Obituaries

SAWNER.— Minnie Williams, daughter of George and Essella Hall Williams, was born in 1887 in West Edmeston, N. Y., and died July 18, 1967 in Rochester, N. Y., where she had lived with her daughter for several years.

In 1912 she married E. Adelbert Corbin who died in 1927. She was also preceded in death by her second husband, Lewis Sawner, in 1951. She was a member of the First Brookfield Seventh Day Baptist Church.

She is survived by a brother, Roger Williams of Brookfield, two sons, Ellison Corbin of Bronx, N. Y., and Victor Corbin of Chenango Forks, N. Y.; one daughter, Mrs. Mary Tschudy of Rochester, N. Y.; twelve grandchildren and three great grandchildren.

Funeral services were conducted at the Brookfield Seventh Day Baptist church by Pastor Leon R. Lawton with interment in the Brookfield Cemetery.

—L. R. L.

WORDEN.— Ivalou Maxson, daughter of Ernestus and Mandana Maine Maxson, was born June 5, 1879, near Brookfield, N. Y. and died at her home in Brookfield, May 17, 1967.

She was married to Lynn A. Worden in 1897. For several years they resided in Plainfield, N. J., where he was publishing house manager and printed THE SABBATH RECORDER. Most of their years were spent in Brookfield where he operated The Brookfield Courier Press until his death in 1938. She was a member of the Brookfield Seventh Day Baptist church.

They had four children—Dean M. and Mrs. Joan (Dana) Granier of Brookfield and Mrs. Ross C. (Marion) Thoms of Fitchburg, Mass., who survive. A daughter, Dorothy Bonfield died in 1960. Other survivors include ten grandchildren and twenty-one great grandchildren.

Funeral services were conducted from the home with a former pastor, the Rev. Theodore Conklin, and Pastor Leon R. Lawton officiating. Burial was in the Brookfield Cemetery.

—L. R. L.

PUBLISHING THE WORD

The printing presses which were first used to print the Bible were a great advance over the previous methods of providing Bibles. These simple presses were largely responsible for the much needed Protestant Reformation. By them the precious Word was made available to people in their own or in ancient languages. These presses, supplied with hand-set type and operated slowly by hand are a far cry from our modern automatic machinery, but the printing principle has not changed. Even in our day there is a call for the same devotion and consecration if the printed page is to be provided for those who need it.

It is a cooperative venture in which we can all share as we do the work or provide the funds for those who are trained for their specialized tasks.
Interfaith Cooperation
At Higher Academic Levels

The limitations on interfaith cooperation are more noticeable the closer you get to the congregational level. This is only natural, for churches must work with a free hand to influence those of their communities to accept the truths that they hold dear. Institutions of higher education, where the emphasis is on scholarship, are not naturally in the business of making conversions and can therefore use qualified instructors who are not of the same faith. Furthermore, students, particularly at the graduate level, are more mature and want to get different viewpoints, preferably taught by those who hold them.

Thus it is counted as too strange when a Southern Baptist pastor, the Rev. Victor L. Priebe, is invited to be one of the first two non-Catholics to teach theology at Bellarmine College, a four-year Roman Catholic college at Louisville. The other is a Jewish rabbi, Herbert S. Weller, who himself got a doctor's degree from the University of Chicago (a denomination, of course) at the University of Chicago. These appointments, though logical, perhaps would not have been made prior to Vatican Council II.

Interfaith cooperation is common in areas of high specialization. When it comes to schools of Oriental research or other aspects of archeological study, for instance, there has been for years close cooperation between Protestants, Catho- lics, and Jews. One has to get top scholar- ship where he can find it, and that is not always within his own denomination or even in the professional world. For example, Milton S. Wolf, a consistent Sabbatkeeeper and ardent temperance worker, has been one of the top professors at Seton Hall, a well recognized Catholic law school. So it goes.

Does the cooperation at high levels mean that those who accept academic posts in other universities are holding a different view on the brain damage and depravity that comes from drinking? The report goes on telling a half-truth and begging the real question when it states, "alcohol can no more be considered the sole cause of alcoholism than marriage can be considered the sole cause of divorce." How about mixing it up a little more and asking if records do not show that drinking of alcohol, which leads to alcoholism, is not one of the greatest causes of divorce. If people would stop drinking there would be less alcoholism and many more happy marriages.

OCTOBER 16, 1967
**MEMORY TEXT**

I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; God doeth it, that men should fear before him.

Eccl. 3:14.

---

**Bible Reading Progress**

The number of people throughout the whole United States Conference of Seventh Day Baptists who have been seriously engaged in reading the Bible through in 1967 is gratifyingly large. Pastors have continued to encourage faithfulness in this project of spiritual enlightenment sponsored by the Conference Planning Committee. People have followed this leadership well.

Many, indeed, once started on one or the other of the two schedules of reading have not found other encouragement than the blessing they are receiving through their consistent daily reading of several chapters a day. The very fact that they are reading it as a whole rather than on a selective, hit-or-miss basis has brought new joy, according to the testimony of leaders and people.

One lady, now in her 90th year has been attending church all her life but had never before read the Bible through. Knowing that she would have to see her eye doctor soon and thus might be hindered from reading, she decided to get ahead of her schedule. At the end of the first week of October she was ready to start the last book of the Bible, Revelation.

