

**OUR WORLD MISSION**

**OWM Budget Receipts for August 1965**

	Treasurer's		Boards'		Treasurer's		Boards'
	August	11 mos.			August	11 mos.	
Adams Center	\$ 127.45	\$ 631.20		Marlboro	735.00	3,368.75	55.00
Albion	97.21	540.21	\$ 50.00	Memorial Fund		2,604.17	
Alfred, 1st	659.30	6,614.95	25.00	Metairie	35.27	75.27	
Alfred, 2nd	25.00	1,665.70	10.00	Middle Island	45.00	328.00	
Algiers	10.00	10.00		Milton	1,608.04	8,835.36	189.00
Assoc. & Groups		451.66	1,540.46	Milton Junction	190.91	1,463.46	
Battle Creek	761.33	5,860.12	80.00	New Auburn	49.12	312.08	
Bay Area	105.00	421.50	20.67	North Loup	347.50	1,599.56	36.15
Berlin	183.82	1,451.81	162.33	Nortonville	146.40	1,891.90	100.00
Boulder	90.90	359.05	10.00	Old Stonefort	33.26	266.26	
Brookfield, 1st	28.51	241.51		Paint Rock	70.00	220.00	
Brookfield, 2nd	19.51	117.01		Pawcatuck	699.12	5,535.63	72.20
Buckeye Fellow-ship	5.00	105.00		Plainfield	329.92	4,550.41	
Buffalo	95.00	560.00	25.00	Putnam County			
Chicago	315.00	1,362.50	15.00	Richburg	78.30	1,307.80	3.00
Daytona Beach	31.00	1,715.45	165.03	Ritchie	62.00	279.50	8.00
Denver	259.95	1,565.16	50.00	Riverside	543.26	3,608.67	34.83
DeRuyter	79.90	522.40		Roanoke	5.00	125.00	
Dodge Center	109.88	1,007.17		Rockville	60.17	457.87	50.00
Edinburg			75.00	Salem	235.60	2,305.60	
Farina	68.60	401.25		Salemville	72.75	280.80	112.00
Fouke	55.04	207.54		Schenectady	65.00	166.05	
Hammond	54.00	114.00		Shiloh	590.64	5,876.15	105.00
Hebron, 1st	174.25	703.75	5.00	Syracuse	46.00	86.00	
Hopkinton, 1st	213.35	2,117.91	30.00	Texarkana	5.00	114.00	
Hopkinton, 2nd	25.00	130.00	400.00	Trustees of Gen. Conf.		194.50	
Houston	10.00	137.99		Verona	146.50	1,444.79	217.00
Independence	137.50	922.00		Walworth	131.90	874.40	25.00
Individuals	1,105.06	1,435.06	43.00	Washington	189.00	346.00	
Irvington	50.00	2,150.00	32.00	Washington, People's	15.00	200.00	
Jackson Center				Waterford	173.40	1,203.88	
Kansas City	150.00	521.07		White Cloud	152.40	803.46	32.30
Little Genesee	128.65	1,240.62	20.00	Women's Society	52.80	52.80	
Little Rock	10.00	156.37		Yonah Mt.	40.00	130.00	
Los Angeles	857.00	3,577.00	32.00				
Los Angeles, Christ	10.00	35.00					
Lost Creek	580.00	1,880.00					
				<b>Total</b>	<b>\$13,586.47</b>	<b>\$91,840.62</b>	<b>\$3,829.97</b>

**AUGUST DISBURSEMENTS**

Board of Christian Education	\$ 1,216.05
Historical Society	72.38
Ministerial Retirement	1,040.66
Ministerial Education	986.77
Missionary Society	6,555.58
Tract Society	1,903.82
Trustees of Gen. Conf.	87.29
Women's Society	237.89
World Fellowship & Service	182.03
General Conference	1,304.00

Total .....\$13,586.47

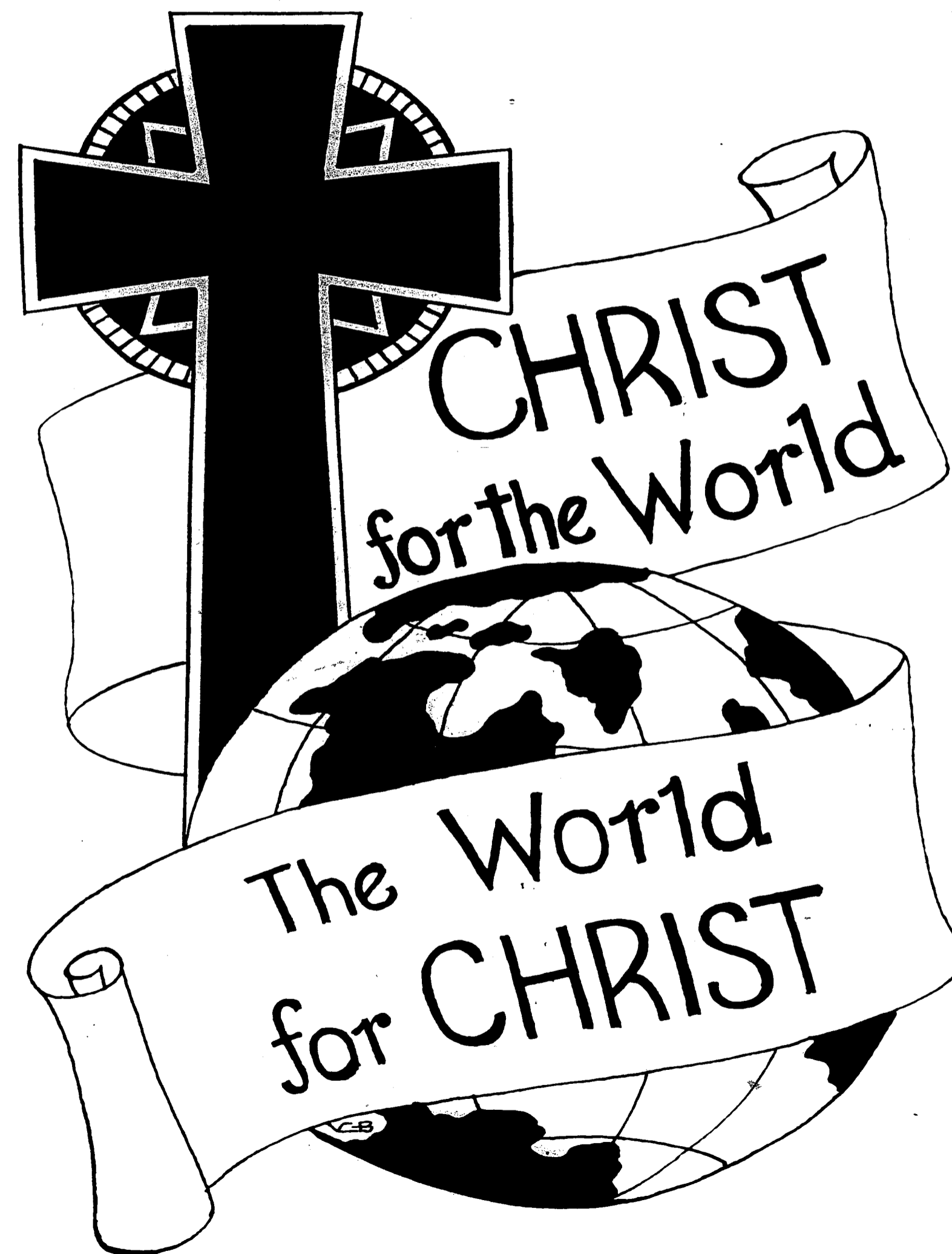
**SUMMARY**

1964-1965 OWM Budget	\$113,899.00
Receipts for 11 months:	
OWM Treasurer	\$91,840.62
Boards	3,829.97
	95,670.59
Amount due in 1 month	\$18,228.41
Needed for September	\$18,228.41
Percentage of year elapsed	91.6%
Percentage of Budget raised	84.7%

