptural justification. An appendix, dealing with apostolic succession, contains interesting and valuable information.

BOOKS FOR THE YOUNGER SET

BOOK OF ILLUSTRATIONS FOR CHILDREN AND YOUNG PEOPLE by Alice Marie Knight. Wm. B. Eerdmans Publishing Company—1964—403 pages—\$5.95.

Many of the illustrations are familiar to ministers and teachers, but there is always a new generation which has not heard them. However, there are many new and interesting stories included which appeal to young and old alike. The poetry interspersed throughout the volume is clearly designed for children.

A very helpful table of contents, arranged in topical and alphabetical order, will help the reader to find an appropriate illustration for any occasion. It is an invaluable source book to aid the pastor in presenting sermons for children and for teachers who need to keep the attention of the members of their Sunday school classes.

SCIENCE, GOD AND YOU by Enno Walthuis. Baker Book House—1963—121 pages—\$2.50.

The author is not an ordained minister but a devoted Christian layman and Professor of Chemistry at Calvin College in Grand Rapids, Michigan. How to profess faith in God and promote scientific progress is often a problem to Christian young people who are attending high school and college. Professor Walthuis points out that the things of this world are God's things, and man as God's representative must find in them the wisdom of their Creator and determine to use them responsibly in his service.

THIS POWER WITHIN by James H. Jauncey. Zondervan Publishing House—1963—115 pages—\$1.95.

The subtitle, "The Spirit of God in Action in the Life of the Christian," is indicative of an attempt to write a practical Book of Acts. When the church is obsessed with promotional and commercial methods in building up the church of Jesus Christ, it is time to rethink the real mission of the church. The work of the Holy Spirit is often forgotten or ignored. In many instances he is thought of in terms of some mysterious theological doctrine.

Mr. Jauncey advocates a return to the early church's reliance on the Holy Spirit and a spiritual atmosphere in which he can work in and through us. Otherwise our promotion and organization will merely fill our churches with a mass of counterfeit conversions which will gain us nothing.

REFLECTIONS by Harold E. Kohn. Wm. B. Eerdmans Publishing Com-

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pany 1963—190 pages—\$3.95.

Mr. Kohn is both the author and the artist. The many drawings blend in very well with the mood of the book. The Christian essays, which reveal the author's love of the world of nature, are filled with spiritual warmth and appreciation of God's creation. A keen understanding of human nature is woven throughout the book.

A VOICE NOT OUR OWN by Sam Allen. The Judson Press 1963—174 pages—\$3.50.

This is another book of spiritual contemplation for the Christian who finds himself "busy as a bee." Many think they are ready for the day if they read a verse of Scripture and say a thirty second prayer. The still small voice will not be heard unless it is cultivated. Mr. Allen's meditations are based on Scripture and related to genuine problems of everyday living.

WHAT EVERY SUNDAY SCHOOL TEACHER SHOULD KNOW by William S. Deal. Baker Book House 1963—56 pages—75 cents (paper).

This brief manual is an excellent reminder for the Sunday school teacher who is tempted to take personal responsibility too lightly.

MANUAL ON MANAGEMENT FOR CHRISTIAN WORKERS by George L. Ford. Zondervan Publishing House—1964—152 pages—\$2.95.

As executive director of the National Association of Evangelicals for many years, and presently as executive director of the Winona Lake Bible Conference, Mr. Ford writes from personal experience about management. He has the unique quality of keeping personality conflict at a minimum and organizational progress at a maximum. This is no easy accomplishment in any organization, and sometimes particularly difficult in a Christian organization in which so many saints claim to be speaking for God.

Basic to every Christian responsibility is the study of the methods of Jesus Christ to which the author refers to as *THE MASTER OF MANAGERS*. It is a short chapter and points only to the example of Jesus sending out the seventy. The other outstanding biblical administrative leader to which reference is made is Moses. The rest of the book is devoted to the practical aspects of management which include speed reading, concentration, organization of work, boards and committees, making decisions, office equipment and Christian ethics.

