

OUR WORLD MISSION
OWM Budget Receipts for September 1966

	Treasurer's		Boards'			Treasurer's		Boards'	
	September	12 months	12 months		September	12 months	12 months		
Adams Center ..\$	263.50	\$ 1,043.59			Marlboro	332.70	4,320.63	55.00	
Albion	104.32	556.95	\$ 55.00		Memorial Fund	2,000.00	4,247.91		
Alfred, 1st	903.96	6,880.35			Metairie		40.00		
Alfred, 2nd	459.95	3,201.11			Middle Island..	65.00	471.00		
Algiers					Milton	984.82	9,902.65	205.00	
Assn. & Groups	166.34	1,005.14	280.44		Milton Junction		1,295.00	5.00	
Battle Creek	711.68	6,173.40	140.00		New Auburn ..	105.80	412.69		
Bay Area	126.50	536.50			North Loup	205.00	1,382.78		
Berlin	61.95	1,481.49	81.30		Nortonville	154.50	1,873.81	110.00	
Boulder	204.95	765.80	185.00		Old Stonefort ..	25.00	373.00		
Brookfield, 1st..	68.00	425.70			Paint Rock		150.00		
Brookfield, 2nd	88.50	253.79			Pawcatuck	668.05	6,316.55	118.84	
Buckeye Fellow- ship		130.00			Plainfield	1,069.40	5,694.80		
Buffalo	150.00	630.00			Putnam County	20.00	30.00		
Chicago	185.00	1,460.00			Richburg	155.00	1,401.45	41.68	
Daytona Beach		1,198.64	10.00		Ritchie	100.00	456.00		
Denver	185.15	1,775.22	50.00		Riverside	562.86	8,127.64		
DeRuyter	87.00	559.00			Roanoke		15.00		
Dodge Center..		1,119.22	475.00		Rockville	120.12	686.14	25.00	
Edinburg					Salem	331.00	1,787.16		
Farina	44.75	456.41			Salemville	64.95	448.62	12.00	
Fouke	30.00	180.86			Schenectady	4.50	200.50		
Hammond	15.00	114.91			Shiloh	1,492.39	6,966.20		
Hebron, 1st	128.00	1,000.70			Syracuse	70.00	252.60		
Hopkinton, 1st	323.50	2,698.00			Texarkana		224.21		
Hopkinton, 2nd	15.00	159.00			Trustees of Gen. Conf. ..		133.25		
Houston	110.00	160.50			Verona	146.85	1,616.88		
Independence ..	96.75	903.85	15.00		Walworth	170.00	1,024.72		
Individuals	303.00	2,069.43	10.00		Washington	85.00	528.00	16.95	
Irvington		1,850.00			Washington, People's	10.00	165.00		
Jackson Center..		1,000.00			Waterford	124.75	1,353.67		
Kansas City	50.00	611.53			White Cloud ..	142.20	1,108.42		
Little Genesee..	269.35	1,643.95	25.00		Yonah Mt.	10.00	180.00		
Little Rock	12.05	130.08							
Los Angeles		3,836.60	15.00		Totals	\$14,694.09	\$110,314.00	\$1,941.36	
Los Angeles, Christ's		110.00			Non-Budget	30.00			
Lost Creek	310.00	1,005.00	10.15		Total				
					to Disburse	\$14,724.09			