August 31, 1965.

Gordon L. Sanford,  
Little Genesee, N. Y.  
OWM Treasurer.

# The Sabbath Recorder



# The Sabbath Recorder

First Issue June 13, 1844

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

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## Reformation Day to Honor John Huss

One of the most significant of the early reformers was John Huss of Bohemia. He was born of Czech parents in 1369. As early as 1402 Huss, a student at the University of Prague, was regarded as the chief exponent and defender of the condemned English reformer, Wyclif. Because of his support of Wyclif's writings he was deposed from his position of synodal preacher in 1407. Persecution of his evangelical stand increased. He was excommunicated by the Catholic Church. On July 6, 1415, in spite of the promise of safe conduct to attend the Council of Constance he was seized, handed over to the secular arm of the government for punishment, and burned at the stake.

The martyrdom of John Huss on his 550th anniversary may well be celebrated on Reformation Sabbath, October 30, or Reformation Sunday. The appeal for an emphasis on this Czech reformer is made jointly by the North American Area of the World Alliance of Reformed and Presbyterian Churches and the USA National Committee of the Lutheran World Federation.

Seventh Day Baptists, having their roots deep in the early stages of the Reformation as well as the later English aspects of it that resulted in the formation of our first churches, do well to take a far more active interest in the celebration of Reformation Day than we have in recent years. We are not part of that large body of Christendom which is closely akin to the Roman Church in polity and belief. We are founded on the true Protestant position that the Bible, not the Bible and tradition, is to be the Christian's guide in these matters. We still see clearly the distinctions which sparked the Reformation and keep us separate from the Roman Church — distinction that seem to be dimmed by certain ecumenical dreamers at the present. Let us join heartily in our own or in co-operative meetings marking the commendable, courageous stand of John Huss on this special day. It will help us to keep our vision clear, not cloudy. Whatever it is to John Huss or to John James, honor should be given for the contribution to the preservation of Bible truth.

## March of the Second Mile

Most of our readers have been made aware of the "March of the Second Mile" a financial appeal for extra giving during September to finish the denominational year with a balanced budget. It will be two or three weeks before a complete report on the effectiveness of the appeal can be published. Predictions on the third weekend of the month cannot be very accurate. However, some churches reported a very strong increase in OWM giving on September 11, reflecting the immediate effect of the appeal.

The editor of the Sabbath Recorder receives bulletins regularly from quite a number of churches. (He would like to receive from many more.) He observes that pastors have given an unprecedented amount of space to this "Second Mile" appeal. This in itself is enough for a prediction that the response by the churches will be very substantial and gratifying. What the pastors emphasize usually gets attention and action, for they have the ear of the people — especially the faithful people. I predict that when the giving for the month is all tabulated we will be not more than a few thousand dollars short of the \$18,000 needed during the month to raise our budget in full.

## The Gospel Is There

During World War II American servicemen were scattered to the far corners of the world and were landed on islands of the Pacific that many of them had never heard of before they were drafted, trained, and shipped out. When the smoke of battle cleared away and they were able to contact the natives of those far-away places, the military men were much surprised to find Christians among them and churches — evidence that missionaries had been at work there for years. An author picked up the idea and wrote an interesting little book which was entitled *The Church Was There*.

Something else grew out of World War II. It was the realization that the islands of the South Pacific could be reached much more quickly by radio than by the slower and more expensive recruiting, training, and sending of missionaries. Thus

the Far East Broadcasting Co. was born and grew to maturity.

What is the relation between the above information and the title, "The Gospel Is There"? Just this, that once again, about a generation later more than 125,000 young soldiers find themselves slogging through the steaming jungles of a far eastern country, Vietnam. Of course they "find the church there" as their fathers did, but they find more than ruined buildings and a few faithful natives; they find something for themselves. The Far East Broadcasting Co. is never out of hearing range. Including Vietnam, FEBC transmitters broadcast over 800 hours a week in 36 languages (including English) and beam these broadcast toward 2,100,000,000 people. "The Gospel Is There" for every soldier in his lonely station. Listen to what Robert D. Barnes, USMC writes:

"I am presently stationed in South Vietnam. I listen to your wonderful program . . . it really is an inspiration. I just thought that I would write and let you know that you are doing a fabulous job of spreading the Word of God. God bless you and your wonderful station."

When we saturate the air of half the world with messages to help the heathen and the faithful Christian helplessly isolated behind iron or bamboo curtains, we may also provide strength in time of need for our own sons 10,000 miles away who are under that gospel umbrella of a powerful Christian radio voice. Once again we realize that we seldom give to the Lord without bringing satisfying benefits to ourselves.

## Laymen Must Study Faith

"The time has long since passed when a Christian layman can be content to study his chosen field with diligence while allowing his grasp of the Christian faith to be confined to sermons and random discussions on religion," said Bishop James S. Thomas, of Des Moines, Iowa, in a recent address to Methodist laymen. "Our witness demands and deserves some rigor in study, some serious attempt to grasp what the faith is all about, some open wrestling with the great questions of life and the current issues of our time."

—W. W. Reid.

SEPTEMBER 27, 1965

## Fresh News from Oldest Church

The Mill Yard Church in London, as old as the King James Version of the Bible, is our oldest Seventh Day Baptist church. While numerous other churches of like faith in England flourished and died in the 17th Century this first one providentially continued. It became the mother church for our colonial churches in Rhode Island. It passed through dark days and days of revival. Part of the time during this 20th century its future was uncertain. Now it is experiencing a new kind of revival which may bring it into leadership as the central church of a proposed British Conference of Seventh Day Baptists.

