

The Sabbath Recorder

OUR WORLD MISSION OWM Budget Receipts for November 1963

	Treasurer's November 2 Mos.	Boards' 2 Mos.		Treasurer's November 2 Mos.	Boards' 2 Mos.
Albion	\$ 56.70	\$ 56.70	Marlboro	262.23	570.26
Alfred, 1st	367.95	740.96	Memorial Fund		400.00
Alfred, 2nd		131.95	Middle Island	40.00	45.00
Associations			Milton	452.27	452.27
& Groups		60.00	Milton Junction ..	139.50	208.50
Battle Creek	961.68	961.68	New Auburn	4.50	4.50
Bay Area	25.00	125.00	North Loup		10.00
Berlin		95.19	Nortonville		159.00
Boulder	48.15	48.15	Old Stonefort		15.00
Brookfield, 1st		80.00	Pawcatuck	454.75	908.50
Brookfield, 2nd			Plainfield	267.76	538.42
Buffalo	100.00	100.00	Richburg	100.00	193.50
Chicago	92.50	185.00	Ritchie	50.00	50.00
Daytona Beach	100.00	200.00	Riverside	173.58	178.58
Denver	115.66	115.66	Rockville	155.10	155.10
De Ruyter	161.25	166.25	Salem		200.00
Dodge Center	192.33	271.24	Salemville	42.61	87.01
Farina	17.00	68.90	Schenectady	19.60	29.60
Hebron 1st	54.00	108.00	Shiloh	473.71	478.71
Hopkinton 1st	234.25	375.75	Verona	131.00	131.00
Hopkinton 2nd		8.00	Walworth		65.00
Independence	35.00	66.25	Washington		
Individuals		5.00	People's	10.00	20.00
Irvington		400.00	Waterford	104.78	267.05
Kansas City		37.00	White Cloud	59.81	130.19
Little Genesee	73.50	153.00			
Little Rock	31.50	63.00	Totals	\$5,867.67	\$10,939.52
Los Angeles	260.00	520.00	Non-Budget		
Los Angeles,			receipts	92.00	
Christ's		45.00	Total		
Lost Creek		454.65	to disburse	\$5,959.67	\$1,514.00

NOVEMBER DISBURSEMENTS

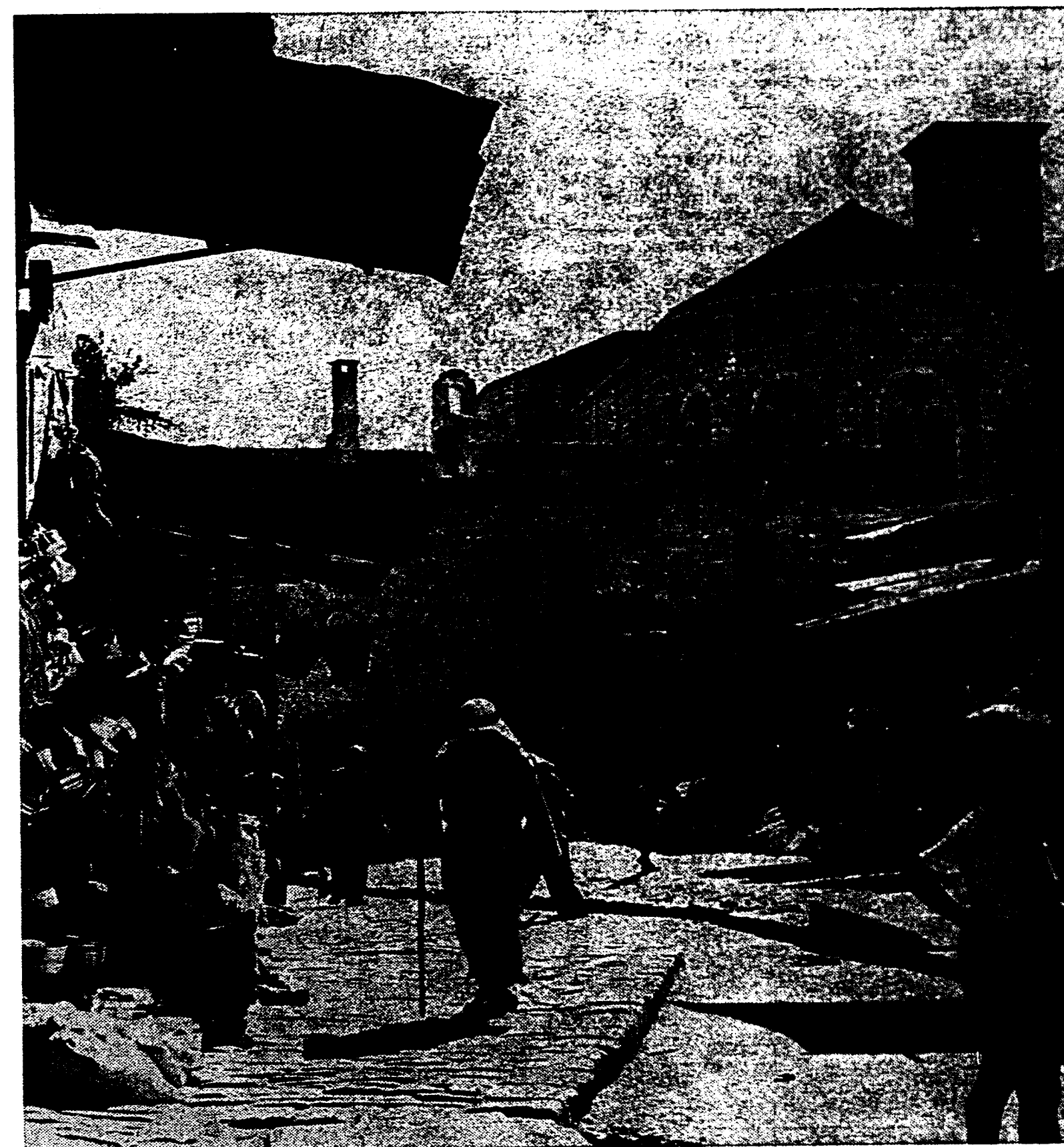
Board of Christian Education	\$ 409.96
Historical Society	28.96
Ministerial Education	456.75
Ministerial Retirement	468.19
Missionary Society	2,687.45
Tract Society	635.71
Trustees of General Conference	40.11
Women's Society	93.55
World Fellowship & Service	64.24
General Conference	1,074.75
	\$5,959.67

SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 2 months:	
OWM Treasurer	\$10,939.52
Boards'	1,514.00
	12,453.52
Remainder due in 10 months	\$ 88,056.48
Needed per month	\$ 8,805.65
Percentage of year elapsed 16.66%	
Percentage of budget raised 12.39%	

Gordon L. Sanford,
Little Genesee, N. Y.
OWM treasurer.