Others have practically finished the New Testament and are now reading the major prophets, intending to finish before the close of December. Some who have fallen behind have found that there is a blessing in spending an hour or two at solid reading. Is there any reason not to do so? We spend more time than that with lesser books or with favorite radio or TV programs. The Bible speaks to those who read it, and the people who read all of it can better appreciate its full message.

—L. M. M. for the Planning Committee.

---

**Alice Princess**

(a book review)

Not all of our readers have kept files of the Sabbath Recorder for ten years. Those who have might like to look back to the issue of May 1957. It held an interesting story about Alice Princess Siwundhla of Malawi, Africa, who has now written a fascinating autobiography that tells how she came to the Lord. Here she was brought from Malamula Mission to appear on the “This Is Your Life” television program in November of 1956. The 168 page book published by Pacific Press Publishing Association, Mountain View, Calif. ($2.95), is one of the few popular missionary books that describes life in the native villages of northern Malawi and at a mission station in that long slumber country of few natural assets except its people. Here is long evening’s reading that pulls at the heartstrings as one sympathizes with a young girl who loses father and mother and the relatively good life of South Africa and has to go back to the superstition-ridden life of an orphan in a heathen village. Some lessons in education, a good husband, and finally an opportunity for the family to further its education in America. They are still here, now in the Los Angeles area working for their doctorates, before returning to Malawi.

Almost all of the life of Alice is told in this, her first book. She leaves out her contacts with Seventh Day Baptist missionaries David and Betty Pearson just before coming to America. The book closes before that chapter of her life at Huntsville, Ala., where she met the parents of Mrs. Pearson and made Chinam­ba tape recordings for the American Sabbath Tract Society and the American Bible Society for use on Finger Fonos in her native land. The account told by her in good English is convincing proof of the value of missionary work. It will probably be somewhat appreciated by Sabbathkeepers than others. Testi­nies of her church are not argued and not fully stated. Sabbathkeeping and some other distinctive practices are mentioned in passing.

—The Sabbath Recorder

**THE PERFECT LAW OF LIBERTY**

A Bible Study on Law and Grace

By Clifford A. Beebe

"If the Son shall make you free, ye shall be free indeed" (John 8:36).

"Now I have the victory, For Jesus has set me free!"

"Delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:22).

Wonderful thought—that Jesus has set us free! But, free from what? From the "bondage of corruption." But what does that bondage include?

Does Jesus set us free from sin? from sinful desires? from the power_of_sin? from the law? and if so, from what law?

**Free from Sin**

We cannot live a life be free from the possibility of sin: for Jesus himself was not free from temptation to sin, "tempted in all points like as we are" (Heb. 4:15); nor can we be freed altogether from sinful desires, otherwise there could be no temptation to sin. But—yes! Praise His name! We can be freed from the power of sin: for "sin shall not have dominion over you" (Rom. 6:14).

Although we were "bound in the dark­some prison-house of sin," yet our Savior came and set us free from the captiv­es, and the opening of the prison to them that are bound" (Isa. 6:1, which Jesus used as a text in proclaiming His mission, Luke 4:18). Therefore, "turn ye to the strongholds, ye prisoners of hope," cries Zechariah in one of the plainest Messianic passages in all Scrip­ture (Zech. 9:12). The Good News is that there is hope for us all, for Jesus has set us free from the power of sin.

But what about freedom from the law?

**Free from the Law**

"Sin must have no hold over you, for you live under grace, not under law" (Rom. 6:14— Moffatt).

How can we reconcile this statement of Paul with the "perfect law of liberty" spoken of by James (James 1:25)? Can we be free from law and still subject to law? And if so, from what law are we freed?

The very plain answer to this question is found in Romans 8:2—"The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." This law is a very definite one, and one that has been set free. To be "set free" means, according to Gal. 5:1:9, "being delivered from the law of sin and death."

God had said (Gen. 2:17) "in the day that thou eat thereof, thou shalt surely die." Paul in Romans 5:12 places the blame squarely on us as well as on our first parents: "and so death passed upon all men, for that all have sinned." The solution of this dilemma is found in Ezekiel 18:4—""The soul that sinneth, it shall die." A hopeless case! All have sinned, hence all must die. Prisoners in the darksome prison-house of sin, with no hope, no reprieve.

But—glorious news! The law of the spirit of life in Jesus has set us free! The soul that sinneth need not die; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Because He died, we need not die; because He lives, we have life indeed. Joy—taIl-delivery has come! The sentence of death has been commuted; the prisoners have been set free.

**Nailed to the Cross**

Yet there are many who are not content to rest the case there. They will tell you that the old law is done away with, nailed to the cross. Is this true? What does the Scripture say?

Paul tells us (in Dr. Lamsa's illuminating translation) that "he cancelled the written bond of our sins, which stood against us; and he took it out of the way, nailing it to his cross" (Col. 2:14). The law of sin and death was certainly against us; it was nailed to the cross. The Levitical ordinances of sacrifice, clean and unclean, etc., were typical and temporary "until the promised seed should come" (Gal. 3:19; Heb. 9:9-10).
The figures, as the Epistle to the Hebrews clearly shows us, had to give way when the reality came.

But the Commandments of God are not against us; they are for us, as Jesus expressly stated in regard to the Fourth (“the Sabbath was made for man” Mark 2:27), and so by implication in regard to the other nine. God’s Commandments are for us, for our good, to show us how to live.

