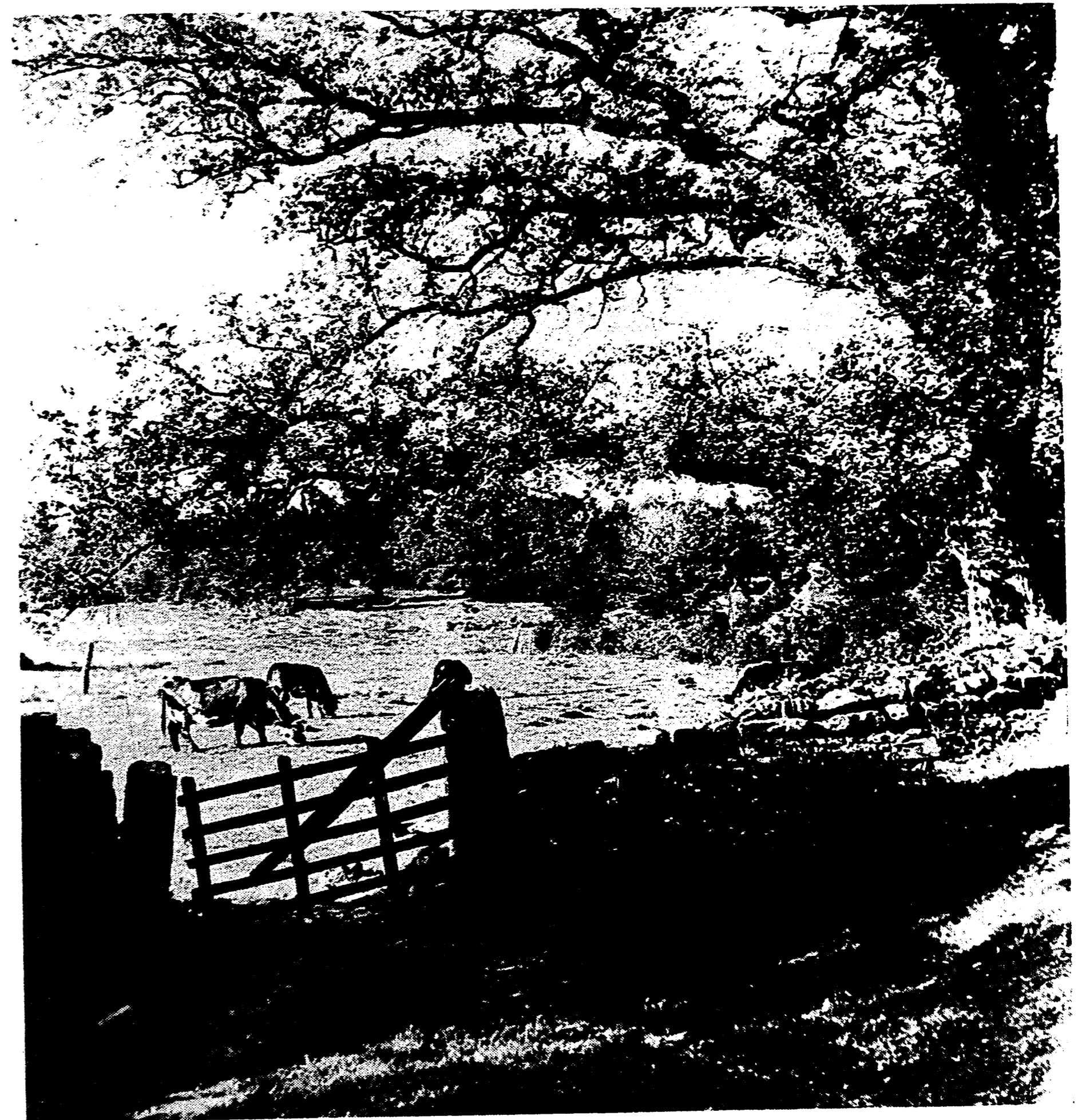


OUR WORLD MISSION
OWM Budget Receipts for August 1966

	Treasurer's		Boards'		Treasurer's		Boards'
	August	11months	11 months		August	11months	11 months
Adams Center ..\$	107.70	\$ 780.09		Memorial Fund		2,247.91	
Albion	23.10	452.63	\$ 55.00	Metairie	30.00	40.00	
Alfred, 1st	809.45	5,976.39		Middle Island ..	27.00	406.00	
Alfred, 2nd	183.50	2,741.16		Milton	1,285.73	8,917.83	190.00
Algiers	1.00	1.00		Milton Junction ..	163.50	1,295.00	5.00
Assn. & Groups		838.80	280.44	New Auburn	85.32	306.89	
Battle Creek	778.28	5,461.72	110.00	North Loup	11.00	1,177.78	
Bay Area	100.00	410.00		Nortonville	156.50	1,719.31	85.00
Berlin	136.79	1,419.54	81.30	Old Stonefort ..	100.00	348.00	
Boulder	198.00	560.85	160.00	Paint Rock		150.00	
Brookfield, 1st..	13.20	357.70		Pawcatuck	720.24	5,648.50	117.20
Brookfield, 2nd	13.20	165.29		Plainfield	445.50	4,625.40	
Buckeye Fellow-				Putnam County		10.00	
ship	20.00	130.00		Richburg	45.00	1,246.45	41.68
Buffalo	80.00	480.00		Ritchie	35.00	356.00	
Chicago	75.00	1,275.00		Riverside	2,275.85	7,564.78	
Daytona Beach	155.33	1,198.64	10.00	Roanoke	15.00	15.00	
Denver	176.65	1,590.07	50.00	Rockville	53.75	566.02	25.00
DeRuyter	89.80	472.00		Salem	275.16	1,456.16	
Dodge Center..	336.50	1,119.22	375.00	Salemville	79.95	383.67	12.00
Edinburg				Schenectady	35.00	196.00	
Farina	100.01	411.66		Shiloh	474.40	5,473.81	
Fouke	25.86	150.86		Syracuse	51.35	182.60	
Hammond	30.91	99.91		Texarkana	123.71	224.21	
Hebron, 1st	204.00	872.70		Trustees of			
Hopkinton, 1st	320.75	2,374.50		Gen Conf.		133.25	
Hopkinton, 2nd	28.50	144.00		Verona	123.00	1,470.03	
Houston		50.50		Walworth	195.00	854.72	
Independence ..	55.10	807.10	15.00	Washington	25.00	443.00	16.95
Individuals	1,067.94	1,766.43	10.00	Washington,			
Irvington		1,850.00		People's		155.00	
Jackson Center	500.00	1,000.00		Waterford	148.25	1,228.92	
Kansas City	83.25	561.53		White Cloud ..	235.53	966.22	
Little Genesee..	148.90	1,374.60	20.00	Yonah Mt.	70.00	170.00	
Little Rock	73.03	118.03					
Los Angeles	553.60	3,836.60	15.00	Total	\$15,043.84	\$95,619.91	\$1,739.72
Los Angeles,				Non-Budget	35.00		
Christ's		110.00					
Lost Creek	125.00	695.00	10.15	Total to			
Marlboro	1,143.75	3,987.93	55.00	Disburse	\$15,078.84		

