

The Sabbath Recorder

we decided not to call a pastor for the winter months, giving us an opportunity to build up our church funds for future work. A Pulpit Committee met and appointed leaders for worship services for a three-month period.

A layman or an organization leads in church worship services. We will be glad for anyone traveling our way to call on us. Our chorister, Miss Janice Guyer, has organized a Junior choir and each Sabbath they present a number.

Our Sabbath School superintendent, Duane Ebersole, conducted promotion exercises. In behalf of the Sabbath School, Mrs. Ella Lippincott, teacher of the Juniors, presented Bibles to Brian and Randy Kagarise and Karen Fletcher as they were promoted to her class.

A used oil furnace has been installed in our church and we are enjoying the new heating system. — Correspondent.

BOULDER, COLO.—Our church has been without a pastor since the first of May, when the Rev. Mynor Soper and family went to the Los Angeles, Calif., church. We are very glad to announce that the Rev. Elmo Fitz Randolph of Milton, Wis., will become our pastor June 15, 1966. The pulpit has been ably filled by First Day pastors, lay members of the church, and Pastor Emeritus Erlo Sutton. At the church business meeting, October 10, Pastor Sutton was asked to be our interim pastor until Pastor Randolph comes. The trustees and others are very busy getting the parsonage ready for the new pastor's family.

The Missionary Ladies honored Mr. and Mrs. Manly Wright on their 40th wedding anniversary July 24.

Mr. and Mrs. William Saunders had a surprise party for their 24th wedding anniversary August 8, arranged by their children.

A bridal shower was given to Robert and Emma Mae (Soper) Saunders Sept. 25 in the recreation room of the church.

—Correspondent.

Accessions

Boulder, Colo.

By Baptism:
Ivan Soper
Leslie Soper
Earl Soper
Linda Davis
Mrs. Mary Waldron
By Letter:
Ira Soper
Collette (Mrs. Ira) Soper
By Testimony:
Mrs. Christine Moore
Associate Member:
Ray Haller

Nortonville, Kan.

By Baptism:
Mrs. Pearl Hinch

Marriages

Ayars-Brammer.—David R. Ayars, son of Mr. and Mrs. Rex Ayars of Shiloh, N. J., and Gail D. Brammer, daughter of Mr. and Mrs. Donald Wilkins, of Marietta, Ohio, were united in marriage on August 29, 1965, in the First Baptist Church of Marietta, by the Rev. Paul Christiansen.

Dahlgren-Bottoms.—Robert G. Dahlgren, son of Mr. and Mrs. Henry A. Dahlgren of Rutland, Vt., and Sara Jayne Bottoms, daughter of Mr. and Mrs. Charles Bottoms of Farnham, N. Y., were united in marriage October 9, 1965, in the Farnham Lutheran Church by the Rev. Rex E. Zwiebel, pastor of the bride.

Births

Coon.—A son, Stephen Wayne (adopted), to Mr. and Mrs. Lloyd R. Coon of Succasunna, N. J., on April 30, 1965.

Curtis.—A son, David Roland (adopted), to Mr. and Mrs. Thomas Curtis of Manville, N. J., on September 25, 1964.

Hedghes.—A daughter, Lenice Elizabeth, to Donald and Joan Hedghes of Boulder, Colo., on July 7, 1965.

Hester.—A daughter, Cynthia Leola, to Fernell and Kathryn (Looney) Hester of Jasper, Fla., on September 20, 1965, a great-grandchild of Pastor and Mrs. Clifford A. Beebe.

Paquette.—A daughter, Debra Ruth, to Mr. and Mrs. Arthur J. Paquette, Sr., of North Plainfield, N. J., on July 14, 1965.

Pierson.—A daughter, Jennifer Lynn, to Pfc Ronald and Cheryl Pierson of Boulder, Colo., on Sept. 27, 1965. (The father is stationed in Germany.)

Platt.—A daughter, Kecia Jo, to James and Juanita (Lippincott) Platt of Salemville, Pa., on June 5, 1965.

Riley.—A daughter, Susan Laura, to James and Donna (Green) Riley of Holly Hill, Fla., on June 10, 1965.

Wright.—A son, Kendrick Darrow, to Ronald and Nancy Wright of Haleiwa, Hawaii, on May 10, 1965.

Take your problems
to Church this week

—millions leave them there



I was glad when they said unto me, Let us go into the house of the Lord. Psa. 122: 1.

My house shall be called a house of prayer for all people. Isa. 56: 7.

And he came to Nazareth, . . . and as his custom was, he went into the synagogue on the Sabbath Day . . . Luke 4: 16.

Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Heb. 10: 25.

**IT PAYS
TO TITHE**

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor
Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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The Bible at a Glance

Among the memories of the New York World's Fair that will linger are the things that were biggest, smallest, and fastest. For instance, there were the biggest and most beautiful colored pictures topping the Kodak pavilion. They were breath-takingly beautiful whether seen close-up or from a mile away. Then there were the marvels of computers and machines that would type out an essay on any selected topic in a matter of seconds — a new kind of library service dramatized in the U.S. pavilion.

One display supposedly put a theatre-full of people inside an atom and explained its structure. We were impressed with the ability of man with his developing equipment to make the big little and the little big, to make the visible invisible and the invisible visible, to look at half the world from a vantage point in space. In one of the pavilions there was a Bible demonstration of little practical value but highly interesting nonetheless. We were told that we could see all the pages of the Bible on a single transparency about two inches square — the smallest Bible in the world. It was hard to believe, for the transparency even under a reading glass showed nothing but tiny, closely spaced dots. However, a microscope focused on the center of the slide magnified a little more than two pages of the Bible so that one could read with ease the Psalm on those two pages — exactly the same as in the large type Bible that lay open in the display. Here were 750,000 words stored in this micro image. All the words of the Bible could be seen at a glance. A person with normal eyesight could span a much larger area. But of course no one could read any of it without the aid of the microscope to bring the pages back to normal size. What the practical value is of such miniaturization was not explained by the demonstrator.

One is reminded of such Bible expressions as, "Thy word have I hid in my heart, that I might not sin against thee." The reference was not, of course, to making the Book so small that the whole thing could be sewed inside the auricles or ventricles of the heart. But there have been times in history when copies of the Bible were sought out and burned

in an attempt to destroy it completely. Bibles were big in those days and hard to hide. If the time should come when all the Bibles were burned by some atheistic enemy — and there are prophecies of such times — the Bible could be much more easily hid and brought to light again.