Two chapters are worthy of particular attention: *DELEGATE AUTHORITY BUT DON'T PASS THE BUCK* and *INCREASE USEFULNESS BUT REDUCE INDISPENSABILITY*. There is a message in these headings which are so clear that their contents become almost self evident.



sunday school lessons

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

A TEACHING GUIDE

Date: December 27, 1964

Theme: WISE MEN COME TO JESUS

Scripture: Matthew 2:1-12

THE CENTRAL THOUGHT: These wise men traveled hundreds of miles in order to visit Jesus. Today we have thousands of foolish men who will not even visit the church around the corner.

INTRODUCTION: The Christmas stories are wonderful stories that touch the hearts of young and old. After almost two thousand years, the Christ brings new inspiration and new hope throughout the world.

The three wise men (we do not know how many there were because we base our assumption on the fact that they brought three gifts) were actually astrologers who probably came from Persia. Their great minds studied the effect that the position of the stars had on nations and individuals. Some were good and some were bad. It may be that some of the sorcerers in Acts 8:9-24; 13:6 were also associated with the wrong kind of astrology.

Those who came to see Jesus, however, were honest scholars who studied the heavens in order to discover more knowledge about God and his universe. The fact that they were the only ones who saw any significance in the appearance of this new star is evidence that God thought them worthy of revealing to them the coming of the King.

I. GOD'S REVELATION TO THE WISE. Matthew 2:1-2.

It seems marvelous to think that wise men from as far away as Persia should travel many miles in order to visit the Christ-child, when those who were well acquainted with the Scriptures took no notice of the event. The scribes, priests, Pharisees and Sadducees were only a few miles away in Jerusalem and were not even aware that Scripture was being fulfilled under their very eyes. They simply went about their religious business as if nothing had happened.

II. THE RESPONSE OF THE EVIL. Matthew 2:3-8.

Although the wise men could be classified as scientists, theirs was not a scientific search for Jesus; it was a religious search. Their sole purpose was to "come to worship him." Herod's

search was not worship but murder. Herod was troubled because he went into a fit of jealousy. It is strange that Jesus, who was heralded as the one who would bring "peace on earth, good will toward men," and who is barely born, should bring trouble instead of peace. However, if you, like Herod, want to be king instead of letting Christ be king, you too will be troubled.

III. THOSE WHO SEEK, FIND. Matthew 2:9-12.

There is a great deal of searching and seeking going on among those who look for Christ, although he is not far from all of us. Herod did not find because he was not really seeking. His was a destructive search.

God is the God of the lowliest and he is the God of the wisest. His revelation came to poor, lowly, uneducated shepherds, but he also revealed himself to those who were considered the wisest and best educated men of that time. He comes to those who can afford no gifts and he comes to those who have gifts to offer.

Questions for Discussion

1. Why were not all the Jews aware of the birth of Jesus as the newborn King?
2. Was the visit of the wise men an indication that Christ also came to save the Gentiles?
3. What lesson about stewardship can we learn from the presentation of gifts from the wise men?

A TEACHING GUIDE

Date: January 3, 1965

Theme: THE GOSPEL OF THE KINGDOM

Scripture: Matthew 3:1-12

THE CENTRAL THOUGHT: The Gospel of the kingdom leads you to the King of the kingdom who can give you life in the kingdom.

INTRODUCTION: Whenever we read and study the life of Jesus, we have the wish to know more about him between his birth and the beginning of his ministry when he was already about thirty years old. Luke is the only gospel which gives us an additional childhood experience. This was Jesus' visit to the temple when he was twelve years old.

The aim of Matthew, as we pointed out, is to emphasize the Gospel of the King and the kingdom. He directs his Jewish brethren to the long-awaited King and declares that his kingdom is not limited to the small area of land promised to Abraham, but that his

kingdom encompasses and rules the hearts of all who wish to acknowledge him as King.

Matthew finds proof for his affirmation in the prophets and in other parts of the Old Testament. It all seems so clear to him, and his wish and prayer are that the Jewish people might see and understand, and finally accept this great and important truth.

I. THE KINGDOM'S MESSENGER. Matthew 3:1.

Of all preachers John the Baptist probably had the most unattractive and inappropriate place in which to preach. He was far removed from the temple, and there was little doubt that he would be given opportunity to preach there. Therefore he chose the most unlikely and unattractive place to do his preaching—in the wilderness.