The Sabbath Recorder



AUGUST DISBURSEMENTS

Board of Christian Education	\$ 1,374.17
Historical Society	81.36
Ministerial Retirement (Mem. Fund.)	651.97
Ministerial Education	1,782.22
Missionary Society	7,022.59
Tract Society	2,148.88
Trustees of Gen. Conf.	90.25
Women's Society	265.26
World Fellowship & Service	188.14
General Conference	1,474.00

Total Disbursements\$15,078.84

S U M M A R Y

1965-1966 OWM Budget	\$120,554.00
Receipts for 11 months:	
OWM Treasurer	\$95,619.91
Boards	1,739.72
	97,359.63
Amount due in 1 month	\$ 23,359.63
Percentage of year elapsed	91.6%
Percentage of budget raised	80.76%

Gordon L. Sanford,
 OWM Treasurer.

August 31, 1966

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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Vol. 181, No. 11 Whole No. 6,217

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Why Do We Have Riots?

Hudson Bagget, editor since June of the Alabama Baptist weekly newspaper, writes his version of the cause of Negro rioting in Northern cities. He called the riots a "harvest of false hopes planted by the Federal Government and others in connection with the Civil Rights Movement." He continued: "Any time you cause people to expect too much you are apt to be sowing seeds of discontent. It seems clear that this has happened and is happening in our country today."

The Southern Baptist editor of Birmingham cites a speech of President Johnson to prove his point. On August 3 in a speech to college students at the White House the President is quoted as saying:

"I am proud this morning to salute you as fellow revolutionaries. Neither you nor I are willing to accept the tyranny of poverty, nor the dictatorship of ignorance, nor the despotism of ill health nor the oppression of bias and prejudice and bigotry. We want change. We want progress . . . and we aim to get it. I hope that you . . . will go out into the hinterland and rouse the masses and blow the bugles and tell them that the hour has arrived and their day is here; that we are on the march against the ancient enemies and we are going to be successful."

Words like these which undoubtedly seemed appropriate for the college students gathered at the White House sound different when taken somewhat out of context and picked up by the leaders of potential rioters in Chicago, Cleveland, or some Southern cities as well. They are relatively harmless when carried back to the ivy-coated classrooms where idealism is largely in the discussion stage. How easily such statements can be enlarged upon by those who are men of action and who foment unlawful action.

The editor makes the following point which is worth considering: "To promise a Great Society on earth where all human relationships will be perfectly adjusted is to disregard the whole emphasis of biblical thought concerning the sinful nature of man."

We live in a day of high sounding slogans of which "Great Society" is one. Everyone wants a better society, one

where everyone is concerned for the good of everyone else. We do not have it and see little prospect of such a condition. Our recent labor troubles of unprecedented magnitude indicate that there are some desirable ingredients lacking in the cake mix of our national society. It is doubtful if our greatest problem is one of color. It is rather the less visible problem of small hearts—selfish hearts—which are as common under one skin as another. Those who belong to a group that is not getting all the advantages, real or imaginary, that others seem to be getting are ripe for manipulation by revolutionary leaders. There are limits to what the government can do when men still have unchanged hearts. By the same token when we work hard toward a better society we should be careful of our language and of utopian promises which can easily incite action that thwarts our noble purposes.

Black Power

It is easy to rationalize for or against "Black Power," which is a slogan often heard or quoted in recent months. Christian people, both white and black, are disturbed by this new turn of the civil rights movement as expressed by some groups. They are especially concerned if they have been among those who thought they were doing their best to bring about better race relations and greater equality of opportunity. "Black Power" sounds sinister under certain circumstances.

If the question can be reduced to the alternative of white power or black power it can easily be argued that we have quite freely enjoyed a white power that has been too long used to hold down the Negroes who live among us. If black power means nothing more than pride of race—exercising full citizenship and doing for himself what the white man has tried to do for him, then the Christian should welcome it. This, however, seems to be a sugar-coated version of this desire for long-denied status. The emergence of this slogan may have a logical origin and explanation. Dr. Frank Sharp, director of press relations for American Baptists, comments:

MEMORY TEXT

Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jer. 31: 3b.

The white, liberal church leaders who have been active in the "Civil Whites Movement" should not be under any illusions about what some members of the Negro community think about them. The retreat to an all-black drive for justice comes partly out of a disillusionment with those whites who are interested in providing nice middle-class housing for educated Negroes with good incomes—because they are just the same as us—but whose movement is unrelated to the ghetto-trapped Negro. In many quarters the Civil Whites Movement is in ill-repute as the encourager of "Uncle Toms."

On the other hand, Martin Luther King speaks of the connotation of "Black Power" as implying that Negroes can go it alone and need no help from anyone but themselves. He points out that the people of his color make up only ten or eleven per cent of the population.

The slogan seems to have a ring that is less than Christian, selfish, inconsiderate. It centers all the attention on one minority and appears to neglect all others. It seems to be a cry of those who think they have the numerical strength in a given community to impose their will on all the community. This pitting of one race against another in our pluralistic society at a time when we have made considerable recent progress in removing race and class distinctions seems to fall far short of the Christian ideal.

What can the Christian do about it? He cannot take the position of repression, stepped-up discrimination, and the blocking of all worthy efforts of our fellow citizens of another race to achieve their full rights. The Christian must show all the Christian virtues, one of which is patience. He must force himself to think of the people of every other race as individuals whom God loves and whom he must love also. White power groups and black power groups which act unlawfully for their own interests must be spoken against forcefully. Equal justice for

all must be championed by the Christian. Encouragement must be given to all leaders, white or black, who are acting out of pure motives for the good of all.

The Christian will resist all the efforts of the rabble rousers in their efforts to ruin people and nations by appealing to the baser emotions. The more evidences there are of individuals and groups pursuing unworthy goals or worthy goals by unworthy methods, the harder the Christian must strive to live above the world while still in the world.

We live in difficult times, but not in a time of despair. Ours is still a time of hope, a time when right will prevail if we do our very best in following the teachings of Christ.

Power Failure

On November 9, 1965, thirty million people of the most populous area of the most industrialized and most prosperous nation on earth were made suddenly aware that their source of power was uncertain. They found themselves caught in a power failure of a magnitude that had been considered impossible.

