### OUR WORLD MISSION

#### OWM Receipts for October 1965

<table>
<thead>
<tr>
<th>Location</th>
<th>Treasurer's October</th>
<th>Boards' 1 month</th>
<th>Treasurer's October</th>
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<td>Lost Creek</td>
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#### OCTOBER 1965 DISBURSEMENTS:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Total</td>
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#### SUMMARY:

- **1965-1966 Budget**: $120,554.00
- **October Receipts**: $6,421.30
- **Treasurer**: $6,421.30
- **Boards**: 226.30
- **Total**: $6,647.60

- **Balance due in 11 months**: $113,006.40
- **Needed per month**: $10,355.13
- **Percentage of year elapsed**: 8.33%
- **Percentage of budget raised**: 5.51%

- **Gordon L. Sanford, OWM Treasurer**

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**The Sabbath Recorder**

**NOVEMBER 29, 1965**

**"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?"**


We thank God for our barns and for the cattle on which we are dependent for our daily milk. This rural scene is from a dairy farm near Watertown, N.Y. The large flat stones gathered from the fields made a wall of unusual height to enclose the barnyard. The limestone below the furrows of the plow enriches the soil to grow the crops that produce the milk. It is thus that God provides. The farmer is a steward of his natural resources. We, too, are stewards of all that we possess.
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: Everett T. Harris, D.D.
WOMEN'S WORK __ Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION, Rev. E. Zwiebel, B.D., M.A.

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PLAINFIELD, N.J. NOVEMBER 29, 1965
Vol. 179, No. 20 Whole No. 6,170

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Do-It-Yourself Churches

In every pioneer community of earlier days the church buildings were erected and maintained by volunteer help partly because they had to purchase materials and hire labor, but much more because the people wanted to contribute their labor and talents. Times have changed, and the doing-it-yourself church is often not possible. We live in a more complicated society where the skills of many of the members lie in other areas than the building trades. It seems easier to hire than to contribute time and labor to the intricate tasks of construction, installation, and repair.

Have we gone too far in this matter of hiring things done? Have we lost something important in the process? It seems some people can do it themselves and we plumb that it contributes to the numerical and spiritual growth of the church if we try. Let us look around and see what we see. Young people and adults whose training has been far removed from manual skills find joy in hobbies, avocations, and service projects that can express the loyalty and years. Perhaps is the local program of church or camp development and maintenance. Witness how many doctors build boats, how many students and teachers try to master the skill of skiing, how many accountants or salesmen devote their spare time to camping, fishing, hunting, lodge building, crafts, and almost any other activity at the office. We want to be whole, not half men. Thus we see young minds as well as mind. He does not feel satisfied if his hands or pride themselves in some kind of artistic achievement. He is body as well as mind. He does not feel his hands cost when he cannot do something with his hands other than fold them on his too many stomachs, or waste a day of mental activity at the office. We want to be whole, not half men. Thus we see a great upsurge of interest in voluntary labor, in achieving some physical prowess in a small way. Such devices and automated machines.

People respond to international work camps, to Peace Corps projects - even to the rigors of Selma and other marches. The idea of doing something twenty-four hours a day in the air. Perhaps much of the student revolt and the current trend in fashions (lack of regard for personal appearance) is a reaction to the soft life undisciplined by labor which our young folks thought they wanted which we indulge them in order to give them a desire for creativity may be submerged for a time but, like the buoyancy of the human body, it will eventually rise to the surface.

Church leaders are beginning more and more to see that people come alive and cast off their sluggishness in the work of the church. They see minds and hands and heads are given something to do. With some ingenuity and planning there can be found a large number of projects related to the daily, the children's, the total ministry of the church that can be done by the members under the supervision of qualified people. For instance, in a camp building program there was one brick-layer and many who were willing to learn. In Los Angeles there were those who never built a church but found themselves doing it. More recently our church in that city needed some repair and redecorating. Church members did the painting. The church bulletin comments, "Many church members are working on the church.

Advocates of union fear that those who have worked hard in recent weeks to put our sanctuary in top condition do not see that we have so far been able to do the work ourselves with very little expense."

It is interesting to note that some of our big city churches have been foremost in channeling the budding talents of their members along these lines. Riverside, Calif., is one such church. Perhaps the church bulletin comments, "We believe that love is a great source of spiritual unity."