It is interesting to note that the Bible was the book selected for this demonstration at the World's Fair. No other book is so well known and cherished, so important to so many people. It was not a book by Hitler, Marx, or by the best loved poets or playwrights that was chosen.

Perhaps some would think of this world's smallest Bible as just a curiosity, just something to talk about. It is more than that. Somehow it warms the heart to see, in the midst of a whole roomful of intricate business machines, lightning-speed card sorters and electronic marvels that speak of the recent prowess of man, an open Bible in a case and to observe how many thousands of people glued their eyes to the microscope to read some precious Psalms that had perhaps long since gone out of their memory. King Josiah discovered the Book of the Law in the temple, where it ought to be. Perhaps many people discovered the Word of God in a hall of science, where it might be least expected.

The Bible at a glance, or the Bible through a microscope — whichever way you look at it, it is the Bible. If we live by what we read, life will be full, and free, and eternal.

Special Issue Next Week

Libraries and others who file their **Sabbath Recorders** are reminded that the issue of next week will be undated and will omit many of the usual items in order to make it usable over a longer period of time. All of the articles are written by young people — mostly older young people. Extra copies in quantity will be available at 10 for \$1.00 while the limited supply lasts. Up to press time, November 2, advance orders may be phoned in.

NOVEMBER 1, 1965

Religion In American Life

November has come to be known as RIAL month because it is the month during which the broad-based Religion In American Life organization has made its major emphasis on church and synagogue attendance. It is the month of extensive newspaper radio and TV advertising. Profiting by this greatly increased publicity, local churches of all faith try to awake the slumbering conscience in the matter of attending the Sabbath or Sunday services. Although Seventh Day Baptists are no longer officially related to this movement they are still interested in its aims and program.

This year RIAL is announcing a rather important change in its program. Previously it has stayed on the neutral ground of church attendance and church appreciation. Now its October Bulletin introduces the change in these words:

The RIAL program has begun to take the small preposition "in" seriously. Too long we have avoided the "in" and spoke as though the program were Religion "and" American life. Religion must be "in" American life, permeating the whole.

The publicity goes on to explain this in another article. Apparently the leaders now feel that it is possible to put more content into its efforts without offending those who support it. The new emphasis will probably seek to avoid discussion of beliefs as such and will stay on the more common ground of social applications. Some may be quite happy with this change, for it will seem to give more purpose. The new outlook and the service offered are set forth in these words:

What is RIAL's new outlook? It is a recognition that church and synagogue attendance is only the first step in the worship of God. Worship also is part of daily life, and RIAL must join in the education of America's spiritual illiterates who see religious affiliation in only one dimension. By stressing the opportunities for involvement in social issues of the day, the dimension of Faith at work can deepen the entire religious experience. RIAL must address its campaign to the basic ethical questions facing Americans in every phase of their lives: at home, at work, at play.

The 1965-66 RIAL Program Kit reflects the new RIAL outlook. Titles for inspirational leaflets include: "They Put Their Faith to Work," "Faith Is Something You Do," and "Have We Not All One Faith?" A community action program is outlined in the eight-page "Your Faith in Action Manual."

October in Kentucky

Guest Editorial*

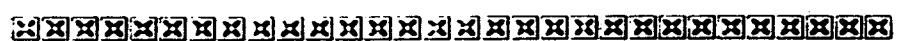
October in Kentucky is an exhilarating experience. It comes near being, if it is not actually, a religious experience. Kentuckys' autumn glory assures one that God of creation had only beauty when He put together our magnificent land.

This is the year of years for nature's display of praise to God. The late rains added to the luxuriant growth of summer, making the foliage full and heavy for autumn's colors. The dogwoods began the parade with a scarlet red array of leaves that almost surpass the pink and white blossoms of May. Then came the sweetgums with another hue of red and the sycamores with their big rusty palms. Even the lowly sassafras has become a burning bush this October.

More glorious than any is the sugar maple. At first the color appears on the tips of the boughs as if some angelic paint crew went on a spraying spree. In the full dress parade the maples show off with yellow, gold, red, and green all on the same tree. The strong oaks more slowly give up their green for red and brown before they reluctantly turn in for winter's sleep. The fantastic array of fall colors blended with the evergreens appears in the distance like a rainbow splattered against a Kentucky hillside.

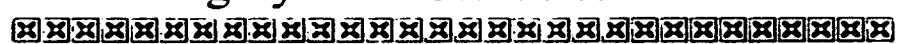
Add to autumn's trees the crystal clear sunlight of October, the tender green grain of freshly sown fields, the fence rows of waving goldenrod, and the sky blue streams singing their way through quiet meadows and limestone canyons and you have a picture that exceeds the imagination, surpasses the poet's words and defies the artist's brush. It can only

* The poetically beautiful editorial of Dr. C. R. Daley appeared in his Kentucky Baptist paper "Western Recorder" under date of October 28. With apologies to Dr. Daley we would suggest that nearly all of what he has said about his state would apply equally well to some other states, perhaps to your state or to mine. Thanks, Mr. Editor, for saying so well what some of us would like to say of how God touches earth with heaven's glory.



MEMORY TEXT

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. — Rev. 1: 8.



be captured by the soul's eyes opened by the Creator of man and nature. . . .

Such is October in Kentucky. It's worth more than a thousand vitamins and ten thousand tranquilizers. Heaven is not earth's happiest experiences as some poets say; but, if it were, Kentucky's October colors . . . would be just inside the pearly gates.

The Mail Does Get Through

Can it be that our postal authorities and lesser employees along the line are challenged by the difficult and negligent of the commonplace? We frequently hear of people who do not get the **Sabbath Recorder** at regularly spaced intervals. Some within a few miles of the Plainfield post office complain that their denominational paper is sometimes a week late. All such folks may be pleased to know that some of those farthest away and most dependent on the weekly journal for their news of Seventh Day Baptist work get it regularly. Here is an example.