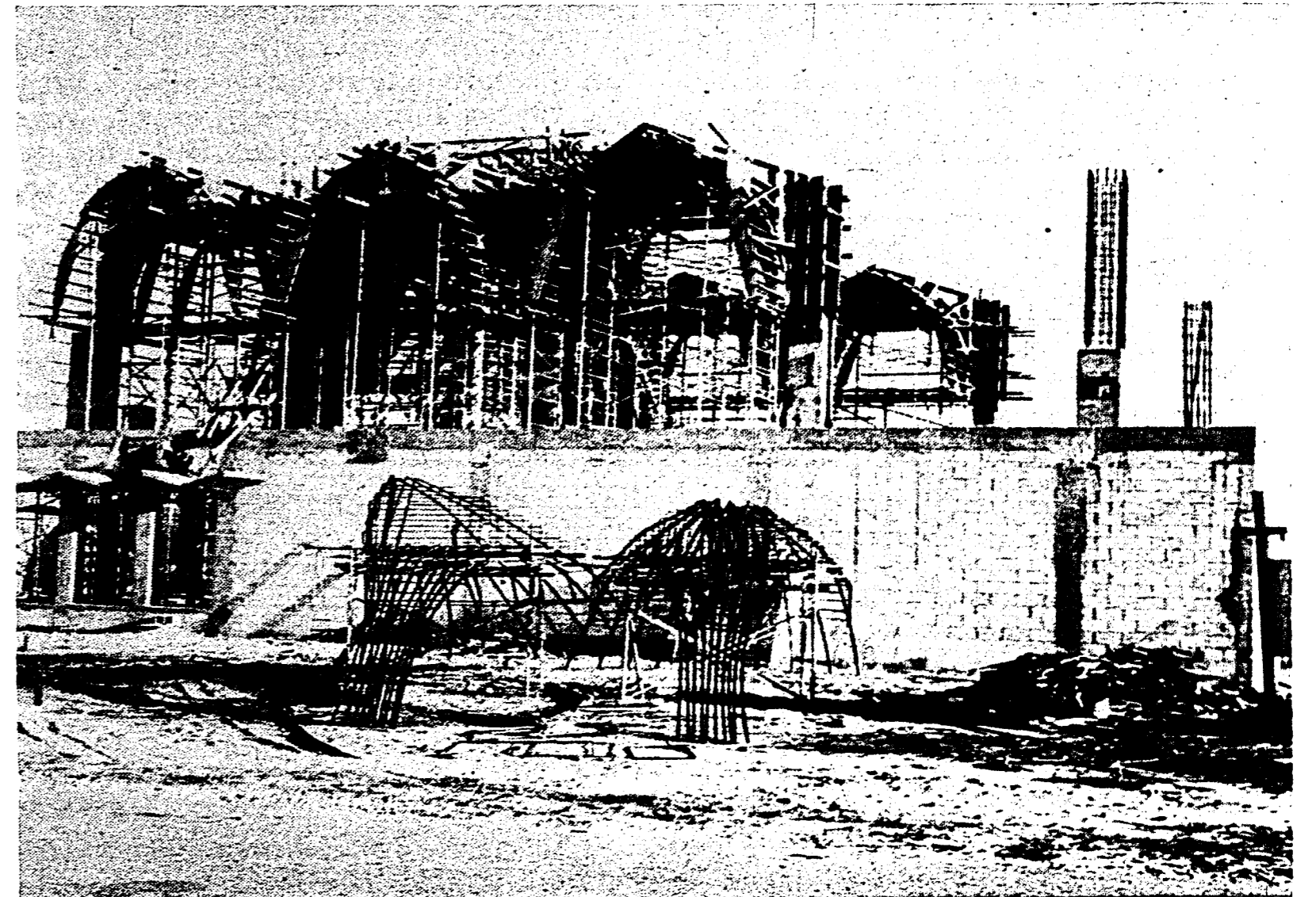
SEPTEMBER DISBURSEMENTS

Board of Christian Education	\$ 1,286.88
Historical Society	76.19
Ministerial Retirement (Mem. Fund.)	1,182.62
Ministerial Education	1,669.01
Missionary Society	6,504.54
Tract Society	2,020.14
Trustees of Gen. Conf.	84.52
Women's Society	250.00
World Fellowship & Service	176.19
General Conference	1,474.00
Total Disbursements	\$14,724.09

S U M M A R Y

1965-1966 Budget	\$120,554.00
Receipts for 12 months:	
OWM Treasurer	\$110,314.00
Boards	1,941.36
	<u>112,255.36</u>
1965-1966 Budget arrears	\$ 8,298.64
Percentage of year elapsed	100%
Percentage of budget raised	93%
	Gordon Sanford, OWM Treasurer.
September 30, 1966.	

The Sabbath Recorder



The Church Is More Than Steel and Stone

The home owner in a growing community takes an interest in new churches whether or not he intends to join one. The Christian rejoices when he sees a new sanctuary under construction whether or not it is a church of his denomination. In the above picture the dreams of a congregation on the Florida Gold Coast show up as only steel and stone. The church is more. The bony ribs of its vaulted arches will soon be covered in accordance with the plans of the architect. Would that the perfection of completed buildings could be more fully matched with inner perfection and singleness of purpose according to the plan of the Divine Architect who gave us the pattern of the church which He calls His body.