There is a perfect law of liberty; as Paul says in Galatians 5:23, there is no law against doing right. The glorious liberty of the children of God is a freedom to do right.

**Salvation and Law**

Are we then saved by the keeping of the law? Because that is not the purpose of the law. And what is that purpose?

Paul asks this question, and answers it as follows: “It was added to make wrong doing a legal offense” (Gal. 3:19, New English Bible). Or, as he says in Romans 3:20, “by the law is the knowledge of sin.” The law can convict us, it can make us feel guilty, it can convict us of it, but cannot give us the power to save from or to overcome it. That is the gift of God’s grace. As Paul told Timothy (1 Tim. 1:8-11), the law is made for the law-breaker. We put ourselves “under the law” whenever we break it.

The prisoner in jail is under the law of our land, paying its penalty. The uncaught criminal is also under the law, and bears the consequences. But the law-abiding citizen need not fear the law, as he has not put himself under it by breaking it. It is the same in the spiritual life.

Praise God, we are not “under the law” if we have God’s law written in our hearts, and do His will; for His law is His will. We are, in the spiritual life as in the secular, either law-abiding or outlaws; it is the law which secures our liberty and makes it meaning ful; as we sing:

"Confirm thy soul in self-control, Thy liberty in law."

In the “glorious liberty of the children of God” we are “not under the law”;

(Continued bottom next page)

**Consultation on Non-Metropolitan Churches**

By R. Dean Goodwin

Two proposed ways to cure the disease that afflicts town and country churches fought their way to the center of the table in a National Consultation on the Church in Community Life, in Columbus, Ohio, September 5-8. One cure was to close out the denominations and form a completely new church, with no clouds of denominational glory trailing behind. “My people are ready for an ecumenical church,” said an Evangelical United Brethren pastor of two churches in Kentucky. “They know there is just one heaven for all denominations.”

The other cure proposed was to work together to meet human needs and form whatever structure is necessary for the purpose; emphasize meeting needs rather than ecumenicism. “Our people do not like the word ecumenical,” some of the Baptist pastors said, “but they are ready to work with other denominations.”

The Consultation brought together 1,765 delegates: including 60 Roman Catholics, on the campus of Ohio State University, to consider the non-metropolitan churches and their problems. Among the announcements of the consultation were those of: (a) the del egates registered, were the only Baptist group; (b) a series of speakers marshalled theology and sociological facts to show that as for Paul says (Gal. 5:22-23) there is no law against doing right.

For the grace of God has dawned upon us, and with healing for all mankind; and by it we are disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty and prudence. Faithful actions come from the faith of God, a free gift to the undeserving. There has never been, can never be, any other way.

But was there not a “dispensation of law” in Old Testament times? Were not the “old-timers” saved by keeping the law? No; for Paul in the quotation above (Gal. 3:21) tells us plainly that it is impossible to be saved in any other way than by the grace of God. A careful study of the Old Testament will confirm this.

Noah “found grace in the eyes of the Lord and was saved” (Gen. 6:8); so did Lot (Gen. 14:9); Moses (Exod. 33:12); David (Acts 7:45-46, for “grace” and “favor” are the same word in the original); Mary (Luke 1:30); and “time would fail us” to name all the other instances given. But one characteristic is common to all: it is to be noted that the bestowal of God’s grace was followed by obedience. This was the purpose of God’s teaching in Titus 3:8. According to Bible-teaching, the so-called “dispensations of conscience” and “law” are pure fiction. God’s punishment, not charged; the dispensation has always been grace to the undeserving. But the way has been made open and plain in Christ, who is the Way, and who, in the fullness of time, “brought life and immortality to light” (2 Tim. 1:10).

**The Purpose of Law**

Why is it impossible to be saved by keeping the law? Because that is not the purpose of law. And what is that purpose?

That is the gift of God’s grace. As Paul told Timothy (1 Tim. 1:18), the law is made for the law-breaker. We put ourselves “under the law” whenever we break it.

The prisoner in jail is under the law of our land, paying its penalty. The uncaught criminal is also under the law, and bears the consequences. But the law-abiding citizen need not fear the law, as he has not put himself under it by breaking it. It is the same in the spiritual life.

Praise God, we are not “under the law” if we have God’s law written in our hearts, and do His will; for His law is His will. We are, in the spiritual life as in the secular, either law-abiding or outlaws; it is the law which secures our liberty and makes it meaningful; as we sing:

"Confirm thy soul in self-control, Thy liberty in law."

In the "glorious liberty of the children of God" we are "not under the law";

(Continued bottom next page)

**OCTOBER 16, 1967**
Pomeroon River Boat

Pastor Leroy Bass writes from Guyana, S. A., concerning the boat which was purchased with gifts from this country in 1965 for use on the Pomeroon River, Seventh Day Baptist Church. A total of $372 was sent for the purchase of a 15HP Johnson & Johnson outboard motor of the type used by fishermen on the Pomeroon River.

"Additional funds beyond what was needed for the motor were received and sent to help on cost of providing a larger and more comfortable boat than had been expected to be built. It is possible that there will be enough left over to provide for an awning framework to be built over the launch to protect from sun or rain."

