

The Sabbath Recorder

dinner was served by the Berlin ladies. President Osborn spoke to us in the afternoon about the new Lay Development Program as outlined at General Conference. A question and answer period followed his interesting discussion and the showing the slides taken at Conference. We were given an insight into the problem of effectively and successfully relating the program to the small and scattered membership relating the program to the small and scattered membership of our church. With God's help we certainly can make this program a successful one.

—Correspondent

Gleaned from Church Bulletins — The editor notes from attendance figures given in some of the weekly bulletins received, that a number of churches were experiencing an increase in the early part of November (church attendance month).

Shiloh, N. J., reported 167 at Sabbath School and 180 at church on November 5. The same bulletin announced a Sabbath Eve service with the nearby Marlboro congregation as guests to hear the Conference president and a union Thanksgiving service at Marlboro on Wednesday evening, November 23.

Across the continent at Riverside, Calif.,

the attendance on November 5 was 164 with 15 children in the nursery. The traditional Thanksgiving service usually held on Thursday morning (with the offering going to the Protestant chapel across the street from the big Indian school) was announced for Friday evening November 25. The pastor was to return from evangelistic meetings at Denver on the twenty-third.

Although statistical reports of attendance during November are not required of the churches this year, significant increases would make welcome news in this column.

—Ed.

DAYTONA BEACH, FLA. — From the church clerk comes word to Recorder readers that things are moving along well even though they do not have a pastor. On the last Sabbath in October they started publishing a church bulletin. Work has begun on the Lay Development Program and a calendar of church-related events for the next six months has been prepared for distribution. The workshops which other churches are holding now will be delayed at Daytona Beach until January in order to have a wider participation. Some northern visitors are already finding their places in the congregation but many more are expected in the next month or two.

SABBATH-KEEPERS' 1961 CALENDARS

The logical calendar for use in the homes, offices, and churches of Sabbath observers. Sabbath, the seventh day of the week, the true Lord's Day, in color. Space provided for filling in the times of Friday and Sabbath sunsets. Fold-back sheets with memoranda space on backs. Front set off by a beautiful nature scene depicting a portion of the Creator's handiwork. Inspiring, educational and important Sabbath truths, appealingly presented in twelve lessons of new Sabbath-study series, logically arranged. General topic for 1961: THE MESSIAH AND THE SABBATH. Intolerant, Constitution-violating Sunday laws exposed! Our regular low price, 25c each, with new liberal discount on quantities, as follows: 10 - 49, 5%; 50 - 99, 8%; 100 or more, 12%. Order early from:

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Don't Stay Down

If you've floundered in the valley
And you've failed to climb the hill;
If you've let the devil keep you
From the things your life should fill;
If you're drooping, pining, sighing
Over failures in the strife,
O dear soul, look up to heaven,
God can yet redeem your life!

Go before Him in repentance,
Sorry you have failed so much;
Tell Him you are longing, yearning
For His mercy and His touch;
Ready now for future service,
Though it be an humble place;
Ready where He leads to follow
By His guidance and His grace.

Don't give up for years of failure,
Don't despair because you're down;
Just resolve to climb up higher,
Reaching for a Master's crown;
Even if you never gain it,
Still it's best to look ahead,
Rather than to droop and languish
For the past that's gone and dead.

Rev. Walter E. Isenhour,
Taylorsville, N. C.

The Sabbath Recorder

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Post Election Pronouncements

Baptist Press a twice-weekly press service from Nashville, Tenn., records several statements by leading Baptists of the South and resolutions by state conventions in this post election period. The election of a Roman Catholic to the presidency calls forth statements of support and a call for vigilance in the years to come in church-state relations.

The leader of Tennessee Baptists, Gaye L. McClohlen, said: "He's my president and your President. I shall respect him because of the office he holds. I shall respect his freedom to worship as a Catholic." But he added that the so-called religious issue during the election campaign was due to clericalism. He went on to define that term in these words:

"Clericalism is a term used to describe the use of political power by a religious hierarchy, Protestant or Catholic, for the purposes of social domination. The term needs to be a part of our vocabulary in the future."

He said the recent election campaign "provided thinking citizens of our country an opportunity to study the differences between the devotional and worship practices of Roman Catholicism and the political and authoritative claims of Roman clericalism."

A state convention has been held in Kansas since the election. Two sentences from a resolution passed are significant:

"That since it appears the Honorable John F. Kennedy will be the next President of the United States of America, we pledge to him our prayerful support in discharging his responsibility to the people to support and defend the Constitution.

"That we affirm to all men our unqualified support of total religious liberty and our abhorrence of religious or racial intolerance anywhere in the world."

Life magazine, which came out editorially for Nixon, later published what to us seemed a keen analysis of the Kennedy victory. The magazine claimed that he was successful in lining up a familiar coalition of minorities and that the bloc-voting of three-fourths of the Roman Catholics gave him the margin needed. Whether or not other competent observers will agree on the figures remains to be seen.

The Sabbath Recorder editor has from time to time voiced fears that the election of a Roman Catholic president would embolden those who have been exerting pressures for legislation favoring the Catholic Church, particularly in the area of aid to parochial schools. It is not expected that this will come quickly or will come direct from Rome to Washington. The pressures in the future, as in the past, will be exerted first within those states where the Roman Church has the largest percentage of voters. It is not anticipated that our new president will fall down on his promises to resist any pressures that might come from what the Baptist quoted above calls "Roman clericalism." Like other Baptists, we should commend him for his promises and support him in fulfilling them.

The Cattle on 1000 Hills

God speaks in the 50th Psalm in these poetical words: "For every beast of the forest is mine, and the cattle upon a thousand hills." It is a verse often used to stress the fact that man is but a steward of that which he calls his own, and such a use is correct enough.

But while we emphasize the obligation felt by the psalmist Asaph, let us not forget the beauty or the greater meaning that those words take on in our own time. "Every beast of the forest" is all-inclusive. If the singer had used larger numbers than "the cattle upon a thousand hills" it would not have been more impressive. Fullness and all-inclusiveness are in that expression also. Let us not forget God's ultimate ownership, or that the greedy man who pulls down his barns to build greater has no choice if the Lord says to him, "This night thy soul shall be required of thee" (Luke 12:20).

There are some figures that would be beyond the unaided imagination of one who dwelt among the hills of Judea. One reads from a reliable source (The Dodge Center Star Record) the estimate that on January 1, 1961, there will be 105 million cattle on the farms of the United States — a country that has far more than 1,000 hills, fertile valleys, and far-

reaching, grassy plains. The paper speaks of it as an unusually high number, which may result in lower beef prices when five to ten percent of the cattle are slaughtered next year.