Unity or Union

After several hundred years of the separation of Christendom into branches and denominations a significant number of prominent church leaders are again debating church union in the sense of all Protestant denominations and ultimately Protestant and Catholic church union in this country.

Advocates of union fear that those passages of Scripture which speak of the unity of the faith. They insist that unity must be expressed in organic union — that nothing less than a single church organization is in harmony of the prayer of Christ for the church. These people argue that by bending every effort toward total church unity we are fulfilling this prayer and meeting the need of the hour for a church that witnesses to the world with a single voice. One suspects a good sense of mission of the church in a hostile world is the motivating force and that a rediscovery of proof texts lending itself to this interpretation is secondary. The position, stated briefly, amounts to saying that unity will follow when union is achieved.

Another large segment of church leadership maintains that the organic unity is what the Scriptures call for and what we should strive for. Any union that precedes unity of faith would be contrary to the will of Christ and would lend itself to a monopolistic control which could be damaging to minority views and to true understanding. The advocates of a single church are approaching the matter from the wrong end and are taking a dangerous short cut. We must have one faith, they say, before we can safely think of having one church.

Obviously the different branches of Christianity do not really have one faith. Emphasis should be on the line of doctrinal unity. These thinkers would probably say that only those churches which have come to that unity of faith should unite, but that cooperation in work in a pluralistic society can and ought to be encouraged wherever it can be done conscientiously without compromise of faith. They would advocate interdenominational studies designed to
iron out misunderstandings and minor differences of faith in order that more people could come to that desired spiritual unity. They would not advocate church union just for the sake of a united impact on world society.

Still, the Congregationalists believe firmly in local church autonomy. Many of those who believe in the congregational type of church government insist that each church is a complete organism subject to no higher authority except the authority of Christ. Their so-called denomination is only a grouping of local churches. They cannot accept the idea that their type of denominationalism is sinful, else they would have to say that division into local churches is contrary to the will of Christ. They cannot logically talk of union of denominations, but can talk of the underlying unity which binds local churches together into the Body of Christ.

Catholic Priests Instructed by Protestants

One of the results of Vatican Council II was a directive to the priests to preach on the text of the mass whenever it is celebrated with a congregation (does not apply when the priest recites his daily mass, often in private). The improvement of Catholic preaching is taken seriously by the Catholic Homiletical Society which publishes a journal called Preaching. Father Sylvester Mac Nutt, O.P., the president of the society, has announced the appointment of a Baptist preacher to the staff of the journal. In doing so he said, "Since Protestants have always given the pulpit the place of honor in their churches, we have much to share and to learn in a continued dialogue on the theory and practice of preaching."

The man chosen to help Catholic priests become more effective preachers is Dr. William D. Thompson, associate professor of homiletics at Eastern Baptist Theological Seminary, a school noted for its theologically conservative stand. Dr. Thompson said he was "delighted...the opportunity to encourage good biblical preaching."

"People need as never before to hear a word from the Lord," the Baptist clergyman said, "and no means of communication can replace the direct confrontation of preacher and people. The Homiletical journal will be a vital communication in every branch of Christendom proclaim the gospel with increased effectiveness."

The Homiletical Society, organized in 1955, has been encouraged to step up its activities by the directive of the Vatican Council. It is probable that there will be numerous other evidences of greater use of Protestant understanding in Catholic institutions and programs. The way is open now for much more co-operation — especially when the Catholic leaders believe that it will benefit their church. In societies like ours, where there is religious pluralism and a shortage of manpower to take care of the rapid growth of the Christian educational structure Protestant personnel can be used in considerable numbers. The same attitude is not foreseeable in countries where the Roman Church has control.

THE SABBATH RECORDER

The Bible's Day

By Victor W. Skaggs

General Conference representative to the Advisory Council of the American Bible Society

Every day is the Bible's day for millions of devout Christians around the world who read it and learn from it the truths of God that govern their faith and life. On December 11, 1965, each believer who joins with millions who on that day and the next will observe The Bible's Day as a symbol of the daily importance of the Scriptures.