The subways which are part of normal city life with their well-lighted express trains rocketing and swaying past all local stops became in the twinkling of an eye something prehistoric. In these dark, obstacle-filled caves of the earth 850,000 bewildered people found themselves trapped in total darkness with not so much as a flickering candle to guide them out. It was the same way with thousands of others who were caught in those perpendicular shafts in tall buildings, helpless without light or power, unable even to get out of their cages and use the forgotten stairways. It was a never-to-be-forgotten experience of dependence.

Our highly trained scientists who have devised ways of tripping lightly over the face of the earth and have airlifted us with supersonic speeds over continents and oceans and have laid plans for the conquest of outer space were as powerless as the humblest peon from Europe or the untrained Puerto Rican. The people of eight states who glibly talked of a

conquest of the moon with power carried there from the earth found themselves groping the streets with nothing to guide them but the pale light of that same moon. They were far more helpless than the farmers accustomed to carrying lanterns to light their path through dark glades as they search for the cows in the early morning hours.

What does it all mean? What lessons does it teach us? First of all, it reminds us that we are dependent creatures and that our own sources of power are not as sufficient as we thought. When all our light comes from some faraway man-made generating plant, it can fail in an instant through transmission failures or possibly by sabotage. It could teach us the wisdom of providing ourselves with some emergency lighting equipment for personal or home use. More than that, it should teach us to acknowledge our dependence on God and on His Son who claimed and has proved Himself to be "the Light of the world." It is certain that those who really trust in Him do not walk in darkness. When unforeseen emergencies arise they have a light within which gives them serenity. The Christian is prepared for the dark valley of death and all the dark experiences that may come. He learns to be what Christ called him to be, "a light in the world." The words of Christ become more meaningful, "he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12).

Five Million for Calvin College

When the national convention of the Christian Reformed Church met at Pella, Iowa, recently one of the actions was approving \$5 million for new construction at Calvin College, Grand Rapids, Mich. This is of interest to Seventh Day Baptists because some of the buildings to be used for the entertainment of the 1967 General Conference are not yet constructed.

The Christian Reformed Church voted to study for one year the possibility of joining the World Council of Churches. It also appointed a committee to continue studying closer relations with the Orthodox Presbyterian Church.

Seventh Day Baptist World Federation

By Rev. Rex E. Zwiebel
Secretary of the U. S. Conference

The Seventh Day Baptist World Federation came into being on August 18, 1965. Members of this body include: the Mill Yard Seventh Day Baptist Church, the Conference of Guyana, the Conference of Germany, the Conference of Malawi, the Conference of Brazil, the Conference of Burma, the Conference of Holland, the Conference of Jamaica, and the General Conference of the United States.

Interim offices are in the General Conference headquarters at Plainfield, N. J. Until officers are elected the Rev. Alton L. Wheeler is serving as secretary-treasurer, the Rev. Everett Harris, Sr., as member-at-large, and Loren G. Osborn, as chairman.

The Nominating Committee for Federation officers includes G. Zijlstra of the Holland Conference, the Rev. James McGeachy of the Mill Yard Church, and Secretary Rex E. Zwiebel of the United States Conference. Nominations are expected to be made in the fall of 1966, the elections completed in time for elected persons to be installed by January 1, 1967.

Besides the election of the Nominating Committee two other matters have been balloted upon and found favorable: 1, an amendment making it "simpler and easier" to amend the constitution of the Federation and 2, the sending of \$50 from the Federation treasury to the Burma Seventh Day Baptist Conference as a token expression of our Christian interest in their desire to expand their witness for Christ.

The amendment to the constitution makes it possible for business to be carried on by balloting of representatives through correspondence as well as when in session meetings.

Under the constitution, the number of representatives from each conference is as follows: Guyana, England, Germany, Brazil, and Holland, two each; Jamaica, 3; Malawi, 4; and the United States, 7.

Five Baptist Presidents Suggest Ways of Fellowship

The presidents of five national Baptist bodies representing 12 million Baptists in North America have issued a joint statement urging their members "to draw together on the basis of their common interest and . . . to walk together in keeping with the directives of our Lord."

The statement was released by Dr. V. Carney Hargroves of Philadelphia, chairman of the North American Baptist Fellowship, a committee of the Baptist World Alliance. Its signers included Edgar J. Bailey, president of the Baptist Federation of Canada; Gardner C. Taylor, president of the Progressive National Baptist Convention, U. S. A., Inc.; Marion C. Van Horn, president of the Seventh Day Baptist General Conference; Carl W. Tiller, president of the American Baptist Convention; and Harold F. Paschall, president of the Southern Baptist Convention.

The denominational leaders called attention to aims of the continental Baptist fellowship "to draw together the Baptists of this continent on the basis of their common interest and to inspire them to walk together in keeping with the directives of our Lord."

Four suggestions were made "in order that Baptists of various conventions, conferences, federations might do this (achieve these aims) and know each other better." They proposed that pastors and lay leaders in areas where churches belonging to two or more groups exist:

1. Arrange discussions between various groups at the local level so that both ministers and lay people of the churches may study the biblical phases of our Baptist distinctives and discuss in brotherly love the things they have in common and even the points wherein they differ.

2. Prepare rallies on Baptist World Alliance Sunday, February 6, 1967, or on some other special occasion. All Baptists of a community or area may thus meet for worship, praise, thanksgiving, and petition for the ongoing of the Lord's work.

3. Be concerned for other members of our Baptist family of Christians. In one

of our church covenants there are these words — "We engage . . . to watch over one another in brotherly love, to remember each other in prayer, to aid each other in sickness and distress."

4. Prepare for joint evangelistic efforts wherever practical. Baptists are historically people who are concerned with evangelism. It is fitting that this should be one of our major emphases.

The North American Baptist Fellowship is an outgrowth of a five-year cooperative effort 1959-64 observing the 150th anniversary of the first national Baptist body on the continent. There are a total of 24 million Baptists on the continent.

Call of the Bibleless Tribes

By Jim Hefley

Foreign laymen with special skills are making the interdenominational Wycliffe Bible Translators an international Christian peace corps. Recently in Mexico City I talked with Adolfo Lopez Mateos, president of Mexico from 1958-64, and met the latest group of Wycliffe recruits on their way to the mission's jungle survival camp in southern Mexico.

Mateos expressed to me his warm admiration for Wycliffe's service in Mexico where the mission has 275 translators and support personnel. "Dr. Townsend (Wycliffe's general director) and his people are great ambassadors," he declared.

I discovered that eleven of the newest Wycliffe recruits are from outside the United States, but all are planning to serve in countries other than their own.

New recruits numbering 185 during 1965 have swelled the ranks of the Wycliffe Bible Translators to over 1,700. About half are full-time linguists and translators, seeking to translate the Scriptures into the primitive tongues of the Bibleless tribes of the world. The remainder are support personnel who man the supply lines to the front-line translators.

W. Cameron Townsend the co-founder and general director of Wycliffe, estimates that 6,000 more translators and support personnel are needed.