December 4, 1963



— Israel Tourist News

Nazareth, focal point for Christmas pilgrimages, where life today differs little from when Jesus spent His boyhood there.

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Christ Came

This is the essence of the Advent message. We may get so interested in a rehearsal of the beautiful story of the birth of Christ that we forget the significance of His coming and the deeper meaning of the words, "He came." The birth of no one else is spoken of in such terms. Birth notices and obituary columns in our papers mention the time "he was born," not the time "he came."

With a certain amount of accuracy one might emphasize that Jesus was born and that Christ came, but since the historical Jesus and the divine Savior are one and the same person this distinction does not help much. We are still confronted with the truth that is as marvelous to us as to Mary, Joseph and the others that something more than the birth of an ordinary child transpired at Bethlehem of Judea. It was revealed to those who wrote the New Testament that Jesus was the Son of God. Not only did He return to His Father's house and throne after His death and resurrection, but it is just as true that He came from His Father's house and throne to be born of a virgin. Humanly speaking, this seems impossible. We should remember that it was just as strange to Luke, the physician, as to men of scientific training today. It is not essentially more difficult to accept by faith than the new birth which results from the coming of Christ and is also recorded for us by Gospel writers. It is no more logical to question the recorded facts of the manner in which Christ came than to question our experience of inner transformation that accompanies our being born again by the power of the Holy Spirit.

We meditate on the marvel of the Incarnation every time we turn our thoughts to the wonder of salvation, but at this time of year when artists' hands and writers' pens seek to picture the Bethlehem scene we try to appreciate anew the significance of the glorious fact that Christ came. He was born, yes, but much more than that, **He came.** We accept both as being well-authenticated facts, but our acceptance of Christ is also a personal act of faith. If He had not come from heaven at some point in history we could not now have the experience of accepting Him. The Christian does not apologize to any-

one for saying by faith that Christ came. Our life is structured of that kind of faith. We do not celebrate the birth of a good man who strangely stirred His contemporaries by His unusual sermons. What we really look back to is the event by which heaven touched earth and the redeeming Savior came to accomplish His heaven-planned redemptive work. This is why we Christians rejoice.

Bartender or Minister?

Hal Boyle's column, a syndicated newspaper feature, is much appreciated for the truth of its observations. Recently it carried a number of separate paragraphs entitled "Jumping to Conclusions." One of them, related to temperance, contains a sobering half-truth. Mr. Boyle says:

"You can never really find out much about a person by asking his minister about him. If you want the real truth, talk to his favorite bartender."

It may be true that ministers are loath to say anything damaging about a person. They see so many shortcomings that they would be completely discouraged in their work if they did not discipline themselves to look for the best in their parishioners. But ministers who try to be fair in writing recommendations have some reason to resent the practice of colleges in discounting or refusing their recommendations for prospective students.

But how about this assertion that a man's favorite bartender will tell you the real truth? It may be that the bartender catches more people with their guard down than the pastor does, especially after he has lined his pockets with the profits of several cocktails and has put the man into a condition where his objectionable traits show up or his normal inhibitions become inoperative. On the other hand, the statement quoted above perhaps implies that after a few drinks the bartender becomes to the man on the stool a sort of father confessor before whom all his home, business, and moral problems are poured out, thus making him a better qualified observer of human nature than the minister. All this is open to question.

There is another question that can be raised to Mr. Boyle's observation. It can be taken to imply that the average man has two confidants, his pastor and his bartender, or that he frequents two meetinghouses, the church and the saloon. This, indeed, is jumping to conclusions. In evangelical churches the percentage of drinkers is small, just as is the percentage of people who are in difficulty with the established standards of society. Some churches and some denominations have practically no members who are not total abstainers. And in the churches which emphasize temperance more than total abstinence there would be many who would be completely unknown to the bartender down the street.

Yes there are some men well known to the man who dispenses drinks and who have only a passing acquaintance with the minister. For such Mr. Boyle's observation might be true; but for a vast number it does not apply. Let the church redouble its efforts to keep it from being true.

Year-End Reminder

Interested as we are in the separation of church and state, we are more interested in promoting the Kingdom of God on the earth. There are provisions in the laws of our land that we can use to the glory of God; but in order to do so, many of us need to remind ourselves of these legal provisions before the end of the year.

We realize that the cut-off date for income tax purposes is December 31 even though the returns are not required to be filed until several months later. Many a loyal church member may discover in February or March that larger contributions to missions, his church, his approved charities would have considerably reduced the amount of income tax that he has to pay. The same is true for those who expect a refund; it could have been larger if the contributions before the end of December had been more generous.

Much as we appreciate the blessings of citizenship and the use of tax funds for worthy purposes, this loyalty to government does not really prompt us to pay

more in taxes than is required. Let us make our year-end contributions to the Lord's work large enough to show our love for that work. It will also give us the feeling that we have put some extra funds in the hands of those who are definitely committed to the extension of the Kingdom of God. If there is a choice between giving to the government or to the Lord, let us make that choice before it is too late.

What is our advice? Give at least a tithe of your income and be prepared to substantiate it on your income tax return. Uncle Sam will be satisfied; the Lord's work will prosper; you will have a glow of satisfaction in your heart.