This new revival comes by way of the Jamaica, W. I., Conference and the emigration of many staunch Sabbathkeepers to England. The Jamaican churches, of course, have been sponsored by the American Missionary Board. They might be called Mill Yard's granddaughter churches. Courtland V. Davis, headmaster of Crandall High School at Kingston, Jamaica, remarked at Conference this year that we had now come full circle, as the sailors say. Men went out from the first church to America and from America two and a half centuries later to assist the brethren of Jamaica in organizing Seventh Day Baptist churches. A quarter of a century later deacons, lay preachers, and promising young men seeking economic advantage migrated from Jamaica to England. Gradually they have taken positions of leadership in the mother church and have gathered believers about them in their various places of residence. What seemed to be barren soil has once more become productive. Plans are under discussion to use the latent and consecrated talent of Jamaicans to minister to several flocks and perhaps establish a Conference. These and other developments are described in a letter from the pastor of the Mill Yard church, Rev. James McGeachy, under date of September 13. We quote:

"We had special meetings at the Methodist Hall in Mayall Road, Herne Hill, on Sabbath, September 11. The Mill Yard Church, instead of having the usual serv-

ices at Holloway, in North London, went over to join with the Herne Hill group in South East London. This is near Brixton, a district which is one of the densely coloured parts of London. All our group there consists of Jamaicans. Bro. Owen Lynch of Birmingham and Bro. H. S. Grant of Coventry had come to London to represent the Birmingham group of Seventh Day Baptists. After Sabbath School conducted by Bro. A. J. Smith, and Bro. Henry Wright, who had invited us for this occasion, the morning service conducted by Deacon A. Peat was held, and Bro. Grant preached to us.

"In the afternoon a Young People's Service was held, conducted by Bro. Lynch. Following this four little brown babies were dedicated by Pastor McGeachy, who then gave a lecture on denominational history.

"Meals were provided between the sessions by the sisters of the Herne Hill group assisted by some from Holloway. Miss Jacqueline Grant had been very busy with the secretarial work preparing for these meetings.

"In the evening we had an evangelistic service at which Mrs. Field, a converted Jewess, gave an address informing us of the difficulties of work among the Jewish people and the problems facing converts from Judaism. Messages were given by Pastor E. Henricks and Pastor Roy Smith of the Thornton Heath Church of God by Bros. Henry Wright, and Peat.

"On Sunday, representatives of the three groups met at the home of Bro. Wright where Sabbath and Sunday evening services are held, to discuss suggestions for the furtherance of the Seventh Day Baptist work in this country. Deacon Peat was the chairman, and Bro. A. J. Smith spoke of the object of the gathering, and Bro. Lynch put forward an agenda for us to follow, and profitable discussion followed. All agreed to support and strengthen the Mill Yard Church by urging all Seventh Day Baptists here to become actual members of the Mill Yard Church. This is important in view of the benefit we receive from the Joseph Davis Charity, for it will ensure the continued existence of the Mill Yard Church. This was proposed

by Sister Gelleff, and seconded by Sister Lawrence.

"It was also decided that further effort be made to contact other Jamaican Seventh Day Baptists who have come to Britain, but whose addresses are unknown. Tract campaigns to reach others with our message were proposed. In Birmingham our brethren have recently distributed 2,734 tracts, with invitations to their services at 15 Holly Road, Handsworth, Birmingham 21. It was suggested that we have more tracts printed in this country.

"It was also proposed that we form a British Conference of Seventh Day Baptists, with its own funds to which the three groups would contribute. A committee consisting of the pastor, Bros. Lynch, A. J. Smith, Peat and H. Wright, with Sisters Anderson, an old worker from Jamaica, and Mrs. Iris Codrington, was appointed to work out these proposals more definitely. We hope that much progress will result."

### Asian Churches Seen to Be Strong

Christianity's next great thrust will come not from the United States or Europe but from the new churches of Asia, Dr. Henry P. Van Dusen, president-emeritus of Union Theological Seminary declared.

"The churches of Asia are far more buoyant in their faith and far more contagious than churches in the United States," he told the annual dinner meeting of the United Board for Christian Higher Education in Asia.

Dr. Van Dusen stressed a need to support Christian colleges in Asia, so that they may train clergyman, evangelists, Christian educators, and other leaders for Asian churches.

He said relations between Asian Christian leaders and Western missionaries were excellent.

Christian colleges in Asia, Dr. Van Dusen reported, are "stronger, more powerful, and more outgoing than their Christian counterparts in this country."

—ABNS.

### Conference Historical Program



Did you by any chance fail to read the article in last week's issue, entitled "One People Bound Together"? If so, go back and read it with the accompanying picture of the two principal characters in mind. Or, you might like to read it again. By mistake this interesting snapshot of Don Gray and Catharine Shaw Stillman in their period costumes did not get inserted with the article when the Recorder was put together. Please bear in mind that the full text of the paper presented is soon to be published in leaflet form by the Historical Society. Requests for it should be addressed to the librarian, Miss Evalois St. John.

### MEMORY TEXT

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. — 2 Cor. 3:18.

## "Where Is the Promise of His Coming?" (2 Pet. 3: 4)

(A short sermon given to a congregation in Malawi, Africa, by Paul S. Burdick)

The promise of the return of the Lord Jesus Christ to this earth is one that has filled His Church with gladness. Why then should there be any hesitancy about praying that He will "come soon"? The people in Peter's day were even then anxiously awaiting the event. They were hoping that His return would make their worries and heartaches to cease, evil would be destroyed, and Christ would reign supreme.

But Peter is talking about judgment. Scoffers were hoping that that day would not come; and that somehow they might escape. Even church members and nominal Christian will be judged. "What sort of persons ought you to be in lives of holiness and godliness," he says, and "be zealous to be found by him spot or blemish, and at peace." There would have been no need for this warning if all Christians were to escape judgment. Those who expect to escape judgment are like the Jews of Jesus' day who thought that because they belonged to a favored race they had nothing to worry about. Or those in the days of Amos who were told that the Day of the Lord would be darkness and not light. "Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down as waters and righteousness as an overflowing stream." There is no more dangerous fallacy in the church today than the belief that because of some inner experience of faith, the believer will escape judgment. Such a belief condones favoring the exploitation of race inequalities. It condones favoring the use of death-dealing bombs and poison gas.

When will we learn that you cannot expect to build a glorious future by the use of wrong and bad methods now? No amount of bright promises can hide you in the day of God's wrath.

It was said of Hitler's Germany that it was only necessary for the good people to remain quiet, do and say nothing,

in order for evil forces to triumph. Some years ago, after much soul-searching, many of our church leaders decided that it might be all right to take up arms in order to defend one's homeland against an invader. But as time passed, even that limitation was forgotten. Now we talk about preserving "our way of life" and "our Christian democracy" halfway across the world. So we send military forces into the homelands of others to force upon them a way of life that to them is virtually meaningless.

What sort of judgment has God reserved for those who pretend to do His will, but actually insist on doing things their own way? They are the real stargazers and people with heads-in-the-clouds who think to bring good upon the earth by doing evil.

The best defense today lies in the making of friends. If the terrific expense of building military might, and trying to beat someone else to the moon, were used to build better homes, and to spread the love of Jesus Christ to all the world, it would be the very best defense of our freedoms that Christians could accomplish.