Auca Indians Now Happy Christians



Gikita M. Komi and Yaeti K. Kimo (left to right), holding blow guns and poison darts, are shown talking to Miss Rachel Saint of the Wycliffe Bible Translators. They are near their village on the Tiwaeno River in the Ecuadorian jungle. Komi and Kimo are Auca Indians who have been converted to Christianity after five missionaries were martyred by their tribe more than a decade ago. Miss Saint, whose brother was one of the missionaries killed, along with Komi and Kimo will attend the World Congress on Evangelism October 26 — November 4, 1966 in the Kongresshalle, Berlin, Germany. It will be the first visit to modern civilization by the Aucas.

A Tithing Story from England

Recounted by Theona Rasmussen

An English gentleman was converted and made a solemn vow to his pastor that he would faithfully tithe his income. His salary was very low, and his tithes at the time were only four shillings per week (about 56 cents). He prospered, and his tithes were 10 shillings (\$1.40), then one pound (\$2.80), then 10 pounds, and finally his tithes amounted to 100 pounds a week.

He went to his pastor and said, "Look, I'm giving 100 pounds per week, and it's ridiculous to expect one man to give so much. Isn't there some way I can be absolved from this vow?"

The pastor said, "No, I can see no way to excuse you from such a solemn vow. But I will tell you what I can do. I'll pray with you that your income will be reduced to where you are giving only four shillings again."

(From the quarterly publication of the Mill Yard Church, London, Rev. McGeachy, editor.)

Good News for Modern Man

(A Useful New Testament in Simple English)

On September 15 the American Bible Society published "Good News for Modern Man," the entire New Testament complete with illustrations in Today's English Version. The 608-page paperback featuring almost 200 modern line drawings by the contemporary Swiss artist, Annie Vallotton, sells for 25 cents a copy, compared to more than \$500 that a parchment scroll New Testament would have cost early Christians.

By combining simple but precise words in direct short sentences, along with Miss Vallotton's remarkable illustrations, the new translation proclaims the timeless gospel message in language as clear and current as today's newspapers.

The TEV New Testament compares with other Bible Society translations in contemporary speech already widely accepted in such languages as French, Spanish, Portuguese, and Thai but the trial edition of Mark demonstrated that it is also well suited for use in this country. For grade school, high school and college students, foreign students, migrant workers and many other adults, it is helpful as a first step in Bible reading. A test proved it to be especially useful in family devotions where there are usually several levels of reading ability and acquaintance with the Bible. Pastors and Bible students found that the TEV provides a refreshingly new approach to the Scriptures.

Set in modern paragraph format with section headings in boldface, the new translation employs everyday English easily understood by all familiar with the language. Current words and active verbs as well as contractions such as "can't," "don't" and "isn't" are used. Obscure or ambiguous terms are avoided while weights, measures, dimensions and currencies are given modern equivalents or substitutes.

In Acts 1:12, for example, the modern reader learns that the Mount of Olives was about a half mile from Jerusalem rather than a Sabbath day's journey distant. In Matthew 17: 24-27 the important thing to know is that the first coin was

the tax each person had to pay, and the coin in the fish's mouth would be enough to pay the tax for two people. And in Mark 6: 4 the King James Version reads, "But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house." "Good News for Modern Man" reads simply, "Jesus said to them: 'A prophet is respected everywhere except in his home town and by his relatives and family.'"

Dr. Robert G. Bratcher, ABS Translations special secretary, prepared the basic TEV translation in association with a team of Biblical scholars.

Evangelism in Berlin

The impact of the World Congress on Evangelism to be held in Berlin October 26 - November 4 will doubtless be very great because it gathers 1,250 well-chosen participants from 107 countries. Its impact will be further enhanced by the fact that the next major evangelistic campaign of Billy Graham is scheduled for Berlin just prior to the World Congress. Dr. Graham, who will be one of the principal participants of the Congress, will conduct a one-week crusade there from October 16-23.

One of the unique features of Billy Graham's ministry is the follow-up of professions of faith. In London September 19 and 20 two meetings are scheduled to encourage the 45,000 inquirers who responded during his crusade there last June.

Another campaign, scheduled for Poland, between the London rally and the Berlin crusade, had to be cancelled because the Polish government did not grant him a visa at this time. It would have been his first preaching in an Eastern European country. The government of Poland suggested that he apply for a visa at another time.

Forty-eight thousand, five hundred persons were killed in 1965 on the nation's highways, according to a report by The Travelers Insurance Companies. In addition, 4,100,000 others were injured in traffic accidents last year.

New Pastor at Schenectady



Rev. Peter Bozzolo, Gordon Kilts, Rev. Leland Davis, Rev. Paul Maxson, Rev. Sherrie Wages.

Installation services for a new pastor for the Schenectady Seventh Day Baptist Church were held on Sabbath day, September 10, as the Rev. Leland E. Davis was welcomed to this pastorate. Pastor and Mrs. Davis and daughter, Mary Sue, are recently returned missionaries from Guyana, South America. About 75 persons gathered at the church at 20 Colonial Avenue, Schenectady, N. Y., for this auspicious occasion.

Mr. Gordon C. Kilts, moderator of the church, presided at the installation service. The Rev. Paul L. Maxson, pastor of the Berlin Seventh Day Baptist Church, gave the charge to the pastor, and a visiting clergyman, the Rev. Peter M. Bozzolo gave the charge to the congregation. Another local minister, the Rev. Sherrie Wages, read the Scripture, and Miss Althea Greene gave the junior sermon.

A fellowship dinner was held in the basement of the church following the installation services, under the direction of Mrs. Mary Fatato and Mrs. Helen Kilts. Lawrence Fatato was in charge of musical arrangements.

The Christian Church must be reminded that it is not the master nor the servant of the state, but rather the conscience of the state, the guide and critic of the state, and never its tool.

—Martin Luther King.

Week of Prayer for Seventh Day Baptists

The first full week in January of each year has been known as the Universal Week of Prayer. Last year the name was changed to Week of Prayer for Seventh Day Baptists. The response was very gratifying and 2,000 copies of the leaflet of suggested prayers were distributed among the churches.

For this year the date of observance is January 1-7, 1967. The Week of Prayer material has been prepared by Mr. G. Zijlstra of Holland, assisted by Secretary E. T. Harris, at the request of Interim Executive Committee of the Seventh Day Baptist World Federation. Week of Prayer booklets have been published by Federation Secretary Alton Wheeler and are available in quantity at his office, 510 Watchung Ave., Plainfield, N. J.

Several hundred copies of the booklets were carried to Conference at Redlands, Calif., in August and distributed among those in attendance. Copies have also been sent to all Seventh Day Baptist Conferences abroad. Encouragement has been given to place an order soon with Secretary Wheeler for the number of copies they will need. Some churches have ordered enough copies in the past to enable them to mail a copy to every member of the church. Others have ordered only a few copies and have held prayer services at the church or in selected homes.