We live in a country whose productivity is almost beyond imagination and a country where fewer people eat to satisfy real hunger than to gratify their highly educated tastes, a country where it is easy to lose sight of the want that exists in so many other places. Our circumstances also dull our appreciation of what the Psalmist was expressing in song: "Every beast of the forest is mine, and the cattle upon a thousand hills." Do we really feel that urge to thank God for His great blessings entrusted to us, or do we actually render only lip service to Him while thinking in our hearts that the cattle are ours, or that we have earned the money to buy the best cuts of beef in the market?

Life itself is a gift, all too easily lost; and eternal life is the supreme gift, the possession of which makes earthly possessions fall into their rightful perspective.

Uncomfortable Comfort

American Christians are making themselves comfortable in the new churches, perhaps a little more comfortable than can be justified if one keeps in view the need of the evangelized world. To be sure, there is a great need for new church buildings in the United States; new communities are developing and old ones are expanding. Many are the cases where relocation of the church seems imperative and the building itself cannot be moved. Again, when people of one faith move to another locality (as many are doing every year) there is an insistent call for a house of worship in which to rally those who are of the same persuasion.

Yes, old churches must be repaired, enlarged, and made more comfortable; and new ones must be built — in some cases. We wonder sometimes if a considerable amount of church building does not result from our ability to tap resources of church members which are harder to

tap for missions and evangelism. According to recently compiled statistics there was less spent during 1959 than during 1958 on church buildings in 27 denominations; but in 35 such bodies the amount spent on buildings was six times as much as was given to foreign missions. Can a Christian by any stretch of the imagination claim that this relationship of expenditures is what our Lord wants? At this point our corporate comfort ought to become a little uncomfortable.

Can we who read these figures stand in criticism of the 35 Protestant denominations and level none of the criticism at ourselves? Do we not see some of the same tendencies in our own local churches? We must have adequate buildings in which to worship God and in which to train workers for the Lord. We ought to be willing to sacrifice for such a cause, but let us keep things in proportion, putting "first things first." It is not always easy to determine where our money can best be used for the glory of God. A genuine love for those most in need at home and abroad may help us to avoid that uncomfortable comfort that comes from spending too much on ourselves.

Decalog Outdated! Guest Editorial

"An Anglican church minister has dropped the Ten Commandments from his church services. He says they are not Christian."

This is the amazing first paragraph in an Associated Press dispatch from Ascot, England, under date of October 16:

Rev. George Wilkins, the Anglican minister, adds, "The Commandments give a false impression, especially to young people, that religion is just a series of prohibitions . . . The Commandments are Jewish, not Christian, and the Christian law to love God and love your neighbor, sums up quite easily."

Here is the logical conclusion of "positive thinking." Remove everything from the Bible that has an unpleasant, "negative" sound. Remove all discipline, au-

MEMORY TEXT

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Malachi 3:8.

thority, judgment. Remove all reference to evil, sin, repentance, punishment. These, too, might strike a discord in delicate teenage ears!

How absurd can you get?

Jesus Himself quoted the Ten Commandments to one inquirer (Matt. 11:18-19) calling attention to the scriptural prohibitions against murder, adultery, stealing, perjury, and disloyalty to parents. Moreover, He filled His great Sermon on the Mount with prohibitions, of wrong acts, thoughts, attitudes; and he castigated the selfish and the hypocritical with unforgettable words and dire judgments.

Himself the incarnation of the Law of Love He taught, Jesus made it perfectly clear that love includes discipline, punishment, judgment, by a Father — God whose love far exceeds that of earthly fathers. What a mockery to make the law of love mean mushy acquiescence in evil! Does not a loving parent warn a child against those things which harm or destroy? To love is to stand for things that are good for persons, and against things that would cheapen, degrade, or destroy.

The moral girders of civilized society represented by the Ten Commandments have stood the test of time. They are not on trial. One who attempts to live without them is. "Thou shalt" loses its meaning where there is no "Thou shalt not."

By T. P. Chalker Ph. D., D. D.,
Editor, Methodist Christian Advocate,
Birmingham, Ala.

SABBATH SCHOOL LESSON

for December 10, 1960

The Greatest Promise

Lesson Scripture:

Isaiah 9: 2-7; Galatians 4: 4-7

THE SABBATH RECORDER

President's Message

Importance of Ecumenicity

At Conference in Siloam Springs the word "Ecumenicity" was used several times, and although it is an unusual arrangement of letters, it is a word that can have important meaning for Seventh Day Baptists. With the National Council of Churches General Assembly to be held in San Francisco, December 4 to 9, and with what is hoped the maximum representation of Seventh Day Baptists present, we must become increasingly aware of our unique message to the rest of the Christian world, especially the Protestant portion of it.

It is by taking part in these co-operative ventures, by taking our place in the united program, and by using every opportunity thus presented for making our peculiar belief known to our fellow Christians that we will hold our torch that is the Sabbath truth high. That is the only valid reason for our remaining as a separate, distinct group among millions of other Baptists. The Sabbath, and our dedication to its perpetuation is our only excuse for existence, so we must use every chance we have to tell others of this Divinely ordered principle.

Hardly is there any use to preach the true Sabbath of God to godless and unchurched multitudes. No, our logical place is to tell those who are already followers of Christ and believers in the one God, of this additional truth that can add immeasurably to the happiness and satisfaction. Seekers after truth, will eventually welcome this crowning service to God—the observance of His sanctified Sabbath as established at the Creation and carried through all of recorded history.

This is not to say that we must not assume our responsibility for preaching the Gospel to every creature — it only means that we have an added responsibility to reach further and deeper. In fact, it should mean that we work with redoubled zeal to take the entire Gospel message to those

who haven't heard the story of salvation. It also means we should strive to show the joy of this added devotion to those who already know part of Christ's requirements. This is one way of looking at "Ecumenicity" — not what will we get out of it, but what can we contribute to it! It's one more way that "I must be about my Father's business."

— Loren Osborn.

Sunday as Sabbath

First Reference in English Literature

E. J. Hopkins, a new correspondent of the Historical and Sabbath Tract Society, writes from his home in England about a small book he has prepared on the history of the Sabbath in which he acknowledges dependence on History of the Sabbath and Sunday by A. H. Lewis. In a recent letter he adds the following:

"I have made a little original research into the matter, and have made one very interesting discovery, which I should like to pass on to you now. If you can consult the large Oxford English Dictionary (13 volumes) you will find in it a quotation from Alexander Barclay's Ship of Fools, published in 1509. This, according to the smaller Oxford Dictionary, was the year in which the first reference to Sunday as the Sabbath appears in English literature, but in this more modest work the actual quotation is not given: that comes, as I say, from the larger work of 13 volumes. This is how it runs:

Amonge the whiche preceptis this was one
The Sabbot to Worshyp and sanctify alway the
seuenth day of the weke called the Sondag.