The article adds that a boat was built — "a new boat, 23 feet long by 4 feet wide to accommodate about 8 persons." And the article concludes, "This opportunity is taken to express appreciation to the Women's Board especially and to all others who have helped to make this dream come true."

Deacon Archibald Tobin cares for the boat, keeping it in his own little parking space just off the river. He never leaves the motor in it overnight but takes it into his house. He has a tentlike covering (awning) for the boat so we can travel free from the sun's direct rays or from the rain."

Pastor Bass has had the use of the boat when he visits the Bona Ventura Church. He writes, "The last time I went to visit on the Pomeroon I began operating the boat myself with Brother Tobin sitting in the prow as we made a number of visits together. Without further experience and practice and knowing the river better, I feel that I should not take the boat out alone."

Sometimes Deacon Tobin's sons accompany Pastor Bass on these trips. Deacon Tobin has the use of the boat between visits of Pastor Bass and makes "three to six visits per month, calling in behalf of church work."

Looking back into the record to remember certain facts about this mission boat, it is noted that in the Sabbath Recorder issue of August 30, 1965 is written: "It is gratifying to be able to report the successful completion of a project to provide an outboard motor for use on the Pomeroon River as our missionaries minister to the needs of the Bona Ventura Church."

"Deacon Archibald Tobin has had the use of the boat on behalf of church work."

In addition, the article notes that Deacon Tobin cares for the boat, keeping it in his own little parking space just off the river. He never leaves the motor in it overnight but takes it into his house. He has a tentlike covering (awning) for the boat so we can travel free from the sun's direct rays or from the rain."

Pastor Bass has had the use of the boat when he visits the Bona Ventura Church. He writes, "The last time I went to visit on the Pomeroon I began operating the boat myself with Brother Tobin sitting in the prow as we made a number of visits together. Without further experience and practice and knowing the river better, I feel that I should not take the boat out alone."

Sometimes Deacon Tobin's sons accompany Pastor Bass on these trips. Deacon Tobin has the use of the boat between visits of Pastor Bass and makes "three to six visits per month, calling in behalf of church work."

Looking back into the record to remember certain facts about this mission boat, it is noted that in the Sabbath Recorder issue of August 30, 1965 is written: "It is gratifying to be able to report the successful completion of a project to provide an outboard motor for use on the Pomeroon River as our missionaries minister to the needs of the Bona Ventura Church."

Malawi Nurse Speaks of Dreaming of the Future

"As we look farther into the future," says Mrs. Burdick, "things do not appear so clear, and yet as we trust in the Lord, we know that His way will be made known. It has been the longing of Mr. Mazingah, mission superintendent and manager of schools, to continue his education. Completion of his Secondary School has been blocked so far. The National Council of Churches is offering scholarships for special study of a year, and completion of secondary education is not a requirement for all courses. He is applying for a scholarship in order to study Administration in Education. He has given permission that an excerpt be used from his application, as is quoted hereafter: "I am not only whole-hearted in the desire to study Administration in Education but have a deep conviction from my experience in missions work that if there is anything wrong in Atlanta, it can be corrected if this Bible reading plan is successful.""

Mammoth Bible Project

Set for Atlanta

An intense Bible saturation campaign in Atlanta, Ga., this fall may signal a breakthrough in modern Christianity's confrontation with the nation's burgeoning metropolitan centers.

Most of the city's 200 churches are organizing now, under the guidance of the American Bible Society, to distribute a million modern translations of the New Testament in the five-county metropolitan area. Civic and social organizations, and government officials also, are being given an opportunity to support the project.

Anticipating success in this pilot run, the American Bible Society already is mapping similar plans for a half-dozen other U. S. cities.

L. O. Griffith of the Southern Baptist Convention Home Mission Board, who will head the city-wide advisory committee for the project, said, "I have a deep conviction from my experience in missions work that if there is anything wrong in Atlanta, it can be corrected if this Bible reading plan is successful."

A runaway bestseller—the American Bible Society's Good News for Modern Man translation — will be offered for twenty-five cents (printing costs) at virtually every home in the area. It has sold more than four million copies since publication last September.

One million copies of the easy-to-read New Testament already have been ordered for the Atlanta project, which tentatively is scheduled to coincide with National Bible Reading Week Oct. 15-22 and run through Thanksgiving.

The Atlanta metropolitan area will be blocked off into sections and teams of churches and other groups will be assigned responsibility for a section. The volunteers will make door-to-door contacts, urging the reading of the Bible and getting a copy of Good News for Modern Man for only twenty-five cents. This New Testament in modern English was translated by Robert G. Bratcher.

Bratcher's object in the American Bible Society with this project was to recapture the New Testament again in the plain, everyday language of the man in the street, as it originally was written. His translation uses current words and verbs, as well as contractions such as "can't".

Many technical words also are changed for better communication with those unfamiliar with the Bible. "Synagogue," for example, gives way to "meeting house," and "a sabbath day's journey" becomes "about a half a mile."

An orientation session for executives in all denominations and Christian groups, and an organizational meeting already have been held in the five-county metropolitan area. Civic and social organizations, and government officials also, are being given an opportunity to support the project.