Whatever way seems best adapted to the needs of the local church is encouraged. It is important to decide soon and place an order for the number of copies needed.

It has been appropriately stated that "the observance of the Week of Prayer during the first full week of January may well set the pattern of our church life during the coming year."

Laymen's Sabbath

It is suggested in the calendar of events which has been prepared as a guide to Seventh Day Baptist churches in setting up their program for 1966-67 that the second Sabbath of October (Oct. 8) be observed as Laymen's Sabbath. In other

years this observance was known as "Men and Missions Sabbath." Some churches have preferred to keep the old emphasis, encouraging the men of the church to take a more active part in the work of missions.

However, a more general emphasis upon the place of the laity in the total program of the churches is important, and appropriate. The theme of Laymen's Sabbath this year is "Every Man's Servant" and the suggested scriptural reference is 1 Cor. 9: 19, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

As mentioned in a promotional letter sent out, material for this observance may be ordered from "United Church Men," 475 Riverside Drive, Room 826, New York, N. Y. 10027.

A handbook, prepared to assist in plans for a service conducted by the men of the church, is available at 20 cents per copy.

The weekend of Laymen's Sabbath may provide an opportunity for holding a special social event for fathers and sons. It is good to do things together, bringing the men and boys more closely into the fellowship of the church. A toastmaster who keeps the program moving along briskly and an inspiring speaker can make such a social event a high point in the life of the men and boys of the church.

A Piano for Guyana

Under the inspired leadership of certain members of the Marlboro Seventh Day Baptist Church and with the help of three sister churches in New Jersey (Shiloh, Plainfield, and Irvington) funds were raised to purchase a piano to be sent with Pastor Leroy Bass' goods to Guyana, South America.

The funds were raised, the piano boxed and shipped, and the good news has come from Pastor Bass that it has arrived in good condition.

Pastor Bass has written: "The piano plays beautifully and we are so proud to have it here."

Mrs. Bass is an accomplished pianist and this instrument will surely add greatly to the ministry of service which the Bass family will render in Guyana.

Reviewing again the actual cost of shipping the piano, the bill from W. R. Keating and Company amounted to \$156. This included boxing and strapping at Keating's warehouse, plus ocean freight and insurance. A check was received from Marlboro in amount of \$171.75, with the notation "any balance to be sent to Missionary Society to use as they see fit."

Our thanks are again expressed to those who carried through successfully this project of loving service to our Lord.

World Wide Communion

Seventh Day Baptist churches have again been encouraged to participate in World Wide Communion on the first Sabbath of October (Oct. 1, 1966). A letter to the churches went out some time ago enclosing a leaflet which listed helpful material from Tidings which material is available to any church that will write for it.

One leaflet from a packet of material from Tidings carried this heart-warming statement, "I come to the Lord's table, not because I am worthy . . . I come because Christ bids me come. It is His table and He extends the invitation."

On this first communion Sabbath in the fall of the year many churches hold a "roll call service," encouraging all church members to be present or accounted for. Other churches have placed the emphasis on a united observance with other churches of our faith. The New England fall meeting, to be held this year with the First Hopkinton Church of Ashaway, R. I., will include the five Seventh Day Baptist churches of this area, observing World Wide Communion Sabbath together.

It is hoped that all Seventh Day Baptist churches and groups and lone Sabbathkeepers around the world will be remembering each other in their prayers this first Sabbath of October.

SABBATH SCHOOL LESSON

for October 8, 1966

The Danger of Wrong Values

Lesson Scripture: Isaiah 5: 8, 11-12, 18-23.

Preaching with Printed Page

Experiences in the Seventh Day Baptist Literature Booth at the New York State Exposition at Syracuse
By Leon M. Maltby

The Central New York Association, with the assistance of the Tract Board and some people from the Western Association set up and operated a literature booth in the Industrial Exhibits Building of the New York State Exposition for the week ending Labor Day. The experiences of the volunteers differed according to their ideas of tract distribution and according to the size of the crowds pushing past the display. One can speak only of his own experiences.

The secretary-editor was asked to drive up from Plainfield, N. J., to help man the booth on Friday and Sunday. The picture taken on Friday would seem to indicate only a few people stopping. Such a picture would have been hard to get on the last three days when the building was packed most of the time and thousands who were shuffling past in a tight mass were made to think of the Bible and its message by the attendants who engaged them in brief conversation, offered them a Bible tract and suggested that they pick out other titles that might interest them.

It was found that fairgoers in general responded to a cheering word and a pleasant smile and were disposed to take a look at the tracts and special issue **Sabbath Recorders** on display. Those who ministered at the booth on Sabbath day reported that the response was so great that one person was kept busy replenishing the literature from boxes below the counter. It was much the same on Sunday and Monday as some of the most desirable items ran low.

What are some of the experiences? First of all, the whole thing is challenging to one who likes people and has a desire to make a contact with them that might prove helpful and enlightening. This attempt to achieve a personal contact was all the more challenging because the booth did not have attention-getting gimmicks or gadgets. It had only the sign, the pictures (which were frequently com-



mented on), the open Bible, and the counter-height literature display. The personal touch often made the difference between interest and disinterest, between looking ahead to the jewelry display just beyond or stopping to see what we had to offer.

Experiences vary with the types of people contacted and the level of their own religious experience. Many were the adults who read the Seventh Day Baptist sign and then went on to speak of their contacts (usually pleasant) with Seventh-day Adventists. For instance, we were unable to answer the question, "Have you sold your church on James Street?" We listened to little stories about our churches in towns that we had never heard of and wished that we did not have to say that we had no church there. Such conversations often led to questions about differences and to the enlightening of the questioner. Some Sabbathkeepers of the other denomination stopped to visit and to encourage us in our work. They might volunteer the information that it was from a Seventh Day Baptist witness that their church began to keep the Sabbath.

Many were the Catholic people who gladly took the proffered literature. Some appeared to wish they were free to take it; some politely declined, stating that they were of another branch; some, hearing that Catholic Sisters had taken tracts, felt free to do so. A few who declined the tract held out, "Lovest Thou Me?" or "How Honest Are You?" for example, would accept one titled "Traditions of Men." There was a very favorable response, apparently from Catholics and

others with a religious background to the introductory remark, "Lovest Thou Me?"—a question asked in the Bible" or "Do you remember that was the question the Lord asked Peter?" It helped the Sunday afternoon fairgoer to change his mental gears from what he had been hearing and seeing to the Christian religion and made him interested in seeing what else we had to offer.