"From this it appears to me that Dr. Nicholas Bownde must have known of this book. This Ship of Fools was an adaptation of an earlier work called Das Narrenschiff by Sebastian Brant, and of course that is German (published in 1494). This book apparently assisted the Reformation and was widely read at that time. It was quickly translated into several languages, including Latin and French; and it was from these translations that Barclay made his English version."

Turning Back the Pages of History

If a Baptist, an Englishman, was preparing in 1854 a volume of 1,224 pages entitled *The Religious Denominations in the United States* what would he write about Seventh Day Baptists? If such a volume was being prepared today, how much space would be given to a denomination such as ours? Would we get two pages? It is questionable.

In the book by Joseph Belcher, D.D., to which we are referring, the article on "The Sabbatarians or Seventh-Day Baptists" occupies pages 249-276 and is followed by another of 13 pages on "Seventh-Day German Baptists." Incidentally, at the time of his writing Dr. Belcher did not, probably could not, include anything about other Sabbathkeeping denominations. His five-page chapter on "The Adventists" ends with this sentence, "We do not suppose that the views of the Adventists are at all extending in the United States." The Millerite movement did spread more widely than he expected and did come in contact with Seventh Day Baptists from whom some of the Adventists picked up the seventh-day Sabbath.

The preface to Dr. Belcher's history is interesting in this respect. On page VI he remarks that others preparing publications of a similar nature have boasted that every article has been prepared by an author belonging to each particular denomination. He states that he wanted to preserve a unity of style, and to avoid repetition, and has therefore adopted in his work the principle "of collecting the facts, as much as possible from the parties immediately interested, and then to write each article in the most kind and impartial manner."

After such a preface it is interesting to note that the material on Seventh Day Baptists is almost identical with that which was published by George B. Utter four years later in 1858. It is also interesting to observe that Belcher's book was published by J. E. Potter of 15 Sansom St., Philadelphia, a printer who in those days advertised his printing services regularly in the *Sabbath Recorder*.

If Dr. Belcher has collected the facts about Seventh Day Baptists and presented them in "the most kind and impartial manner" we could remark, that numerous editions of present-day periodicals and books dealing with the Sabbath question have something to learn from their elders in kindness and impartiality. Some, indeed, are most gracious and considerate of opposing viewpoints; others are unwilling to give the sincere Sabbathkeeper a respectful hearing when he points out what the Bible says about the Christian's obligation to this portion of the revealed will of God.

Enough of our own words! Read what a good Baptist of over a century ago incorporated in the first two pages of his article on "The Sabbatarians or Seventh-Day Baptists."

"The terms Sabbatarian and Seventh-day Baptist are used to designate those Christians who observe the seventh or last day of the week as the Sabbath. The former term was adopted by them in England soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, and when those who observed that day were regarded as the only true Sabbatarians. In the year 1818, this term was rejected by the General Conference in America, on account of its supposed indefiniteness, and the term Seventh-day Baptist was retained as more descriptive of the opinions and practices of the people.

"The Seventh-day Baptists are distinguished from Baptists generally by the views which they entertain of the Sabbath. In respect to this, they believe, that the seventh day of the week was sanctified and blessed for the Sabbath in Paradise, and was designed for all mankind; that it forms a necessary part of the Ten Commandments, which are immutable in their nature, and universally binding; that no change as to the day of the Sabbath was made by Divine Authority at the introduction of Christianity; that those passages in the New Testament which speak of the first day of the week do not imply, either the substitution of that day for the seventh as the Sabbath, or its appointment as a day of religious worship; that whatever re-

spect the early Christian paid to the first day of the week, on the supposition of its being the day of Christ's resurrection, yet they never regarded it as the Sabbath, but continued to observe the seventh day in that character until, by the edicts of Emperors and the decrees of Councils, the first day was made gradually to supersede it.

"At what precise time the observers of the seventh day took a denominational form, it is not easy to say. According to Ross's 'Picture of All Religions,' they appeared in Germany late in the fifteenth or early in the sixteenth century. According to Dr. Chambers, they arose in England in the sixteenth century. Assuming the beginning of the sixteenth century as the true period of their origin, would carry them back as far as any of the modern denominations of Christians date. But whatever difficulty there may be in fixing the precise time of their origin as a denomination, the Seventh-day Baptists think there is no difficulty in proving the antiquity of their sentiments. Indeed, they believe that there has been no period since the commencement of the Christian era, when there were not upon the earth more or less Christians observing the seventh day. That the apostles observed that day as the Sabbath, there can be little doubt. In their writings they uniformly distinguish between the Sabbath and the first day of the week. In consistency with this distinction, it was their custom to rest from labor and engage in religious exercises upon the seventh day. The women who were present at the crucifixion, after preparing their spices, 'Rested the Sabbath day, according to the commandment.' When Paul was at Antioch, he preached in the synagogue on a certain Sabbath day, and so interested his Gentile hearers, that they requested him to preach the next Sabbath day, when nearly the whole city came together to hear him. At Corinth, he reasoned in the synagogue every Sabbath day for nearly a year and a half. On one occasion, in addressing the Jews, Paul asserted that he had committed nothing against the customs of their fathers, who are known to have been strict observers of the seventh day. And

though the Jews were ever on the watch to discover any discrepancy between the practices of the early Christian and the customs of their own people, they are not known in a single instance to have charged them with a neglect or violation of the Sabbath. This circumstance, in connection with the facts which have been stated, sufficiently establishes the position that it was the practice of the apostles to observe the seventh day."

Kindness a Fruit of the Spirit

Thoughts on Eph. 4:32.

By Deacon Mark Wiley

Little deeds of kindness, little words of cheer, scattered along life's highway, Oh how precious they are to a discouraged soul bent down by this earth's sorrow and woe.

As a cup of cold water refreshes the thirsty soul ready to die, so kind words and deeds refresh the sorrowful in times of need, giving words of wisdom, hope, and cheer, raising the needy soul to life anew.

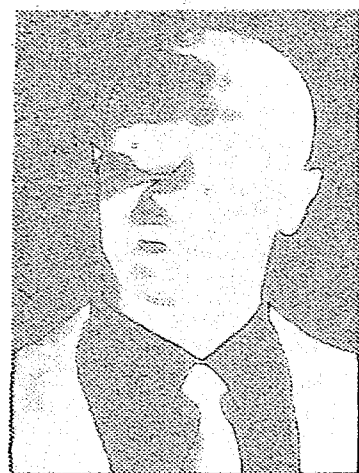
Kind words and kind deeds shall never die; they bless them that give and those who receive, and are recorded in the archives of heaven itself, fulfilling heaven's rule of love.