What does the Bible mean to the world? Well, for some it provides the entrance to an appreciation of good literature. For some it provides words of comfort when their personal anguish is almost unbearable. For some it provides words of remonstrance and criticism that lead to a conviction of sin and a change in the direction of their lives. For millions the Bible provides a series of windows where they may view reality. There they see the wonders of God: his mercy, his goodness, his power, his justice, his love. There they see the greatness of man as well as his selfishness and sin. There they see the experiences of man with God and hear the message of God to man. To the church, the Bible has been God's written Word "your final authority in matters of faith and conduct."

All this and more the Bible means to those who know it and love it. But there are millions in the United States (estimates run as high as one home in eight) and more millions around the world who never hold the Bible in their hands. Some of them are Christians in countries where poverty and illiteracy have made the Bible hard to obtain. In a form in which they can read it. Some are non-Christians who have heard the Word and, with all their hearts, want to study it for themselves. Some are opposed to its spread and believe it to be a meaningless collection of historical and fictional anecdotes. Some are indifferent to it, unaware of the essential quality of its message. Some are young, some are old, some and active, some are idle; some are suspicious, some are receptive; but the evidence is plentiful that millions want the Bible and more millions need it.

The American Bible Society and the United Bible Societies with which it cooperates are dedicated to the task of providing the Scriptures for every man in every nation at a price he can afford. To this task they bend every effort and use every skill. On The Bible's Day all Christians in the United States are invited to remember the value of the printed Word in their lives and faith and to give, in order that its message of inestimable value may be brought to millions more.

This year Seventh Day Baptists are invited to give their offerings to the Bible Society for the "Bibles for Ghana" program. Five hundred thousand Bibles and Testaments are being provided for Ghana's schools. A major part of the expense is borne by the government of Ghana, but a portion is borne by the

American Bible Society photo

NOVEMBER 29, 1965
Bible Societies. We are their support! Give through your church in such a way that the fund for Ghana is over-subsribed your gift may be used for Bibles for other of the world's people.

Most of all, The Bible's Day is to remind us all to read, to study, to join, in order to understand the Scriptures, for they are not only able to make us wise unto salvation, but also to lead us into ways of service to man for Jesus' sake.

Bible Filmstrips

Churches will be observing Bible Week and Universal Bible Sabbath, December 11. One very appropriate way to give special emphasis is to use the beautiful filmstrips produced by the American Bible Society showing how our Bible came to us, how it came to certain mission countries, or what our famous presidents have said about the Bible. Most of these filmstrips have remarkable voices on disc recordings to go with them. Some, like "God's Word for a New Age," have been shown in very few of our churches. The following can be ordered free of charge from the American Sabbath Tract Society:

How Our Bible Came to Us
(a series of 4)
The Bible in the Wilderness
God's Word for a New Age
Congo Handclasp
Congo Close-Up
The Bible and the Presidents
(a series of 4)
The Bible on the Island
Consult the catalog for other filmstrips listed under Bible or pick out some of these. Many more opportunities because we are now on the island. - L. M. M.

What would your advice be?

American Baptists Discuss

Church Union Consultation

The American Baptist Convention is faced with a decision that is momentous and could cause sharp division of churches. It is the question of whether or not to accept the invitation to become active participants in the Consultation of Churches on Church Union. The Consultation group presently comprised of representatives of six major denominations, but having members of 17 other denominations (including ABC) as observers.

The Consultation on Church Union—sometimes called the Blake-Pike Plan—came into existence as the result of a sermon preached by the Rev. Dr. Eugene Carr from the Congregational Church in New York, New York, N. Y., on February 2-3, 1966.

Out of this background the Consultation on Church Union met first in Washington, D. C., in 1962. Subsequent meetings have been held at Oberlin, Ohio, in 1963, at Princeton, N. J., in 1964, and Lexington, Ky., in 1965.

Purpose of the Consultation is to discuss and develop a plan of union that is designed to create a new church, which its proponents describe as "truly catholic, truly evangelical, and truly reformed."

Since the Consultation members are only discussing the proposed merger the constituent bodies have not voted to merge but only to explore the possibilities for a new church organization.