In Jesus' teachings, it is the practical application of the gospel that is emphasized. The wise virgins were intensely practical. Even the unjust steward was more practical in his looking ahead to a future accounting than were many of his more "righteous" contemporaries. The five-talent man was willing to do something practical with his money, even though it might involve some risk. Finally, Jesus told of a master who went away leaving his business in the hand of his servants. If, upon his return, he finds those servants dealing bread to the hungry, he will reward them; but if he finds them negligent and beating one another, he will appoint them a place with the hypocrites, where there shall be weeping and gnashing of teeth.

If the Lord has delayed His coming to this very day, it is out of His forbearance toward us, "not wishing that any should perish, but that all should reach repentance."

MISSIONS — Sec. Everett T. Harris

## Accomplishments — Malawi

(Prepared and presented to General Conference by Mrs. David Pearson, recently returned missionary from Malawi, Africa.)

One of our teachers at Makapwa said that he was traveling by train some years ago and passed the place which is now Makapwa Mission. At that time the hills were covered with trees and bush and he did not realize that in the years to come he would be teaching at a mission in that spot.

A lot has happened there in 15 years. It is not our accomplishment, but we are grateful that God has allowed us to watch His working there. Now in this same area, slightly more than a half mile in length, there are about 35 residences and mission service buildings.

A school has been developed there. It has passed through the period of missionary supervision and teaching, and is now completely staffed by African teachers. When we left, there was our own Seventh Day Baptist young man serving as headmaster. He was ably leading the teachers and students and challenging them spiritually as well as meeting educational standards.

From a small beginning as a dispensary, there is now the hospital, with 14 men and women attending the needs of their own people, as well as Dr. and Mrs. Victor Burdick.

The new well is a project of the medical department. Although the whole system was not complete when we left Malawi, it was then supplying clear, pure water to most of the families living on the mission.

Perhaps the greatest accomplishment of the medical missionaries has been their reputation of love and concern for the people. The ill and distressed who have come and gone have felt an interest in them that goes beyond the medicine given for their physical bodies.

There are more than 2,400 Seventh Day Baptist church members throughout Malawi. We know that members on a church roll are not proof of much, but if some of these have been freed from darkness

and death in sin, to have light and life in the Savior, this is the greatest accomplishment there. In this time of turmoil and change in all Africa and right in Malawi, if these Christians can find in Christ one who does not change, and is ever present with them, the effort has been worth while.

Average per-member giving to the church has increased in 11 years from 8¢ per year to 35¢ per year. (For your interest, the Malawi minimum wage for a laboring man is about \$100 a year.)

Eight pastors have been ordained in the past 11 years, seven of whom are still serving our church. Six young men have successfully completed a two-year course of ministerial training and are now in the work. (Another older man took partial training and has been serving the church.)

Quarterlies for our Sabbath Schools are being written by national people. The adult quarterly is prepared by Mr. Manan. The guide for teachers of children's classes is written by a young man who also visits churches to help with Sabbath School leadership training.

Associations have been organized and have yearly meetings planned and executed by their own elected presidents.

Pastor Kawere is president of the conference this year. It has been customary to alternate between a missionary and an African leader for conference president.

There is an African chairman of Executive Committee and also in the supervisory capacity of the mission now. Steps are going forward toward incorporating the conference, which will bring the conference rather than the mission.

As we think of the work that God has done there, we would say with the Psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psalm 107: 8).

## SABBATH SCHOOL LESSON

for October 9, 1965

Jethro: Exerting Helpful Influences

Lesson Scripture: Ex. 18: 5, 10-11, 13-22

## The Continuing Needs of Malawi

(Prepared and presented to General Conference by the Rev. David Pearson, recently returned missionary from Malawi, Africa.)

The accomplishments at Malawi have come about through the combined labor of many. We thank you for your gifts and prayers.

I speak of the continuing need in Malawi.

Reference is sometimes made in Malawi to the unholy trinity of **poverty, ignorance and disease**. The government seeks to eradicate these. Foreign governments, including our, assist in this task. The mind of the church has been touched, and this concern has brought schools and hospitals into existence. Herein Seventh Day Baptist have played a part.

Whereas the church has recognized physical need, it must be even more alert to recognize and respond to the ever greater spiritual need.

The church has helped governments in the field of education and medicine, but earthly governments cannot assist the church in preaching the gospel, and extolling our Lord Jesus Christ. The church must do these alone, failing which, Christ's gospel remains hidden to those lost.

The spiritual needs which I wish to mention are three.

I. There is a need for an **educated ministry**. The Missionary Society desires to send a director of Christian education and evangelism, whose chief duty would be the training of persons for the gospel ministry.

II. There is a need for a **greater understanding** of the gospel. A gospel of works would be more readily understood than the gospel of grace. An educated ministry versed in the fundamental truths of the gospel will assist greatly in negating this situation.

III. There is also a need for **greater steadfastness** in our Christians. Some come to Christ and His church, but soon leave. A certain church in Kenya was severely tried during the Mau Mau disturbances. Its membership fell from around 20,000 to about 800.

We have heard of the needs; a response is very much in order. We who have are to share with those who have not. It is not enough to say, "Be warmed and filled." Paul exhorts in Galatians 6:10 that good be done to all men, especially to the household of faith.

Indiscriminate giving is not the answer either. The story has been told of the poor man who was repeatedly given bread. This went on for years until the man, feeling he had lost his manhood, broke down and wept. No longer did he desire that bread be given him, but rather assistance which would enable him to work and find his own bread.

Africa is not solely the white man's burden. Africans have assumed and will continue to assume greater responsibilities. Parents allow a son ample time in which to grow and mature, but there comes a time when the son must go to work.

Galatians 6:5 tells one to bear his own burdens. Some of us are able to do this and assist others besides, so fulfilling the law of Christ as seen in Galatians 6:2. Note also Isaiah 41:6: "They helped every one his neighbor; and every one said to his brother, Be of good courage."

The church must be missionary in spirit. This applies to the younger church too.

In closing let us not the following questions. Why should communism and Islam flourish and the church lag behind? What of the passing of time and the return of Christ? What of Jeremiah 8:20: "The harvest is past, the summer is ended, and we (they) are not saved"? Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

By way of an answer, we have a physician, the Great Physician. When He was upon earth it didn't matter to Him whether His patient was dead or alive. There was no case too difficult.

We have also a healing balm, the gospel of Jesus Christ, the power of God unto salvation, which still "works" if we "work it."

Woe unto me. Woe unto you. Woe unto the church in Malawi, if we together fail Christ and the world in this hour.

## Counting the Converts

By Ira E. Bond

After a good gospel message, the visiting evangelist says, "If you have never given your heart and life to Jesus Christ, I urge you to receive Him as Savior right now. Won't you come down the aisle and stand here in witness before men, as we sing 'Just As I Am'?"