And yet how symbolic the wilderness is of our lives! Our minds and hearts are often a wilderness of thoughts and imaginations, of fears and sins.

II. THE KINGDOM'S MESSAGE. Matthew 3:2-10.

John's preaching was very simple and his text is repeated in thousands of pulpits today: "*Repent ye: for the kingdom of heaven is at hand.*" He was not interested in being dressed right for the occasion; he was only interested in preaching right. The language he used would not be used in any of our respectable pulpits today, but his preaching was so fearless and his influence so great that the scribes and Pharisees were afraid to deny openly that he did not come from God (Matt. 21:25, 26).

He exposed their hypocrisy publicly, reminding them that merely thinking about their godly ancestor, Abraham, was a poor substitute for a personal godly life. Somehow they got the impression that Abraham covered a multitude of sins. They did not realize that God will judge them on their own merits and not on the merits of Abraham.

III. THE KINGDOM'S KING. Matthew 3:11-12.

In the setting up of the kingdom the Gospel will be preached, tempered with love and mercy, but there will be no room in the kingdom for dead wood or unfruitful trees. In the baptism of water and of the Spirit there will be a clear-cut difference between the message of John and Jesus. John's message is a message of preparation while the message of Jesus is a message of fulfillment. God's judgment will be clearly defined and his kingdom will be a

(Continued on page 16)

OUR DENOMINATION IN ACTION

special events

BETHANY, MILWAUKEE, WIS. On May 17, 1964 our Senior Choir presented a Sacred Concert to begin the drive for funds to purchase new choir robes. Under the direction of Mr. Kenneth Miller, the 25 voice choir sang joyfully unto the Lord. The church responded favorably and 30 robes were ordered for September delivery. The attractive royal blue robes with gold and/or white stoles were used for the first time on Rally Day, Sept. 27, and have since been a welcome addition to all services. Choir members and congregations join together in thanksgiving to God for his goodness and praise to his Name.—(Lynne Dudek, Reporter).



Bethany Baptist Church Choir, Milwaukee, Wisconsin using their new choir robes for the first time.

ABERDEEN, S. DAK. The Calvary Baptist Church, Aberdeen, S. Dak., had the opportunity recently to hear several outstanding quartets who were with us. These concerts were for the community, but were held in our church. People from our neighboring towns and churches came to hear the fine gospel singing of "The Olson Brothers," who were with us twice; also "The Stamps Quartet." On Sunday, Oct. 18, Laymen's Sunday was observed when the laymen of our church had charge of the service. We also enjoyed a special speaker, Mr. Victor Joachim from Corona, S. Dak., a most outstanding layman.—(Wilfred Tesky, Reporter).

GRACE, WEST FARGO, N. DAK. Sunday, Oct. 11, was a memorable day for the Grace Baptist Church, West Fargo, N. Dak., when we held our annual Harvest and Mission Festival with our own missionary, Barbara Kieper, of Cameroon, Africa as guest speaker. The harvest theme was beautifully carried out in fall decorations of fruits, vegetables and flowers. We enjoyed a fellowship supper in the church basement in honor of Miss Kieper. Our mission offering for the day amounted to \$1,009. Rev. Leon Bill is pastor of the church.—(Mrs. Milbert Fischer, Reporter).

CARBON, ALBERTA. Tuesday, Nov. 3, was a historic day for the members of the Carbon Baptist Church in Carbon, Alberta. All the plans were ready, and construction on the Educational Unit and new front entrance was ready to begin. Members gathered in the sanctuary for a brief service of meditation and prayer. This was followed by the actual ground breaking ceremony in which those present participated by "putting their hand to the plow" and pulling for progress. This action symbolized the desire and unity of the congregation to work toward



The model of the new \$30,000 Educational Unit (left) planned by the Baptist Church, Carbon, Alberta, and members of the church "putting their hand to the plough" at the ground breaking exercises on Tuesday, Nov. 3rd.