According to the structure of the American Baptist Convention there are some steps that precedent a vote on such matters as joining the Church Union Convention, which Integrated Union would be recommended by the General Council of the Convention. This body has 36 elected members plus the officers and four members representing boards. There are also non-voting associate members from boards and state conventions. The General Council will meet November and will meet again in February. Within the General Council is a nine-member Division of Co-operative Christianity. The General Council of the American Baptist Convention, at its meeting in Washington, D. C., in 1962, instructed the Division of Co-operative Christianity to study the matter, and bring in a recommendation at the next annual meeting. The recommendation would only be received in November and action delayed until the February meeting of the General Council to be held in New York, N. Y., on February 2-3, 1966.

The news release from the headquarters at Valley Forge states that a report from the Division of Co-operative Christianity to the General Council of the American Baptist Convention recommends that "American Baptist Convention continue its present relationship towards the Consultation on Church Union, by having observer-consultants present. The resolution in effect declines the invitation to become full participants.

The concluding sentence reads:

"That we affirm our own intent as a General Council to pursue with greater vigor our interest in a greater measure of co-operation with other Christians, both those of faith like our own, and those of differing traditions."

The New York state convention, meeting this fall, had unanimously urged the General Council to join the Consultation. Some other state conventions had taken similar action. Thus it was only natural that there was a majority report from the New York group mentioned above. It follows:

"The minority proposes to the General Council that "the American Baptist Convention should enter into the Consultation as full participants. The General Council recommends such action to the annual meeting of the ABC; and that pending action by our annual meeting, the Consultation be asked to admit tentatively American Baptist representatives in the Special Commission and in the Consultation on the same basis as the churches which are full participating members."

A member of the General Council has announced that at the next meeting to be held in February when the vote will (continued on page 15)
1. Not deep enough. A revival that changes only the surface of things with­out reaching the heart of the people is sure to fail. The idols which people build in their own hearts are the hardest to get down, and have seen waves of revivalism sweep a country only to leave untouched the idols of pride of race and class, and pride of national greatness that lie upon the face of the earth. The One who cannot give straight answers to the questions, “Am I my brother’s keeper?” and “Who is my neighbor?” there is something wrong.

2. Not Wide Enough. The second reason is akin to the first. It involves one’s relationship with God. When King Neco asked permission to pass through Canaan on his way to Assyria, Josiah refused, meeting him instead on the plain in the north. The Egyptian king declared that he was being sent by God, Josiah would not believe him and went to his death in the battle which followed. Whether or not King Neco was divinely inspired in his northward march we cannot say, but the battle of Carc­hemish which followed did mark the end of a two-thousand-year sway of Egypt, of its power, and eventually of Babylon itself. (See A Study of History, Toynbee, pp. 338-341.)

Josiah made the mistake that has been made by many kings and rulers before and since. Pride in one’s means of destruction; belief that we are invincible, that God will work His will only through us, that we are the stones of stumbling that have led many to their destruction.

3. A New Covenant. While God Himself does not change, yet He finds new ways of dealing with His people that mark stages in their development. At the first He wanted a nation that was strong, united, and willing to obey His voice. But now the time of war is over. The ways of dealing with His people that marked the last stage have been made by many kings and rulers before and since. Pride in one’s means of destruction; belief that we are invincible, that God will work His will only through us, that we are the stones of stumbling that have led many to their destruction. Josiah made the mistake that has been made by many kings and rulers before and since. Pride in one’s means of destruction; belief that we are invincible, that God will work His will only through us, that we are the stones of stumbling that have led many to their destruction.

THE SABBATH RECORDER

NOVEMBER 29, 1965

Mr. Burdick (second from right) was met at the New York Airport at 7 a.m. Nov. 22, after 9 months in Malawi, by members of his family, C. Harmon Dickinson and the editor.

In the last days of the kingdom of Judah, the good kings were few. Josiah was one of them, but not last. He was preceded by two bad kings, and after him others just as bad. Josiah’s reforms carried forward for a little time the reforms started years before by his great-grandfather Hezekiah.