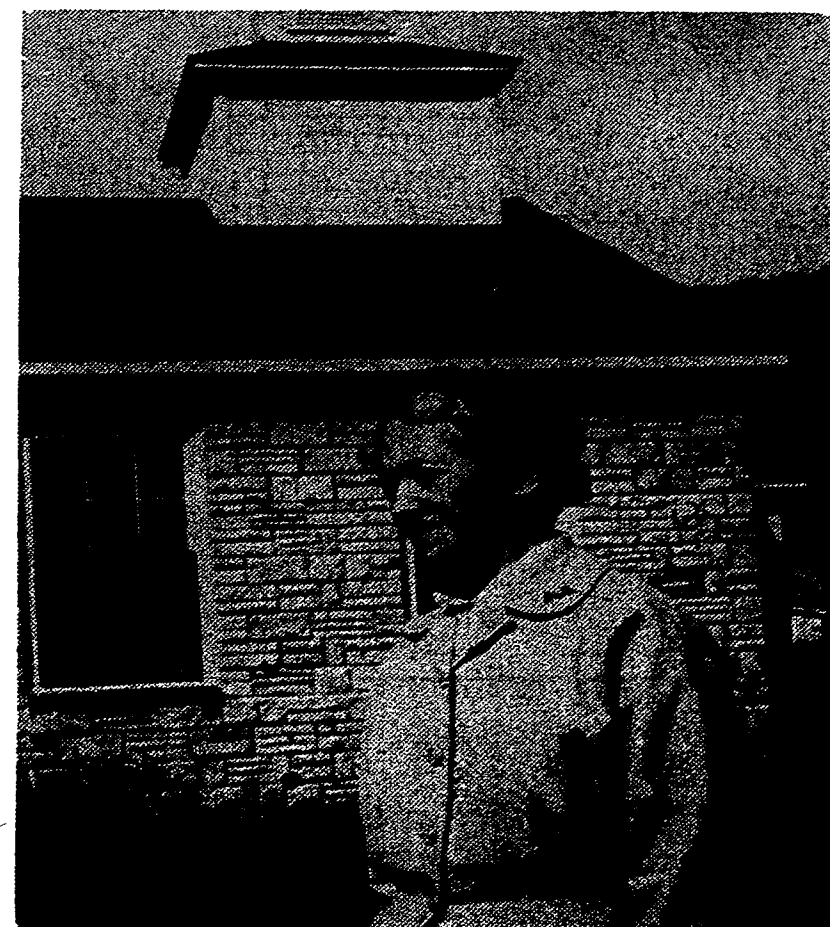
Elizabeth Crandall Markolf, daughter of the Rev. Harold R. Crandall, resides in Puerto Rico. In a personal note to our subscription department she says, "The **Recorders** have been coming through well — better than any other magazine."

It might be mentioned that at least one **Sabbath Recorder** goes by air mail to each foreign mission station. In the nearby countries the added expense (assumed by the Distribution of Literature Committee of the Tract Board) is not great. The rate for countries as distant as Malawi, Africa, is much more. The postage on one subscription amounts to \$25 per year. The promptness of arrival is deeply appreciated by the American staff with whom we thus keep faith in a small way. Should extra air mail subscriptions be sent to nationals in high positions of church leadership in foreign countries? Some are asking for it. From whence would come the funds?

What a Woman Can Do

The Tract Ministry of Miss Gerat

What can one lone woman do for the Lord and for the extension of the witness of Seventh Day Baptists? The story of Miss Golda Gerat, resident of Huntsville, Ala., and member of the Paint Rock Seventh Day Baptist Church, reveals



at least one thing that a retired single woman with not the best of health can do for the Lord. A recent letter states that for the past eleven years she has been tending a tract rack — first at the bus station and now at the railroad station in Huntsville.

It was interesting to look back in the file of letters from 1954 to the present time and note how frequent they were, how often they contained small or large contributions and how consistently they spoke of the interest that people seemed to show in the literature of Seventh Day Baptists which was made available to the traveling public through her efforts. The letters also gave suggestions for the use of color and heavy paper for tracts distributed in this way. In 1956 she spoke of the many military personnel who frequented the bus station. She also mentioned the fact that folks had told her pastor that they believed that the seventh day was right after reading these tracts

which they picked up in the bus station. She was a consistent member of the Tract-a-Month Club during the years that that project was emphasized by the Tract Board. Her contact with the public and her church association with another denomination between 1920 and 1934 seemed to impel her to continually ask the Tract Board to print a brief tract on the difference between Seventh Day Baptists and Seventh-day Adventists, a thing which has now been accomplished.

For a time Miss Gerat lived in Paint Rock in order to be closer to the church which she loved. Then there came a time when she had to have hospital treatment for anemia and decided that it would be better for her to move back to Huntsville. She also gave another reason for moving to that city. During her sickness she had been unable to make the bus trip regularly from Paint Rock to tend the tract rack. So she explained, "Also I worried over the empty tract rack at the station when I could not go to the city each week."

In March of 1960 she wrote, "The tracts in our tract rack are apparently being read and we pray will bring the readers to the Sabbath." This type of comment has been frequent in her letters.

In the same year after traveling in Mississippi she noted that the only tracts in some bus and railroad stations were Roman Catholic. They were colorful and had stronger covers than ours which made her wish that we could print on more durable paper. It also prompted the remark, "We need to watch, work, pray, and remove our candle out from under the bushel."

In 1962 this little woman was saddened by some things that happened at the bus station. The Knights of Columbus that year placed a tract rack in Huntsville bus depot. From that time on the Seventh Day Baptist tracts were drenched frequently with water and the thinner ones had to be removed every time she tended the rack. It apparently was the work of misguided and overzealous adherents of the Catholic faith. This vandalism caused the authorities to request the sponsors to remove all tract racks from the building.

Whereupon Miss Gerat got permission to display tracts in the railroad station and at the airport. This ministry she has been continuing up to the present time.

What can one woman do? Given the desire and opportunity such a faithful woman as Golda Gerat can give dedicated service each week tending a tract rack in a public place and render service to others by giving suggestions as to the type of literature that seems to be most in demand in this silent but consistent type of distribution. Although this is her particular type of ministry she says in her most recent letter, "Door-to-door tract distribution would apparently increase membership."

Parsonage Year

Will 1965 go down in Seventh Day Baptist history as parsonage year? Certainly no other recent year has shown so much activity by our churches in acquiring new homes for their pastors. In the nature of the case no year in the near future is likely to witness as many parsonages bought or built — unless we have a number of new churches and pastors. Most of this activity has come this summer and fall. Before the year ends there will be seven.