Children are always interesting. It was a joy to see that those who were old enough to read had no trouble reading the sign the way it was printed. There was the little child who gladly accepted a tract and then ran to show his mother and bring her to the table. The children who evidently were collecting samples of everything that was free in the shopping bags furnished by the booth next door were encouraged to take the tracts to their parents or to look on the other end of the table for a gospel tract suitable to their age. Then there was the ten-year-old who surprised us by asking if we had anything on "God is dead."

Occasionally a man of the Jewish faith stopped by and wanted to know about Christians who observed the seventh day.

"I am a Baptist. What is the difference between Seventh Day Baptists and other Baptists?" was a frequent question.

"Don't you have anything about Presbyterians?" was the interesting question asked by a lady of that church.

"Why don't all of you get together into one big church instead of trying to support so many preachers in the same town?" was seriously asked by one who said he was "for the churches and not against them."

Once in a while there is an argumentative person, like the elderly little straw-hatted man who answered the description of the man who tried to disrupt the testimony of the Lutheran booth. "You are all wrong," he insisted. "There is no God; nature is God and God is nature; it created itself." It was hard to get him to consider the fact that lies do not transform evil men as the gospel story from the Bible does.

A very religious young man comes by on Sunday afternoon with three or four

members of his family. He is a preacher schooled in the one-sided doctrine that the law is done away. There is a Bible study with one of the attendants that perhaps came to a happy parting. The young folks who blocked the traffic during the discussion were finally invited to rest themselves in our chairs—and thus allow people to see our literature.

A tract booth is an interesting pulpit for preaching one-second sermons with occasional opportunities for helpful conversations. It provides an unhampered chance to sow seeds of religious truth, to direct people to Seventh Day Baptist churches, to enlarge your own experience by meeting all kinds, shapes, and colors of interesting people. It tests your ability to reach every age and condition of men. It is a joy to observe what can be done in a moment to brighten the day of folks who are beginning to wonder why they came to the fair. It is satisfying to know that tract distribution is seed sowing that may result in a Kingdom harvest later on.

Watch for another story about the extent of this Sabbath witness.

Church Planning Sessions

News of the fall planning sessions of churches is beginning to come back to the **Recorder** office. Initial reports indicate that the program set up by the denominational Planning Committee is catching fire. Local churches are attempting to lay stress on the first phases of "Facing Frontiers with Faith."

One of the first things a church wants to do is to face itself in the mirror or to examine its spiritual condition in order to determine its weaknesses and to areas in which it needs to put forth more effort. The self-evaluation sheet which many churches used last year is being used again this year to see what growth there has been. Perhaps some used it for the first time in their fall planning conferences. News from the Denver church show that the people had the courage to rate themselves low—with the determination to make the next rating better. The following returns might encourage other churches to be realistic.

Items checked "D" (poor) were: Evangelism training program, organized efforts, and personal evangelism outreach; Sabbath promotion in the community, via personal contacts, via printed materials; Christian education attendance of all ages and leadership training; stewardship training; social problems—nation and world.

At Plainfield, N. J., the general secretary of Conference was the featured speaker both morning and afternoon on September 17. Colored charts were effectively used to introduce the objectives.

The Los Angeles church preserved the original idea of fall planning conferences by scheduling a full weekend (Sept. 16, 17, 18) at Pacific Pines Camp. Dr. Victor Burdick of Malawi was featured on the program.

Reports of progress in "facing the frontier of personal evangelism" during this first year of the five-year emphasis will be published for the encouragement of all as the news is received and as space permits.

Alfred Sesquicentennial Coming

The Alfred, N. Y., church is actively preparing historical program material for celebrating in the fall the 150th anniversary of its founding.

It is interesting to learn from the historians that between 1812 and 1816 the Alfred Seventh Day Baptist Church in western New York existed as a branch of the Berlin church of eastern New York near the Massachusetts state line. It was in October 1816 that the Alfred church was officially organized.

The committee in charge of celebrations is setting aside three dates to "think on these things." The dates are Sept 30 - Oct. 1; Nov. 11 - 12; Dec. 2 - 3, 1966. They hope to have many of the descendants of early members and of the various pastors present on one or the other of the first two sessions. The third session will be devoted to young people with the purpose of looking forward to new ways of worship and attempting to see what the church needs to do in the coming years.

—Furnished by Mrs. H. O. Burdick.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Ministers Conference

The biennial Seventh Day Baptist Ministers Conference will be held in North Loup, Neb., April 26 - May 3, 1967. Submitted to the ministers at General Conference, the place and time were found to be satisfactory. The program for the conference will be under the direction of the Rev. Victor W. Skaggs, dean of our Ministerial Study Center, working in conjunction with the Higher Education Committee of the Board of Christian Education.

Annual Reports

This is the last call for annual reports from our Sabbath Schools, Vacation Church Schools, camps, and Seventh Day Baptist Youth Fellowships. If your church has not sent these in, please see that they are sent immediately. Especially do we want the names and addresses of the officers of the local SDBYF organizations. Send to Board of Christian Education, Box 115, Alfred Station, N. Y. 14803.

Men in Uniform

From time to time the **Sabbath Recorder** prints addresses of men in uniform who are far from home to encourage friends to write to them. Pastors and others who are interested may submit names and addresses. Men in uniform who are not making a career of military service are offered our denominational paper at a greatly reduced price. Local churches or members of the family may subscribe for them—if they are willing to help keep the addresses up to date.

Nortonville, Kan., reports this address:

Pfc Joe L. Mc Coy
Regt. Hq. Bty. 11th Marine
Comm Sec 1st Mar Div (Rein) FMF
FPO San Francisco, Calif. 96602

Chaplain (Capt.) Leonard Melton (formerly associated with the Metairie, La., church) in sending in a change of address has asked that it be noted for the information of his friends. He has been transferred from Atlanta to the Far East. Letters will reach him at Office of the Chaplain, Hdq. USMACV, APO San Francisco 96243.

WOMEN'S WORK—Mrs. Lawrence W. Marsden

National Women's Society Holds Annual Meeting

Mrs. Caroline Gray, president of the Women's Board, presided at the program and annual business session which followed the women's luncheon at Conference. One hundred eleven ladies attended the meeting at which Mrs. Helen Shaw Thorngate was honored with the traditional Robe of Achievement presentation. (See article in a later issue explaining the giving of the robe to Elizabeth Fisher Davis also).

Special music provided by the Milton trio (Ann Williams, Alice Rood, and Debbie Randolph) opened the program. Ventriloquist Edna Ruth Richards with her doll, Sarah Beth Simpson, presented an interesting discussion which highlighted the key recommendations in the report of the Conference Women's Work Committee: Christmastime campaign for a Blantyre mission car; immediate provision for a wringer washing machine to be sent to the Jamaica mission; preparation of a children's book from some of Mrs. Elizabeth Fisher Davis' materials; support of the extended SCSC project under which Miss Andrea Crandall will be working for the coming year in the office of the General Secretary and with the Board of Christian Education.