"As we look farther into the future," says Mrs. Burdick, "things do not appear so clear, and yet as we trust in the Lord, we know that His way will be made known. It has been the longing of Mr. Mazingah, mission superintendent and manager of schools, to continue his education. Completion of his Secondary School has been blocked so far. The National Council of Churches is offering scholarships for special study of a year, and completion of secondary education is not a requirement for all courses. He is applying for a scholarship in order to study Administration in Education. He has given permission that an excerpt be used from his application, as is quoted hereafter: "I am not only whole-hearted in the desire to study Administration in Education but have a deep conviction from my experience in missions work that if there is anything wrong in Atlanta, it can be corrected if this Bible reading plan is successful.""

Europe Watches Us

The following notice appeared in the September 6 issue of European Baptist Press Service which has an exchange with the Sabbath Recorder for international cooperation for the mammoth project, which has caught the attention of the national press as well as local media.

THE SABBATH RECORDER

OCTOBER 16, 1967
How to Prepare a Lesson
by William J. Keech

1. Determine the objective. Try to state it in one simple statement. Be sure to take into account the needs of the learners. The lesson must be relevant.

2. Outline and carry out the necessary research. Learn all you can which you need to know to carry out your assignment. Read, experiment, survey, ask questions.

3. Explore all possible resources. These will be in books, in people, in the circumstances which attend any situation.

4. Winnow your findings. You will have much material which, though good, may not be relevant to your purpose. Only use materials which you need to fulfill your purpose.

5. Organize your material. Fashion it into a simple outline. It should have movement and march to the desired climax.

6. Choose your methods. Use the tool that helps you to accomplish your purpose.

7. Time your presentation. Figure out as nearly as possible how much time each part, and the whole will require. Make adjustments to suit the time you have for the lesson.

8. Take time for gestation. Prepare ahead sufficiently for the lesson material and your organization of it to become a part of you. Think about it, anticipate questions and objections, feel its power until you are on fire with it.

9. Prepare the classroom situation. Arrange chairs, ventilation, necessary equipment such as projection machines, blackboards, etc., ahead of time.

10. Dedicate yourself and your work. You begin in prayer, now consecrate your labor and pray God will be present in every part of your teaching of the lesson.

Vocational Committee

In the middle of the summer the Vocational Committee of the Seventh Day Baptist Board of Christian Education sent out a questionnaire to the churches asking questions that will help you get a true picture of the needs and opportunities for Seventh Day Baptists. Only a very few responses were received. In order that we may get a much clearer picture so that we can serve you better, will you people who are responsible please send in your answers?

The Negro Heritage

A bibliography of the Negro in contemporary America called Negro Heritage Resource Guide is now available from World Magazine, 472 Park Avenue, New York, N. Y. 10027. It costs 55 cents.

It contains not only a reprint of a list originally published by the Auburn Library of Union Theological Seminary, but also has a list of newer resources.

The study of the Negro heritage is fascinating, and is a challenging study for Youth Fellowship, Young Adult Group, or any adult group.

THE SABBATH Recorder

Commissions in Department of Educational Development NCC

Within the Plan of Organization of the Department of Educational Development, the Commissions function as study, inquiry, and recommending groups. They seek to discern the trends, issues, developments, and problems within the church and the church which might have a bearing on the church's educational ministry.

The Commissions have responsibility for reflecting upon the state of Christian education, for identifying both needs and promising developments, and for calling these to the attention of the Department and the churches they represent. They have responsibility for generating suggestions and recommendations to the Program Board and the staff of the Department for further study, research, experimentation, and evaluation. These become a part of the process of setting long range goals and intermediate range objectives which in turn determine program for the Department.

In a word, the Commissions are concerned with recommending groups of a continuing nature upon which the Department depends to guide it in extending and improving the church's ministry now and in the years to come. An important role of each group is to provide opportunities to enhance the creativity and competence of leaders in Christian education, enabling them to respond more adequately to the challenges of our time, through a process of sharing and mutual support.

Christian Endeavor Week, 1968

Christian Endeavor Week in 1968 will be January 24-February 4. The theme for the week is: "That the World May Believe."

Our Seventh Day Baptist Youth Fellowships, interested in obtaining suggestions and materials to help celebrate this week, may secure a packet for 75¢ from International Society of Christian Endeavor, 1221 E. Broad St., Columbus, OH 43216.

OCTOBER 16, 1967
promising new missionary organizations, radio broadcast. to the evangelizing of South Africa was founded in 1962 by Michael Cas­bridge University in England. I met there to me, and I took that exciting and tre­mendous step of committing my life to educational innovation" before Congress concluded.

This is the Way the Gospel Goes African Enterprise, one of the most promising missionary organizations, was founded in 1962 by Michael Cassidy, a graduate of Fuller Theological Seminary. The organization is devoted to the evangelizing of South Africa (especially the well-educated people), where Michael himself was born. Recently, while back in the States recruiting more young helpers, he was interviewed by First Mate Bob of "The Crew of the Good Ship Grace" on the Haven of Rest radio broadcast.

When asked by First Mate Bob how he was converted, Michael Cassidy an­swered: "I was converted to Jesus Christ in my first weeks at university — Cam­bridge University in England. I met there a young man who himself had come to a knowledge of Jesus Christ in Billy Gra­ham's Harringay Crusade in London in 1954. He explained the Gospel of Christ to me, and I took that exciting and tremen­dous step of committing my life to Christ at that time."