Josiah was eight years old when his father Amon died and he was made king. He ruled thirty-two years over Judah and he did that which was right in the sight of the Lord. His father’s name was Jediah, the daughter of Adaiah of Bozath. During his reign while the temple was being repaired, the book of the law was found and read in the hearing of the king and all the people. Reforms followed, including the bringing out of the temple all the objects used in the worship of Baal, the destruction of the houses of the prostitutes in the very shadow of the temple, and deposing of Tophet in the valley of Hinnom, where people had been used to burn sons and daughters to Molech. It may be difficult sometimes to explain the attractiveness of the heathen worship as it displaced the worship of the God of Moses and Abraham. But it is the same old problem that faces us today.

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The Reform of Josiah—A Revival that Failed

(The substance of a sermon preached at the Keswick Convention at Blantyre, Malawi, September 1965)

By Paul S. Burdick

Read 2 Kings 23: 1-3 and 2 Chron. 35: 20-25,
**Teach Us To Pray**

The disciples of Jesus had not realized what they were missing or lacking in prayer until they saw and heard their Master pray. They sensed His spiritual depth, richness and power, that came to Him—and they said humbly, “Lord teach us to pray.”

It seems trite to state again that God answers prayer. All Christian experience proves this. Some skeptical ones may call such answers “coincidences.” But, as Archbishop William Temple once said, “When I pray for people coincidences happen, and when I stop praying the coincidences stop.”

Augustine, the great theologian of the 4th century was a real Christian. The pastor made some 40 house calls, a dozen or more of these at Wakenaam. Since July, six thousand tracts a month have been distributed by laymen and pastor.

The month's end was highlighted by a Candlelight Rally on Sunday, Oct. 31, at the Bona Ventura church. As they marched, they sang, “Light,” and presented their offering. Pastor Davis spoke briefly on “The Joy of Harvest.” Church members, church friends, and friends of the church attended the Rally, which was attended by twenty hundred people, to raise funds for further church improvements. Mrs. Catherine Tobin was present from the Pomeroon to represent Bona Ventura church. Mr. and Mrs. Davis and daughter Mary Sue represented Georgetown Fellowship which sent twenty dollars (B.W.I.). Members of the Sabbath School marched around the sitting congregation. As they marched, they sang, “Teach us to Pray.”

**Week of Prayer Observances**

(A announcement was sent early in November to all Seventh Day Baptist churches and fellowship groups with sufficient time, (Jan. 2-8, 1966) is the usual time for the observance of the Universal Week of Prayer. Enclosed was a sample leaflet titled “Acts of Worship for Periods of Prayer” which may be used during this week. Additional copies may be secured in quantity from Tidings, 475 Riverside Drive, Room 439, New York, N. Y. 10027.}

**Gift Suggestion**

Throughout the land cities are already decorated for Christmas and merchants have stocked their display cases for what they hope will be the biggest sales ever recorded. Many depend on this Christmas rush to make the major profits of the year.

Most of us buy presents for family and close friends once a year that we would not buy for them or that they would not buy for themselves. Why not ask the American Sabbath Tract Society to send you the “Day Baptists Sing to God” to friends who would appreciate it? ($2.75).
CHRISTIAN EDUCATION - Sec. Rex E. Zwiebel
Church School Curriculum Plan

A new era of standardization in Christian education has been inaugurated by publication by the National Council of Churches of the first systematically comprehensive, ecumenical design for educational programs for Protestant churches.

This publication culminates a five-year joint undertaking by 16 national denominations through the Division of Christian Education of the NCC, which have pooled their resources to lay common foundations for every phase and aspect of the church's educational program.


In offering this "new design" for church curriculum, members of the interdenominational CCP committee stressed that it will be even more than a curriculum "throughout the total educational ministry of the church" and at every age level.

Properly used and broadly applied, the book will eliminate duplication of effort in study, research, and thinking. It covers basic groundwork which denominational boards have heretofore done separately. Not only will it "standardize" - in the sense of providing for the first time a codification of common assumption and methodology - but it will also "streamline" Christian education across denominational lines, doing away with overlap and making available to all boards the best resources of each.

Attempting to be theologically comprehensive at every point, the book insists that all specific curriculum content should be communicable to each of four general age levels: early childhood, elementary years, youth, and adulthood.


While it does not provide actual course material for Church School or other educational programs, the book does delineate the broad outlines and breaks each of these down into six or seven "themes," then discusses each theme exhaustively in terms of its meaning and communicability to each of four general age levels: early childhood, elementary years, youth, and adulthood.