Mrs. Gray introduced special guest Mrs. F. E. Shotwell, representative from the Women's Activities Division of the American Bible Society, who later appeared on the Conference program.

Mrs. J. Paul Green, Sr., and Mrs. Burton Crandall joined in the brief ceremony in which Mrs. Helen Shaw Thorngate was presented to Robe of Achievement for her many years of dedicated service to Seventh Day Baptists both here and in China. Upon receiving the robe, she noted, "I feel natural in a Chinese garment—but not in one as elegant as this."

The major item of business was the election of officers of the board for the coming years: Mrs. Charles Whitford, president, Mrs. Charles Saunders, vice-president; Mrs. Bertha Loofboro, recording secretary; Mrs. Oscar Hartman, cor-

responding secretary; Mrs. Harold Baum, treasurer, Mrs. Lawrence Marsden, editor of "Women's Page"; Mrs. Arthur Drake, editor of the "Newsletter."

The ladies voted to send greetings to Mrs. Sylvia Burdick, who is seriously ill. Mrs. Gray was presented with a token of the society's appreciation for her four years as president.

Note:—A total of \$144.05 was received toward the washing machine for Jamaica at the women's luncheon.

—Conference Crier.

Conference Action On Women's Work

The Conference Women's Work Committee brought the following matters to the Women's Society at their annual meeting.

1. Urged all keyworkers to keep addresses corrected. Postage on returned mail could be better used in other areas of urgent need.

2. Recommended that the Women's Board direct a special project to purchase a car for the Rev. David Pearson at the Blantyre, Africa, Ministerial Training Center.

3. Requested that the Women's Board advance funds for the purchase of a washing machine for Jamaica Mission and publicize the need for funds for this project.

4. Urged the Women's Society to continue its support of the Summer Christian Service Corps with special gifts—Our World Mission asking covers only about half the cost. Andrea Crandall has volunteered a year of her time and will be used in the office of the General Secretary at Plainfield and will work with the Board of Christian Education and Youth Work Committees.

5. Suggested that the board acquire the material collected by Mrs. Elizabeth Fisher Davis and investigate the feasibility and method of publishing this material in an attractive Sabbath book for children.

6. Suggested that regular reports of the progress of projects be made in the **Recorder** and the **Newsletter**.

7. Discussed possibilities for relocation of the Women's Board after five years.

Personalities in the Church News

From church bulletins and other sources we are able to pick up brief items about well-known leaders who have rendered some special service or have had a change of location that might be of interest to a number of readers.

Retired ministers whose health is good keep active in church work as opportunity is afforded. From Richburg, N. Y., comes news that the Rev. Hurley S. Warren will be serving as interim pastor. Mr. Warren has helped out several churches of the Western Association in a similar way.

It has been previously noted that the Rev. Harold R. Crandall consistently filled the pulpit of the Pawcatuck Church at Westerly, R. I., during much of the summer.

Of the Rev. Paul Burdick of Waterford, Conn., it can be said that he grows younger as he grows older—he is always looking for new tasks (like going to a mission field) which many younger men would not undertake. We may expect to hear of some other spiritual mountain he is ready to climb.

The Rev. Loyal F. Hurley of Adams Center remains active in church work. He and his wife made an automobile trip to Colorado this summer. Looking to the future pastoral leadership of our churches he has recently contributed some of his most prized reference books (like a concordance to the Greek Septuagint Version of the Old Testament) to the library of the Ministerial Training Center at Plainfield.

Paul V. Beebe, who has served as pastor of one of our Southwestern churches and was a student at Salem College last year, has temporarily interrupted his further ministerial training program to teach at North Sand Mountain High School at Higdon, Ala.

The Rev. Wayne Maxson, formerly pastor at Farina, Ill., has resided in Plainfield, N. J., for the past year, completing work on a master's thesis. He is now in secular employment.

Harley D. Bond, previously executive secretary of the General Conference, made an extensive tour of Europe early this past summer with his son, Dr. Rich-

ard Bond, of Liberia, Africa. He is now back in Salem, W. Va., and has duties with Salem College, the institution to which he has given so much of his life.

The following note comes from the September 17 bulletin of the Los Angeles church: "We are grateful to Miss Florence Bowden of Shiloh, N. J., for the helpful and inspiring 'teacher training program' she conducted for our church the past two weekends. We highly recommend her to our sister churches if they are in need of help in this area."

LET'S THINK IT OVER

Not Speculation but Evangelization

Professedly to make "Christianity" relevant to modern man, religious revisionists administer "last rites" to evangelical Christianity and invite churchgoers to the latest fashion show of religious speculation. Their tantalizing theories and their flash fads soon disappear, leaving the modern man still in desperate need of spiritual help and salvation.

It is the highest tragedy that this confusion of theologians and churchmen coincides not only with the crisis of this age, but with an era of unprecedented opportunity in mass communications. At the precise moment when the multitudes are most accessible, and when their need is unparalleled, many of the most prominent voices in the Christian community either suffer from evangelistic laryngitis or doctrinal derangement.

—Carl H. F. Henry.

Another Tax Exemption Court Case

Americans United has entered the Maryland court case called *Seversmith v. Machiz*. The argument of the plaintiffs (residents of Maryland) is that certain commercial church enterprises operated for profit and now tax-exempt should be taxed because not taxing them throws a heavier tax burden on others. It is contended that the citizens of Maryland "have property taken from them other than by due process of law, in violation of the Fifth Amendment."

A partial list of "exempted taxpayers" against which the plaintiffs complain is offered in the suit. Included are Societa

Generale Immobiliare of Rome, "one of the largest real estate development companies in the world, . . . which owns the so-called 'Watergate Towne' apartment development project in Washington, D. C. . . ."; a group of churches (unspecified as to denomination) which in 1964 operated for profit and tax-free the Virginia Dare Restaurant in Baltimore; "The Methodist Church, which operates the Cokesbury Book Store . . . in Baltimore City, tax exempt"; the Roman Catholic Church in Baltimore for the operation of a commercial office building, for the sale of commercial property, and for receiving income from rentals of commercial property—all tax-free; and "other such exempted taxpayers."

Plaintiffs contend that, "by only slight indirection," they involuntarily support various religions and religious institutions and that such support "violates freedom of conscience, and their freedom to believe or not to believe, support or not support, religious doctrines. . . ."

Does Gospel Broadcasting Pay?

The answer to that question depends on several things: the quality of the programs, the ability to reach the desired audience, the quantity, and the follow-up. All of these are closely related to another important factor, the support available. Under quality of program one would have to list not only technical but spiritual aspects. Programs are more likely to bring results if they are of the kind that really provide answers to man's deepest needs rather than just his social-economic problems.