RAPID CITY, S. DAK. The South Canyon Baptist Church of Rapid City, S. Dak., held its first service in the new edifice on Sunday, Sept. 6, with the main floor completed. Added blessings to our services have been the organ, piano, and public speaking system which have been donated by individuals. Plans to complete the classrooms and kitchen in the basement are progressing well. Dedication has been set tentatively for the first week of April 1965. The remodeling of the former church building for a parsonage has been completed. Pastor Dachtler and family are really enjoying their new home.

Rev. Irvin H. Schmuland of Aberdeen, S. Dak., held evangelistic meetings at our church Oct. 12-18. God richly blessed us by challenging Christians and in the winning of converts for the Lord. Another blessing of this fall was the Missionary Round Robin with Dr. Leslie Chaffee, medical missionary, on Nov. 4.—(Mrs. Dale Saunders, Reporter).

WOMAN'S MISSIONARY SOCIETIES

TRINITY, PORTLAND, OREGON. Mrs. Ben (Margie) Lawrence, Cameroon missionary, spoke to the Woman's Missionary Society of the Trinity Church, Portland, Ore., at their Oct. 6 evening meeting. She related highlights of their work at the Victoria Station, while her husband was Field Secretary of the Cameroon Baptist Convention. She explained the illness, surgery and God's answer to prayers in the recovery of their baby, Kees Lawrence. She told of the need of young people to go to Cameroon, Africa as God's Volunteers for two years, similar to the Peace Corps, but under our denominational work. Marge was given a grocery and kitchen shower for the home they are establishing in Eugene, Oregon, as Ben pursues further studies at the University of Oregon. Mrs. Melvin Becker is the Woman's Missionary president at Trinity.—(Miriam P. Kreuger, Reporter).



CARRINGTON, N. DAK. Recently we organized a new women's society in the Calvary Baptist Church of Carrington, N. Dak., called "the Baptist Missionites." The object of this organization is to further the development of successful Christian missionary work at home and abroad and to strengthen and guide its members in Christian living. We shall have an annual election of officers in November to take effect in January. "The Baptist Missionites" will meet every third Monday of the month. Presently there are 11 members.—(Carole Pepple, Secretary-Treasurer).

CARBON, ALTA. In July we of the Woman's Missionary Society, Carbon, Alberta motored in four cars to Bethany Homes at Wetaskiwin, Alberta. We did a day's work there and all enjoyed it. Recently we catered to three weddings and served lunch at an auction sale. The income of this work goes entirely for mission work. At our fall program we had Miss Carrie Kern from Edmonton showing slides from Japan where she and her father visited with her brother and family, Rev. and Mrs. Edwin Kern of Tsu, Japan. The offering was designated for our Japan mission.—(Alvina Becker, Reporter).

NAPOLEON, N. DAK. The Woman's Missionary Society of the Napoleon Baptist Church, Napoleon, N. Dak., presented its annual program on Sunday evening, Oct. 18, with the theme centered on home missions. The secretary's report gave evidence that we have been busy in the Lord's work. The highlight of the program was a tape recording and pictures with the missionary, Rev. Earl H. Ahrens, speaking about the work among the Spanish Americans in the San Luis Valley of Colorado and the victories wrought for Christ there. A part of the evening offering was designated toward this mission field.—(Mrs. Edwin Pfeifle, Reporter).

SHELL CREEK, NEB. The Woman's Missionary Society of the Shell Creek Baptist Church, Columbus, Neb., consisting of 21 members, presented its annual program on Sunday, Oct. 11, with Mrs. Allen Mohrman in charge. Scripture was read by Mrs. Gus Lange and Mrs. Milton Menke led in prayer. Annual reports were given by Mrs. Vernon Mohrman and Mrs. Harvey Behlen. The program highlights were numbers by the ladies' chorus, a double duet and a poem. A word of testimony was given by Manfred Brauch. Mr. and Mrs. Hisashi Murakami of Japan enlightened us with the testimony of their lives and impressed on us the great work to be done for Christ in Japan.—(Mrs. Vernon Mohrman, Secretary).

