Dunding: Columnans 1:15-

o Share Our Life

a for December 23, 1857

y Jesus we have been

baby Jenn these days, ploture is on the greating hadcally for the most part) reary street. Froah candles are ted in front his status in a y churches. Be 3 is mem-ized in a thou-and S und sy shoels. Now that is. Now that out all some people ever see or think about

or think about Jesus. Re is the baby we have to Dr. Foreman hear about once a year. Christians know better than this. Indeed Christians, from very early times, never saw only a baby in-the manger at Bethlehem. Here is no ardinary child, made romantic by the hardships of his birth. He is more than a symbol and example of the sweetness and helplessness of all bables in the world.

"Whe for Us Non Became Man" "Whe for Us Non Became Man" The Child of Bethleham is the Event of all time. For this child is the Son of God made man, What men have often longed for, what poets have dreamed, what every man needs, here it is . . . only not as we expected. What we want is a God who is near us, nearer than heaven nearer than Mount Olymheaven, nearer than Mount Olym-pus, yes nearer than the nearest temple. If possible-and who dared it could be?-we want God in human form. But what we might have expected is a very grand human figure, some super-man, born to power and majesty. What God has sent us is quite different: just a baby. A baby who cannot talk nor walk nor live without help, a baby born to displaced persons in the poorest of circumstances, with no very bright future likely. Yes, this is He. When God became man he came all the way. He came to hare our life.

Sharing Struggio

Theologians say that Christ had a human "nature" and a divine "nature." The Bible seldom if ever uses such language. The New Testament just calls Jesus "He." Jesus himself called himself Son of God; he also called himself a man. (John 8:40.) The Nicene Creed, one of the most ancient and widely used creeds of the church universal, says that the Son of God "was made" (i.e. became) man. We can make this clearer to our minds if we simply say that Jesus shared our life. He shared it to the full, he identified himself with mankind. He shared the circumstances and the conditions under which all men live. We said just now that a baby born as Jesus would have no rosy future; and

foriray Why we Observe Christmas That Will Bring Up More Scientists Ing the birth of Christ.
The Goldmasquers of Goldsboro Nigh School in cooperation with the Matchants Division of the Goldsboro Nigh School in cooperation with the Matchants Division of the Goldsboro This year, for the eighth Christ mas season since 1947, the nation ally famous high school drama group will present "The Shephard" Song. This story of the birth of Christ will be presented at Golds boro fligh School Thursday, Friday and Saturday, December 19, 20 and it at 8:15 p.m. and on Sunday, De-cember 22 at 3 p.m.
Students and former

Students and former students give freely of their time and talants to present "The Shepherds' Song" as their present to the people of Goldsboro and other areas for oldsboro and other areas for any miles around. They spend night after night at rehearsals and



m that will add Beld of science to the ranks of the

nights it was presented. The pageant was repeated an-nually through 1005 but was not given last year because Director Brition was working on a new script which was not completed. The 65-member cast which has been rehearsing for some three weeks was selected from the top actors and actreases at Goldsboro High School andsom e of the for-mer students who volunteered their services. Backing the cast is a tech-nical staff composed of most of the nical staff composed of most of the 175 Goldmasquers at Goldsboro

Because of the possibility of bad High School. weather which would make it im-

The Goldmasquers are now in possible to present the pageant outside, it was not held in 1949. Disappointmentwa s voiced by many who had seen "The Song" their 16th year and much of Britton's inspiration for writing the new version of the pageant came from his work with more than 3.and were looking forward to see-000 students during the past 15 ing it again and by others who had g it again and by others who had en unable to see it. As a result dents have received guidance from own problems. His knowledge of these problems was used as an incentive for this new story of the

An estimated 100,000 persons have een "The Shepherds' Song" in past years during which there has never been an admission charge. Thousands more are expected to see the Goldmasquers Christmas present to

Navy spokesman seld that begin ning with the school year 1958-1959 300 emission men will be enrolled in civilian institutions of biother.

After graduation, these men will

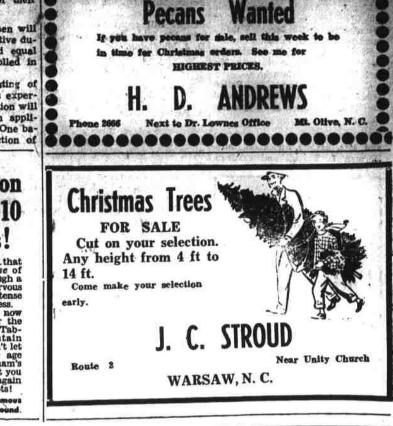
civilian institutions of higher learn-ing for four year courses leading to a degree of bachelor of science and to commissions in the Navy. Morphesis in their studies will be placed on mathematics and physi-cal sciences. During summer year-tion periods, the Navy students will be assigned to . Navy laboratories and other scientific establishments ale difference in the selection of

nce Develops New Tablet : **Relieves "Hot Flashes," Irritation** From Change-of-Life For 8 of 10 Tested-Without Costly Shots!

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IF YOU PREFER A LIQUID all druggists, today, also have the famous





The basis of selection of enlisted usen for this higher study will be intelligence and aptitude. The stu-deats will receive the pay and al-lowances of their rates while at-tending college. The Navy De-partment will pay costs of their

this was true of Jesus. His lif one of constant struggle. In his boyhood it must have been a struggle with poverty; as he grew older he had to wrestle with temptation, with misunderstanding and hatred.

Sharing Suffering Possibly not all human life is a struggle; but there is no man with lifelong exemption from suffering. We know Jesus suffered on the cross; we often forget that he was always a "man of sorrows and acquainted with grief." We do not read that he wept on Calvary; we do know that he wept at the death of a friend. We know the Pharisees hounded him to his death. We for-get the times when he was nearly get the times when he was nearly ynched by angry mobs. He knew a kind of suffering which is harder for a sensitive soul than physical pain: suffering of the mind and heart. That his mother misunder-stoad him, that his brothers did not believe in him, that he "could to no mighty work" at Nazareth, his own home town, because of their stubborn unbelief.

ing Sin Ine thing Jesus did not share thus: sin And yet even this he mad in two ways. He always ed with the sinser, so much so it his critics called him "friend shners;" and in the end he freed because of sin Paul in blace writes, "For our sake he od) made him to be sin who ow no sin" (II Cor. 5:21). This ingo us face to face with the mome mystery of the Atone-mit; but as a Scottish minister ment; but as a Scotlish minister once said, the reason we do not understand the Cross is not be-rause our minds are dull but be-gause our hearts are too poor to understand love. It the baby in the Miniger had died then and there, it would have been sad. But only if that baby lived, and grew, and unfered, could the child become Man, giving his matured life a rampon for many. Chasses are clinical asyrticates by the birthion of Christian Meteration if the innal council of the Chaster in the U. S. A. Beleased 1, Community

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