SABBATH SCHOOL LESSON for October 28, 1967 THE BIBLE

WOMEN'S WORK—Mrs. Earl Crusan

PRAYER CALENDAR SUGGESTIONS

By Marjorie Burdick

1 Timothy 2:8—"I will therefore that men pray everywhere."

Will you try an experiment with me this week?

If you drive or ride in a car around your village, try this: as you pass homes of people you know, try sending a prayer thought heavenward and think of those who live there. Perhaps you have not understood the actions of that person, or she may have misunderstood you. Say a prayer as you remember her in passing. Do not neglect a prayer for those in homes where there is trouble, and most people need a prayer for patience and understanding in meeting everyday problems.

If you pass a home where there are lovely flowers that you enjoy, or neat yards and gardens, not only say a prayer of thanksgiving for God-given abilities, but call the people and share your apprecia­tion. It is rewarding.

If you want to do this, then try winging your memory thoughts on prayer waves for friends near or far. Let none of us forget those for whom no one prays or seems to care. Your thoughts, prayers and phone calls on any and all will cheer many a drear day. Then, place these daily things in your Prayer Calendar in writing. It is really fun and heart warming.

PRAYER CALENDAR SUGGESTIONS

The prayer suggestions, which have been printed for the past few months in this column, will be found for the months of November and December in the "Newsletter" scheduled to be mailed by the Women's Board late in October.

BAPTIST DAY OF PRAYER

The 17th annual Baptist Women's Day of Prayer will be November 6. The theme for the program is "The Beloved Physician." The theme will be "Your witness to your world by contributing 35 cents, the cost of one device, Men as well as women have in­dicated interest in supporting the project. The short-term project will be concluded by Thanksgiving 1967.

October 16, 1967

WOMEN'S BOARD MEETS

The October meeting of the Women's Board was held Monday evening, October 2 at Marjorie Burdick's home. Mrs. Russell Maxson used for her devotions the Conference theme, "Yoked in Mer­tion." A few thoughts she brought to us were that we must be yoked to God or attuned to hear God and see what He has for our mission. Vision of God transforms people's lives—"Where there is no vision the people perish." Listen to hear God speaking to us, for it may be that when we are silent we can see the vision of God and what He would have us do.

During the board meeting a study of the society's by-laws was begun.

American Baptist Women Vote

Family Planning Project

The board of managers of American Baptist Women's Union which will be held in Washington, D. C., November 16-18, with fourteen Baptist groups par­ticipating. The program is designed to help women do not encounter the peo­ple, the problems, the opportunities, and the hopes of today's world. Through worship, fellowship, dialogue, and prayer, the program will help women evaluate and refine their responses to these en­counters.

One of the speakers for these meetings is Mrs. Jennings Randolph, U. S. Senator. Two members of the Women's Board will attend these meet­ings: Mrs. Arthur Drake, president, and Mrs. Charles Saunders, vice-president.

American Baptist Women Vote

Family Planning Project

The board of managers of American Baptist Women's Union which will be held in Washington, D. C., November 16-18, in Pittsburgh, adopted a family planning project to assist women in under-developed countries. Each American Baptist woman is invited to give to one woman by contributing 35 cents, the cost of one device. Men as well as women have in­dicated interest in supporting the project. The short-term project will be concluded by Thanksgiving 1967.

October 16, 1967

Where Are They Now?

There are quite a number of Seventh Day Baptist leaders—who are not now serving churches in that capacity. They are temporarily at least out of the limelight that flooded their platform and pulpit. It is possible we have gotten used to their absence, and this is to our shame. Many folks, however, do inquire about some of those erstwhile pastors and want to know what they are doing. Information has come to hand about some, which we are presenting briefly. If readers have information about others that would be of interest and would help us to pray one for another more effective­ly, please drop a line to the editor. There is no effort to include all who are not in the active pastorate, just to catch up on a few of those who are not so well known.

Ben Berry, former leader in GUYANA, recently visited his native country and had the opportunity to preach in two of our churches. He is pastor of the Grace A.M.E. Zion Church, South Bend, Ind. 46625.

Kenneth Strike, residing for some years at Holland, Mich. (P. O. Box 437) attended Conference at Grand Rapids in August. He was guest speaker at the White Cloud church recently.

Rene Mauch, widely known just a few years ago as a student at the Baptist Theological Seminary at Nigerian University in close touch by correspondence. He is connected with the Daily Tribune and subscribes to the Helping Hands and the Baptist Recorder.

C. Fred Kirtland, whose last pastorate was Paint Rock, Ala., is located at R.H.2 Gulfport, Miss. He is well-але the others mentioned above keeps in touch through our denominational paper.

Trevah Sutton, in school work for a number of years at El Paso, Tex., keeps in touch through correspondence. His address is 9315 Roanoke Drive.

David Beebe, now in a minister in another denomination, is chaplain of Berry College, Rome, Ga., a college that emphasizes student self-help and has 30,000
The Ladies' Missionary Society met at the home of Essie Kenyon on September 7 with Muriel Osborn as lesson leader. The theme for the month was "Christian Attitudes." Our church has found great opportunity for witnessing and satisfaction in the work of our Seventh Day Baptist booth at the Kansas State Fair, Topeka, Kansas, September 10-17. Church members worked with Pastor Osborn to have the best of the month. The booths, set up in the Kansas City and Nortonville churches and great effort has been used to assemble the booth, transport it to and from Topeka, and to stamp and assemble suitable tracts for distribution.