BEULAH, N. DAK. On Sunday evening, Oct. 18, the Woman's Missionary Society of the Immanuel Baptist Church, Beulah, N. Dak., presented the play, "Good Excuses and Poor Rea-

sons," for their annual program. The service was opened by the ladies singing "Where He Leads I'll Follow," followed by the welcome and opening prayer by our president, Mrs. Fred Helm of Zap. The program chairman, Mrs. Victor Strom, presided over the rest of the program. There were several special numbers by Mrs. Mel Rodenburg and Mrs. Arthur Ewert accompanied by Mrs. C. Weaver. The missionary offering amounted to \$150.-66. The service was closed with prayer by the pastor, Rev. Edwin Voigt. Afterward we gathered in the church basement for a time of fellowship.—(Mrs. Edwin Voigt, Reporter).

GREENVINE CHURCH, TEXAS. The Woman's Missionary Union of the Greenvine Baptist Church near Burton, Texas celebrated its 40th anniversary on Sunday, Nov. 8, with a fellowship dinner after the morning church service. Mrs. Ruby Schulte, our president, was in charge of a brief program after the dinner. A history of the past 40 years was read, and a German duet was sung in memory of those who had gone to their heavenly reward. Two treasurers' reports were given, a trio sang and a fitting poem was read. To climax this great day, our young people had complete charge of the evening service. Mr. Bobby Rippenhagen spoke on "What Do You Seek Most in Life?"—(Mrs. F. Effenberger, Reporter).

FOREST PARK, ILL. On Monday evening, Nov. 2, approximately 65 women of the Forest Park Baptist Church, Forest Park, Ill., met for, it is believed, the first time to observe the Baptist Women's Day of Prayer. Mrs. G. K. Zimmerman provided suitable prelude music at the piano. Mrs. B. C. Schreiber, president of the Guild, extended the welcome. Mrs. Guenther Hochheimer, vice-president of the Woman's Missionary Society, read the Scripture and Mrs. Lorat led us in



An inspiring group of 133 scholars of the Ebenezer Baptist Church, Vancouver, B. C., completed their Scripture Memory courses and received their respective pins and awards.

sunday school programs & events

EBENEZER, VANCOUVER, B. C. Because we realize that the great need

prayer. Alethea Kose, president of the Woman's Missionary Society, related the background of the Baptist Women's Day of Prayer after which Mrs. Herbert Gnass rendered the solo, "At the Place of Prayer."

Prayer requests were then presented for the family by Mrs. B. Purdom; church, Mrs. H. J. Freeman; education, Mrs. Marie Neer, country, Miss Anke Hoffinga; home missions, Miss Adelaide Klatt; and foreign missions, Miss Ruby Salzman who is just home from the Cameroon mission field. A birthday gift was given to Miss Salzman at this time. The offering will go to our Woman's Missionary Union at Forest Park, Ill.—(Erna Redlich, Reporter).

EMMANUEL, MORRIS, MAN. On Sunday, Nov. 1st, the Woman's Missionary Society of the Emmanuel Church, Morris, Manitoba held its Fall Program. Our guest speaker was Mrs. Hans Schulz of Winnipeg, the editor of the German Program Packet. Her message, "Go Ye — Each One Win One," was a challenge to all. The offering received will be divided between the Senior Citizens Home "Morris Manors" now under construction in our community, and the "Haven of Rest" in Medicine Hat, Alberta. This year our "Baptist Women's Day of Prayer" service was held in the evening. We were again challenged with those two important words of our Lord, "Go Ye." We then divided into various groups to join with our Baptist sisters around the world in prayer. It was our privilege to have Mrs. Gladys Rentz, Cameroon missionary, as our guest speaker at our monthly meeting on Nov. 3rd. We were challenged to uphold our missionaries in prayer more faithfully, as we heard some of the experiences of a missionary wife and mother. A display of very interesting native handwork was shown.—(Mrs. C. Bergstresser, Reporter).

of our day is more of God's message in our hearts, the Scripture Memory Course of our denomination is beneficial to us. The past year, 133 scholars of the Ebenezer Baptist Church of Vancouver, B. C., completed the respective courses. On Sept. 13 the pins

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were awarded. Of this number, 94 memorized the Extra Honor verses as well. Forty-three Primary children enjoyed an all-day picnic, and 56 Juniors and Junior Highs attended a week of our camp at Westbank, B. C.; all this by virtue of the fact that, in addition to the learning of memory verses, they also attended Sunday school and church regularly plus the memorizing of the Sunday school key verse. Mrs. Frieda Zilke, our sponsor, appears with the six students who this year completed the entire course and they are shown in the front row of the picture. This work involves many people and Mrs. Zilke works untiringly. Much of the success of the Scripture Memory in our church must be credited to her. We shall continue to give opportunity to "search the scriptures."—(H. Konert, S. S. Superintendent).