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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PLAINFIELD, N. J. October 24, 1966
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English Becoming Universal

In some of the news releases from the American Bible Society it is stated that just as in New Testament times when the koine Greek was spoken by almost the whole Roman world, so now English is fast becoming the universal language. This gives us pause for thought, not only as to the reasons for it, but as to the responsibilities of it. We can be thankful that such a world-embracing organization as the American Bible Society is reminding us of that responsibility.

What are some of the probable reasons for the universality of English? We must not forget the influence of the once-extensive British Empire. But the present trend toward English transcends the far reaches of a former colonialism.

The United States does not enjoy universal popularity, but its government and its people do have money which they are spending in travel and in other ways throughout all the free world. There is an economic urge in every country to speak the language of the people who have dollars to spend. The intellectual laziness of most Americans who travel is related to this. We want to travel and to talk to people, but very few of us are as willing to learn another language as are those in other countries. We spend our time in learning other things or in the pursuit of pleasure while they spend their time in learning to speak our language.

This desire for a working knowledge of English is also to a large extent the aftermath of World War II. Since that time as never before large numbers of American servicemen have been scattered around the world and have mixed with the people of other nations over extended periods of time. They have made friends; they have spent their money; they have engaged in many programs such as helping orphanages. The impact of the English language has been strongly felt in Europe, Asia, and much of Africa.

Besides the major factors mentioned above there has also been the influence of the Peace Corps. True, the representatives of this agency have attempted to learn the language of the countries to which they were sent, but many of them have been engaged in teaching English to those who were anxious to learn.

What of the responsibility that goes with this universal language? The Christian will readily recognize that it presents a tremendous opportunity and challenge. The spread of our language is much faster than the spread of our religion. We are probably not holding the line even in the matter of American ideals, much less in presenting the message of the greatest book in the English language, the Bible.

This is a time to redouble all our efforts to train our young men going to Vietnam and the other far corners of the world in the Word of God. This is a time to appeal to all Americans traveling abroad to take the light of the Gospel with them—in the English language. It is easier to talk to foreigners than ever before. Let's make our talk worth while. This is a time to send missionaries to every country that will accept them. Even short-term preaching and witnessing missions are possible in Korea, Japan, and many other countries hitherto thought to be so different in language and customs.

The fact that the Tract Society can have a good correspondence with people in these Far East or African countries illustrates the fact doors are wide open for tract distribution in our own language and a ministry in English by trained and untrained missionaries. Let us rise to these opportunities.

Thoughts on Celibacy

There was quite a stir earlier in the year when a married Catholic priest, Anthony Girandola, who had been posing as a layman, went from Westerly, R. I., to St. Petersburg, Fla., and announced that he intended to function as a priest in spite of his excommunication for violating the rule against marrying. The publicity brought to light the fact that a great many priests have married. The present pope three years ago quietly made provision for married priests to request readmission to the church as laymen. This was to legitimize their marriages after the fact. It is still not permissible for a priest to marry, although only the Dominican and Franciscan

OCTOBER 24, 1966

MEMORY TEXT

It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. Lam. 3, 22, 23.

priests have actually taken vows of the celibacy. One priest who wants to marry comments thus: "The honorable way is closed to us, but a dishonorable way is now open"—referring to the provision for readmission to the church after marriage.

What is the future of celibacy of the Catholic clergy? Some priests predict that as the pressure mounts for permission to marry, the pope may, within ten years make celibacy optional. The pope could do that with a stroke of the pen. Protestants in general have not felt that the arguments for clergy celibacy were valid. It would be interesting to speculate as to what optional celibacy might do to Catholic - Protestant relations. Would there be, for instance, more Episcopal priests who would think that they might just as well return to Rome?

There is a temptation to feel a little unholy glee when high Catholic Church officials have to admit that there are plenty of priests who are renouncing their unnatural life and are seeking sanction for living in the married state. Sobering, however, is the observation that marriage vows are today abandoned much more frequently than vows of celibacy. There needs to be some setting in order of the Protestant house in this matter.