Kindness is a grace within the heart that must find its expression in deeds of mercy and love to others.

Like the fragrant flowers of the field deeds of love cast their seed a thousand-fold and scatter them over the face of the earth, enriching the earth with radiant beauty from season to season, from generation to generation, and live on forever.

Only God in heaven knows the beginning and the end and can estimate the worth of a kind word and deed to a soul in need.

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians 4:2.



STATEMENT OF CHRISTIAN EXPERIENCE

By ALBERT A. BLACK

Prepared for the ordination council, Wakefield, Jamaica, Seventh Day Baptist Church, June 5, 1960. After ordination Brother Black was made pastor of his church, and has recently baptized many newly converted candidates.

"All the way my Savior leads me; What have I to ask beside?

Can I doubt His tender mercy, Who through life has been my Guide?"

It is with a deep sense of humility I present this statement of my Christian experience and belief. I thank and praise my blessed Lord for His love towards me from before I was even born, unto this day. It was at an evangelistic meeting one night while I was yet a little boy that the Lord Jesus knocked at my little heart and from that night I opened my heart and accepted Him as my personal Savior and Lord. I soon felt my need of making a public confession of my Savior so I joined myself to the Instruction Class and in December of the same year, 1922, I was immersed by the Rev. R. A. L. Knight and joined the Unity Baptist Church at the age of 12.

I was then living with my grandmother who helped to mould my life and taught me the way of the Lord. Soon after baptism, I felt a desire to preach and I, as a little boy, would go out by the street corners after coming home from school and hold evangelistic meetings all by myself. They called me Parson Black with a white helmet on my head.

In 1924, I left my grandmother and came home to my mother who removed from Schrofield to live at Wakefield just five miles away. Seeing it was the same pastor who had charge of both the Unity and Wakefield Baptist Churches I asked for my dismissal to Wakefield, which was granted. I soon joined on and became very active in the church in every possible way, finding myself growing

more and more and having a deeper knowledge of Christ in-so-much that the church saw the necessity of raising me to be a leader. During all these times I felt that the Lord had something for me to do and there was still a hungering and thirsting in my heart to know more about Him.

Sometime in 1925 to 1926, the light of the Sabbath truth came into the district where I was living, but being a strict Sunday-keeper I did not give the matter much concern, neither did I stop to study the question. I felt that nothing could let me break away. The Lord had not been ready to call me away, but in November 1929, the light of the Sabbath message began to shine from four missionaries from St. Mary.

It was at a Sunday morning prayer meeting where I went at the church that I belonged, at the close of the service Pastor C. S. Lyons and I had a friendly talk, but I was still quite skeptical. He mentioned the Sabbath and pointed out to me the necessity of observing it as a Christian. I was spellbound and found myself at a crossroad. I dared not deny the truth, for I loved my Lord and wanted to obey His Word, but how could I break away when all eyes in the church and the district were looking on me and looking forward to a brighter future for me.

Sometime during the following days, I tried to forget it but the more I tried to shun it the more I heard the voice saying to me, "What about the Sabbath question?" I prayed about it but still would have no peace. Shame seemed to cover me. At last I slipped in one

Sabbath evening to the meeting, after walking about and making sure that no one saw me when I was slipping in. I was invited by the group to visit the whole day the next Sabbath.

Another week again of struggle. I finally decided to dispise the shame and endure the cross which I anticipated would follow. The following Sabbath I was accompanied by Pastor Lyons to the little place of worship — a booth just in front of the market — where everybody could see me. But bless the Lord from then on no more shame. I was able to battle with my adversaries. A short while afterward no man asked me any more questions. I soon became active in the new-found faith and became instrumental in bringing my mother to it and later my brother, and still a little later the whole family.

In the year 1931, August, I married Violet Stephenson whom the Lord had chosen for me as a life partner and who has helped me in many ways to remain a Christian because she too is a Christian. The Lord has also blessed us with two children whom I taught to know the Lord.

After serving in the church for seven years and the need arising, the church thought it fit to call me to the Deaconate, and so, on May 10, 1936, I was ordained by the late Rev. G. D. Hargis. In 1944 Pastor Lyons removed with his family to Jackson Town, and this gave me a greater opportunity for service. I have been a hard working farmer, but I do not allow my work to impede the work of the Lord, as I have always felt a great responsibility laid on me, and the Lord has always strengthened me and given me grace. I praise Him for the grace that was bestowed on me was not in vain but I labored more abundantly, yet not I but the Lord which dwelleth in me.

In 1958 the church appointed me as assistant pastor. I have met with much hardship and sufferings, not so much physically, but mentally. Sometimes come to my crossroad — must I go, or must I stay? But a voice always whispered to me, "Hold on." I think of the souls that are laid to my charge. I must give an ac-

count for them. And this seemed to hold me. I owe much to the good old Bible which has been my guide through life, the inspired writing of other men and women who have passed through similar circumstances.

Pastor Lawton loaned me some books and some Christian-hearted souls encouraged me, including my old mother who always said to me, "Son, be of good courage, God will reward you." She passed away nearly two years ago but her words still linger in my memory. I pledged my whole life to the service of my Lord and Master, as I see the need arising, more and more for greater service in my community and anywhere the Lord may lead me. I can say with Brother Paul, "Woe is me if I preach not the Gospel," for necessity is laid on me. I crave the prayers of all God's children and especially from those whom I serve that the Lord will continue to lead me and strengthen me to cope with the task that is ahead of me.

Basic Policy Statement for Home Field Work

With the challenge of what could be done with full-time leadership and limitations imposed by part-time leadership, the Missionary Board has agreed upon a basic policy in home field work. This basic policy was brought before the Missionary Board by the Home Field Committee in the form of a statement presented at the October 30th meeting of the board.

The statement was approved as follows:

I. It is recommended that it be the basic policy of the Seventh Day Baptist Missionary Board in home field work to help churches to become self-supporting churches, to help fellowships to grow into churches, to establish new groups in every area in which there is sufficient interest to do so.

II. It is recommended that it be the policy of the Missionary Board to offer assistance in the new areas only on the basis of making a full-time ministry possible.

(a) This may require larger grants in fewer places.

(b) This may mean that denominational support will decrease each year and that the church will assume an increasing part of the financial support of the work of the church.

(c) There will be a minimum salary goal established, which will be considered full support of a pastor. This will need some adjusting according to economic situations in different communities.

III. It is recommended that it be the policy of the Missionary Board to continue the present "Aid to Churches," subject to continual review.