Lost Creek, W. Va., has been working on a nice new parsonage next door to the church for some months past and is hoping it will be ready for occupancy soon.

Dodge Center, Minn., received a house near the church as a gift and moved the pastor several months ago. No street address is given, but the phone number is 374-6324.

Daytona Beach moved its pastor on March 15 from a hard-to-find location several miles out to a more conveniently located house at 209 First Ave., two doors from the church. Pastor Kenneth Davis' phone is 255-4943.

Richburg, N. Y., acquired a house close to the church at a very moderate price in July from the Cowles estate. Since that time the church has changed pastors. The new property is a valuable addition to the church plant and will be used to advantage.

During the summer when the city pastor-evangelist, Paul Osborn, was transferring from Little Rock to Kansas City, Mo., the latter church secured a house and meeting place at 2049 Oakley. The phone number there is CH1-3731.

The Riverside, Calif., church in calling a pastor with a larger family decided that it must replace the home that was bought some twelve years ago when their previous pastor came. The new home at 8555 Torbett Way was vacated by its previous owner just in time for the Rex Burdick family to move in this fall. The phone number is 689-3657.

Battle Creek had to sell its parsonage on North Ave., and bought a new house farther out in early September at 351 Arcadia Blvd., R. 3. The phone number of Pastor Fatato is the same as before, WO-1946.

The new parsonage at Milton was completed late in 1964, just before the big parsonage year began.

Thanksgiving SOS Appeal

Church World Service in its annual SOS appeal asks Christians to seriously consider and take action to help Share Our Substance.

James MacCracken, executive director of Church World Service, reminds us that a ten-hour flight from New York could put you into a number of countries where people would be dying of hunger before your eyes. We cannot shut our eyes to such sights just because we did not board that plane.

The destitute children, the refugees of war, the victims of drought and floods — they are all there. Just because they are not on our doorsteps does not release us from responsibility. Christian compassion demands that we do what we can to help. If Church World Service is one of the ways you would choose to help them especially at Thanksgiving time, set your gifts aside and join with other churches in the great program which since 1946 has distributed overseas a total of 3¼ billion pounds of government-supplied food, plus another 150 billion pounds of food and self-help materials through CROP.

Heaven -

you can have it if . . .

By Jack Jensen

(continued from last week)

We can be sure then that God has provided everything necessary to make heaven a delightful place to live for all of eternity, and Luke 12: 32 tells us that it is His pleasure to give us the kingdom.

However, when you sit down to read God's promises, you will find that they are conditional. He will do something if you will do something else. This is where the title of today's message comes in. God has promised heaven, but His promises are conditional, therefore, You Can Have It — If . . . You can have heaven if you are willing to meet God's standards for obtaining it.

When speaking of heaven, Revelation 21: 27 says, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Here is His condition to the promise of eternal life in heaven. Heaven is reserved for only those whose names are written in Jesus' book of life. Everyone else will be cremated in the lake of fire and brimstone which is the second death. The choice is yours.

How can you have your name written in Jesus' book of life? When speaking of Jesus, John 3: 35-36 says, "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." It is only through acceptance of Jesus Christ as your personal Lord and Savior from your sins that you can enter heaven. Acts 4: 12 adds, "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved."

However, many, many people believe that all they need to do is to come to the altar in acceptance of Jesus as their Savior, and they are in. It doesn't matter how they live after that, they are in.

Jesus had an answer to those who think that it is possible to please Him by going only part of the way with Him, and not all of the way when He said,

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved (Matt. 7: 21-23, and 24: 12-13).

Is a mere verbal acceptance of Jesus as your Lord and Savior enough, or is there more to it than that? Please turn with me to the Gospel of John, beginning with chapter eight and we will skip through several verses and see if we can answer this question.

In John 8: 31 Jesus said, "If ye continue in my word, then are ye my disciples indeed." Did you notice the word "if"? That is important as we shall see.

In John 8: 31 Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Remember what He said in the last verse that we read? He said that **if** you continue in His word **then** you are one of His. Now He says that all those who do not accept Him and live by what He has said, will be judged by what He has said on judgment day. This shows the importance of constant Bible study to learn more of His will.

In John 14: 15 He said:

"If ye love me, keep my commandments." Especially notice that word "if," which shows that the keeping of the commandments is a test of your acceptance of Him as your Savior. He explained this further in verses 21, 23, and 24, when He said,

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

He repeated the emphasis, again using the word "if," in John 15: 10, 14, when He said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you."

When speaking of Jesus, 1 John 2: 3-7 uses very plain language when it says:

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

The Bible uses some very plain language here, because it is desired that there be no misunderstanding about this point. Notice that there has been no new commandment written for us, and that we will be judged by the old commandment which we have had from the beginning. He places great importance on His commandments, and says so in very plain language. The Ten Commandments are written in Exodus 20: 3-17 if you would like to read them for yourself.

2 Thessalonians 1: 7-9 says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Again the emphasis is placed that to enter heaven, you must remain faithful to Jesus and His word.

When speaking of Jesus, Hebrews 5: 8-9 says, "Though he were a Son, yet learned he obedience by the things which

he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Unto whom? Those who obey Him.

Revelation 22: 14 states, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Again the keeping of the commandments is emphasised.

We cannot keep God's commandments perfectly, and God realizes this. Therefore He has promised abundant grace for those who fail, then ask for forgiveness and sincerely try again. This is where salvation by grace enters, for we cannot keep His will perfectly, but in order to obtain His grace, we must try.

When speaking of heaven, Isaiah 66: 2 says, "For all these things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

In Deuteronomy 30: 9-20 we are told that God has set before us life and death, a blessing and a cursing, and that which of these that we receive will be decided by whether we live a life of obedience or disobedience.

So many people in this world today are trying to enter heaven on the basis of a halfhearted and often lukewarm commitment to Jesus and His ways. The tragedy of it is that they will never make it there. As with the example of the lukewarm church at Laodicea, Jesus will cast them away from Him and have no more to do with them. He said that he who has an ear, let him hear.

With Him you must go all of the way, or you might just as well not bother to go any of it. He said, you must be born again. He wants you to go to heaven, but He will not force you to go.