Pastor Osborn chose the book of Hebrews for his sermons through the month of September. Sermons with the topic for these messages were: "Christ, the Word of God!"; "Christ, Higher than the Angels"; "Christ, Made Lower For Us"; and "Christ, Better than Moses."

Correspondent.

BEREA, W. VA. — As of this date (Oct. 16) the Ritchie Church at Berea begins a full week of evangelistic services with Rev. Ralph Hays of Adams Center, N. Y. Such services in this West Virginia community have proved to be helpful. This is the first time that Mr. Hays has been called from his double pastorate in New York State (Syracuse and Adams Center) as a missioner for evangelistic work. The pastor, Rev. Leslie Welch, in behalf of the church, asks and invites our prayers “for a time of soul-searching and spiritual awakening throughout the area.”

SALEM, W. VA. — The pastor notes that on September 30, the day that Salem College faculty and staff members were given a special invitation to attend church there was an unusually and gratifyingly high attendance of visitors (32) at the morning service. This is a great effort has been used to assemble the booth, transport it to and from Topeka, and to stamp and assemble suitable tracts for distribution.

The mayor of Kansas City, Illus Davis, said in introducing Billy Graham, "He brings a message as old as the gospels, as important as today, and as new as tomorrow."

THE SABBATH RECORDER

OwM Budget Receipts for September 1967

OwM Disbursements

<table>
<thead>
<tr>
<th>Treasurer's</th>
<th>Sept. 12 mos.</th>
<th>Boards'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center:</td>
<td>206.77</td>
<td>967.43</td>
</tr>
<tr>
<td>Alfred:</td>
<td>1,409.64</td>
<td>6,974.20</td>
</tr>
<tr>
<td>Alfred Station:</td>
<td>2,451.55</td>
<td>50.00</td>
</tr>
<tr>
<td>Algiers:</td>
<td>125.00</td>
<td>596.50</td>
</tr>
<tr>
<td>Ass'c &amp; Groups:</td>
<td>330.00</td>
<td>1,086.91</td>
</tr>
<tr>
<td>Battle Creek:</td>
<td>892.04</td>
<td>5,815.68</td>
</tr>
<tr>
<td>Bay Area:</td>
<td>125.00</td>
<td>596.50</td>
</tr>
<tr>
<td>Boulder:</td>
<td>289.00</td>
<td>1,549.64</td>
</tr>
<tr>
<td>Borough:</td>
<td>376.00</td>
<td>1,247.35</td>
</tr>
<tr>
<td>Brookfield, 1st:</td>
<td>251.00</td>
<td>982.30</td>
</tr>
<tr>
<td>Brookfield, 2nd:</td>
<td>134.60</td>
<td>943.21</td>
</tr>
<tr>
<td>Buffalo:</td>
<td>185.00</td>
<td>7,477.50</td>
</tr>
<tr>
<td>Chicago:</td>
<td>6,308.00</td>
<td>50.00</td>
</tr>
<tr>
<td>Algiers Beach:</td>
<td>270.00</td>
<td>1,549.67</td>
</tr>
<tr>
<td>Denver:</td>
<td>518.68</td>
<td>2,173.62</td>
</tr>
<tr>
<td>Deforest:</td>
<td>107.55</td>
<td>663.75</td>
</tr>
<tr>
<td>Dodge City:</td>
<td>529.96</td>
<td>1,477.50</td>
</tr>
<tr>
<td>Edenburg:</td>
<td>58.50</td>
<td>634.08</td>
</tr>
<tr>
<td>Fauke:</td>
<td>93.46</td>
<td>223.46</td>
</tr>
<tr>
<td>Hammond:</td>
<td>97.85</td>
<td>97.85</td>
</tr>
<tr>
<td>Hebron:</td>
<td>169.00</td>
<td>955.50</td>
</tr>
<tr>
<td>Hopkins, 1st:</td>
<td>295.73</td>
<td>2,703.17</td>
</tr>
<tr>
<td>Hopkins, 2nd:</td>
<td>26.00</td>
<td>128.25</td>
</tr>
<tr>
<td>Houston:</td>
<td>124.11</td>
<td>124.11</td>
</tr>
<tr>
<td>Independence:</td>
<td>105.00</td>
<td>841.25</td>
</tr>
<tr>
<td>Individuals:</td>
<td>878.50</td>
<td>2,478.89</td>
</tr>
<tr>
<td>Irvington:</td>
<td>400.00</td>
<td>1,060.00</td>
</tr>
<tr>
<td>Jackson Center:</td>
<td>125.00</td>
<td>586.00</td>
</tr>
<tr>
<td>Kansas City:</td>
<td>337.15</td>
<td>1,803.25</td>
</tr>
<tr>
<td>Little Genesee:</td>
<td>20.00</td>
<td>20.00</td>
</tr>
<tr>
<td>Little Prairie:</td>
<td>187.53</td>
<td>187.53</td>
</tr>
<tr>
<td>Los Angeles:</td>
<td>630.00</td>
<td>4,721.00</td>
</tr>
<tr>
<td>Los Angeles, 1st:</td>
<td>100.00</td>
<td>200.00</td>
</tr>
<tr>
<td>Lost Creek:</td>
<td>465.00</td>
<td>1,975.00</td>
</tr>
<tr>
<td>Marlboro:</td>
<td>458.66</td>
<td>3,099.18</td>
</tr>
<tr>
<td>Memorial W.:</td>
<td>2,415.02</td>
<td>50.00</td>
</tr>
</tbody>
</table>