Let Us Advance Now

In our denominational Program for Advance there is evidence that we have done more talking than advancing. Perhaps our churches as a whole have stuck more faithfully to the study of the annual themes of the Jubilee Advance than most of the churches of the larger, Sunday-keeping conventions. We have also made some significant advances in organization and even in outreach, but some of those who have been observing what all the churches are doing or failing to do have been forced to admit that we have not displayed the kind of urgency in outreach that was hoped for or that has characterized one or two of the other six bodies in the program. Now is the time to sense anew the urgency of our evangelistic outreach. We might be helped by catching the spirit of the following words in an editorial in the December 5 issue of the *Watchman Examiner*:

"We are moving toward the final heat of an evangelical race in our Baptist Jubilee Advance. At the turn of the year we will be moving fast—as time rushes by in these days—to the Jubilee of our American Baptist missionary undertaking, to be held in Atlantic City on May 22-24, 1964. In sports, the last lap is the most exciting. All effort is strained to win. We hope it will be so in the ensuing months. We ought to see our Christian mission rise to the highest in dedication in all our history. Every denominational of-

MEMORY TEXT

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. John 1: 10, 11.

ficial, pastor, church member in the co-operating conventions should be called, or come without waiting to be called to the altar of personal dedication to Christ, to one another, to Christian fellowship, to prayer and sacrifice for the evangelization of our world, both at home and abroad. The time is short. We have set a date limit to this cause. It culminates next June. Wherever churches have engaged in Baptist Jubilee Advance co-operation, they are already blessed. But what is needed is such flowing enthusiasm for Christ and His gospel for the salvation of souls and the building of the churches that nothing can stop it—not even a Jubilee. In the ongoing time there ought to be increasing impetus, new waves of evangelical ministering on a high and holy plane. Such ongoing, however, depends upon what we do now. Can we not obtain a vision for ourselves that shall inspire us to the utmost dedication?"

New Book on Baptists

Brooks Hays, prominent Baptist layman, and special assistant to the President, is co-author with John E. Steely, Southeastern Baptist Theological Seminary, of a new book, *The Baptist Way of Life*, published by Prentice-Hall, Inc.

Racial matters and church-state problems are two current issues dealt with in the book.

The authors point out that Baptists must work out the implications of their principles in matters of government aid to religious institutions. In the book they state: "A considerable part of the world has learned to look to the Baptists for an unwavering stand for freedom and for the separation of the church and the state. It would be a tragedy of the gravest kind if we proved, in this generation, to be unable to give a clear and consistent witness to this fundamental conviction."

Message to the Churches from the Midyear Meeting of the Commission

"Leadership and initiative above and beyond the review of material presented by other denominational agencies is the function of the Commission which should be



Front row: Duane L. Davis, Doris H. Fetherston, C. Rex Burdick; back row: George E. Parrish, Wayne R. Rood, Herbert L. Crouch, Harley D. Bond.

of most value to the denomination." Convening in Plainfield, N. J., for midyear meeting the 1963-64 Commission accepted this historic function as its directive for work.

Events tell us that nearly every familiar human foundation is being shaken by emergent nationalism, social movements, and cultural revolution. The Christian faith tells us that divine grace constantly offers to break into every human situation. We have been learning that crisis is no longer necessarily explosive or mandatory; crisis, like the cold war, may stretch out for years, and we are learning to live with a prolonged poise of threat and opportunity. Sometimes this situation seems unbearable, but it may present Seventh Day Baptists with an unexpected and undeserved opportunity to step into the heart of events, to take an unaccustomed long look ahead. Because of the smallness and closeness of their fellowship, Seventh Day Baptists have been slow in understanding and meeting changes in the world at large. For the same reason, however, Seventh Day Baptists have not been panicked by historic emergencies or diverted

from their simple but fundamental tasks. Now may be the moment for them to seize crisis with courage and to venture with valor, whatever risks of spirit there may be. Realism in viewing our situation does not permit a simple optimism. Faith in the principles we hold does not permit debilitating pessimism. A special circumstance may offer a special challenge.

The midyear session of the Commission was special in several ways. Executive Secretary Harley D. Bond, the Rev. Duane L. Davis, and Dr. Wayne R. Rood arrived from Philadelphia, stimulated by the National Council of Churches General Assembly. Chairman of Commission Herbert L. Crouch, Mrs. R. T. Fetherston, and George E. Parrish had reviewed reports of the 1963 Conference Brainstorming session and other items of business as they drove together from Michigan. Rev. C. Rex Burdick, Conference president, arrived with plans for the Conference year.

In the spirit endorsed by General Conference at Fort Collins, "to deal with issues arising out of the effort of Seventh Day Baptists to find the will of God for them in the world," the Commission gave special attention to following up the self studies of recent years. Thus, the boards were invited to send representatives to discuss both their response to Conference recommendations and their plans to implement long-range goals. The Commission emerged from these conferences feeling there is strong unity of purpose.

The First World Consultation of Delegates from Seventh Day Baptist Conferences which convenes August 12 in Salem, W. Va., promises opportunity to evaluate the place of all Seventh Day Baptists in world-wide ministry. The Commission feels Seventh Day Baptists have opportunity under courageous leadership by the Missionary Society to achieve a real brotherhood of trust and work wherever Seventh Day Baptists gather.

The affirmation at Conference of a statement of policy calling for the practice of racial equality within our churches has laid upon us the requirement of action. The Commission has informed the churches of the action of General Conference and offered its support, requested the Women's Board to lead in a study of applied faith and love, and called upon the Com-

mittee on Christian Social Action to advise and assist local congregations in taking immediate positive steps.

The strength to enlarge our witness throughout the world, to make our lives effective in the midst of social change, and to participate creatively in the ecumenical life of the church requires an informed, dedicated, and skilled people. The Commission calls for a program of intensive adult education, leadership training and projects in dedicated service. Although the Commission has requested appropriate agencies to plan and implement these programs it is also essential that the people of each of the churches take courageous initiative in the local situation.

In the time that has elapsed since the adoption of a reduced budget by Conference at Fort Collins, Colo., there has been an unprecedented giving in August and September, a discontent with limited goals, and an awareness of growing optimism. Therefore, the Commission calls for the raising of the budget in full by July 31. The achievement of this goal would give opportunity for Seventh Day Baptists to devote the income for the last two months of the Conference year and the Conference session to the development of creative new programs.

Consideration was given to long-range aims and plans which can come to General Conference for action only after further detailed research and planning by agencies of the body.

A Look at the Vatican Council

Those who are interested in following the discussions and actions of Vatican Council II now concluded in Rome have read much more in newspapers and journals than they were able to read during the first session last year. The simple reason, as pointed out by W. Barry Garrett in his first release, is that the Catholic authorities have relaxed the restrictions on publishing summaries of the discussions. Mr. Garrett was sent to Rome recently as a news reporter from the office of the Baptist Joint Committee on Public Affairs. (The Baptist World Alliance declined to send an official observer.)