No one goes forward on the first stanza. The evangelist speaks the second time: "God is knocking at your heart. Don't turn Him away. If you already know Him as your Savior, but have not been walking close to Him, come forward in reconsecration as we sing." The second verse is sung—no response. "This is your last opportunity; Won't you come, dear ones, as we close tonight's service with the third verse?"

Two teen-age girls and seven middle-aged adults walk to the front. One girl is crying, and the other is very serious-faced.

As the third verse ends, the host minister plucks up courage and steps to the evangelist's side, proclaiming, "God's Spirit is beginning to move here tonight. We're going to give you further opportunity. Let's sing the first two verses of 'Softly and Tenderly Jesus Is Calling.' Now, tonight—yield to God!"

For half a verse there's no movement in the congregation. Disappointed and desperate, the evangelist pleads, "How is your heart tonight? Are you looking with gladness for Christ's return? If you are, testify to your faith by coming down to the front!" About a hundred co-operative folk crowd down the aisle, leaving five scattered defiants seated yet in the pews.

The visiting evangelist is satisfied. He may report that "many came forward at the altar call," but the true spiritual victories of the evening were not allowed to be clear-cut public testimony.

In the first place, we don't know which of the first nine were fresh conversions, or which were rededications. Second, the host minister repudiated the evangelist's promise to close the service after the one song. (Better not to have made a rash promise.) Third, the hundred went for-

ward quite predictably. Their move was almost meaningless.

Some may ask, "Why be critical of details in a matter better left to leading of the Holy Spirit?"

Sin-sick, hungry hearts are very sensitive to falseness and sham. I know, for I encountered it in my boyhood. Many of you recall similar events. Every minister who sincerely preaches by the Spirit of God is nevertheless tempted by fear, discouragement, pride, and lust for power. He needs to pray for himself, and he needs the prayers of his people. Our Savior was tempted to take a short cut to sensational "success," but He chose instead the path of deep spirituality.

One familiar hymn counsels "Take time to be holy, Let Him by thy Guide, And run not before Him, Whatever betide." If an altar call results in but one all-out convert, God can work mightily through that one.

## Fall Meetings of Associations

The Yearly Meeting of the New Jersey and Eastern N. Y. churches, perhaps the oldest of all such meetings, will be held this year with the Schenectady church October 8, 9.

It is announced that New Auburn, Wis., will be host to the semiannual meeting of the North Central Association October 8, 9.

According to the **Yearbook** the Mid-Continent Association will hold its annual meeting at North Loup, Neb., the first or second weekend of October (presumably October 8-10).

The Northern Association is listed for a fall meeting at White Cloud, Mich., in mid-October.

The Pacific Coast Association has a schedule of meeting in Riverside the third weekend of April and in Los Angeles the third weekend of October. It will be a three-day meeting, Oct. 15, 16, 17.

Several other groups of churches meet in the early fall, giving opportunity for Seventh Day Baptists to get together and make plans for co-operative work. The **Sabbath Recorder** will be glad to receive news of significant discussions, action, and plans for outreach.

## Education Trends Affect Church Colleges

The following article prepared by the Baptist Joint Committee on Public Affairs is presented for the serious consideration of readers who are interested in higher education and the separation of church and state. Seventh Day Baptists are represented on the BPA Committee and take part in the Religious Liberty Conference at Washington which it sponsors Oct. 6-8.

A special study on "Federal Legislation and Baptist Institutional Policy on Higher Education" points out that trends in American higher education are forcing church colleges and their constituencies to a careful analysis of their purposes and programs.

The study is a staff report prepared by the Baptist Joint Committee on Public Affairs, C. Emanuel Carlson, executive director. The report is presented in four major divisions: (1) Baptist Dialog in Higher Education; (2) Some Relevant Trends in American Higher Education Affecting Church Colleges; (3) The Baptist Higher Education Witness Tomorrow; and (4) The Programming for Solutions and Policies.

The Higher Education Facilities Act of 1963, which provides grants to colleges and for universities certain types of construction, forced church colleges to some decisions as to whether or not to accept these funds. The problems created by the 1963 law would be still further complicated by the new proposed Higher Education Act of 1965 already passed by the House of Representatives.

Study commissions and educators indicate that American higher education will undergo profound changes in the next decade or so which will result from pressures such as economic and population growth which are outside the control of the colleges.

"If these sober predictions are anywhere near correct, only a utopian dreamer would assume that church colleges will be able to adapt to these pressures without practical modification of some present purposes," the staff report states.

"Compared to today, church colleges will be different things serving their con-

stituencies in different ways ten years hence. Thus, those responsible for these schools must try to assess present trends lest they find that in making necessary adjustments their actual achievements are widely different from considered intentions."

The report points out that there is increasing impact of public purpose and government initiative in all higher education. More and more state boards of education are planning for higher education by means of master plans which include planned roles for private colleges. The tendency to think of higher education and its governance more in public than in private terms will likely grow.

Thought about the needs, nature, and purpose of higher education is shaped outside the ranks of church college educators. Church colleges are in competition with public schools. More and more government programs will have a direct impact on church colleges. Already there are grants for certain types of construction, consultants and lecturers paid by government, equipment sold cheaply by governmental agencies, contracts for specified research.

The report raises these elements of direct and indirect influence of government on private education "to indicate that the church schools are more and more becoming integral parts of a total American 'system' of higher education and their special identity and role within the 'system' is not defined or maintained easily."

Church colleges share many educational goals with public colleges, "but if they are justified in their existence, they must have goals which make them special," it states.

Questions facing both churchmen and educators are raised in the report. Baptists are particularly involved in a process of rethinking their witness in the field of higher education. A review of Baptist dialog in this field since 1960 is presented.

A number of state conventions are currently facing decisions as to what their

institutions should do in relation to the government programs available. The report stresses that "sound policy-making in our present time of educational revolution and reform will require much more penetrating discussion and study than can possibly take place by bringing the issue" to the convention floor for a brief debate.

Four positions are presented for consideration in forming the policies that implement the Christian message for the future:

1. The message and the witness of the churches must rest on the voluntary stewardship of the believer and not be a matter of tax-support.

2. The institutionalized witness of the Christian churches must be rooted in an awareness of the Lordship of Christ which excludes the control and the influence of public policy, of opportunism, and of institutional self-goals.

3. The Christian's understanding of the worth of man, and his love for all men, must motivate him to human welfare and the full development of all potentials, causing him to be constructively related to all kinds of institutions that serve this purpose.

4. Decisions as to what constitutes the "common good" must be decisions by the body politic, and not by churches or ecclesiastical authorities, which requires that church agencies be restrained so as not to become public authorities or administrators of public funds.

### New Orleans Seminary Target of Hurricane

A New Orleans Baptist Theological Seminary official estimated Betsy left behind \$2 million in damages to the seminary campus after throwing her fury at the city of New Orleans.

The hurricane damage estimate was made by Leonard Holloway, seminary vice-president and director of public relations. Holloway said he and other seminary officials inspected the campus shortly after the hurricane passed New Orleans.