(a) Assistance will be continued on the present basis of support but only as the church moves toward the minimum support standard for ministers.

Explanation:

(a) In some cases support might need to be increased temporarily, that with full-time ministerial leadership, the church might sooner grow into a self-supporting organization. Continued help from the denomination would be dependent upon growth and increased stewardship. There would be decreasing denominational support each year unless the church makes a substantial increase toward the support of a pastor.

(b) Alternative to churches who may not seem to have growth potential, but where there is a group which needs spiritual leadership and Christian fellowship: We would work toward developing within our denominational leadership a "Lay Ministry" (those who feel a call to service and have abilities in leadership, but who are willing to be basically self-supporting by their own trade or avocation, and at the same time provide spiritual leadership in the smaller churches or in new groups.)

Home Field Advance Plans

The enthusiasm that is evident in the applications received by the Missionary Board for the services of the "City Pastor-Evangelist" is indicative of the great need that is ours on the home field. There appears to be an increasing desire to share the message which is distinctively ours as Seventh Day Baptists.

Many factors are being carefully weighed in the atmosphere of prayer and

the seeking of God's guidance, as the area is being considered into which we shall send the Rev. Paul Osborn as city pastor-evangelist. We solicit the prayers of all Seventh Day Baptists who have a concern for growth in the United States as this decision is made in the next few weeks. It is evident that were leadership and funds available, more than one man could profitably be employed this year.

At a meeting of the Missionary Board held Sunday afternoon, October 30, 1960, the following action was taken in regard to locating the services of the city pastor-evangelist: "Voted that the question of the location of the City Pastor-Evangelist be referred to the Home Field Committee with power to act if deemed advisable before another meeting of the Board."

It is also quite evident, with the increasing interest on the home field and in the pressing need that is before us, that we should plan to employ another full time worker with basic responsibility for home field service, as soon as it is possible to do so.

This person, would direct and correlate work on the home field; yet spend a major portion of his time in field work. This is needful to follow up personal contacts which come by way of correspondence, to analyze the possibilities of organizing new groups in areas where there are a number of interested people, to provide leadership for several weeks or several months in a specific area where such leadership might result in the establishment of a Fellowship or a Church.

At the suggestion of Commission that forward-looking plans should be made, with specific needs estimated more than one year in advance, the Missionary Board voted in regard to this matter. "That the Home Field Committee be instructed to consider the 'Pilot Project,' and also to make tentative plans for the home field worker to recommend to the Budget Committee to include the tentative budget for 1962, for presentation to mid-year Commission meeting." We call to attention the fact that these are two separate projects.

Dramatizing the Work of the American Bible Society By Leon M. Maltby

The American Bible Society staff in New York is perfectly at home in the field of drama, as is well known by those who have seen the many filmstrips and motion pictures produced by the Society to show the accomplishments of this far-reaching missionary arm of Protestant denominations. Thus it was not surprising to find that the staff had painstakingly prepared some dramatic presentations for the benefit of the Advisory Council of the Society when it assembled for its annual consultation meeting in New York, and November 15 and 16.

The consistent, ever growing work of Bible translation, publication, and distribution of the Word of God in over 1,100 languages is in itself a moving drama that grips the hearts of those who have opportunity to consider it. This is bigger than the work of the American Bible Society alone for it includes all the other Bible Societies that are in fraternal, co-operative relation with it. Greatest of these, is the British and Foreign Bible Society with its world-wide work. The Canadian Bible Society also is large, having a budget of about \$1,000,000 (nearly one-third of that of the ABS). Representatives from both of these Bible Societies were present as visitors for the first time in history, as was also Archdeacon Herbert M. Arrowsmith from Australia. The general secretaries from Sydney, London, and Toronto spoke at the final luncheon meeting on the second day of the Advisory Council meeting and added to the drama and the broad perspective that characterized the two-day gathering in the Park-Sheraton Hotel.

The list of official delegates was in itself impressive from the point of view of ecumenical relations. The 69 members present represented 50 denominations. The 28 invited guests and the 17 registered visitors (most of who participated in the program) were from many denominations or

inter-denominational organizations. It is the policy of the Board of Managers to select staff members from as many denominations as is consistent with securing the most capable and dedicated men and women. New staff members were in evidence this year, in addition to many who have served for decades. Here in a gathering with a total attendance of nearly 170 Protestants brought together in the common cause of Bible distribution, there was a sense of urgency that lent itself to the dramatic presentation that was experienced. In fact, the fund raising and budget appropriation of the American Bible Society are so vast, that nothing less than a dramatic presentation could register with the members of the Advisory Council who were normally occupied with large denominational responsibilities.

Perhaps we can describe some of the visual and audio-visual procedures used.

There were the displays in the halls and in the meeting rooms. Among these was an almost life-size illuminated figure of "the man with the Book" trying to transfer it to "the man without the Book" whose figure was not illuminated. Pondering this display of a great motto, the writer could not discover the mechanical means by which the second man could receive the illumination. After two days of listening and looking he concluded that the Book does not change hands across oceans except as we put hearts and hands to the task in a united program such as that carried on by the Bible Society.

To demonstrate the fact that greater emphasis is being placed on developing national branches of the Bible Society, Dr. Laton E. Holmgren head of the Overseas Distribution Committee, dramatized the work in several countries where this is already being done. He picked up the telephone simulating a call to Rio de Janeiro, Brazil. At the answering bell in Rio, the national secretary replied in Portuguese-accented English to Dr. Holmgren's questions about opportunities and problems of Bible distribution on that great field. The carefully synchronized tape recording was accompanied by projected color photos taken in the Rio office.

We learned that more than half the Bibles distributed in Brazil are sold in bookstores and that the Brazil agency was trying to produce enough to meet a 400,000 demand when the budget provided for only 200,000.

Before the eyes of the Advisory Council another call, this time to Bangalore, India, was put through. The native Indian contacted in his office, told of efforts to translate the Bible into 40 languages to add to the 125 Indian languages which already have portions of the Scriptures. Questioned about the obstacles, he mentioned "the vastness of the country and the smallness of the church." In the whole country there are only 2 Bible vans.

Delegates were next allowed to look into the office at Seoul, Korea and to hear the story of translation and distribution opportunities and problems. From Beirut there came the good news of an Arabic translation in process and the difficulty of learning how to witness to the Moslem. Mr. Weeks of the American Bible Society in the Near East, pointed out that the Bible often bears a witness that reaches the Moslem when no other means is effective. In the Philippines, one problem is to get time on the local presses to print the Scriptures in the numerous native languages. Therefore there are more sales of English Scriptures.