National Council Triennial Assembly Report

By Wayne R. Rood, Ph.D.,
(Chairman of S. D. B. Delegation)

A triennial Assembly of the National Council of the Churches of Christ in the United States is an impressive affair. Hundreds of delegates, alternates, consultants, and observers throng the arena. They represent 31 different Protestant and Orthodox member churches, ranging from Quakers to Polish National Catholics, and a dozen observer bodies ranging from Southern Baptists to Jews and Roman Catholics. The distinguished and colorful leaders of American Protestantism are there. The press, the photographers, and the TV cameramen are there. A dozen microphones, the presiding officers and the matters brought before the Assembly invite debate and constant discussion among the delegations. At times, thousands crowd into the balconies to hear major addresses and bow in worship. At other times the hall is empty, except for ushers distributing mountains of mimeographed reports and resolutions to the delegates' tables while the delegates themselves are gathered in dozens of committees and discussion groups, studying, debating and preparing.

The Assembly which met at Convention Hall in Philadelphia, December 1-7, 1963, was the sixth such session, and was attended by a full complement of Seventh Day Baptist delegates, two alternates, and one press representative: Mrs. Caroline Gray, Harley Bond, and the Revs. Oscar Burdick, David Clarke, Duane Davis, Harmon Dickinson, Paul Green, Everett Harris, Leon Maltby, Wayne Rood, and Rex Zwiebel.

A major theme and two practical issues were constantly before the Assembly. "Servants of the Eternal Christ" was the theme, and it dominated the Assembly in the towering figure of the Lord on stage, in the content of the hundred small discussion groups, in the attitude of the worship services, and in the orientation of the addresses. The theme and the ecumenical purpose of the Council found dramatic expression in the attention the Assembly

(Continued on Page 12)

No Candle Was There

By Rev. Don Sanford

There is an old Christmas carol which begins with the words: "No candle was there . . ." conveying the idea that there was no candle, no artificial light of man, in the stable of Bethlehem on that night that Jesus was born. But in spite of this, candles have been an important part of the Christmas decorations and symbolism throughout the ages.

I have not seen any recent figures on expenditures, but about ten years ago it was reported that Americans spent some thirteen million dollars for candles, many of which were used in churches and homes as Christmas decorations. Check through your Christmas cards, either those you send or those which you receive. How many candles do you count on them? How many of you have special decorative candles that you bring out at this time? How many decorations in stores or on city streets carry some suggestion of candles? Yet strangely enough, according to historical records as well as the familiar carol, "no candle was there"!

Where then, did we get this decoration which is so prominent? Why do we have candles at Christmastime? Do they have any religious or Christian significance?

Historians tell us that the custom may have come from the Roman feasts connected with the winter solstice, for the ancient Romans used to fasten candles to trees to denote the sun's return to the earth as the days began to get longer. But there is also a strong Jewish note as the Hebrews used candles in their worship. The Feast of Lights lasted for eight days, and is celebrated by the Jews beginning this year on December 11. It commemorates a victory for religious freedom in the Maccabean period a century and a half before the Christian era.

The Christian use of candles symbolizes Christ as the light of the world, and as the symbolism developed, the use of wax tapers made from beeswax had the added symbolism of the Virgin Birth, for the

wax is said to be the product of virgin bees.

For many years, the Christian church celebrated what they called "Candlemas Day" commemorating the purification of Mary and the presentation of Jesus by His parents in the temple when Simeon greeted Him as "a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32). This took place some forty days after Christmas, which one can readily see would fall on February 2. (Some conjecture that this is the basic origin of ground-hog day). Customs and superstitions often have very strange ways of arising in the minds and practices of people in all ages.

One of the most common Christmas customs, and the one which is the most Christian, is that of putting a lighted candle in the window during the night to guide a weary traveler to shelter for the night. This stems from the belief that on Christmas eve, Christ comes to the earth disguised as a stranger, testing the hospitality of each household in the manner of Jesus' parable in Matthew 25 which carries the familiar words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There are many delightful stories based upon this custom. I must have heard one of these told when I was a little boy, perhaps by my mother or in Sabbath School or church, for there was a long while that I thought that a light in the window meant that anyone would be truly welcome there as a guest, even though he might be a complete stranger. I have since realized that this is not true. I imagine that one would find a good many cold shoulders if he were to knock at each door where a candle, now electrified, shines out into the darkness.

The Five Candles

Yet in spite of abuses or even pagan customs centered about the use of candles, there is something very deeply religious

and meaningful in the use of candles at Christmastime. In many churches the Advent season is marked by the placing of four candles around a central Christ candle on the altar or worship center. On the first week, one candle is lighted; the next week a second is added, till on Christmas Day all are lighted, including the Christ candle. Various interpretations have been given to the meaning of these candles, but the one which is most meaningful to me, states that the first candle stands for the Gospel, the second symbolizes Faith, the third one represents Hope, while the fourth is the candle of Love. The Gospel, or good news, faith, hope, and love — each of these is present in the Christmas story. They are present in our preparations for Christmas; they are present in the very celebration and remembrance of the coming of Christ.

The essential message of Christmas is the Gospel, and it is recorded in the Gospels. It was good news that the angelic chorus sang to the shepherds: "Glory to God in the highest, and on earth peace, good will among men . . ." It was good news when the wise men saw the star in the east and traveled to worship Him, bringing their gifts. It must have been received as tremendously good news to the aged Simeon in the temple as he awaited the appearance of the Messiah. There was joy in his heart when he took the child in his arms and blessed it with the words: "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

Nearly twenty centuries later, as we light our Christmas candles, I wonder how many actually think of the Gospel — of the really good news of Jesus' entrance into history. In working with young people in the school, I have often noticed at this time of the year a growing anticipation of good news, but most of this good news is centered about such things as vacation from school, trips which will be made, or things which one expects to receive for Christmas.

Nonetheless, the good news — the Gospel of Jesus Christ remains as the essential fact of any celebration of Christmas among the truly Christian. He is "the true light that enlightens every man . . . And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (John 1: 9, 14).

The second candle of the Advent season represents Faith. It was not only the good news which brought the shepherds and wise men to that first Christmas; it was faith as well. They exhibited faith that God would redeem Israel — faith that the prophets of old had spoken God's message and that "a child would be born, a son would be given, and the government would be upon his shoulder, and his name would be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

One can scarcely read the first chapter of Luke which tells of the Annunciation and the preparation of Mary, Joseph, Zechariah and Elizabeth for the Advent without sensing faith exhibited at nearly every hand. It was not a blind faith which did not dare question, but rather one which accepted God's ways as higher than man's. There was faith in Mary's Magnificat, as she sang: "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden . . ." So, too, was there faith in the Benedictus uttered by Zechariah, the father of John the Baptist, who said at this time, perhaps concerning John, but often applied to Christ whose way he prepared:

Blessed be the Lord God of Israel, for he has raised up a horn of salvation for us in his visited and redeemed his people, and the house of his servant David . . . And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people in the forgiveness of their sins, through the tender mercy of our God, when the day shall dawn upon us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.