Major damage at New Orleans Seminary was to roofing, according to Holloway. Estimated damage to a recently renovated women's dormitory was \$250,000. In some places, the entire roof was torn off by Betsy.

More than 200 trees on the seminary campus were uprooted or broken, Holloway continued.

He said a campus trailer park for students and their families received the full blast of the winds, which topped 100 miles an hour. Some trailers were a total loss; many others were turned over. The area had been evacuated before the hurricane arrived, preventing injury or deaths.

Volunteer student and faculty workers began clearing the campus of debris as soon afterward as they could. Water was boiled before drinking because of contamination. Classes on Friday a few hours after the night-time visit of Betsy, were suspended.

Partial reports of damages to churches served by seminary students were expected when the students returned to classes on the Tuesday following. Even under normal conditions, the seminary has no Saturday or Monday classes.

Mercer Irwing, executive secretary of the New Orleans Baptist Association, said many churches sustained "serious to extensive" damage from wind and water. He anticipated some were totally destroyed, but communications with churches in the hardest hit sectors had not been re-established.

Franklin Avenue Baptist Church, near the seminary, reported water rose to second story level. It cancelled Sunday services, which were scheduled only two days after the hurricane moved through.

On the Mississippi Gulf Coast east of New Orleans, a preliminary inspection showed that Gulfshore Baptist Assembly near Gulfport suffered \$250,000 damages. It is located on a large bay close to the Gulf of Mexico. The assembly is the principal one maintained by Mississippi Baptist Convention.

Surging tides of sea water poured into all buildings at Gulfshore, Mgr. Tom Douglas reported. At Camp Kittiwake, a Baptist assembly five miles from Gulfshore, damage was not serious.

**MISSION — The Christian's Calling**

With typical child curiosity a little boy asked, "Daddy, where does the sky begin?" His father, able to think of atmosphere only as surrounding rather than as beginning, said, "Well, I suppose the sky begins with us."

As the sky envelops the earth, so mission engulfs every fiber of the church's existence. No person lives beyond the church's mission, for its very nature is to see, serve, and save persons wherever they may be and in whatever circumstance they live. The whole church lives in the atmosphere of mission, so mission begins with the individual.

One of my favorite Old Testament verses is Psalm 125: 2: "As the mountains are round about Jerusalem, so the Lord is round about his people, for this time forth and for evermore." It gives comfort to those who believe that it is so. But just as God is round about His people, so is the mission, or the call to mission.

Christian education is the servant of the church. It serves the church's mission in two major ways. First, through Christian nurture we continue to grow in knowledge of God's love. This enriches children in their discoveries, supports young persons in their questions, guides parents seeking understanding, and sustains adults through their maturing experiences. Second, Christian education calls us to mission even as it serves us. Through the church's educational ministry we are encouraged to grow not only in knowledge of God's love but also in sharing that love through all our relationships with others. Thus, even as the church ministers to us, it calls us to minister to others in the church and the world.

Christian Education Week begins September 25. The call to mission cannot be isolated in a day or a week, but this special emphasis may serve to help us view the nature of the atmosphere from which Christian life draws its breath. Through the dedication of church school teachers and workers and all engaged in the ministry of teaching, the call to mission comes to us where mission must begin.

**Board Executive Committee**

The Executive Committee of the Seventh Day Baptist Board of Christian Education met Sept. 13 to review and discuss the recommendations sent to the board from General Conference.

The many items were considered one at a time and recommendation will be made to the board for action.

Since the transfer of the Conference Vocations Committee was to our board it was voted to recommend that a new committee be sent up within the Board to handle this important work.

We all agree that it is good for the board to restudy itself as an organization, and steps were taken to have each individual member give time and thought to this matter and report in time for the executive secretary to send the results to the Commission of General Conference. The study was requested by that body. Each member will be given a change to express himself as to possible reorganization of the denomination which might affect the work of the board. Also included in the study will be the consideration of the job analysis of the executive secretary and the committees of the board.

Matters pertaining to youth work have been turned over to the board's Committee on Youth Work. Action has begun in that committee to accomplish the will of General Conference.

**Junior Conference**

By Althea Greene, director

Twenty-six eager boys and girls comprised Junior Conference this year. Each day we studied worship and its elements.

Our schedule began each morning with a worship service in which several of the youngsters assisted as worship leaders.

Music period followed with Miss Linda Van Horn leading us in the singing of many beautiful numbers. Through our music selections we learned different aspects of worship, too.

Bible quiz time included Bible Baseball, You Don't Say, Charades, etc. Recreation was under the direction of Miss Connie Coon, with archery, softball, volley ball, rope jumping and hopscotch being the favorites sports.

Afternoons began with Bible memorization when the youngsters proved really amazing. Next was handicraft period during which beautiful praying hands mosaic trays were made. Miss Lillian Bass helped us with our handicrafts.

Last, but certainly not least, was our afternoon swim, enjoyed each day at Foster's Lake.

On Sabbath morning, we studied what salvation means and enjoyed a Bible treasure hunt. On the night after the Sabbath, we sang two songs for the talent show.

**Tract Society Prepares for Progress**

The American Sabbath Tract Society met in Plainfield, N. J., Sunday afternoon, September 19, for its corporate annual meeting to elect officers and trustees and to transact the other necessary brief items of business. This corporate meeting, with 23 members of the Society in attendance, elected Frederik J. Bakker as president and Lloyd R. Coon as first vice-president. Victor W. Skaggs replaces Mrs. Harmon Dickinson as recording secretary (who is now assistant). Other officers remain the same. On the Board of Trustees the name of Lyle Shreves of Shiloh, N. J., was added (the constitution allows 30 members). The new list of consultants has a few changes and reads: Alton L. Wheeler, Courtland V. Davis, Mrs. Don V. Gray, Everett T. Harris, Sr., Mrs. Rolland A. Maxson, Loren G. Osborn, Rex E. Zwiebel, Winfield F. Randolph, and Wayne C. Maxson.

The regular quarterly meeting of the Board of Trustees preceded the corporate meeting, and an organizational meeting of the new board followed it.

In the regular meeting the usual reports of officers and committee chairmen provided the outline for business action. Some of the committees had not been able to schedule meetings. The secretary reported that he had reproduced and sent to all board members the suggestions of the Conference Committee on Publishing Interests. These suggestions are being carefully considered by the Supervisory Committee, the editor, and Advisory Committee, and the other committees that can

benefit from the suggestions. (Extra copies of the Conference committee report are available pending the publication of the Yearbook to any who have reason to use them.)

The quarter showed two major tract distribution efforts carried on by the board, one at the Baptist World Congress in Miami Beach in June, and the other at the Baptist booth in the Protestant and Orthodox Pavilion at the World's Fair in New York City. Literature was also supplied for use at the booth maintained by the Central New York Association at the State Exposition at Syracuse. Other foreign and domestic shipments of tracts made a total of over 37,000.