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Free Leisure Time Film

Time to Live!, an exciting 16mm sound color film depicting the role of energy resources in the creation of America's leisure culture, was released in October by United World Films, Inc. It is currently available to church groups, on a first run basis through United World's Free Film Service, 221 Park Ave. So., New York 10003.

In unusually brilliant color and close-up photography, Time to Live! explores the expansive enrichment of American life that has resulted from the harnessing of energy resources and examines the acceleration of the economic growth of the United States brought on by the use of energy. It is said to be non-commercial in content. It is not religious but might be suitable for information and entertainment at certain social gatherings.

Baptist Church Union Talks

When the General Council of the American Baptist Convention met at Valley Forge, November 8-9, Dr. Edwin Fuller, executive secretary, reported on developments in the area of church union conversations now being conducted with several church bodies. He reported continuing talks with representatives of the Church of the Brethren, the next meeting scheduled for December 4, 1965. As a point of view by Dr. Heynen, who has been a hospital chaplain for twenty years and has given a great deal of thought to the problem of giving help and hope to the ill, at which time a paper will be presented prepared by the Rev. Dr. Robert G. Torbet, American Baptist, and the Rev. Edward Ziegler, Brethren, New York 10003.

There have been no additional meetings with the Seventh Day Baptist General Conference since the last report. However officers and chairmen of American Baptist Women meet at the various women's organization of the Seventh Day Conference for an informal session at Green Lake.

At the present time there are no merger talks scheduled with the Disciples of Christ (International Convention of Christian Churches) because they are currently engaged in discussions as a member of consultation on Church Union. — ABNS.

THE SABBATH RECORDER

November 29, 1965

Tillich in Paperbacks

Many who might like to work through the somewhat heavy reading of Paul Tillich and his encyclopedic style of writing will be interested to know that high price of theological and philosophical books may be pleased to know that his works are now available in paperbacks published by different companies at prices ranging from 95 cents to $1.50.

The writing of Tillich is disturbing to some, quoted by many. Roger Shinn in the book review section of the New York Times says that Tillich is hard to classify in terms of liberal or orthodox. He comments:

"One clue to the workings of this fertile mind is Tillich's frequent description of himself as a thinker who likes to work with concepts which he has likened to the boundaries between European and American heritages, between existentialism and devotion to reason, between religion and culture, between idealism and Marxism, between theology and philosophy, between church and university. In the latter situation he has sought freedom from the dogmas and cliches that dominate specific traditions and enterprises."

Building Your Spiritual Strength

(s a book review)

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Deacon L. Ray Polan

Ray Polan, respected deacon of the First Alfred church, died September 15, 1965, following the rapid progress of a malignancy that could not be successfully operated upon.

Mr. Polan was graduated from Milton College in June, 1914. He was married to Phoebe Katherine Hewitt of Chicago, the Rev. William C. Daland, performing the ceremony. That fall he began his college training of mathematics at Salem College, and in 1931 he was appointed to teach at Alfred University after a period of accounting secretary for George H. Trainer. Until his retirement, he served at Alfred University, and then spent two years teaching at his alma mater.

For over 30 years he was a member of the Alfred Seventh Day Baptist Church, and served as deacon in quiet exemplification of Christian integrity and thoughtfulness, yoked together with his wife as a deaconess. Besides his service as deacon, he gave careful attention to the treasurer's work for many years, taught in the Sabbath School, and served on various college and community interests.

He is survived by his wife, a daughter, Genevieve (Mrs. Karl Sheffer) of Clearfield, Pa.; a son, Dr. Donald Polan of Rochester, N. Y.; seven grandchildren, and two brothers, Guy of Milton, Wis., and Herbert of Battle Creek, Mich., and a sister, Nina (Mrs. Roy Potter) of Ft. Myers, Fla. His widow tells the pastor that they have been faithful readers of The Sabbath Recorder for 50 years.

Memorial services were conducted by Pastors Hurley S. Warren and David S. Clarke on Sept. 18, 1965. Interment of his ashes was in Alfred Rural Cemetery.

—David S. Clarke.