But what is the faith which we exhibit in our day — faith in the gift of God,

(Continued on Page 14)

MISSIONS — Sec. Everett T. Harris

Home Mission Work In Little Rock

(A review of the services of the City Pastor-Evangelist as prepared by the Rev. Paul B. Osborn.)

You ask about the work being done here. I tried to think of something new and exciting I could tell you. It reminded me of something I have observed. More than one "foreign" missionary has returned from the field on furlough with his first illusions of the foreign work shattered. It is not glamour, adventure, and excitement over there any more than it is right here. The same is true of "home" missions. Nothing is being done here that could not be done right where you are. So if you want to know something about mission work, just take a look around. Look at your personal life, your home life, your neighborhood, your church, your city, your state, and you will find the opportunities for work that there are.

But though I can tell you nothing new, let me share with you some of the things we have tried and will try to do for the Lord.

First, we are maintaining a church organization and building which is dedicated to the glory of God. We are as a church, pledged first to preach Christ as our Savior, and witness to His grace to all. We then follow this with serious attempts at consecration, witnessing to our desire to do God's will through the power of His Holy Spirit. Then logically, we try as best we can to observe the Sabbath, knowing that God's will includes this for our lives. This is the only reason for maintaining a separate organization. There are plenty of churches that preach Christ, and many that preach consecration, sanctification and such doctrines. But as Seventh Day Baptists we are the only church in the city of Little Rock which maintains the distinctive Sabbath-keeping Baptist witness.

Second, we are endeavoring to reach beyond our church into the whole city by various means of witness. We have dropped newspaper advertising because of the cost, but we still hear of those who have heard of our witness for Christ and

the Sabbath through that effort. We are still trying to maintain a house-to-house tract distribution and witnessing campaign. Precious little has been done on that lately, primarily because we like to work in a group effort, and it is hard to find a time when all can get out. We will try in the near future, dividing residential areas into sections and assigning teams to each section. We had a good time at the fair again this year, talking to many, all ages, from all walks of life, who had never before known that there were Baptists who kept the Sabbath. Again we are impressed with the necessity of putting Christ first. Unsaved people will not keep the Sabbath and need salvation first. Those who are saved will be impressed with the emphasis and be more apt to study the seventh-day Sabbath references in our literature.

Third, we are endeavoring to put Christ into our homes in a more effective way and through each home be a witness to our county. Our regular-attending members come from 7½ miles south to 14 miles north of the church, and 5 miles east. We have room to expand, and what an area to cover with home Bible studies. You can do all this right where you are, too.

Budget Limitations

Because of Conference action at Fort Collins last August through which a reduced budget for 1964 was approved, the Missionary Board made plans at the October meeting to operate within limited means.

Among changes made are the following:

- (1) An increase in salaries of missionary pastors, missionaries, and administrative personnel was taken out, leaving salaries the same as in 1963;
- (2) No successor to the Rev. Leon R. Lawton to be sought for the Jamaica mission field and Headmaster Courtland Davis to be requested to serve as American representative of the Missionary Board in Jamaica;
- (3) A reduced travel allowance for the above noted representative;
- (4) The item "Discretionary for Expansion" to be taken out of the budget;

(5) The item for "Unbudgeted Emergencies and Advancement" to be continued in an amount sufficient for approximately one additional church to be aided during the year;

(6) Item of travel appropriation for a proposed regional Missionary Pastors' Institute to be taken out of the budget.

These reductions are listed so that all may know why it is that some of our hopes and plans have been delayed. A report was made to the midyear meeting of Commission on Sunday evening, December 8, 1963.

Tract Board Faces Tasks Ahead

Nearly all of the thirty trustees of the American Sabbath Tract Society gathered at the Seventh Day Baptist Building in Plainfield, N. J., Sunday, December 8 to face the many opportunities for service that lie ahead. Most of the business, as usual, came to discussion by way of reports of committees and officers.

Early in the meeting the corresponding secretary shared with the whole body the urgent calls from world areas where the denomination does not have mission stations or paid personnel. He noted that the correspondence from young ministers and enthusiastic laymen had been heavy during the past quarter and that the prospects for wide distribution of tracts and even new churches would be very good if we could supply the workers with a few necessities. Mention was made of Nigerian leaders getting together and of an evangelistic journey of several months by one pastor. In South Africa the revival, registration and encouragement of Seventh Day Baptist churches goes on and brings a request for native-language tracts. The new interest in Burma hangs in the balance. Work in Korea and the Philippines could go forward with literature in the native tongue and some other supplies. Nearer at home conversions are reported in Mexico and some churches in this country are studying the Sabbath question. But in spite of these hopeful situations the total distribution in the past six months

was below that of last year, according to the secretary.

The Publications Committee reported the reprinting and minor revision of several tracts and recommended new editions of several more, one of the larger ones being "The Sabbath and Sabbathkeeping Baptists." An informal report of the Distribution Committee indicated progress on the plan adopted at the September meeting of the board to subsidize church gift subscriptions to the **Sabbath Recorder** for outreach purposes. It was noted that the office is already receiving some responses.

The Advisory Committee among other things, recommended approval of an area-emphasis issue of the **Recorder** requested by a group of churches in the Southwestern Association. Plans for the editing of the February, May, and November 1964 special issues were also announced. The Advisory Committee presented a report of substantial progress of a subcommittee which is investigating a **Recorder** survey to be arranged and evaluated by experts not denominationally involved. The board gave tentative approval to budget items spread over two years to cover the estimated cost.

Some of the problems of the Publishing House were freely discussed by the board members following the reports of the manager and the Supervisory Committee. The board accepted with regret and with commendation the resignation of Everett T. Harris, Jr., effective between February and May 1964. The committee has been searching diligently for a qualified successor. A salary scale was proposed and accepted by the board.

Another action taken in response to a recommendation of the Sabbath Promotion Committee was to the effect that the board set up a Seventh Day Baptist booth at Convention Hall in Atlantic City during the period when the American and Southern Baptist Conventions and the Baptist Jubilee are meeting there May 18-24, 1964. An expenditure of up to \$150 was authorized to rent, equip, and maintain the booth. This denominational representation is encouraged by the Joint Committee of the Baptist Jubilee Advance.