Baptismal Services

EMMANUEL, MARION, KANSAS. The Emmanuel Baptist Church of Marion, Kansas engaged in a week of "Deeper Life Meetings" the week of Oct. 25 with Rev. Everett Barker of Lorraine, Kansas as the guest speaker. On Sunday, Nov. 1, six juniors were received into the church and baptized by Rev. Melvin Warkentin, pastor. At the evening service before communion was observed those who had followed the Lord in baptism were given the hand of fellowship as were five adults who were received into the church by letter. Those who followed the Lord in baptism were Roxanne, Helmer, Steve Philipp, Eldon Hett, Allen Taylor, Terry Taylor, and Steven Warkentin. Received by church letter were Mrs. Ed Klein, Mr. and Mrs. Eugene Just, and Mr. and Mrs. John Wall.—(Mrs. Billy Wray, Reporter).

December 17, 1964

ANNIVERSARIES & RECEPTIONS

WALNUT ST., NEWARK, N. J. The installation of Rev. Joseph Hoden as pastor of the Walnut Street Baptist Church, Newark, N. J., was held on Thursday evening, Oct. 22. Taking part in the ceremonies were Rev. Richard K. Mercer of Trenton, Ill., giving the charge to the congregation and Rev. Donald Mostrom of Union City, N. J., with the charge to the new pastor. Others participating included Rev. Ruben Kern, Eastern District Secretary; Rev. Ralph C. Drisko of the New Jersey Baptist Convention; the Revs. John D. Fissell of Union, N. J., John P. Kuehl of Hamburg, N. J. and Gordon Huisinga of Parsippany, N. J. Mr. Howard Woodward, church moderator, welcomed the new pastor. Mrs. Ethel Carpenter, president of the Missionary Society, welcomed Mrs. Hoden. Special music was given by Joseph, Sam and Guy Mingoia. After studying at the Philadelphia College of the Bible, Wheaton College and the Dallas (Texas) Theological Seminary, Mr. Hoden became the pastor of the Calvary Baptist Church of Penn Hills, Pa., before coming to Newark, N. J.—(Mrs. Harry Williams, Reporter).



Rev. Joseph Hoden, pastor of the Walnut Street Baptist Church, Newark, New Jersey.

CAMROSE, ALBERTA. Mrs. Rosa Brown of Camrose, Alberta, Canada,

ice, Rev. R. L. Kluttig, pastor, called attention to the fact that Jesus Christ is the foundation and the Builder of his Church, and if his people remain true to the Word of God, then the gates of hell will not be able to prevail against the church. At the afternoon service attended by friends from the Vernon, Osoyoos and Trinity (Kelowna) churches, brief addresses were given by Rev. E. H. Nikkel, Rev. H. Schatz and Rev. J. B. Kornalewski. The program was also enhanced with special musical numbers and readings. We as a church are grateful for God's bountiful blessings and, in the assurance that our God is with us, we shall continue to be his co-laborers in the building of his Church.—(R. L. Kluttig, Pastor).

Rev. Melvin Warkentin (right, rear), pastor of the Emmanuel Baptist Church, Marion, Kansas and 11 new members received into the church on Sunday, Nov. 1st. Six of these were baptized by Mr. Warkentin on that Sunday morning and 5 adults were received by letter.

a senior citizen of the Provincial Senior Citizen's Home and a charter member of the Bethany Baptist church of Camrose, now known as the Fellowship Baptist Church, celebrated her 80th birthday recently. The celebration took place on the farm of her daughter, Clara Gerber, and her husband Art, who held Open House for her. It was a lovely fall day, bringing people from near and far to express their good wishes. One hundred and twenty-seven guests signed the register. Among them was her brother, Charlie Roth from Victoria, British Columbia. Mrs. Brown confessed with gratitude to God that she hasn't felt better in years. God bless her!—(R. Neuman, Reporter).