God has given us two choices. Either we can follow His will and enter heaven and spend an eternity of peace and joy and happiness there, or we can neglect His will and be cremated into a small pile of ashes. The choice is ours. He wants to give you heaven, and you can have it — if. . . .

A Preaching Mission in 1966

Has the day of the Preaching Mission gone by? Is there any place for what has been called a "protracted meeting" in our present day church program? Does the very name "preaching mission" call up happy, nostalgic memories or does the name make people shake their heads in doubt?

We think that for some congregations Preaching Missions are an unknown entity. They do not know what the words mean or what their value to a congregation could be. We think it will prove helpful to point out some of the values of holding special, continuous preaching services in any church community. These special services may be called Preaching Missions or any other more appropriate and appealing name that may be desired.

First, there is the value of the preparation for the Preaching Mission. Of course the congregation prays regularly in their homes and at the church. But there are times when God would have "seasons of refreshing." As a preparation for the coming of a visiting "missioner" it is well to encourage neighborhood prayer groups, or an all-night prayer vigil, or in some way to point the way toward deepening and enriching our prayer lives. The congregation may sense a growing fellowship and spirit of unity in Christ as they pray for the Preaching Mission, for the one who will be coming, for open hearts and minds to a deeper concern for those about them, to be made more alert to the needs of the world.

The guest speaker who has been invited as the "missioner" can sense whether or not some spiritual preparation has been made for his coming. Where the people have been praying and studying God's Word together, the way is open for him to do his best.

To say that it is of no value for a visiting speaker to bring his insights and personal witness to a people whose hearts and minds are open through weeks of preparation would be to cast reflections upon the entire Christian program of congregational worship. If we believe in the power of God's Word as proclaimed

and shared in congregational worship, then we surely respect what God can do when His Word is proclaimed in a Preaching Mission. Such a series of preaching services supplements the ministry of the pastor as he brings a message each Sabbath.

And there is value in a "new voice." The guest speaker will present new insights into the way God works. He will offer a fresh witness to the saving power of Jesus Christ. He will tell us from own experiences how we should become involved in the services of our church.

Yes, it takes time and energy and it takes something out of us to have a successful Preaching Mission. Sacrifice is more than a word, it must have meaning to real followers of Christ. Let us plan ahead for a series of meetings during the coming year, call these meetings what we may, just so Christ is honored and "lifted up" as our Savior and the Lord of our lives.

Missionary Keyworkers

Most of our Seventh Day Baptist churches have responded to the request to appoint a lay member of the church as a "Missionary Keyworker" to serve in a contact position between the Missionary Board and the local church. A few of the smaller churches have responded that the church clerk has been appointed to serve in this liaison position.

The question has been brought up repeatedly as to what is expected of the Missionary Keyworker. The answer has been to quote from the Conference-adopted report of the Committee on Foreign Missionary Interests, as follows:

"The duties of this person would be to secure, implement and distribute missionary material to church and Sabbath School members regularly, to plan for the dramatization of our mission outreach in an organized fashion, and to stimulate missionary interest in the local church." (See 1964 Yearbook, page 66.)

To be specific as to how to stimulate missionary interest in each local church is very difficult. It is hoped that the Missionary Keyworkers will use their imagination and creative thinking along this line and will make suggestions to their

pastors and Sabbath School superintendents that are adapted to the local possibilities.

Here is a suggestion to quicken the imagination. Why not decorate appropriately the worship center of the Sabbath School on each of the four special mission Sabbaths (the "fifth Sabbaths" — October 30, 1965; January 29, 1966; April 30, 1966, and July 30, 1966)? It is rather late to do anything special for the October 30th observance, but now would be a good time to begin plans for the January 29th special mission observance in the Sabbath School. Since the British Guiana mission field is suggested as the central theme for the January 29th observance the worship center of the Sabbath School might feature tropical fruits. Pineapple, coconuts, and rice are among the chief exports of the country. Coco palm trees are plentiful in British Guiana. Parrots are common birds of that country, always flying in pairs. Surely an appropriate worship center could be built around these suggestions if it seemed to be a good idea. There will be a mailing of material about the British Guiana mission field in the hands of the Missionary Keyworker several weeks before the January 29th special observance.

Perhaps the featuring of Jamaica on April 30 would be a time to emphasize woven articles, or the large colorful hats worn by the women of Jamaica. To feature Malawi missions it might be helpful to look ahead and secure some of the figures of art carved by Africans. These may be found in certain stores of this country. Some of our church members would share their treasured articles along this line for that Sabbath day if requested to do so.

One helpful way to stimulate missionary interest would be for the youth group of the church to be asked to choose and present a dramatic production sometime during the year. Ideas for an appropriate play may be secured from the little booklet on display at Conference listing material to be ordered from Judson Press, Valley Forge, Pa. The basic theme for 1965-66 in this listing of annual an-

nouncements of Friendship Press is "Mission: the Christian's Calling." The Missionary Keyworker might encourage the young people to help in this way.

Missionary Leland Davis

Reports Progress

Superintendent Leland E. Davis has written reviewing his services in British Guiana during the month of September. During the month he has traveled each Tuesday to Wakenaam where services were held with the hope of strengthening the interest reawakened during August. He had previously reported, "The first Vacation Bible School ever to be held by Seventh Day Baptists was at Wakenaam August 16-20." (See Recorder issue of September 13, 1965.)

Pastor Davis now writes, "What started out as a Bible Class for youth ended up with all the church in attendance. This past Tuesday I took Vibert Charles with me to Wakenaam. There were 130 present to view slides of local work and a filmstrip entitled 'Win Your Friends.' The previous week there was an attendance of 75 at the weekly meeting at which time they also had a 'cake walk' to raise \$10 toward additional repairs. One week they had a 'Penny Concert' and raised nearly \$5."

On three different occasions during September Pastor and Mrs. Davis "have taken the Georgetown Christian Endeavor group to the Atkinson Airbase in the van (located about 25 miles from Georgetown). Since the group is large we took about one third of them at a time. You might call the excursions 'Day Camping.' We are still looking forward to the day when we can have a week of camp for our youth."

Throughout the month Brother Leyland Bowen and Brother Jacob Tyrrell have shared the Georgetown services with Pastor Davis, who notes, "We rotate in turns taking the Sunday, Wednesday, and Sabbath services. Besides this I teach the teen-age Sabbath School class; Gertrude (Mrs. Davis) and I sponsor the Christian Endeavor. On Monday of this week the Christian Endeavor nominating committee met as did the program committee.