Order Seasonal Filmstrips Early

The American Sabbath Tract Society in its free-service filmstrips library has many Christmas programs available. It also has a few relating to Thanksgiving and quite a number suitable for emphasizing Bible Sabbath in early December or the "Year of the Bible." Check the listing in your catalog or, if you are a new Sabbath School officer or youth leader and do not have a catalog, write for one. Order early; return promptly; help the office to render equal service to all.

Sabbath Recorder Announcement

With the issue of next week (Oct. 31) your **Sabbath Recorder** will be restored to its normal size of sixteen pages each week. It has been published with alternating sixteen- and eight-page issues since July. When that policy was established as an economy measure to help balance the budget, it was announced as a temporary or stop-gap measure. The Advisory Committee recently voted to go back to the regular size. It is, however, a venture of faith. Its success will depend on the activity of appreciative subscribers in enlisting new readers and also upon the response of all Seventh Day Baptists to the larger OWM budget. Our denominational journal, like eighty percent of religious journals, is partially dependent on subsidy from other sources. Current giving to the denominational cause subsidizes the paper that promotes that cause.

The patience of our subscribers during these past few months is most deeply appreciated by the Tract Society and the editor. Hardly a single complaint has come to us by letter. Your silence is taken as an expression of confidence in the board—that it would work as rapidly as possible to increase the number of pages of valuable reading matter. We will do our best to be worthy of that confidence. The struggle to condense material to a limited number of pages has meant the delay of newsworthy items. We trust that now we can keep up to date.

Further help from subscribers is needed. Undated, general interest articles will be needed in the months to come. Readers with ideas are encouraged to submit well-prepared articles good for Seventh Day Baptists and for the numerous other readers. Personal experiences, success stories, answers to prayer, and original poems are among the things the editor would like to have on file for future use. We want our journal to have the proper balance of long-range planning, current reporting of significant events, and the constant promotion of the faith that is ours—a blending of the best of the past, the timeliness of the present, and the hope of the future.

Conference President's Theme

By Lewis H. V. May, M.D.

This year's theme "Open Your Heart Loving" is meant to inspire a direct and needed feeling for each other within your own church. It seeks the involvement of each person in the other Christian's task and the direction of both to the message and mission of Christ in your church and through the Seventh Day Baptist denomination.

What are you doing to "open your heart loving" in your church? May I make some suggestions which I hope are applicable? First get to know the people in your church. Rearrange your sabbath school classes vertically instead of horizontally; combine different ages and different families into classes so that it breaks up age-related cliques, and expands the intrachurch personal contacts. Second, "open your heart loving" to everyone in your church and do not let theological cliques ostracize the different ones among us from the fellowship of the Christian family. Third, "Open your heart loving" to small children both within and without your church. If you honestly open your heart loving, and involve yourself in the life of some young child, they will become a loving part of the church family. There is no excuse for some of our churches having only older members. There is no excuse for churches with families not being filled with young people, except that we are guilty of only opening our hearts loving to ourselves. Let's change that this year and involve yourself loving with another individual, child or adult. "Open your heart loving" in your church and in your neighborhood.

Coming Next Week

The center section of next week's issue of this journal will feature the Seventh Day Baptist Publishing House with a picture story of the printing establishment as it is now being operated. These articles should be interesting. Churches and organizations will be reminded that the Publishing House is rapidly making the transition which will enable it to do more denominational printing than be-

fore. The new venture is one of faith and needs the prayers of all to make it something in which all can justly take pride. The story of the development of a printing ministry will continue to be told on these pages in the weeks and months to come. We will do our best, but please do not expect the impossible in this period of change-over.

Special Issue Coming

The two-color special issue is now in process at the Seventh Day Baptist Publishing House. There has been no special **Recorder** since May. This November issue (Nov. 14) is expected to fill a great need in the churches as an attractive, evangelistic hand-out. Many churches have been active in literature distribution during the summer and are now in need of fresh material. This will supply the need—if ordered before we go to press.

Individuals may order as few as ten copies (\$1.00) or 100 copies (as some do) for \$8.50. Nonresident members of churches may find it more convenient to order direct from the Tract Society, P. O. Box 868, Plainfield, than to order through the home church. Please act quickly so that your order can be included in the printing. We ought to aim for 10,000.