— Corresponding Secretary

A Lifetime of Full Service

The suggested time for the Seventh Day Baptist observance of Christian Vocations Sabbath is during the Christmas holiday season when most college youth are home. The Youth Work Committee of the Board of Christian Education urges all Seventh Day Baptists to help set the pace for 1964 by emphasizing on the Sabbath of December 28 that God gives a vocation to every person, not just a few "full-time servants."

On this Christian Vocations Sabbath we suggest that "a lifetime of full service" be considered as alternative to the frequently used phrase, "a life of full-time service." Often we imply that some Christians get no call from God for their work, or at least get only a part-time "vocation" from Him.

Dr. John O. Nelson points out from his wide experience with college youth, "Christian vocation means interpreting your life work, whatever it is, as fulfillment of God's purpose for you, and finding your satisfaction in thus serving Him."

It is good for all maturing persons to consider a church-related vocation, a life of "full-time service" as we frequently describe it. But we want Seventh Day Baptists to ponder deeply Dr. Nelson's enlargement of vocational attitude.

Perhaps you will want to ask a college youth to interpret Christian choices he is currently facing in his preparation for life work.

A direct, but unpublicized, way of furthering Christian vocational choices might be for every collegian to be brought during the Christmas recess into some kind of counseling relation with vitally concerned church members. A more direct pursuit of God's will in life work preparation would result, we believe.

Helpful to the observance of Christian Vocations Sabbath may be the 32-page pamphlet, "Christian Youth and Christian Vocation," sent out to all the churches last year and undoubtedly still producing stimulating thought that has not yet been shared with the entire congregation. Chapter titles suggest provocative vocational alternatives:

Religion and Jobs Drift Apart.
Look at the "Doctrine" of Christian Vocation.

What Makes a Job a Christian Vocation?
Quitting, Christianizing, Choosing.

Another helpful book in many church libraries is Erma Ferrari's Friendship Press book, **It's Worth Your Life.**

Teaching Aid

Revell's **Book of Illustrations** for the International Bible School Lessons, 1964, can be of help to Sabbath School teachers who teach the international lessons. It is edited by Frank S. Mead and is published by the Fleming H. Revell Co. It sells for \$0.95 (paperback).

The illustrations have been selected from the 1964 **Tarbell's Teacher's Guide** which is also edited by Dr. Mead. Order through your religious bookstore.

Youth Conferences Set in Mexico and Caribbean

Young churchmen, grades 11 and up, are eligible to apply for two conferences on "The Significant Life." The first will be held in Mexico City and Aguascalientes, July 22-August 12, 1964. The second will include the United Nations, New York, Puerto Rico, Haiti, and Jamaica, August 6-26, 1965. Officials in government, education, public health and welfare will be interviewed. Missionaries will be visited at their regular tasks.

The conferees will join with local youth in physical labor contributing to community betterment. These conferences are sponsored by the Christian Churches (Disciples of Christ). Youth of any denomination are eligible. For more information and an application blank, write to Charles C. Mills, 222 S. Downey Avenue, Indianapolis, Indiana, 46207.

SABBATH SCHOOL LESSON for January 4, 1964

Mary, the Mother of Jesus
Lesson Scripture: Luke 2: 41-51.

His sagging weight upon the nails brought not His death upon the cross. He also bore my frightful weight, and suffered there for me.

National Council Triennial Assembly Report

(Continued from Page 6)



Harley D. Bond, Wayne R. Rood, Everett T. Harris, David S. Clarke, Caroline Gray, C. Harmon Dickinson, Rex E. Zwiebel, Oscar S. Burdick, Duane L. Davis.

gave to the race issue: "The single and most dangerous characteristic of our present society is that we are, in fright, becoming a people split racially, economically and morally," said President J. Irwin Miller, "and as the church itself is split, it can scarcely hope to heal a split society."

The other practical issue was revision of the Council's constitution in an effort to make the huge organization, with its myriad agencies and constituent bodies, a more effective and representative servant of American Protestantism. As the reporting, debating and voting ground on, day after day, it seemed clear that the Council was, indeed, serving the Eternal Christ. The results of the Assembly actions will be heard in the press and through the churches and in the National Council programs for the next three years.

The Seventh Day Baptist delegation was in the thick of the action. Their places on the Assembly floor were filled hour after hour, more consistently, perhaps, than any other delegation. They were heard in the crucial Committee on Reference and Counsel. They were influential in the committee framing the significant "Message to the Churches." They were represented on the General Board of the Council. They were appointed leaders in the Study Groups. They are known in the Division of Foreign Missions and the Division of Christian Education. They are greeted warmly by members of other

delegations. They appear to be known and respected as spokesmen for a small and independent-thinking minority group, as co-operative Sabbathkeeping brothers.

"I have seen more evidence of Christian unity and heard more basic, fundamental Christian doctrine than I have heard outside my own home for some time," said Mrs. Gray near the end of the Assembly. Mr. Clarke was impressed with the thoughtfulness of the study groups: "It was reassuring," he said, "to find that opponents on doctrine and its application actually admitted learning from each other in the small groups." The delegation was sometimes challenged by the Assembly's determination to pressure the Federal government on Civil Rights legislation. Mr. Harris wondered whether action of this sort was in line with the Seventh Day Baptist tradition of the separation of church and state. Mr. Zwiebel felt that "the church should assume leadership in helping to stop abuse of minority groups, and this appears to be the best avenue open for immediate action." Mr. Green journeyed to Washington one day with a group of delegates interviewing Congressmen. Mr. Bond pointed out that "it was appropriate that resolutions on racial equality were enacted in the 'City of Brotherly Love.'" The spirit of independent action was also in evidence Sabbath day at the Assembly's closing session: part of the delegation made its witness by absenting themselves, part by being present,

and those present felt that the witness was strengthened by the independence.

Three years ago at the San Francisco Assembly, the delegation agreed that a continuity of representation in National Council affairs was the way to make the Seventh Day Baptist position known and heard. In the last three years and on the floor of the Sixth General Assembly, the denominational representatives have done just that, and some feel that both Seventh Day Baptists and the National Council of Churches have been strengthened.

LET'S THINK IT OVER On the Horns of a Dilemma

Two opposing trends in America constitute a dilemma for Christian leaders in the matter of church-state relations. W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, in an address before a Christian Life Conference at Ridgecrest, N. C., said that the following two trends are "filled with dangers." One trend, he said, is toward a complete secularization of society, while the other is toward an "official religiousness on the part of the nation." To have these trends thus plainly stated may help us to avoid the horns of the dilemma.