GRACE, KELOWNA, B. C. On Sunday, Sept. 13, the Grace Baptist Church, Kelowna, B. C., celebrated its 30th anniversary. In the morning serv-

TRINITY, PORTLAND, OREGON. Trinity Baptist Church, Portland, Oregon held a farewell reception after the evening services on Oct. 4, honoring Rev. Bruce Rich, our minister of Christian Education, and his wife Sharon and family. He has left to accept the position as Director of Children's Work in the Department of Christian Education of the N.A.B. Conference. Deacon Earl Hawks introduced the representatives of the various church organizations who expressed their appreciation and presented their farewell gifts: a matched set of luggage, attache case for Bruce, beautiful handbag for Sharon, desk accessories, and various monetary gifts. We will miss Bruce and Sharon and their added blessings of Linda and Karen, and pray that God will bless his denominational service as he blessed his work at Trinity.—(Miriam P. Krueger, Reporter).

Church Contributions for All Purposes

Among all Protestant denominations, the North American Baptist General Conference stands high in the total list (Number 13).

New York, N. Y.—Church contributions are up. A record total of more than \$2,850,000 were contributed in 1963 by members of 41 Protestant churches in the United States. The total of \$2,858,600,845, exceeding the previous year's giving by \$58,930,268, highlights a report released by the Department of Stewardship and Benevolence in the 44th annual publication of "Statistics of Church Finances."

Benevolences, including home and foreign missions, amounted to \$530,908,204 or 18.57 per cent of the total—an increase of 0.46 per cent over the 18.11 per cent recorded in 1962. For all local congregational items and operations the sum of \$2,327,692,641 is reported this year, while the 1962 figure was \$2,292,731,491.

The Rev. T. K. Thompson, executive director of the department, noted that

the per-member amount of \$69.87 for all causes of the 41 communions participating in the study reflects the over-all increase in giving. He listed the previous record, reached in 1962, as \$68.76.

The Department also released figures on 1963 contributions in six Canadian church bodies reporting. Total giving was \$127,892,410 of which \$100,133,922 was for congregational expenses. Comparable figures for 1962 were \$123,203,055 and \$96,175,217 respectively. The figure for benevolences in 1963 was \$27,758,488 (in 1962 \$27,027,838) and per member giving for all purposes was \$61.99 as against \$59.98 in 1962.

The report, released annually, is the most comprehensive available. It is compiled from data supplied by the denominations.

PER-MEMBER CONTRIBUTIONS FOR ALL PURPOSES (U.S.A.)

1964 Report for the Calendar Year 1963

1. Free Methodist Church (53,601 members)	\$358.17
2. Wesleyan Methodist Church (38,194)	264.20
3. Pilgrim Holiness Church (30,453)	237.93
4. Evangelical Free Church of America (41,687)	233.43
5. Brethren in Christ Church (9,025)	203.05
6. Evangelical Covenant Church of America (63,176)	181.89
7. Ohio Yearly Meeting of Friends (6,204)	173.48
8. Orthodox Presbyterian Church (7,800)	169.68
9. Church of the Nazarene (342,032)	153.57
10. Church of God (Anderson, Indiana) (139,947)	147.45
11. United Brethren in Christ (20,419)	146.00
12. Pentecostal Holiness Church (58,802)	129.84
13. North American Baptist General Conference (52,625)	122.80
14. General Conference Mennonite Church (35,830)	122.09
15. Reformed Church in America (228,934)	117.58
16. Synod of Evangelical Lutheran Churches (15,572)	110.29
17. Presbyterian Church in the U. S. (937,558)	109.46
18. Lutheran Church—Missouri Synod (1,730,674)	102.26
19. United Presbyterian Church in the U. S. A. (3,289,771)	90.46
20. Moravian Church, Northern Province (27,688)	89.29
35. American Baptist Convention (1,448,543)	68.34
40. Southern Baptist Convention (10,395,940)	53.49

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