The editor of the November special issue is Rev. Francis Saunders of Lost Creek, W. Va. He has brought together some very good articles. Some of the writers have never before written for our journal. Here are the names and titles:

Stanley Allen, "He that hath the Son hath life." I John 5: 12.

Herbert Saunders, "The Light shineth in darkness." John 1: 5.

Mrs. Ernest Bond, "Peace I leave with you." John 14: 27.

Edward Sutton, "That your joy might be full." John 15: 11.

Mrs. Doris Rood, "Whatsoever ye shall ask in prayer, believing." Matthew 21: 22.

Benny Peil, "Call the Sabbath a delight." Isaiah 58: 13.

Majority Rule in Religion?

Recognizing the validity of the principle of minority rights, **Christianity Today** editors contend (Sept. 30) that "the ruthless banishment of religion from national life is a fundamental departure from the true American tradition, and is also in itself an infringement of the rights of large segments of the people." The editors go on to say "Christians surely have a constitutional right to resist any form of legislation banishing a religious view, or even a religious reference, completely from the curriculum. As no teacher should be victimized because he is a secularist, so no teacher should be victimized because he is a Christian."

Recent court actions have upheld the rights of minorities in the public school aspects of separation of church and state. The editorial quoted above states another side: "Rights, however, apply not only to minorities but to all groups. It might be well that, to prevent an establishment of irreligion, Christians should now pay more attention to the second clause of the First Amendment, which specifically states that there must be no law 'prohibiting the free exercise' of religion."

It may be a bit difficult to establish the boundaries of this prohibition. There will be differences of opinion and cases taken to court. How is the government to steer the straight course required of it? It is not quite as simple as to say that those who want to pray should be allowed to do so—if they do not interfere with the rights of those who do not want to pray in the public school, for instance.

The problem Christians faced in opposing the good-sounding Dirksen Amendment, which some people say will rise again from the dead next year, was that its negative wording allowed too much leeway of interpretation and application. It would seem to open the door for majority rule in the kind of praying that would be fostered. C. Stanley Lowell argued at the public hearing that this issue of the rights of the majority should be met squarely. "The majority," he said, "has

(Continued on page 15)

Stewards of the Gospel

A Conference Sermon

By Rev. Charles H. Bond
Shiloh, N. J.

On the morning of the 12th of October, 1492, Columbus first set foot on the new-found world. "The standard was displayed, a crude cross was erected, and he took formal possession of the beautiful country in the name of his Christian sovereign."

In May 1514, De Soto discovered the Mississippi and there, "in the presence of almost 25,000 Indians, he erected a cross made of a huge pine tree and around it imposing ceremonies were performed."

On the 26th of September, 1513, Balboa and his band of adventurers caught their first glimpse of the Pacific Ocean. Washington Irving records the fact that Balboa fell upon his knees in devout thanksgiving and "then caused a fair and tall tree to be cut down and wrought into a cross, which was elevated upon the spot from whence they had at first beheld the sea."

A cross upon San Salvador, a cross at the Mississippi; a cross by the Pacific shore; there is an old map, made early in the 16th century by one of the contemporaries of Columbus, which preserves the first name given to this new continent — "The Land of the Holy Cross."

From the time of the landing of our Pilgrim fathers, and as the pioneers pushed farther and farther toward the West, churches have been built at country crossroads, by village streets, and on city squares, and the cross of the crucified Christ has been preached in every state and territory. Thousands upon thousands have taken up the cross of Christ and it has led them to a new happiness and way of service that they had never known before. Many became true stewards of the gospel of Christ.

Today our mission as a church is clear. Jesus said to go and teach all people and to baptize in the name of the Father, Son and Holy Spirit.

Out of the rumblings of world conflict, street riots, and the upsurge of crime, the Christian Church has heard one clear and compelling voice—"Do the work of an evangelist." Never has the call been so clear. We must bring the message of Christ to men in this generation. We must have more and better Christians.

John Foster Dulles, back in the early fifties, when he was Secretary of State, put his finger on the crucial need. He said, "The great lack of the world today is that there are too few Christians, and when I say Christians I do not mean those who seek ecclesiastical marriage and burial and who occasionally contribute to church support. I speak of the number of those who actually possess the spiritual qualities Christ taught and who realize such qualities are designed for practical use." With this we can all agree.