The drama of marching figures (budget figures) occupied the attention of delegates on the second morning of the Advisory Council meeting. Members of these 50 denominations were as keenly interested as if they had been considering the budgets of their own local church or denomination. The budget as presented after long and careful consideration of financial experts was finally adopted when it was shown how it could be balanced. A giant balance was loaded first with possible income dollars and then with bags of money representing expenditures on the other side. Askings had been pared down in many cases below what was spent this year in order to provide more funds in areas of greater need, especially

foreign work (which will be 8 times as great as administration). Breathlessly the watchers waited to see if balance could be achieved. Perhaps there should be as much and more concern about individual and church contributions to this co-operative missionary cause which our own people by official Conference action have endorsed. There will be more to say in later issues about certain aspects of the Bible Society program.

Nativity Filmstrips Available

Two new Christmas filmstrips of unusual quality have just been purchased for the free lending library of the American Sabbath Tract Society.

"Glory in the Highest" is a complete children's Christmas service with 36 frames including songs and nativity pictures. The guide gives full instructions for children's participation. It should be ordered several weeks in advance in order to allow time for practice. It is available with or without a disc recording.

"Good News to All People" is also a complete Christmas service with children's participation but would perhaps have more appeal to young people and adults than to children since it covers the whole message of salvation as presented in the Bible, including part of the story of the Old Testament.

Besides these new filmstrips there are numerous others available free of charge. Some can be shown with little preparation; others are complete services that ought to be rehearsed. In ordering, consult the catalog and give second and third choice.

Worldwide Bible Reading Thanksgiving to Christmas

(Suggested by American Bible Society)

- Dec. 4 Luke 1: 57-80
- Dec. 5 Matthew 5: 1-16
- Dec. 6 Matthew 5: 17-48
- Dec. 7 Matthew 6: 1-34
- Dec. 8 Matthew 7: 1-29
- Dec. 9 Matthew 4: 12-25
- Dec. 10 Isaiah 9: 2-7;
Galatians 4: 1-7

Mid-Continent Association

Held at North Loup

By Fern Barber Maxson

Mid-Continent Association was held at North Loup, October 7, 8, 9, with seventeen attending from Denver, eighteen from Nortonville, twenty-seven from Boulder and about thirty from other points in Nebraska. The weather was very nice and the attendance at the meetings was good.

The theme, chosen by President Wayne Babcock, "Unity for Jesus' Sake" was presented as follows: "Unity with God" by the Rev. Robert Lippincott of Nortonville, Friday evening; "Unity Through Christ in the Family" by the Rev. David Clarke of Boulder, Sabbath morning; "The Unity of the Church" by the Rev. Kenneth Smith of Denver, Sabbath afternoon. "Unity, Church, and Community" by Pastor Mynor Soper of North Loup, was the closing message Sunday night.

On Sabbath eve following the sermon a communion service was conducted by the Rev. Erlo Sutton, assisted by Pastor Soper.

Dinners were served both Sabbath and Sunday in the church basement and a youth fellowship breakfast Sunday morning.

A special program was given for the children Sabbath afternoon with a trip to old Fort Hartsuff Sunday afternoon. The church bus and a station wagon furnished transportation.

There was a vesper service Sabbath night, followed by a social hour with music, games, and refreshments.

The devotional period Sunday afternoon was led by the young people, after which the business meeting was held. The president for next year is Lewis Davis, and Boulder will be the host church.

The sermons were good, also the music and the fellowship. Meeting old friends and some new ones made it all-in-all a very satisfactory and delightful weekend. We feel that God was very near and that there truly was "Unity for Jesus' Sake." Quoting the president: "Your whole-hearted co-operation was a wonderful example of unity in the North Loup Church."

Related Field Trip

A postponed field trip to the Lost Creek and Roanoke, W. Va., Seventh Day Baptist churches was accomplished by the Christian Education Board Secretary November 11 to the 16th. Three workshops were held in the Lost Creek church and one at Roanoke. At Lost Creek the churches of Grant District were invited to participate, thus making a community project.

The secretary also delivered the sermon on Sabbath Day, Nov. 12, and participated in the afternoon program.

What a joy it was to work with friends who were the center of the secretary's attention just a few short years ago. Interest in the education of all the church people still runs high, but an air of high adventure was all about as the two churches prepare for the pastor-missionary exchange which is due in December. The challenge of change is being met with anticipation of new growth for the Kingdom of God.

Depth Bible Study

The second notice left our office recently to remind pastors and church leaders to expect by the first of January, 1961, material for the depth Bible Study which is a part of our Seventh Day Baptist Program for Advance. Since our religion is based squarely upon the word of God, let us spend a reasonable time in the study of it.

With the co-operation of the Women's Board, a sample study booklet and leader's manual on the Book of Revelation will be sent to each of our churches. If the church wants to adopt the program of study it may order the books at a nominal charge. It is our hope that all of our churches will give the plan a real try and let us know the results so that we might know whether or not to continue the program.

"Those who complain about the way the ball bounces are often the ones who dropped it."—Bruce Lefler.

There Came a Woman

John 4: 1-42

God is at work in every particular moment of history. Consider the story of the woman at the well, and the special ways in which to speak His word to the needs of our time.

The story, in the first place, transpired against a background of prejudice. In that day and place there was prejudice against all womanhood. When the disciples returned from their search for food and found Jesus deep in conversation beside the well they marveled that he was talking to a woman. The world of Bible times was a man's world. Pious men prayed daily, "Blessed art thou, O Lord our God, King of the universe, who has not made me a woman." In succeeding ages the Gospel has brought emancipation to women in many lands, but in that day she was often considered to be only a slave or a drudge.

Then there was also the ever present quarrel between Jew and Samaritan. They had no dealings with each other except in buying and selling. It is impressive to note the way in which Jesus disregarded the habits of His countryman to go the long way round to Jerusalem in order to avoid Samaria. John says, "He had to pass through Samaria." What compulsion lay upon Jesus? Was it that by His very nature He could not avoid problems, but "had to" go through them? How often do we avoid people and bypass our problems! Jesus had come to reach and save all people.

The story of the woman at the well speaks a language understood by homemakers in any land. The woman had come to draw water, a woman's work in Bible lands. So much was this true, that

From the booklet "There Came A Woman," published in commemoration of the 75th Anniversary of the World Day of Prayer. It is designed for personal and group study leading up to the observance of the World Day of Prayer. Order from the P. and D. Dept., National Council of Churches, 475 Riverside Dr., N. Y. 27, N. Y. Price: 50¢.

when Jesus arranged for His friends to find the location of the "upper room" he instructed them to follow. "A man carrying a jar of water." A man carrying a water jar would be readily picked out because carrying water was almost always done by women. On this day of the story the woman came as usual to replenish the supply of water so necessary to her household, but something happened that she could never have expected. A man asked for a drink but she who gave it, received far more than she gave. Her reply to the request for a drink may have been a bit flippant, but when Jesus said to her "If you knew the gift of God, and who it is that is saying to you 'Give me to drink,' you would have asked him, and he would have given you living water" she perceived that here was something that spoke to her soul. Always when there is a divine encounter something happens. With wonder in her voice she exclaimed, "Sir, I perceive that you are a prophet." And it was then only one short step to the questioning statement, "Can this really be the Messiah?"