Assassination Comment

"One would wish to believe that back of this tragedy is simple mental illness. However, this peculiar manifestation of illness can hardly be dissociated from the waves of political hatred which have been fanned by engineers of animosity. Regardless of the facts of crime and guilt which are yet to be known the President's death shocks us into awareness of social illness which threatens both democracy and freedom." — C. Emanuel Carlson.

Reformation Issues Valid Today

Addressing a Conference on Christian Unity at Detroit, Dr. George L. Ford, general director of the National Association of Evangelicals, outlined the issues of the Reformation of Martin Luther's day, saying the Reformation returned to church life three distinctive principles: the full authority of the Scriptures, the priest-

hood of the believer, and salvation by grace alone.

He went on to quote a prominent Catholic as saying the Council at Rome was the greatest public relations move of that church and that it had resulted in the Roman Catholic Church having a better image before the world than it had had since before the Reformation.

In another session Dr. Ford reminded the conferees that "the changes that have thus far been made by the Ecumenical Council have been most effective in influencing liberal Protestantism to believe that it would be easier to re-establish working arrangements and perhaps to achieve actual unity with Catholicism. However, the Protestants thus influenced have been playing down the importance of doctrine suggesting that fellowship is more important than doctrine." This is possible, according to Dr. Ford, because the Council has dealt only with operational matters — matters of ecclesiology — and left unchanged their basic theological error with which evangelical Protestantism cannot possibly agree.

WCC on Segregation

The Central Committee of the World Council of Churches meeting in Rochester, N. Y., in September declared categorically that you can't be a Christian if you practice any form of racial segregation.

In a hard-hitting statement that took specific note of racial struggles in South Africa and in the United States, the Council declared that "any form of segregation based on race, color or ethnic origin is contrary to the Gospel" and when Christians deny this "by action or inaction" they "betray Christ and the fellowship which bears His name."

Recorder Comment

Haifa, Israel — Thanks for sending the Sabbath Recorder. Truly it has something to interest the readers and make them read carefully and prayerfully the Bible. Myself — I am reading it page after page.

—An Arab missionary working with Jews.
Dallas, Tex. — I am enjoying the Sabbath Recorder. It is a good magazine. Thank you.

No Candle Was There

(Continued from Page 8)

or faith in the gifts of a Santa Claus? Do we have real faith in the Prince of Peace who will guide our feet into the way of peace, or is our faith in atomic weapons and missiles of destruction? Do we still have faith in the coming of the Christ into our own lives — faith in His promise of eternal life?

"Now faith is the assurance of things hoped for, the conviction of things not seen," said the author of Hebrews. In a day when we are so obsessed with the physical universe which can be seen and observed, there is need for explorations into the world of the unseen. There are many things about the Incarnation, this Word of God made flesh, which we cannot see, which we cannot understand. But the eye of faith caught the meaning and importance of this act of God. "In the beginning was the Word, and the Word was with God, and the Word was God . . . In him was life and the life was the light of men. The light shines in the darkness and the darkness has not overcome it."

Yes, faith is still an important ingredient of the Christmas season; without it we remain in darkness. So let us light also the candle of faith upon the altars of our hearts.

The third candle is Hope. In the Book of Hebrews we read of hope as the anchor of the soul. "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf" (Heb. 6:19-20). It has been said that when all else seems to fail, there is always hope. And many can give testimony to that fact that when hope is gone, all else appears gone.

Paul said:

Through Christ we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us (Rom. 5:2-5).

There was much suffering in Israel at

the time of Jesus' birth. There was suffering — but there was also hope which recalled again the words of the prophet Isaiah: "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (Isa. 9:2). The whole concept of the Messiah was based upon hope. Jesus is the Hope of the World. And in a time of darkness about us, when there is still sin, prejudice, clamor for bloodshed and violence, we can still have hope. We have a hope which is not centered in such ideas as: "I hope I get a new doll, or a new bicycle," but a hope in the coming of Jesus Christ into the world of our time as the Prince of Peace. We hope that the song of the angels will be true in our day and in the days of our children and grandchildren, generations yet to come: "Glory to God in the highest, and on earth, peace, good will toward men."

Finally, we come to that fourth candle — the candle of Love. In that great chapter of love written by Paul to the Corinthians, love was supreme. "So faith, hope, love abide, these three, but the greatest of these is love" (1 Cor. 13:13). No Christmas can be complete without love, for the coming of Jesus Christ was a gift of love. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

As we light our candles at Christmas-time, let us do so with a love which overflows in gratitude and self-giving. So much of our display of love is self-centered. We love those who love us; we give our gifts to those who will give us gifts in return; we share our greetings and our joys with those whom we expect to share with us; we invite into our homes for parties and dinners only those of our own families or our small circle of friends. But God's love was self-giving to all men, even those whom we would consider least worthy.

The lighted candle symbolizes two aspects of this love of God in the giving of His Son. First, the candle has no light in itself until it is first lighted from without. Our love must be touched by the

kindling flame of God's love before it can glow and give both light and warmth. Second, we must learn that it is only by burning and being consumed that the candle can fulfill its destiny. There are churches which have candles on a worship center which are never lighted. In this way, money can be saved, for the same candles can be used year after year. But an unlighted candle does not stand for the love of Christ — it stands instead for the selfishness of man. The Christian who wishes to become a light in our own dark world, must be willing to be used. His love must be freely expended that he may give light to any upon whose face the rays may fall.

It is true that there may have been no candle in the stable at Bethlehem, but there was good news; there was faith; there was hope; and there was love. It is this Gospel of faith, hope and love which we remember as we light the candles in our homes, in our churches and in our hearts.

Sacred Records for Christmas

The long-playing records "Seventh Day Baptists Sing unto God" which were promised for Christmas were mailed on or before December 20, from Plainfield. The permanent jackets will be sent just a little later since they were not available in time for this mailing. New orders can now be filled immediately. Happy listening!

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA.—The October Social was, in disguise, a surprise stork shower for Mary Stearns and her sister, Genevieve Cushing. Mary has since given birth to a son, Patrick, who joins a brother and sister.

Instead of the usual "Trick or Treat," on Halloween, our young people collected funds for UNICEF. They collected over \$22 in an hour and a half. A party for them followed in the Social Hall.