Today (Thursday) after school is 'games day' and the CE young people came for table tennis, basket ball, darts, chinese checkers, etc. Last week was the first of this new weekly recreational program and we had 12 boys in attendance. Yesterday, Gertrude opened the fall term Bible Club for children under 12 and I assisted with the library. There were 32 present for the first Bible Club meeting. During the month I have made some three dozen pastoral calls of which about one-third were made at Wakenaam. Two Sabbaths were spent at Albouystown where a class was taught and the message given."

Evangelism in the New Africa

In each country Christians must struggle to find the means by which to speak so as to be heard by their own lost. This will result in one method of evangelism in Norway, a different method in Vietnam, and yet a still different method in South Africa.

And it is the problem of reaching the lost of South Africa that African Enterprise is facing. We want to incorporate new ideas, new methods.

We do not propose to tamper with the content of the evangelistic message. Far from it. There is world of difference between altering the form through which the message is shared and changing the content of that message.

The content of John Wesley's and Billy Graham's messages is essentially the same. The form in which they have been presented is vastly different.

—Richard Peace.

Note: African Enterprise is a new missionary organization composed of Fuller Theological Seminary men working primarily in the higher education centers of South Africa. The leader, Michael Cassidy, says of one of their university efforts:

"The University Mission here in Durban has been an experience of incomparable richness and we have found ourselves right in the middle of a genuine moving of the Holy Spirit. Hard, apathetic, and heathen was the way the campus was described to us—but we have found amazing openness and hunger. In fact, for over three weeks we have been going from nine in the morning till eleven at night, meeting students individually and in groups. I am sure that what we have seen is just the beginning of a new moving of the Spirit on South Africa campuses."



A Ministry in Korea

Is this a Seventh Day Baptist church? Not now, but it is a ministry in the name of our church in Taejon City, Korea, which was started some six months ago by Johann Rie (standing second from the left). He is assisted in his night school work, Sabbath and midweek services by Mr. Koh (dressed in white bending over with the children). The picture was taken on August 28 by the Rev. David G. Beattie, whose wife and a Korean interpreter stand with Mr. Rie. The young evangelists believe that they can build a Seventh Day Baptist church by beginning with the needy children. They are already talking of a second church in the city of Taejon, although it cannot be done without financial support, which is not now available.

Converted Without Clothes

When the Rev. Wayne Dehoney, president of the Southern Baptist Convention, returned from a tour of Africa, he said that the Baptist polity of the autonomy of the local church opened the doors wide for Baptist work throughout the continent.

His biggest thrill, he said, was to conduct the first preaching service ever held for the Karamajong people of Uganda. Fourteen people responded to his invitation to profess faith in Jesus Christ.

The Karamajong people, he explained, are primitive, pastoral persons who live on a diet of blood and milk. They wear no clothes, believing that clothing is a sin against God. Dehoney said that seven Karamajong people were recently speared in the streets because they wore clothes.

Baptist Joint Committee Proposes Policy for War on Poverty

The Baptist Joint Committee on Public Affairs, in semiannual meeting at Washington, proposed a set of church-state principles relating to the "war on poverty" for consideration by Baptist agencies and churches.

The proposals place emphasis on public administration and the use of public facilities in carrying out the programs of the "war on poverty." The statement recognizes, however, that emergency situations may require interim arrangements to avoid sacrificing the well-being of people.

The Baptist Joint Committee on Public Affairs is sponsored by eight Baptist groups. At the fall meeting Alton L. Wheeler was elected second vice-president.

Following is the text of the proposed church-state principles relating to the Economic Opportunity Act as drawn up on October 6, 1965.

We, the members of the Baptist Joint Committee on Public Affairs, recognize that many of our nation's people face serious economic, educational, and health deficiencies. We commend the efforts of the government to come to grips with these problems. Congress has enacted bold legislation to cope with these acute social problems. We are concerned, however, that all attempts to deal with these problems, both through the enactment and administration of appropriate programs, be consistent with the following general principles and procedures in church-state relations which we affirm.

I. Program administration.

1. We favor public administration of all such programs.
2. If a public agency is not available to administer such a program in a given community, we would look with favor upon a broadly representative ad hoc committee in a local community to administer such programs.
3. We do not favor national, state or local ad hoc committees whose representatives are selected on the basis

of religious affiliation to promote or administer such programs.

4. We are opposed to any program supported by government funds being placed under the administration of a church or church-sponsored institution.

II. Facilities.

1. We favor the use of public facilities for all such programs. However, if public facilities are not available, church facilities could be used provided that (a) the programs are not under church sponsorship or administration, (b) the use of church facilities does not prejudice the program, and (c) no public funds shall be used to build up the resources, the programs, or the equipment of any church or other organization dedicated to religious objectives.

III. Contracts for special services.

For those programs which cannot be carried out under the above principles, contracts with public or private agencies may be utilized on the basis of payment for services rendered to accomplish the desired objectives. In such cases we hold that all contracts and agreements shall explicitly protect the non-sectarian nature of all such public programs conducted under the authority of the Constitution of the United States. We further hold that all persons recruited or employed for services in such contractual programs (a) should be selected without references to religious affiliations or position, (b) should be fully protected in the free exercise of their own religion, and (c) should not be called upon to perform official duties which involve the exercise of official powers in behalf of any religious programs.

Church Signs Available

Many of our churches are not as well identified as they might be. Some have no roadside signs; some could well use one or two more. Sensing this need the Christian Fellowship group of the Dodge Center, Minn., church undertook a project of getting uniform metal signs for their own and other churches. They are 18 by 24 inches done in three colors. The cost is only \$9. For further information contact Claston Bond.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Vacation Church Schools

When our statistical reports on the Vacation Church Schools held by our churches started coming in, it looked as though this wonderful movement was fading out rapidly. However, it is not so serious as it first seemed to be, although there is a decline in number this year.

In 1955 Seventh Day Baptists held, or co-operated in 33 Vacation Church Schools. In 1964 the number was 32, and this past summer the number was 29. In three instances the children served in Vacation Church Schools in 1955 are now caught up in our camping programs. In most cases the churches continue Vacation Church School and many of the same youngsters are given the opportunity of attending camp.