In this moment of perception her old life fell away and became new. Her first response was to leave everything, even the water jar, to go and say, "Come, see a man who told me all that I ever did." She felt the compulsion immediately to tell others. She went to the city where she was known, the hardest place to witness. She went to tell what she knew, which is all we are asked to do — just to witness to what we know. And these others gladly came to hear and to say, "We believe because we have heard him ourselves."

And the water jar? She would come back and take it up again, but it would never be the same from now on. Always, it would mean something much deeper and higher. Certain it is that this woman, with a new sense of freedom and with the dignity which characterizes the women who march through the pages of the New Testament, speaks to us in this very hour. We, too, need that divine encounter, and the living water. "A spring of water welling up to eternal life." The God of

history is at work in our day, ready to use each of us even as He used the woman who met our Lord face to face as she drew water from a well.

NEWS FROM THE CHURCHES

WALWORTH, WIS. — Our group has been active by having Bible Study each Sabbath Day. We were able to contribute toward sending our president, Roger Dangerfield, and his family to General Conference at Siloam Springs, Ark.

We had a get-together in the home of Robert Belland with supper and pictures shown by Mrs. Eleanor Walters of Albion of her trip to California last December.

On November 13 we had dinner with Miss Minnie Godfrey with a meeting afterward electing Roger Dangerfield president; Minnie Godfrey, treasurer; and Charlotte Belland, clerk for the ensuing year. Minnie Godfrey was elected to serve as trustee for a three-year period.

Twenty-five dollars a month was appropriated for Our World Mission, \$10 to the United Church Women, \$10 to the Walworth Community Chest, and \$10 to the American Bible Society. It was also voted to remember the Rev. and Mrs. Loyal Hurley at Thanksgiving time to continue with our Chinese student project and to send him \$5 for a Christmas gift.

By Thanksgiving time the James Bonham family will be leaving for their home in Florida. —Correspondent.

WASHINGTON, D. C. — We would like to extend to anyone visiting the Washington, D. C., area a cordial welcome to worship with us and visit in our homes. We are listed in the D. C. blue telephone directory as "S. B. D. Church Study"—1610 Longfellow Street N. W., Phone TU 2-3573; also in the yellow directory under Churches. Our services are held at 1628 16th St. N. W.

We have a very active Lay Development Program. With it we have an all day meeting. Church and Sabbath School come in the forenoon. At noon there is a lunch in the dining room of the building in which we worship, prepared by a com-

mittee. We spend a social hour with time to discuss problems of interest to all. After lunch someone has a program for the children. Older members are divided into discussion groups.

In this program we have been thankful for the very active assistance of the Major William Austin family. We are very sorry they are being transferred to other fields. Also of much assistance, has been the Rev. Grover Brissey family and Mrs. John Nagel on whom will fall a still heavier responsibility. We have been so happy to welcome recently Major Alfred Lewis and others as associate members of our church, and to have them share in the great task we see needing to be done in our city.

Our pastor, the Rev. E. F. Randolph, assisted in the Vacation Bible School of the People's Church. She also assists in a young people's evening program there once a week. Attendance is very good and a need of more workers is felt. We were happy to have our pastor attend Conference and assisted in her financial expenses there.

Because of the widely scattered membership we have no Women's Society at present. However, through individuals we did collect and contribute new and used clothing to the Nyasaland clothing project.

The last Sabbath in September Miss Rua Van Horn was home from Pakistan. Being a much missed member of our group, an all-day meeting was planned so all could visit with her and hear of her work. She is doing a missionary type of work, teaching girls to make a better home life. After lunch we had a meeting hearing of conditions in Pakistan. At this meeting we also had the privilege of listening to another lady doing the same type of work in East Pakistan.

Also visiting with us was Edward Sutton, our ministerial student at Salem College, who has recently returned from a summer vacation-assistant pastor assignment at the Los Angeles Church. We enjoyed hearing of the work in the Los Angeles area and of friends there.

—Correspondent

The Sabbath Recorder

Gift Subscriptions

The Sabbath Recorder, when sent to friends as a Christmas gift, shows that you are thinking of them. It also shows that you are vitally interested in the faith that you profess and in the promotion of a better knowledge of Seventh Day Baptist work throughout the world.

Accessions

Berlin, N. Y.

By Baptism:
Paul Lewis Greene
Robert Cushman

By Testimony:
Kenneth Cushman

Births

Sutton. — A son, Eric Alan to Lyle and Betty (Pierce) Sutton of Route 1, Cohoes, N. Y., on November 3, 1960.

Williams — A daughter, Stephani Jo, to James and Donna (Gray) Williams of Shiloh, N. J., on October 23, 1960.

Obituaries

Hemphill — Cora Hurley, daughter of George and Susan Furrow Hurley, was born April 17, 1872, at Humboldt, Neb., and died October 25, 1960, at Sunset Home in Eugene, Ore.

She was the last of a family of nine children. Her childhood was spent at Humboldt and later she attended Milton College where she met W. J. Hemphill. They were married July 12, 1898. Their early life was spent in Chicago where he completed his medical education. In 1902 they moved to North Loup, Neb., where the Doctor practiced medicine until his death in 1949. In 1948 they celebrated their Golden Wedding Anniversary.

Mrs. Hemphill was a faithful member of the Seventh Day Baptist Church and served in various phases of the church work. She was a member of the NoLo Study Club, served on the school board and the library board. About 2 years ago she went to Eugene, Ore., to be near her two sons who are doctors, Paul and George. Other survivors include her daughter, Mrs. Gertrude Mitroff of Springfield, Vt., 8 grandchildren, and 9 great grandchildren.

Farewell services were conducted by her pastor, Mynor G. Soper, at North Loup, Neb., and burial was in Hillside Cemetery.

— M.G.S.

Hull. — Janie Bentley, daughter of Caleb and Emma Whitford Bentley, was born April 1, 1871, and died at her home in Berlin, N. Y., April 24, 1960.

She was baptized by the Rev. B. F. Rogers and was received into the Berlin Seventh Day Baptist Church in 1885. Five years later on June 1 she was married to Elmer Hull, who preceded her in death. Mrs. Hull is survived by three children: Clayton, Jerry, and Mrs. Ruth Canfield; six grandchildren; and one brother, Arlie C. Bentley of Berlin.