The Far East Broadcast Company has had phenomenal results. It operates 17 long- and short-wave stations with 851 program hours sent out in 40 languages. What is the response? Letters come monthly from 58 countries. For example, during the month of May, 13,000 letters were received in response to the broadcasts. From India came 2,900. From Indonesia that month came 390 letters. This is overwhelming considering that an Indonesian air-mail stamp for the Philippines costs the equivalent of one day's wage in the spiraling economy of that country.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH.—Our church is looking forward to the meeting of the Northern Association Nov. 4 and 5. Conference President Lewis May has consented to be with us and serve as guest speaker.

Our Ladies Aid is busy with its usual activities: working for the Cancer Society and Medical Care Facility, making comforts for the needy, carrying on the program of the lone Sabbathkeepers project. We keep our treasury solvent by serving Chamber of Commerce suppers, food sales, trash and treasure sales, tasting parties, silent auctions, and at Christmas time, the sale of candy. Secret pals continue to delight and mystify us, the puzzle ending with the Christmas party when the secret comes out and names are drawn for the next year, surprises beginning again.

Margaret Mosher attended summer school at the Sorbonne in Paris this year, followed by a tour of France. She will show pictures of scenes of her summer at the Men's Night potluck supper September 27.

The pastor tendered his resignation September 3. An agreement has been made whereby the Sanfords will continue to occupy the parsonage till the end of the school year in exchange for pulpit supply two Sabbaths a month.

Our Junior Sabbath School meets with the adult classes for their opening service on the first Sabbath of each month.

—Correspondent.

MIDDLE ISLAND, W. VA.—Although our group is small we consider ourselves to be active and very much a part of the Seventh Day Baptist fellowship. Every Sabbath morning we meet for church worship and Sabbath School with an average attendance of 22. Recently the pastor has been re-emphasizing the Sabbath school lessons with a series of sermons on the same topics.

During the summer months several fellowship dinners were held with meetings following to discuss the denominational structure studies.

Our group is supporting the Washington Project undertaken by the Southeastern Association by personal pledges and

The Sabbath Recorder

by giving as a church unit. Every month that has a fifth Sabbath is a special one for us. The morning offering for that particular Sabbath goes to the Washington Project.

With the opening of schools this month three of our members have returned to the classrooms in a teaching capacity.

—Correspondent.

WESTERLY, R. I.—From June to September, the interim between the departure of Pastor Cruzan and the arrival of Pastor Davis, our church work went right on because we have a pastor emeritus who is able to serve in any emergency. Retirement does not mean inactivity for the Rev. Harold R. Crandall of Rockville, R. I. He agreed to serve during the summer and has filled the pulpit well. We are grateful to him.

Extra service in time of need does not come just from retired people; young folks are able to fill in also. We were fortunate to have a young girl, Kathy Kenyon, able and willing to take over for our organist, Miss Clara Pashley, who took an extended vacation this past summer. She did a superb job for us. In addition she rounded up a generous supply of young talent for a junior choir, which was presented to the church on July 30.

It was noted in an address by Karl G. Stillman that the Missionary Board has met in our church building for more than a century and that many of the members of the Board of Managers are now and always have been from this local church. We have also supplied several of the missionaries who have gone out.

—Adapted from the Pawcatuck Post.

Accessions

DODGE CENTER, MINN.

By Baptism:

Milo E. Zincke
Randy Langworthy

RICHBURG, N. Y.

By Baptism:

Kitty Lain
Candace Lain
Melody Lain
Jeffrey Lain
Mrs. Robert (Evalyn) Lain
Robert Lain

Marriages

Hopkins-Cushing.—Kathryn Ann, daughter of Mrs. Donald G. Cushing of Ormond Beach, Fla., was united in marriage to Paul Michael Hopkins of Pierson, Fla., Aug. 27 in the First Christian Church of Daytona Beach, Fla., by the Rev. Sam Paul Combs, pastor.

Schuler-Wheeler.—Peter Schuler, son of Mrs. James Ball of Sunnymead, Calif., and Rolanda Wheeler, daughter of the Rev. and Mrs. Alton L. Wheeler of Plainfield, N. J., were united in marriage in Sunnymead, Calif., on August 21, 1966. The bride's father conducted the double ring ceremony. The couple will reside in Sunnymead.

Zincke-Greene.—Milo Zincke, Rochester, Minn., and Lorna Greene, daughter of Mr. and Mrs. Wallace Greene, were united in marriage Sept. 4, 1966, in the Dodge Center Seventh Day Baptist Church. Their pastor, Wayne Babcock, officiated.

Births

Burrows.—A daughter, Kimberly Sue, to Mr. and Mrs. Victor Burrows of Arlington, Va., on July 22, 1966.

Burrows.—A son, Craig Harold, to Mr. and Mrs. Duane Burrows of Newfane, N. Y., on Aug. 10, 1966.

Obituaries

BECKER.—Mrs. Pauline, was born in 1873 in Germany and died July 7, 1966, in the Medical Reconvaleszenten Home in Wayne, N. J.

On August 11, 1935, she was baptized in the Plainfield, N. J., church and was a faithful member of the German Seventh Day Baptist Church in Irvington, N. J. She was the oldest member of the congregation.

Funeral services conducted by the Rev. L. M. Maltby were held at the Haberle & Barth Funeral Parlor in Irvington with interment in the Arlington Cemetery.

—Frank Schober.

DAVIS.—Orlen Cleveland, son of Joshua and Ella Ford Davis, was born Nov. 2, 1884, in Doddridge County, W. Va., and died in Clarksburg, W. Va., Aug. 23, 1966.

He was twice married, first to Gertrude Davis, and later to Anna M. Hutson, who survives. Also surviving are two sons, Murray of West Union, W. Va.; Orlen C. of Ashtabula, Ohio; one daughter, Mrs. Fernon (Lucille) Gregoire, of Clarksburg, W. Va.; one sister, Mrs. Orla (Arlene) Davis, Maricopa, Ariz.; six grandchildren and four great-grandchildren.

Mr. Davis was a retired mail carrier, having carried mail on the rural routes of Salem for more than thirty years. He was a member of the Salem Seventh Day Baptist Church, and served as church treasurer for thirteen years just prior to his death.

Burial was at the IOOF Memorial Park in Salem. The Rev. C. W. P. Hansen officiated, with the Rev. J. Paul Green assisting.

C. W. P. H.

WORSHIP

As in silent contemplation
In Thy house I sat, O Lord;
Listening to the strains of music
And the reading of Thy Word,
Softly organ chimes were calling
And as heads were bowed in prayer
On my breast a calm peace settled
As I felt Thy presence there.

The pastor rose, and in his words
Thy voice I seemed to hear,
"Be not afraid of anything
For I am always near."

A peace that none can understand
Your troubled heart will fill
If you will only heed the message,
Listen and be still.

Winfield W. F. Randolph.