Total Disbursements: $20,026.17

SUMMARY

1966-1967 Budget Disbursements

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board of Christian Education</td>
<td>$1,956.66</td>
</tr>
<tr>
<td>Ministerial Retirement (Mm. Fund)</td>
<td>$925.40</td>
</tr>
<tr>
<td>Missionary Education (Mm. Fund)</td>
<td>$2,135.98</td>
</tr>
<tr>
<td>Missionary Society</td>
<td>$9,864.53</td>
</tr>
<tr>
<td>Tract Society</td>
<td>$2,986.01</td>
</tr>
<tr>
<td>Trustees of Gen. Conf.</td>
<td>$112.95</td>
</tr>
<tr>
<td>Women's Society</td>
<td>$330.45</td>
</tr>
<tr>
<td>World Fellowship &amp; Service</td>
<td>$242.71</td>
</tr>
<tr>
<td>General Conference</td>
<td>$1,467.50</td>
</tr>
<tr>
<td>S. D. B. World Federation</td>
<td>$69.00</td>
</tr>
</tbody>
</table>

Total Disbursements: $20,026.17

September 30, 1967

The Ladies’ Missionary Society met at the home of Essie Kenyon on September 7 with Muriel Osborn as lesson leader. The theme for the month was "Christian Attitudes." Our church has found great opportunity for witnessing and satisfaction in the work of our Seventh Day Baptist booth at the Kansas State Fair, Topeka, Kansas, September 10-17. Church members worked with Pastor Osborn to have the best of the month. The booths, set up in the Kansas City and Nortonville churches and great effort has been used to assemble the booth, transport it to and from Topeka, and to stamp and assemble suitable tracts for distribution.

Pastor Osborn chose the book of Hebrews for his sermons through the month of September. Sermons with the topic for these messages were: "Christ, the Word of God!"; "Christ, Higher than the Angels"; "Christ, Made Lower For Us"; and "Christ, Better than Moses."

Correspondent.

BEREA, W. VA. — As of this date (Oct. 16) the Ritchie Church at Berea begins a full week of evangelistic services with Rev. Ralph Hays of Adams Center, N. Y. Such services in this West Virginia community have proved to be helpful. This is the first time that Mr. Hays has been called from his double pastorate in New York State (Syracuse and Adams Center) as a missioner for evangelistic work. The pastor, Rev. Leslie Welch, in behalf of the church, asks and invites our prayers “for a time of soul-searching and spiritual awakening throughout the area.”

SALEM, W. VA. — The pastor notes that on September 30, the day that Salem College faculty and staff members were given a special invitation to attend church there was an unusually and gratifyingly high attendance of visitors (32) at the morning service. This is a great effort has been used to assemble the booth, transport it to and from Topeka, and to stamp and assemble suitable tracts for distribution.

The mayor of Kansas City, Illus Davis, said in introducing Billy Graham, "He brings a message as old as the gospels, as important as today, and as new as tomorrow."
**Obituaries**

**CHURCHWARD.**— Minnie L., daughter of George and Carrie Green, was born Jan. 7, 1880 in Freeborn, Minn., and died Sept. 18, 1967. She was hospitalized for over seven years with a broken hip.

At an early age she was baptized and joined the Seventh Day Baptist church of Dodge Center, Minn. She was married to Alton G. Churchward, who survives her.

In the first year of her married life she was called to be the missionary pastor of the Marlboro, N. L., church, where she labored in 1900-1910. Prior to that time she had been a WCTU worker for five years, which she counted as her training for the ministry. Her SABBATH RECORDER article of Nov. 27, 1911, and the YEARBOOK report of 1910 indicate the good pastoral work done by this woman. She also later served the New Auburn church as interim pastor and officiated through the years at a few funerals and marriages.

Mrs. Churchward is survived by two daughters Althea (Mrs. W. B. Cuff) of Waussau, Wis., and Deloris (Mrs. James E. Krahn) of Eau Claire, Wis.; five grandchildren and one great grandchild.

Funeral services were conducted at her home church in New Auburn by her pastor, Edward Sutton. Burial was at Lakeview Cemetery, Chetek, Wis. —E. S.

**LOOFBORO.**— Ralph R., son of Ralph and Mary Loofboro was born Aug. 19, 1901, in Welton, Iowa, and died in his home at New Auburn, Wis., Sept. 7, 1967.

Though not an actual member of a church anywhere, the New Auburn Seventh Day Baptist Church claimed him as one of its most "spiritually active members." He had given his life to Jesus Christ in recent years. Several of his poems have been printed in the SABBATH RECORDER.

He is survived by his wife Esther (Bee) Loofboro; a son Walter; two brothers: Eli and Leo; and four sisters: Alice (Mrs. Phillip Ling), Susan (Mrs. Ivar Pederson), Mrs. Esther Clausen, and Clara (Mrs. Wesley Loofboro). There are also several nieces and nephews.

Funeral services were held in the New Auburn Seventh Day Baptist Church, with Pastor Edward Sutton and Don Gray, North Central Association field coordinator, officiating. Interment was in the New Auburn Community Cemetery. —E. S.