Funeral services were held by her pastor, the Rev. Paul L. Maxson, and interment was in the local Seventh Day Baptist Cemetery.

— P.L.M.

Kenyon — Harry G., was born in Hopkinton, R. I., October 10, 1879, and died in Hopkinton, November 7, 1960.

He spent his entire life in Hopkinton. His wife, Pearl W. Kenyon, died in 1958. His brother Irwin died early this year. He is survived by two brothers, John S. C. and Elwin A., and two sisters, Miss Essie and Mrs. Zoe Crosby.

The memorial service was held at the Avery Funeral Home in Hope Valley and was conducted by the Rev. Neal D. Mills. Burial was in Pine Grove Cemetery, Hope Valley.

— N. D. M.

Schaefer. — Ella Locke, wife of Charles Schaefer of Cherry Plain, N. Y., died on October 18, 1960, at Putnam Memorial Hospital, Bennington, Vt.

Besides her husband, she is survived by one son, Raymond, of Berlin, N. Y., and seven grandchildren.

Funeral services were held in the Berlin Seventh Day Baptist Church by her pastor, the Rev. Paul L. Maxson, and interment was in the Center Berlin Cemetery.

— P.L.M.

Severance. — Clara Beth Williams, only daughter of Henry A. and Bestha Williams, was born on a farm in Mira Valley November 23, 1918, and died in the Ord Hospital August 18, 1960, after a prolonged illness.

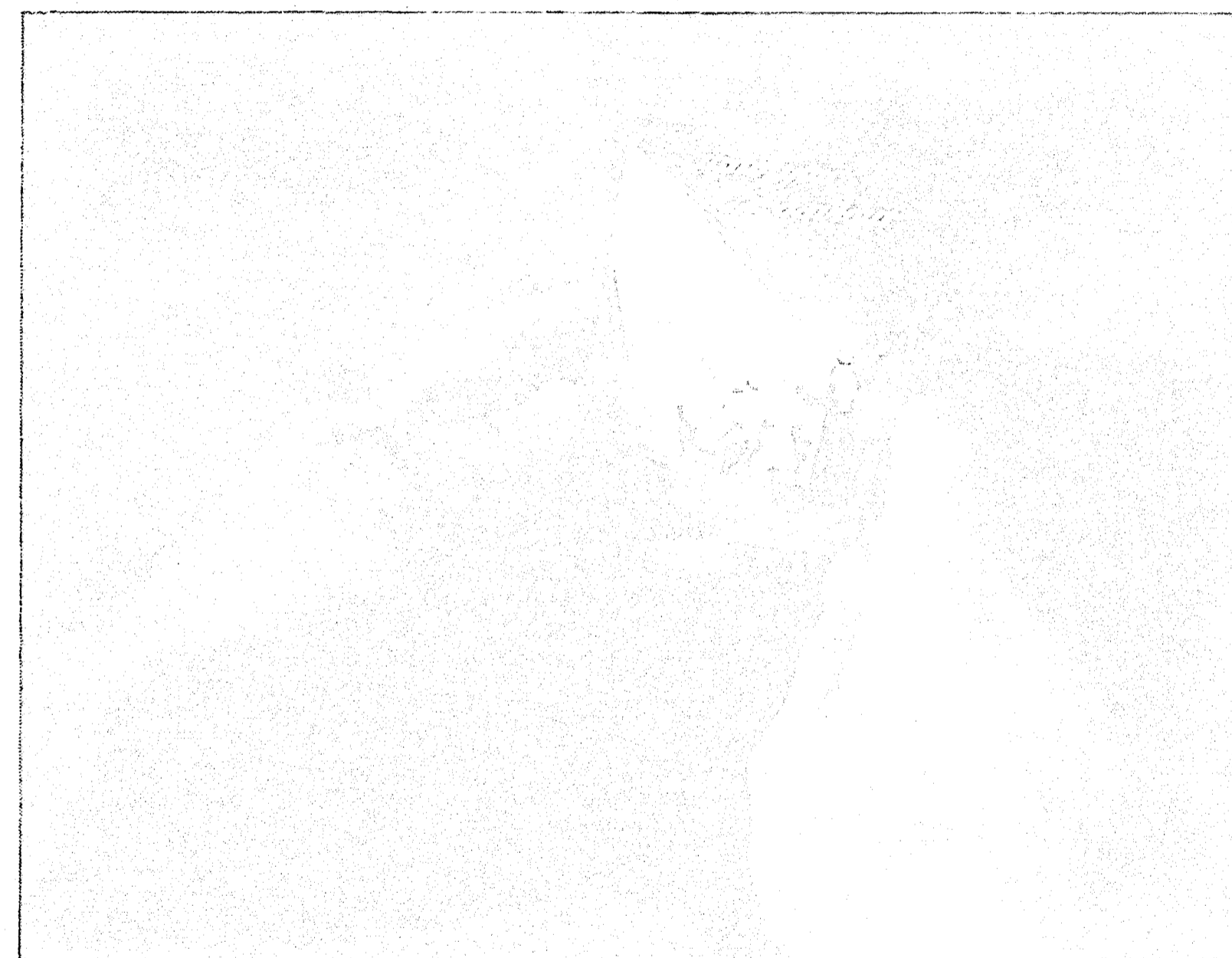
She grew up in the North Loup vicinity and was graduated from the North Loup High School in 1935. On November 14, 1936, she was united in marriage with Cecil F. Severance and during the remainder of her life they resided on farms in the North Loup area. To this union were born six children: two daughters, Katherine and Shirley; and four sons: Brice, Cletus, Keith, and Galen.

Surviving, besides her husband and children are her parents, Mr. and Mrs. Henry Williams; two brothers, Melvin of North Loup and LeRoss of Kearney, and many other relatives and friends.

Beth was a member of the Seventh Day Baptist Church. She, with the entire family, faithfully attended the services. Her husband serves as a deacon.

Farewell services held at the Seventh Day Baptist Church were conducted by her pastor, Mynor G. Soper, assisted by a former pastor, the Rev. Francis Saunders of Los Angeles, Calif. Interment was in Hillside Cemetery at North Loup.

— M.G.S.



Presenting the Story of Christ

The duty of the Christian is not to worship a baby born of a virgin but to present the story of redemption beginning with the incarnation. To help in a wider appreciation of the unembellished record of this beginning of the Gospel, the American Bible Society offers to all people a pocket-size reprint of selected verses from Luke 1 and 2 with the hope that millions of families will read it aloud on Christmas Eve. Order from the American Bible Society, 450 Park Ave., New York 22.