Men's Fellowship met for their first fall meeting on November 9. The ladies were invited also to hear of Rev. Rhodes Thompson's two months' evangelism campaign in Japan. His message was brought

to life more vividly with a series of colored slides. The fact that less than one per cent of the Japanese are Christians brings home the fact that there is much to be done in Japan for Christ. Preceding the meeting and program, the SDBYF served the first of several spaghetti suppers to raise money for Pre-Con and camp.

Over thirty-five attended the social held in the Social Hall on November 30. While the adults were teasing their brains with quizzes, the young folks enjoyed a "taffy pull" assisted by Dr. Ruth Rogers and Mrs. Julia Brossier.

Our pastor's wife, Jean Davis, is now vice-president of United Church Women in the Halifax area. We are proud of the fact that we are so capably represented in this area.

The Church Aid ladies have taken on a new project to raise funds for OWM, over and above the church's regular pledge, selling engraved napkins, tablecloths, etc.

Our Junior SDBYF is also interested in raising money for the camp fund. Their leader, Mrs. Grace Cooper, is making the aprons that the youngsters are selling.

Bible Study is held each Wednesday evening, commencing in November. There is a fairly good attendance at these meetings.

Our 5th Year Program for Advance workshops began December 14.

— Correspondent.

DODGE CENTER, MINN.—Some time ago the Junior Society sent some money to CARE to be used for children. The money went to Korea. A letter was received from the head of an orphanage giving several interesting facts. A picture was enclosed showing boxes of powdered milk and some children holding shoes.

The Meal of Sharing held Sabbath Day, Nov. 23, featured several plates of corn bread with the other articles of food. Our church and pastor co-operated with the other churches and pastors in the village in union Thanksgiving services on Wednesday evening, Nov. 27. Bible Sabbath and Stewardship Sabbath were observed with special sermons.

Mrs. Richards has arranged a creche with candle choir boys for the graded department. The Aid packed boxes of candy and homemade cookies at the De-

The Sabbath Recorder

The Message of the New Year

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused: he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! this thing, all other things above:
God's will to love."

—Author Unknown, in Quotable Poems,
compiled by Clark-Gillespie.

Obituaries

Olsbye.—Clarence James, son of the late Ole and Amelia Johnson Olsbye, was born in Edgerton, Wis., Jan. 10, 1892, and died Nov. 10, 1963, in Mercy Hospital, Janesville, following a long illness. Following the death of his parents he was reared in the home of Mr. and Mrs. Harry Green, Milton Junction. He married Bernice Miles Jan. 25, 1913, and they celebrated their golden wedding anniversary last January. He was a linotype operator in the Publishing House of the American Sabbath Tract Society, Plainfield, N. J., from 1925 to 1929, and then was employed at the Janesville Gazette for 23 years until retiring in 1957.

Mr. Olsbye was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are his wife; two daughters, Mrs. Harvey (Elanore) Johnson of Milton, and Mrs. A. C. (Ellen) Belanger of Racine; one granddaughter; four grandsons; two great-grandchildren; and a sister, Mrs. Ernest Sievert of Janesville.

Masonic services and church funeral services were held, with the Rev. Addison Appel officiating at the church. Burial was in the Milton Junction Cemetery. —A.A.A.

Skaggs.—Hettie, daughter of Edward L. and Evaline Clarke Whitney, was born Oct. 22, 1877, in Iowa and died Nov. 19, 1963, in Beaver Dam, Wisconsin.

Married to James L. Skaggs at Berlin, Wis., July 11, 1900, Hettie served with him throughout his full career of seven pastorates in the Seventh Day Baptist Christian Ministry. Five children were born to them.

She always bore a strong, steady testimony to her Christian faith. Children's work was a channel through which she made a consistent and major contribution. Her service to the Seventh Day Baptist denomination was highlighted by the effectiveness of her work as a member of the Woman's Board when it was located in Salem, W. Va. She was a faithful member of the Milton Seventh Day Baptist Church during the later years and bore testimony by her patient, cheerful bearing of the infirmities that came with aging.

Surviving are: her husband, three sons; Allison E. of Battle Creek, Mich., Victor W. of Alfred Station, N. Y., and J. Leland of Milton, Wis.; two daughters: Mrs. Kenneth Camenga of Beaver Dam, Wis., and Mrs. Charles Bond of Shiloh, N. J.; thirteen grandchildren and seven great grandchildren.

Funeral services were conducted Nov. 22, 1963, in the Milton Seventh Day Baptist Church, with her pastor Elmo Fitz Randolph officiating. Interment was in the Milton Cemetery. —E.F.R.

In Paris, a professor at the world's largest university asks for a Bible, "the book we hear about but never see."

—Bob Campbell,
Greater European Mission.

ember meeting. These were later presented to shut-ins and senior members of the church. Christian Fellowship took gifts for the Rochester State Hospital at their December meeting.

Several committee meetings are slated for December to ready reports for the annual meeting, January 5. The annual dinner will also be held on that day.

The Christmas program of the Sabbath School was presented on Sunday evening, December 22.

The Youth Fellowship plan to hold a box social on the evening of December 28.

Philip Greene, son of Deacon and Mrs. Wallace Greene, has finished his time in the United States Navy, and has returned home. His future plans are uncertain.

Plans and prayers are being made for the meetings to be held in the spring. These meetings will be of a revival nature and it is hoped that much good will be done, which will be far-reaching. Morning prayer services to be held each Sunday morning began December 8. The prayers of the denomination are requested.

—Correspondent.

MARLBORO, N. J.—A new publication entitled "The Marlboro Voice" has made its appearance under the sponsorship of the Young Adult Class of the Sabbath School with Ray and Barbara (Bivinis) Froding as editors. It is a modest, 8-page mimeographed paper, legal size, folded, such as numerous other churches put out from time to time to keep members and friends informed about the work of the church. This pilot issue contains prayer requests, brief seasonal articles, and a children's page. Its purposes are stated as:

1. To further the Kingdom of God.
2. To improve the effectiveness of Christians.
3. To increase the strength and effectiveness of the Marlboro church.
4. To be a means of communication and service in this community.

Births

Davis.—A daughter, Jonna Elaine, to Arden and Janice (Scott) Davis, of North Loup, Neb., November 30, 1963.

Jacob.—A son, Matthew Worth, to James and Marjorie (Cook) Jacob of Pomona Park, Fla., on October 24.

Price.—A daughter, Carolyn Me-ling, to Deacon J. Aaron and Ida (Ching) Price, of Palatka, Fla., on November 8.