dinner was served by the Berlin ladies. President Osborn spoke to us in the after
99, quoting from the new Lay Development Program as outlined at General Confer
ference. A question and answer period followed his interesting discussion and the
showing the slides taken at Conference. We were given an insight into the proble
m 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 experienc
ing 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 con
gregation as guests to hear the Conference president and a union Thanksgiving ser
vice 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 tradi
99ional Thanksgiving service usually held on Thursday morning (with the of
fering 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
to evangelistic meetings at Denver on the twenty-third.

Although statistical reports of attend
cence 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 be
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 de
layed at Daytona Beach until January in order to have a wider participation. Some nor
thern visitors are already finding their places in the congregation but many more
are expected in the next month or two.

SABBATH-KEEPERS’ 1961 CALENDAR

The logical calendar for use in the homes, offices, and churches of Sab
bath observers. Sabbath, the seventh day of the week, the true Lord’s Day, in color.
99, Space provided for filling in the times of Friday and Sabbath sun
sets. Fold-back sheets with memoranda space on backs. Front set off by a
beautiful nature scene depicting a portion of the Creator’s handiwork. In
spiring, educational and important Sabbath truths, appealingly presented in
twelve lessons of new Sabbath-study series, logically arranged. General topic
Saturday laws exposed. Our regular low price, 25c each, with new liberal
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THE SABBATH RECORDER

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

First Issue June 12, 1865
A Magazine for "Interest in Confirmation and Inspiration Member of the Associated Church Press
Editor

Editorial:

Post Election Pronouncements

Baptist Press a twice-weekly press service from Nashville, Tenn., records several statements by leading Baptists of the South regarding 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, Gayle M. McClathen, 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 Jno. 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 and defend the Constitution."

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 mind the evangelical world.

God speaks in the 50th Psalm in these poetical words: "For every forest of the earth is man's and the cattle upon a thousand and 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 forest of the earth is man's and the cattle upon a thousand and 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.

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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 directly from Rome to Washington. The pressures in the future, as in the past, will be due to 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.

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President’s Message

Importance of Eumonercity

At Conference in Siloam Springs the word "Eumonercity" 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 from September 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 this co-operative venture, 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 excuse for our remaining as a separate, distinct group among millions of other Baptists. The Sabbath, and our dedication to its perpetuation is our only valid reason for our remaining as a corporate body.

Here is a chance to increase the influence of the Sabbath in the world, and we have a unique message to the rest of the Christian world. We must 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 message to those who already know part of Christ’s requirements. This is one way of looking at “Eumonercity” — 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 at 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 written on the history of the Sabbath in which he acknowledges dependence on History of the Sabbath and Sunday by A. H. Lewis. In this 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 what I have found is that we have a history of the Sabbath in 1509, and that it is a very important work which should be consulted.”

The book in question, which was written in a mixture of English and Latin, and published in 1509, is called "The Ship of Fools," and was written by Sebastian Brant. It is a satire on the vanities of the world, and is famous for its satire on the Catholic Church.

In the book, Brant describes the Sabbath as a day of rest and worship, and makes fun of the way in which the Church kept it. He says that the Sabbath was a day of fasting and prayer, and that the people were not allowed to do anything except work in the fields.

The book was very popular, and it was published in many different languages, including Latin and French. It was also translated into English, and it is thought to be one of the first books to be published in English in the English language.

The book was very popular, and it was published in many different languages, including Latin and French. It was also translated into English, and it is thought to be one of the first books to be published in English in the English language.
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 have written about Seventh Day Baptists? If such a volume was being prepared today, how much space would be given to a denomination such as we would give to 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 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. 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 chapter 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, 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 views; others are unwilling to give a 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 major 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 England, and was soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, by 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 whom it embracing.

"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 is the day dedicated 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 substituting of that day for the Sabbath, or its appointment as a day of religious worship; that whatever respect 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. The views of Emperor 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 time of their origin, one would view 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 origin. 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 rise early on the Sabbath 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 same on the next Sabbath, so that 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, he said, 'I have 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 weariness.

As a cup of cold waterrefreshes 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 lift above.
STATEMENT OF CHRISTIAN EXPERIENCE

By ALBERT A. BLACK

Prepared for the ordination council, Wakefield, Jamaica, Seventh Day Baptist Church, June 3, 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 felt that nothing could let me break away 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 still 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 had 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 despise 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 1938, I was called to pastor a church 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 farming 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 to carry on. Sometimes I have thought that was bestowed on me was not in vain I labored more abundantly, yet not I but the Lord which dwelleth in me.

In 1958 the church appointed me as associate pastor and I, from that time met with much hardship and sufferings, not so much physically, but mentally. Sometimes come to my crossroad—must I go, or must I stay? I always whisper to me: "Hold on." I think of the souls that are laid to my charge. I must give an account 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 writings 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, 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. The following statement was 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 Board to work with the 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 to new groups 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 because it can be reasonably considered our full support of a pastor. This will need some adjusting according to economic situations in different communities.

II. 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" (that is, self-service and self-sufficiency in leadership, but who are willing to be basically self-supporting by their own work and not depend on denominational support for 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 distinctly ours as Seventh Day Adventists.

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 solicited the cooperation 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 in areas where leaders and funds available, more than one man could profitably be employed this year.