On the financial side, the treasurer's report for this one quarter showed disbursements considerably in excess of receipts. There were a number of large items of expense which can logically be spread over more than one quarter, for example the painting and reroofing of the residence of the secretary-editor.

The board looks forward to a year of service, co-operating fully in the year's emphasis on "Involvement in Christian Service." Its resources will be involved to the fullest extent possible in providing literature, audio-visual aids; advertising and radio program assistance to churches, groups and individuals. It will attempt to give publicity and reports of progress through this denominational organ, the Sabbath Recorder.

**India and Pakistan Missionary News**

Secretaries of 20 Protestant foreign missions boards serving in Pakistan and India agreed here that most of their missionaries and fraternal workers would elect to remain at their posts unless forced to evacuate critical areas. Some 300 American missionaries are serving in the danger zone, spokesmen for the Division of Overseas Ministries of the National Council of Churches reported on September 9.

The outbreak of hostilities between India and Pakistan sparked a series of emergency meetings between DOM staff, Church World Service, and secretaries of the 20 Protestant boards which they serve in the two countries.

Christian hospitals in the area were standing ready to care for as many casualties as possible, said one message. These would include the modern U.S. church-related hospital and medical schools of Ludhiana and Lahore.

"The churches here are assuming that there will be heavy human suffering," the Rev. Addison J. Eastman reported to the mission secretaries. He stressed that fighting in the first few days of open hostilities was raging in an area where there is the largest concentration of Christian missions, hospitals, schools and colleges in all Asia.

"We sincerely hope," he said, "that, as in 1947 during the partition of India and Pakistan, Christians in both countries will again be ministers of reconciliation and healing."

Mr. Eastman admitted he was pessimistic about an early end to the hostilities. "An added danger exists of communal riots between Muslims and Hindus," he said, "which could become massacres." He also saw "Chinese Communist efforts in Pakistan apparently contributing to fanning the flames of a religious war."

#### **Doctors Needed for 16,000,000 in Vietnam**

Our military mean (125,000) in Vietnam have doctors but what of the native soldiers and civilians?

Granting of official leave for Veterans Administration physicians who volunteer for 60 to 90 days service in Vietnam to meet the critical shortage of doctors there has been approved by William J. Driver, administrator of Veterans Affairs. Approval will be given by state V.A. officials in all instances in which the physician's absence would not interfere with care of veteran-patients in V.A. hospitals.

The action had been requested by President Johnson in response to urgent demands from Vietnamese officials.

Lack of trained medical care in Vietnam has reached emergency proportions, with only 700 physicians to care for 16 million people in the country ravaged by a quarter of a century of military upheaval.

The ratio of physicians to civilians in Vietnam is approximately one doctor for

every 23,000 persons, compared to one for every 780 in the United States.

Endorsed by the American Medical Association, Project Vietnam is a co-operative medical effort where volunteer physicians will serve on a rotating basis in civilian provincial hospitals where long-term U. S. medical personnel are working.

#### **Scripture Campaign in Vietnam**

The Pocket Testament League, veteran of many Scripture distribution and evangelization campaigns in war ravaged areas of the world, today announced the beginning of a one million Scripture distribution campaign in Vietnam. Glenn Wagner, who has been PTL Foreign Secretary during all the PTL post-war campaigns, has established an operating base headquarters in Saigon. 200,000 Vietnamese gospels have already been printed.

How can such a campaign be conducted in a country that is at war, where there are no front lines, and bombs burst 100 yards from the headquarters? The only answer is that campaigns will be conducted among the American Marines, Infantry, Air Force and Navy, the Vietnamese soldiers, the refugees from Viet Cong terror, and the civilian population.

#### **NEWS FROM THE CHURCHES**

SCHENECTADY, N. Y.—In June we had a fellowship dinner and presented Pastor and Mrs. Osborn a gift for their new home in Oneida, N. Y.

Since the retirement of Mr. Osborn, among our guest speakers have been the Rev. Edgar F. Wheeler from Rhode Island and the Rev. Eugene Fatato from Battle Creek, Mich.

Mr. and Mrs. Donald Ritz and family from California were guests at our August 28th worship service. (Mrs. Ritz is the former Alice Fatato.)

At present we are all busy getting ready to host the New Jersey and Eastern New York Seventh Day Baptist Churches for Yearly Meeting (Oct. 8, 9).

— Correspondent.

BERLIN, N. Y.—Some weeks ago our church held dedication services for three of our young people — Ruth Ellis, Nancy

Burdick, and Althea Greene — who had answered the call for definite Christian work this summer. At this service the pastor presented them with Bibles.

On Sabbath, September 4, Althea and Ruth had charge of the morning service and reported on their work. Nancy was not able to be present. These reports were interesting, searching, and illuminating. They spoke seriously, but joyfully and at times, in detail, of their work.

To bring Christ to an unbeliever and have him accept Him, was the greatest joy of all, as they entered into the daily life and work of the ones with whom they were living.

The young people were scattered — Ruth served in New York state, Nancy in New Jersey, and Althea in Louisiana.

Our church is indeed grateful to have gifted young people who early in life, find true values.

— Correspondent.

DODGE CENTER, MINN.—Pastor Richards read his resignation Sabbath morning, August 28, to take effect the end of the year. He has accepted a call to the Verona, N. Y., church. The Richards family has been with us five years.

During the summer, bouquets of flowers have decorated the church. Some came from the Paul Geisler gardens.

Those attending Conference from this church included Pastor and Mrs. Richards, Mrs. Marguerite Clapper, Miss Mary Thorngate, and Miss Phyllis Payne. Reports were given August 28 and at the regular meeting of the Ladies Benevolent Society, September 8. Phyllis, who spent the summer with the Christian Service Corps, took the morning service on September 4 to tell of her experiences.

Caring for the church services during the Conference time and the pastor's vacation were Deacons Wallace Greene and Donald Payne and Mr. Peavey, a retired pastor of this community.

The communion table is now graced by two hand-turned candlesticks, the work of Jess Babcock of Milton Junction.

The annual Sabbath School picnic was held the first day of August in a nice spot nearby, and was well attended. The competitive games ended with a spirited ball game in which both sexes took part.

Other events included an ice cream social by the Youth Fellowship late in August, a meeting of the Christian Fellowship at the parsonage September 14, a wiener roast for the Juniors at the Lippincott farm, and an autumn breakfast and bake sale by the Ladies Benevolent Society.

Mrs. Sheila Crane was elected superintendent of the Sabbath School on September 11 and Mrs. Wallace Greene superintendent of the graded department.

The church is looking forward to "A Spiritual awakening" November 25-28 with Edwin Johnson and his son Russel of Kansas City chosen as the missionaries. Russel was one of the workers in the Summer Dedicated Service Corps.

— Correspondent.

MARLBORO, N. J.—While Pastor Green was on vacation Pastor Earl Cruzan who, with his family, was visiting relatives in our area, gave us a helpful sermon one Sabbath.

At a recent business meeting it was voted to redecorate our church sanctuary.