We need to face a great truth. Before anything spiritual can happen through us, something surgical must happen in us. The modern church, far from being a force for evangelism, is itself a field. The church itself is a part of what needs to be saved. This was true in the time of Jesus, during the days of the Reformation, and it is true today. More people have their names on church rolls today than ever before and the crime rate is the highest in history.

Our first obligation as "Stewards of the Gospel" is to know where we stand with Christ. Can we say with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2: 20). It is certain we cannot live or share what we do not have.

The gospel, as I understand it, is the good news that God in a personal way came into the world in the form of man, Jesus the Christ, lived among men, and finally at the hands of selfish men was

crucified and buried. But death could not hold Him in the tomb—He lives. In this life men saw God and in His death the chain of sin was broken, and because He lives, we too shall live. It is put more beautifully in John 3: 16—"For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life."

Without a deep faith in Christ, you cannot be a Christian and it becomes impossible to be a Christian steward. The one who knows Christ has an obligation to be a steward of the gospel. These duties are outlined in the word GOSPEL.

G—GO. "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit."

As we think of this command today, let us put the emphasis on **go**. When Conference was in Fayetteville, Ark., in 1955, I happened into a store and made an inexpensive purchase which has been a part of my study ever since, because it speaks to me of the necessity of going. Here is what I purchased: A fisherman, made of plastic, which has been fishing from that day to this. A steward of the gospel is to be a fisher of men.

Sometimes we criticize the way people go about their fishing. An alert minister of yesterday said, "I like the way they go better than the way you don't go."

Jesus never promised it would be easy to go. "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10: 16).

O—OTHERS. But to whom are we to go? That sounds like a silly question, doesn't it? Who else could we go to but others. The command is to go to **all**. This we have been rather slow to do. We send missionaries overseas to work with people but we have been slow to do much for those in our own back yard.

Two VISTA workers spoke to our Tri-C Sabbath School Class this spring. They told of work they were doing in Bridgeton in a certain area. When they finished, I said to the class, "This is embarrassing. Just think, a woman from Minnesota and another from Missouri come to a community four miles away

and report to us on a mission field in our own side yard."

Do we love enough to bring **others**? A famous doctor once examined a scrawny, irritable baby and said, "What this baby needs is to be loved." Every child needs to feel the warmth of someone's arm, the touch of the hand, a kind voice. This is just what a sick and irritable world needs. The world needs to be loved, and love is costly. No child is born, either physically or spiritually, without somebody's love and pain. Jesus gave His life for others.

S—SPEAK. Peter and John said, "We cannot but speak of the things we have seen and heard" (John 4: 20). These men who fled with the other disciples on the night of Jesus' arrest are not now afraid to stand their ground even though it may mean imprisonment and death. They have something to share and they want to share it.

Jesus used three methods in His speaking and sometimes it is hard to know when He changed from one form to another—preaching, teaching, and personal conversation. "No one ever spoke like this man."

A young preacher went to David Swing, the poet-preacher of Chicago, many years ago and asked him what he should do to get a congregation for morning worship. He said, "I have tried history, biography, literature, poetry, book reviews, politics—but the people won't come. What shall I do?" Swing replied, "Suppose now you try the gospel!" In our much speaking, let us not forget to speak of Christ and the work of His Church.

P—PURPOSE. The one big purpose of the Christian steward is to bring men and women, boys and girls, to Christ. "Believe on the Lord Jesus Christ, and you shall be saved." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven" (Matt. 10: 32-33).

I started out one day to make a community survey. I started with a corner

(Continued on page 11)

Facing Frontiers with Faith

(A reprint from "Missionary Reporter" issue of February-April, 1966, with added details.)

"Where there is no vision the people perish," said the prophet of old. It is still true. Where there is no imaginative and creative program presented to the churches for channeling their deep concern for the unfortunate people of the earth, they die of physical starvation and we too die of spiritual starvation. We must have a program for the future that challenges us right now to do our best.

We all need a vision of what Seventh Day Baptists have done and will continue to do in the advancement of the Kingdom of our Lord in all the earth. We need the conviction that we have a sector to hold in the struggle between good and evil and that we have a distinctive contribution to offer which gives our lives meaning and purpose.