Deacon Robert Glover

Robert Glover, who was elected deacon of the First Alfred church five years ago, died at the age of 58 on September 10. Early in life, he moved to Alfred and worked in the grocery business. He was married to Ruth Crites, a local school teacher. He later married the pastor's daughter, and they have been faithful readers of The Sabbath Recorder for over 50 years. He recently retired from his position as a deacon in the church.

Robert Glover was a member of the Alfred Seventh Day Baptist Church and served as deacon in quiet exemplification of Christian integrity and thoughtfulness, yoked with his wife as a deaconess. Besides his service as deacon, he gave careful attention to the treasurer's work. He also served as deacon in quiet exemplification of Christian concept and Christian morality.

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The Rev. Dr. Edwin H. Tuller, general secretary of the American Baptist Convention, spoke in a paper expressing his personal opinion, said:

"Resolved that the General Council accept the invitation to the American Baptist Convention to join the Consultation on Church Union. If this were a Consultation on Church Union, I believe our path would be crystal clear. We all believe in unity. Christ prayed that we all might be one. But unity and union are not the same." Dr. Tuller concluded, "As I see it, the role of American Baptists is to be ready and willing to share our insights with others and to listen appreciatively to the insights of others; to lead our people to strive for the unity of the church and its increasing effectiveness as it seeks to fulfill its mission in the world; to encourage the organic union of our church bodies, and other denominations of the Free Church tradition; and to retain our place as observer-consultants in the Consultation on Church Union."

"Keeping away from the mire is better than washing it off." Frank Bridges, The Smithville (Tex.) Times.

NOVEMBER 29, 1965

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—Layman's Sabbath was observed October 16. Those who gave messages in the morning service were Arthur Record, Pastors Hurley S. Warren, Claston Bond, and Mrs. Seili Bond. Some splendid talks were given. "Soul Winning Made Easy" lessons are given at the Friday evening prayer meeting. Bible study. Progress is being made. On Friday night, October 29, the group went to Owatonna where they attended special meetings held in a local Baptist church.

Pastor Richards is giving a series of sermons on the general subject of "I Have A Stewardship." On Reformation and Missions Sabbath, October 30, he preached on "Our Rich Heritage." A workshop on Involvement in Christian Service was presented the same day, following our Meal of Sharing.

The Youth Fellowship enjoyed supper, a business session, and initiation of new members on the evening of Oct. 23. The Junior Christian Workers cooperated with other children in the community in the UNICEF drive on October 30. A party was held in the church basement. Earlier in the month the Juniors and helpers baked and burned the leaves in the church yard. Some of our young folks attended a youth retreat during the weekend of November 6-8 in Milton, Wisconsin.

A camp planning committee meeting was held there November 7. Pastor Richards, Claston Bond, Wallace Green, and Mrs. Barry Clapper took part in the planning.

Newly elected officers of the Christian Fellowship are: president, Mrs. Arden Crane; vice-president, Roy Langworthy; and secretary-treasurer, Claston Bond. The group project is the sale of Seventh Day Baptist church sign.

THE SABBATH RECORDER

Hubbard of Gorham, N. Y.; and six grandchildren.

Memorial services were held Sept. 12 at Crandall Funeral Home in Hornell, and memorial services were conducted by his pastor, David S. Clarke, in his home church. Burial was in Alfred Rural Cemetery.

American Baptists Discuss Church Union Consultation

(continued from page 17)

be taken, he will move the following as a substitute motion:

"Resolved that the General Council accept the invitation to the American Baptist Convention to join the Consultation on Church Union. If this were a Consultation on Church Union, I believe our path would be crystal clear. We all believe in unity. Christ prayed that we all might be one. But unity and union are not the same."

Dr. Tuller concluded, "As I see it, the role of American Baptists is to be ready and willing to share our insights with others and to listen appreciatively to the insights of others; to lead our people to strive for the unity of the church and its increasing effectiveness as it seeks to fulfill its mission in the world; to encourage the organic union of our church bodies, and other denominations of the Free Church tradition; and to retain our place as observer-consultants in the Consultation on Church Union."

"Keeping away from the mire is better than washing it off." Frank Bridges, The Smithville (Tex.) Times.
nice comfortable home near the church. Daniel attends South Harrison High School, a new modern building situated between Lost Creek and West Milford, and bus service is handy.