Two new schools were held this year. These were in the Syracuse area and were conducted by that church in co-operation with the Summer Christian Service Corps.

Eleven of the Vacation Church Schools were co-operative schools with other churches of the community. Eighteen were sponsored and led solely by our churches.

This year, for the first time, the questionnaire called for reasons the church did not hold a Vacation Church School if one was not held. Three reported they had merged with the camping program; four said there were not enough children in the church, five said they did not have enough teachers and leaders; one said the congregation was too widespread; another said there was a lack of energy; and one said they had had a community school for years but this year the other churches did not desire to co-operate.

We are reasonably sure that at least two of the churches who did not have school this year will next summer.

Vacation Church Schools, whether held in local properties or in a camp situation, present one of the best ways to promote the kingdom of God. Seventh Day Baptists should take advantage of this method of teaching our children.

NCC Calls on FCC to Halt "Slanderous" Phone Messages

A formal complaint has been filed with the Federal Communications Commission by the legal counsel of the National Council of Churches concerning anonymous recorded telephone messages heard in some 35 states under the title, "Let Freedom Ring." A copy of the letter, signed by Charles H. Tuttle, was forwarded to the legal department of the American Telephone and Telegraph Co. Judge Tuttle is a senior member of Breed, Abbott & Morgan, Attorneys-at-Law, New York City.

The complaint expressed the Council's "deepening grave concern with the rapid expansion of the commercially organized used of Automatic Announcement Service equipment to widely disseminated unrecorded telephone numbers..."

Although the National Council of Churches is a prime target of the messages, Judge Tuttle pointed out that other victims have been and are "some of the most distinguished private and public organizations and individuals in our country."

Judge Tuttle cited numerous court decisions protecting "the public body" from defamation of character and libel. "These defamatory messages," said the letter, "and the broadcasting of their scripts... are within the law's definition of a publication which is libelous *per se* as tending to expose a person to public contempt, aversion, disgrace and evil opinion."

"There is nothing in the First or Fourteenth Amendments to the Constitution," Judge Tuttle wrote, "which protects as 'free speech' such libelous publications and mechanized broadcastings."

The telephone companies claim they have no right to censor such messages unless they are obscene or used for unlawful purposes.

A thorough background paper on "Let Freedom Ring" methods and sponsorship has been prepared by the Anti-Defamation League of B'nai B'rith. Single copies of "Facts" at 5 cents each may be ordered from ADL at 315 Lexington Ave., New York, N. Y. 10016.

Keyworkers

The Seventh Day Baptist Board of Christian Education's Committee on Evangelism-Publicity plans to make periodic mailings of board actions to our churches. The committee is asking each of our churches and fellowships to send in the name of a keyworker in Christian education to whom mailings can be sent. The ideal person would be one who is an avid exponent of Christian education — he (or she) might be the Sabbath School superintendent, the chairman of your Christian Education Committee, or someone who has been chosen because of interest.

Send the name to Rex Zwiebel, Box 115, Alfred Station, N. Y.

Jews Not Guilty Says Catholic Paper

It appears that the Vatican Council is going to adopt a statement that may do much toward halting the waves of anti-Semitism that have plagued past and more recent history.

C. Stanley Lowell, observer at Vatican Council II for POAU, an organization opposing many of the practices of the Catholic Church in this country, reports that the present version of the proposed statement on the Jews provides what both Catholic and Protestant experts called "a complete and satisfying statement in regard to this matter." The present version, which does not use the term "deicide" is considered by some to be a weakening of the text. The historic position has been that since the Jews killed Christ and Christ was divine, they were guilty of God-killing (deicide). The church now wants to avoid persecution of modern Jews by act or word for what happened at Jerusalem 1,900 years ago. That part of the statement now reads:

"What happened to Christ in His passion cannot be attributed to all Jews, without distinction, then alive, nor to the Jews of today. . . . The Jews should not be presented as rejected by God or accursed. . . . The Catholic Church deplores hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone."

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Women's Part in the 1965-1966 Program

A short time ago I returned from a trip to Plainfield, New Jersey, where I went with Mrs. Don Gray, president of the Women's Board, to the meeting of the Planning Committee.

While the committee was planning a program for future years they asked us to return to our churches with enthusiasm for the 1965-1966 program called "The Churches' Involvement in Christian Service," including a chart of progress.

The first area of involvement is evangelism. Evangelism is showing forth the gospel of our Lord Jesus Christ to a world lost without it. This includes making a community survey to learn the church preference of each family. The women of the church can help in this work by making a friendly call and inviting those who have no church home to attend the Seventh Day Baptist services or, better yet, offering to call for them to take them to church or Sabbath School. Many are hesitant about going to a new place alone for the first time.

The second area is involvement in Sabbath promotion. Promotion must begin with sincere observance. The Sabbath, rightly observed, is a day of service to others. Many contacts have been made by distributing tracts in laundromats, bus or train stations, etc. Often a stranger will express interest in hearing of Seventh Day Baptists and will be glad to accept a tract telling of their beliefs, so be sure to have tracts in your purse. "The true Christian will realize that promotion is the difference between retreating behind the church and standing in front of it. The church is **you**."

The area of Christian education includes Sabbath Schools and training for leadership. It has been proven that the growth of the church depends a great deal on the attendance at Sabbath School and the use of our own denominational helps such as the **Helping Hand** and new **Junior Quarterly**.

When we think of "Stewardship" we associate it with money, but "Christian

stewardship is the practice of the Christian religion." It is the work of the Lord. It is **all** of His work including giving money as well as service. It is the result of faith.

The last area which is to be checked on the progress chart of the church each month is on social problems. This includes the influence the church has on harmony in the home and among its members.

If every member keeps in mind that he has a "Charge to Keep," the church, which is you, will grow.

College President

Visits European Churches

K. Duane Hurley, president of Salem College, and his wife, Shireen, are currently on a three-week tour of some of the European countries. They left New York by air Sunday, October 24. Plans called for a Sabbath spent with the Hamburg, Germany, church October 30, with one of the Dutch churches November 6, and with the Mill Yard church in London, November 13. Prior arrangements had been made with the leaders of these churches.