Home Field Committee:

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 shall 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 their 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 across which there are a number of interested people, to provide leadership for several weeks or several months in a specific area where there is a sense of urgency for 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 in the past, the 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.

Drumming the Work of the American Bible Society

By Leon M. Malby

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 manyofilms 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 societies that are in fraternal, cooperative relation with it. Greatest of these, is the British and Foreign Bible Society with its worldwide work.

The Canadian Bible Society 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, and general secretaries from Sydney, London, and Toronto spoke at the final luncheon meeting on the second day of the Advisory Council meeting and afternoon in the Board meeting. 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 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 possible to present the most capable and dedicated men and women. New staff members were in evidence this year, in addition to many who had served in the past. A gathering with a total attendance of nearly 170 Protestants brought together in the common cause of Bible distribution, there were many groups of ministers that left 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 high tensions of urgent matters.

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 whose figure was not illuminated. Pondering this display of a great motto, the writer could not discover the mechanical manner by which the second man could receive the illumination. After two days of listening and looking he concluded that the figure 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 seven countries where a total attendance of nearly 170 Protestants brought together in the common cause of Bible distribution.

As the meeting adjourned, the chairman introduced Rev. Paul Osborn, a man of vision, into which we shall place our confidence as he plans to work to better the work of the American Bible Society.
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 demand of 400,000 Bibles 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 the Indian government and 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 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 55 denominations were keenly interested as they had been considering the budget of their local church or denomination. The budget as presented after long and careful consideration of financial experts was finally adopted. When 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 7: 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 Lipon, Baptist of Nortonville; "Friday evening; Unity Through Christ in the Family" by the Rev. David Clarke of Boulder, Sabbath morning; "The Unity of the Scribe" by the Rev. Kenneth Soper 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 vespers service Sabbath night, followed by a social hour with music 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 was chosen to host the association next year.

The sermons were good, also the music and the fellowship. Meeting old friends and some new ones made it all-in-all a very satisfying and delightful weekend.

We feel that God was very near and that there truly was "Unity for Jesus' Sake." Quoting the president: "Your wholehearted co-operation was a wonderful example of unity in the North Loup Church."

CHRISTIAN EDUCATION — See Ken E. Zwickel "Baptist Field Trip"
A postponed field trip to the Lost Creek and Roanoke, W. Va., Seventh Day Baptist churches was accomplished by the Christian Education Committee. The meetings, scheduled for November 11 to the 16th, were held in Lost Creek church and one at Roanoke. At Lost Creek, the churches in the area 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. "Bible study is a vital part of our religion and it 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 churches wish 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 Leffler

NOVEMBER 28, 1960

THE SABBATH RECORDER
WOMEN'S WORK -- Mrs. A. Russell Goodman

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 He brought to His people a message of love and salvation. 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 daily, 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 was convinced that he 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 nothing. Her first response was to love everyone, 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 meet, and told. She went to tell what she knew, which is what 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 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, we are often the very ones who bring 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 Albin of her trip to California last December.

On November 13 we had dinner with Minnie Godfrey, Goodrich meeting afterward electing Roger Dangerfield president; Minnie Godfrey, treasurer; and Charlotte Belland, clerk for the ensuing year. Minnie Godfrey was happy 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. Logan of the Salvation Army at giving 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. The Bonhams have been active by having Bible Study every Sabbath day doing all-day meetings at the Los Pinos Church.

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 city’s 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 1028 16th St. N. W.

We have a very active Lay Development Program. With it we have an all day meeting. Church and Sabbath School committees take it up at their meetings. And then there is the annual lunch in the dining room of the building in which we worship, prepared by a committee. 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 were transferred to other fields. Also of much assistance has been the Rev. Grover Bresley 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 need 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 assisted 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 and small groups we did collect and contribute new and used clothing to the Nyalasol clothing project.

Tell last Sabbath in September Mrs. Rose Van Horn was home from Pakistan. Being a much missed member of our group, an all-day meeting was planned to see all could be there. 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

NOVEMBER 28, 1960

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

By Baptism:
Paul Lewis Greene
Robert Cushman

By Testimony:
Kenneth Cushman

Deaths

Sutton. — A son, Eric Alan to Lyle and Betty (Pierce) Sutton of Route 1, Cohoes, N. Y., on November 5, 1960.

Williams — A daughter, Stephanie Jo, to James and Donna (Gray) Williams of Shiloh, N. J., on October 25, 1960.

Obituaries

Hemphill — Cora Hurley, daughter of George and Susan Purrow 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, 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 on 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 Mitrow of Springfield, Vt., 8 grandchildren, and 9 great grandchildren.

Surviving, besides her husband and children are her parents, Mr. and Mrs. W. J. Hemphill. They were married July 12, 1896. 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.

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.

Seniors — Ella Locke, wife of Charles Schaefer of Cherry Plain, N. Y., died on October 16, 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.

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 1938. 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 aid was conducted by the Rev. Neal D. Mills. Burial was in Pine Grove Cemetery, Hope Valley.

Severance. — Clara Beth Williams, only daughter of Henry A. and Betha 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. M. W. Williams; two brothers, Melvin of North Loup and Lerois 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.

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

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, 430 Park Ave., New York 22.