Our young people have had numerous activities during the summer. One project was making three beautiful easels for the primary classes of Sabbath School. They sponsored an enjoyable and profitable ice cream social and joined with the youth of other nearby churches in an old-fashioned hayride. On another occasion they made a trip to meet the youth of the Salemville, Pa., church. The two groups together toured the German Seventh Day Baptist Ephrata Cloister buildings. At another time a picnic in our church lawn for our big and little brothers and sisters was an occasion for getting better acquainted with each other.

The adults and young adults have had social occasions also. There was the Sabbath School picnic at Palatine Lake. We also had a softball team that played in the church league of the West District.

During the summer the West District churches sponsored Mr. Gilbert Santiago, a Puerto Rican minister, to hold church services for the Puerto Rican farm workers. A talent show featuring the Puerto Rican workers was held at one of the local schools. — Correspondent.



## Accessions

Battle Creek, Mich

By Baptism:

Donald Darling  
Mrs. Donald (Evelyn Brown) Darling  
Mrs. Curtis (Yvonne Button) Brown  
Miss Linda Brown  
Miss Judith Ann Parrish  
Miss Laurana Jean Bennett  
James Lee Bennett  
Miss Suzanne Louise Merchant  
Paul Fatato  
Miss Diana Stillman

Rockville, R. I.

By Baptism:

Mrs. Iona Cooke

## Marriages

**Kirkendale-Smith.**—Richard George Kirkendale, Alfred, N. Y., son of George and Doris Collins Kirkendale, and Carol Ann Smith, R. D. 1, Alfred Station, N. Y., daughter of Charles and Ollene Kenyon Smith, were united in marriage, September 10, 1965, the Rev. Hurley S. Warren, officiating.

**Wheeler-Poulin.**—John LeRoy Wheeler, son of Mr. and Mrs. Winston L. Wheeler of Larkinburg, Kan., and Joanne Randolph Poulin, daughter of Mr. and Mrs. Henry A. Poulin of Plainfield, N. J., were united in marriage on August 28, 1965, in the Nortonville (Kan.) Seventh Day Baptist Church by the Rev. E. Wendell Stephan.

## Births

**Brown.**—A son, Charles Benjamin, to Herbert and Gretchen (Swing) Brown at De Ruyter, N. Y., on July 10, 1965.

## Obituaries

**Andrews.**—Hattie Lamb, daughter of Milton Charles and Jerusha Partelo Lamb, was born at Westerly, R. I., Oct. 23, 1875, and died at the Westerly Hospital June 3, 1965.

She was married to George W. Andrews, Sr., on June 20, 1901, and they continued to live in the Westerly area. She became a member of the First Seventh Day Baptist Church of Hopkinton in 1894.

She is survived by her husband, George W. Andrews, Sr.; a sister, Mrs. Daniel Davis; two sons, George W., Jr., of Westerly, and Leverett of Petersboro, N. H.; two daughters, Mrs. Leroy Edwards of Westerly, and Mrs. Walter Tedford of Bradford, R. I.

Funeral services were held at the Harvey Buckler Funeral Home in Westerly, with her pastor, the Rev. Edgar Wheeler, officiating. Interment was in River Bend Cemetery, Westerly.

— E. F. W.

**Green.**—Chloe E., daughter of William B. and Maria Cottrell Green, was born in North Loup, Neb., March 4, 1883, and died at Denver, Colo., July 4, 1965.

Miss Green grew up in the North Loup community and spent her lifetime as a public school teacher. She was a member of the Seventh Day Baptist Church of North Loup for 71 years. She is survived by one sister, Mrs. Lily McKelvy of Denver.

Funeral services were conducted in Denver, with graveside services at North Loup conducted by the Rev. Duane L. Davis. — D. L. D.

**Langworthy.**—Lloyd Barber, son of George B. and Lenora Barber Langworthy, was born July 25, 1892, at Ashaway, R. I., and died at the Westerly Hospital, June 15, 1965.

He was a lifetime resident of Ashaway. On June 2, 1920, he married Annie McDonald at Maynard, Mass. He became a member of the First Seventh Day Baptist Church of Hopkinton in 1914, and continued to be active in the church until the time of his passing.

He is survived by his wife, a son, Stanton B., of Pitman, N. J.; a daughter, Phyllis (Mrs. Harold) McGrew of Camoriolla, Calif.; two granddaughters and five grandsons.

Funeral services were conducted from the Schilke Funeral Home in Westerly, his pastor, the Rev. Edgar Wheeler, officiating. Interment was at Oak Grove Cemetery, Ashaway.

— E. F. W.

**Losey.**—Joseph Carll, son of Wilfred and Charlotte (Swing) Losey, was born Sept. 30, 1963, in Syracuse, N. Y., and died (by drowning) Aug. 15, 1965, at De Ruyter, N. Y.

Besides his parents he is survived by two sisters, Esther and Caryl; a brother, Bruce; grandparents, Rev. and Mrs. Charles D. Swing of De Ruyter, and great-grandfather, Benjamin C. Davis, Shiloh, N. J.

Funeral services were conducted Aug. 17, 1965, by his uncle, Rev. C. Harmon Dickinson of Plainfield, N. J., and Pastor Leslie Welch, Berea, W. Va., at the De Ruyter Seventh Day Baptist Church. Burial was in Hillcrest Cemetery, De Ruyter. — C. D. S.

**Swind.**—Milla W., daughter of William and Emily (Marble) Wells, was born June 13, 1884, in De Ruyter, N. Y., and died in an automobile accident near Cazenovia, N. Y., July 10, 1965.

Milla, as she was affectionately known, was married Feb. 24, 1904, to Wallace Swind of Cortland, N. Y., where she continued to live after his death. To this union was born one son, Kenneth W. of Cortland. Besides her son and daughter-in-law, she is survived by: a granddaughter, Mrs. Robert Gates; two great grandsons; three sisters: Mrs. Bernice Caughay, Mrs. Julia Morse, and Mrs. Arlene Kuykendal.

She was baptized by her present pastor and joined the De Ruyter church that she loved and faithfully served till the day of her death.

Farewell services were conducted by her pastor, Rev. Charles D. Swing at Cortland. Interment was in Hillcrest Cemetery, De Ruyter.

— C. D. S.

# The Sabbath Recorder



### Missionary Society Changes President

Seated is the Rev. Harold R. Crandall, at the annual meeting of the Seventh Day Baptist Missionary Society. He was resigning from the presidency of the Society, its Board of Managers, and the chairmanship of the Executive Committee and turning over these responsibilities to Loren Osborn (left) advertising manager of the **Westerly Sun**. On the right is the Rev. Everett T. Harris, corresponding secretary of the Missionary Board. Mr. Crandall has served as president of the board for twenty-three years out of the past twenty-seven. A resolution of appreciation voted by the board is held in the hands of the retiring president. It notes, "We rejoice to receive the assurance that Pastor Crandall will continue to serve as a member of the Board of Managers, sharing his wisdom and experience as opportunity is afforded."