We are proud of our new parsonage which is newly furnished throughout, a project of our Ladies Aid. We feel God has directed this huge undertaking and we are very thankful.

The Associate Youth Fellowship held a retreat at Barbour County 4-H Camp October 15-17. It was well attended by young people from the different churches.

Pastor Saunders is conducting the Youth Study on the Sabbath which is beneficial to all who attend.

Our annual Oyster Supper sponsored by the Ladies Aid was served October 28 from 5 to 8 p.m. and was a huge success.

Combined Thanksgiving services of the Lost Creek Methodist and Seventh Day Baptist churches were planned for the weekend Thanksgiving.

Wheeler our guest for the occasion.

The Thanksgiving to Christmas Daily Bible Readings

4 December — Psalm 121
5 December — Isaiah 40
6 December — Isaiah 53
7 December — Isaiah 55
8 December — Matthew 5
9 December — Matthew 6
10 December — Matthew 7
11 December — Luke 15

Baptism

By Baptism:

Texarkana, Ark.

By Baptism:

Richard Firl Randolph
Dana Wagner

Marriages

Saunders-Crofoot.—Dr. Paul C. Saunders and Mrs. Leah C. Crofoot of Alfred, N.Y., were united in marriage by their pastor, the Rev. David S. Clarke, in the Alfred Seventh Day Baptist Church on Oct. 23, 1965.

Van Horn-Rogers.—Clinton Chris Van Horn, Salem, W.Va., son of Marion C. and Erma Burdick Van Horn, and Sarah Jane Rogers, Salem, W.Va., daughter of Clarence M. and Ruth Sarah Davis Rogers, were united in marriage, August 23, 1965, in the Salem Seventh Day Baptist Church, by the groom's father, Rev. M. C. Van Horn.

Obituaries

Glover.—Descon Robert M., son of Pratt and Mabel Monaghan Glover, was born in South Danville, N.Y., Dec. 10, 1907, and died at Alfred, N.Y., Sept. 10, 1965. (See obituary elsewhere in this issue.)

Lewis.—Benjamin B., son of Albert and Lou Lewis, was born at Stonfort, Ill., June 18, 1912, and died by accident at St. Louis, Mo., Aug. 26, 1965.

He was graduated from Harrisburg High School in 1931 and attended Southern Illinois University. He was a veteran of World War II, serving in the European Theatre in 1945, '46. Married in 1935 to Maysel McSparin and Rev. Evelyn Todd, and two brothers, Leland and Joseph, both of St. Louis. He was a member of the Seventh Day Baptist Church at Stonfort.

Funeral services were conducted from the Old Stone Fort Church with Pastor Carlos McSparrin and Rev. Otterbein officiating. Military rites by the American Legion were at Carrier Mills. Interment was in the family plot at Joyner Cemetery. — C. McS. and F. L. H.

Maxwell.—Myrl Hughes, daughter of James and Thirzima Hughes, was born at Jackson Center, O., Nov. 16, 1889, and died at Kenosha, Wis., Sept. 29, 1965.

She was a member of the Seventh Day Baptist church. She was married June 22, 1908, to Frank H. Maxwell at Milton Junction, Wis. Her husband preceded her in death. She was mother of two sons, James and Chester, and two daughters Edith and Ethelmarie. She is also survived by ten grandchildren and fourteen great-grandchildren.

Funeral services were held in Kenosha and burial was in Wisconsin Memorial Park.

—Edith M. Birkholz, Chicago, Ill.

Polan.—Deacon Lester Ray, son of Charles L. and Frances Hoult Polan, was born at Jackson Center, O., Feb. 23, 1892, and died at Alfred, N.Y., Sept. 15, 1965. (See obituary elsewhere in this issue.)

Christmas in New York

With the approach of Christmas the city of New York takes on a new look. Familiar parks with their delicate statuary are transformed into festive creations combining modern art and traditional Christmas symbols such as the giant tree shown here. It glows or sparkles in the dark with ingenious lighting arrangements. It one looks closely he sees one biblical symbol, the star above the tree.

It represents the star that guided the wise men and stood over the place where the young child lay in Bethlehem. As they needed the help of heaven to find Him then we, too, seem to need supernatural guidance to discover Christ amid the fantasy foibles of what passes as a celebration of the Savior's birth.