The touring of Europe is done on an interesting economy plan. The purpose of the trip, according to Mr. Hurley, is in the interest of Salem College. He hopes that arrangements can be made to send a few students to selected colleges in Europe to take their Sophomore or Junior year abroad and then come back to Salem. It is felt that this will not only broaden the outlook of the selected students but will also contribute something to the college as they return into the life of the school.

The Hurleys take personal and official greetings to the people of like faith in the countries they visit.

SABBATH SCHOOL LESSON

for November 13, 1965

Jonathan: Selfless Loyalty

Lesson Scripture: 1 Samuel 20: 12-17;
23: 15-18

for November 20, 1965

Naaman: Almost Lost

Lesson Scripture: 2 Kings 5: 1-5a, 9-15b
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Central N. Y. Association

Reported by Nina S. Sholtz

The Central New York Association met for its fall meeting on Sabbath, October 9, at De Ruyter. The Conference theme, "I Have a Stewardship," provided the focus for our meetings. Sabbath morning the Rev. Charles Swing led the worship service and the Rev. Delmer Van Horn gave the message. The Scripture was from 1 Corinthians 3: 10—4: 1. Pastor Van Horn pointed out that Paul's letter applies just as much today as it did to the people of his time. Paul had a stewardship entrusted to him — of spreading the gospel, and he was challenging others to accept this stewardship and fulfill their obligations. His prime concern seemed to be that people have a tendency to portion their lives into categories, (i. e., I'll use twenty-two hours for me; one hour for others; one for God). We should be living all twenty-four for God — He gave them to us and they are His to take away. Every Christian is a trustee of God. Each must live what he says and each must give to live. **What have I done today?**

The afternoon meeting began with devotions led by the Association SDBYF and a singspiration. This was followed by a pageant, under the direction of Mrs. Herman Palmer, portraying the sending out of the seventy into the world to spread the gospel of Christ. The children were present for the pageant and sang several numbers. At 2:30 p.m. the Association Missions Committee presented a program, "New Life in the Local Church." They pointed out that Jesus gave everything for us, including His life — we should be thankful enough to cheerfully give to Him. They presented a plan for us to give of our thankfulness. Each church is forming a team which will systematically visit her sister churches and share the gospel. The first exchange, November 20, will be named Laymen's Exchange Sabbath. In Acts 18: 23 it is written that Paul visited systematically, giving new heart to all. This will be our aim and goal as we give ourselves to others and to God.

At 4 p.m. the Youth Fellowship met for worship and to hear a speaker, Mr. Richard Ogden. This was followed by supper, business meeting, and recreation. At the election of officers Mark Warner was elected as Association YF president.

All in all, it was a very wonderful day and I know everyone who was present took home the meaning of "I Have a Stewardship" and was asking himself, **What have I done today?**

Notes from Northern

Northern Association met at White Cloud, Mich., October 15 and 16. The program featured speakers from the Missionary Board. The Rev. Leon R. Lawton, director of evangelism for the board, lives within the Association area at Battle Creek. He spoke at the Sabbath eve service on "The Heart of the Christian Gospel."

Missionary Secretary Everett T. Harris of Westerly, R. I., was the invited guest speaker for Sabbath morning. His message, related to the 1965-66 Conference theme, was titled "My Stewardship." Mr. Harris remained in White Cloud an extra day to present denominational matters to the local church.

Part of the business of Northern Association is reported in the church bulletin of October 23 as follows:

"Among items of business at the meeting of Northern Association last week were the nomination of candidates for the National SDBYF during the 1966-67 year, the appointment of Robert T. Fetherston as general chairman of the entertainment committee for Conference when it meets in Grand Rapids in 1967, and the appointment of a committee to secure sites for Pre-Con Retreat, Young Adult Retreat, and Commission."

The Burma Conference now receives the **Sabbath Recorder** as a gift (regular mail). Mr. Ngura, chairman of the board of the Burma Seventh Day Baptist Conference, making the first mention of it under date of October 12, says of the **Recorder** that comes to him secondhand:

When I am at home with my family, my wife and I think over about the Seventh Day Baptist brethren in America. We pick up the Sabbath Recorder and turn page by page to see the words and pictures. We enjoy our

free moment with the sceneries and pictures of the active members. It is quite interesting for us and encourages our spiritual well being.

Accessions

Dodge Center, Minn.

By Baptism:
Madelyn Payne
Terry Crane
Lance Crane
Burton Bonser
Daryl Lippincott
Cheri Austin

Marriages

Medberry-Crow.—Miss Carolyn Crow, granddaughter of Mrs. Madge Fuller of North Loup, Neb., and daughter of the late Clyde and Merle Crow, was united in marriage to Donald Medberry, son of Mr. and Mrs. Marion Medberry of North Loup, in the North Loup Seventh Day Baptist Church Aug. 15, 1965.

Davis-Polinoski.—Miss Norma Polinoski, daughter of Mr. and Mrs. George Polinoski, of Ord, Neb., and Rolland Davis, son of Deacon and Mrs. Aubrey Davis of North Loup, were united in marriage by the Rev. Duane L. Davis, at the North Loup Seventh Day Baptist Church, Sept. 25, 1965.

Thiem-Phelps.—John L. Thiem, son of Lester E. and Faye A. Thiem, and Karen E. Phelps, daughter of Walter and LaVone (Stebbins) Phelps, all of Rochester, Minn., were united in marriage in the Dodge Center Seventh Day Baptist Church July 18 with Pastor Donald E. Richards officiating.

Births

Maltby.—A daughter, Jacqueline, to Allan and Sandra Maltby of New Market, N. J., Oct. 13, 1965.

Maring.—A daughter, Angelina Sue, to Emery and LaNedda (Larkin) Maring, of Burwell, Neb., Sept. 20, 1965.

Obituaries

Thomas.—Bertha, aged 91, died at New Orleans, La., September 11, 1965.

Mrs. Thomas had been a member of other Baptist churches in Baton Rouge. She joined God's Lighthouse of Prayer Seventh Day Baptist Church of Algiers, La., by testimony in August 1962 and was active in the work of the church and the Louisiana Association as much as her health would allow. She expressed great joy at having found a Seventh Day Baptist church. She is survived by one nephew, Philip Johnson, husband of the pastor of the Algiers church.

The funeral, the first in the church, was conducted by Elder Adolph Showers of Hammond, La. Interment was in the McDonagh Cemetery, Gretna, La. — M. C. J.

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The Sabbath

RECORDER