Life without objective and dominating purpose is like a traveler without a destination. Such a life is soon reduced to an aimless wandering and meaningless submission to every whim and circumstance. God has so made us that we each one need a "magnificent obsession," a "this one thing I do."

Think of our Lord's words: "To this end was I born and for this cause came I into the world, that I might bear witness to the truth." Jesus Our Lord had a sense of divine mission. It gave meaning to every word and act of His life. He had a sense of compulsion, "I must work while it is day."

It is this sense of a plan and pattern in life which makes a Christian different. We who belong to Christ are commissioned to work out a plan for winning souls to Christ and building them up in the faith to the point where they will go out and be His witnesses. Thus the message will go round the world.

Where there is no vision on the part of church and people of a plan to carry out our Lord's Great Commission, the people perish and the local church withers up in self-centeredness. A sense of urgency must grip us anew.

To meet this need a five-year program was launched on Thursday afternoon of General Conference at Redlands under the theme, "Facing Frontiers With Faith 1966-71 — Five-Year Program." With Secretary Alton Wheeler presiding, the members of Conference Planning Committee each presented a phase of the 1966-67 program. During coming months this program will be presented again and again, through publication and by direct mailings to the churches.

This is the time of the year when church retreats and planning conferences are being held by Seventh Day Baptist churches across the land. It is important that every church member have a voice in the discussions and plans for the coming months. Has your church scheduled such a planning conference?

On June 24, 1966, a packet of material was sent by our Conference secretary to all church leaders. This material carries challenging plans for the months and years ahead for Facing Frontiers with Faith. If your church leaders have not presented this material to your church, ask them to do so.

The cover letter to this material carries this "come on" statement: "On this first year, for instance, when the emphasis is on involvement of the individual, some 6,000 Seventh Day Baptists will be challenged to join in church planning sessions in the early fall, to restart tithing in November, to join in a Bible reading plan throughout 1967, to share in Sabbath studies in May, and to do personal witnessing for Christ throughout the year. Those who feel led of the Lord will be invited to offer Dedicated Service."

"Where there is no vision the people perish." The "vision" often comes from unexpected persons, in unexpected ways. Happy is the church that makes provision in its program to allow youth and old age to mingle their voices in the hopes and plans for the future.

The biblical way to raise money is through tithes and offerings. We cannot afford to leave basic principles for the expediency of getting cheaper dollars.

Rev. Wendell H. Rone,
Owensboro, Ky.

Board Notes

The following officers were re-elected to lead the Seventh Day Baptist Board of Christian Education for the current year: Rev. David S. Clarke, president; Rev. Herbert E. Saunders, vice-president; Mrs. Ernest K. Bee Jr., recording secretary; Mr. L. Maurice McCrea, treasurer; Rev. Rex E. Zwiebel, executive and corresponding secretary.

Letters of appreciation for years of dedicated service have been sent to the following persons who have retired from membership on the board: Mrs. Lloyd Pierce, L. Eugene Reynolds, Phillip B. Post, and Wayne N. Crandall.

The president of the Board of Christian Education will appoint a committee to consider how best to call a person to the position of executive secretary and how long should his tenure of office be.

The Christian Father

Among the pamphlets, printed material, and mimeographed papers which the secretary of the Seventh Day Baptist Board of Christian Education received and studied at the recent meeting of the Commission on Family Life of the Division of Christian Education of the National Council of Churches was one called "For Today's Father—20 Tips." It comes as an issue of the Christopher News Notes. Here are the paragraph titles (tips):

- 1) Don't underestimate the importance of your role as a father.
- 2) Give your home top priority.
- 3) Find fulfillment by living up to your parental duties
- 4) Let strength distinguish everything you do.
- 5) Set aside time for your family.
- 6) Make your home a happy one.
- 7) Be a good listener.
- 8) Set an example for your children.
- 9) Teach them to take responsibility.
- 10) Keep family ties strong.
- 11) Develop each child's personality.
- 12) Understand the true meaning of
- 13) Spur their creativity.

- 14) Nurture their spiritual life.
- 15) Take their studies seriously.
- 16) Help them acquire a liking for
- 17) Teach them the value of money.
- 18) Give them a healthy attitude toward sex.
- 19) Inspire them to lead constructive lives.
- 20) Look at things from their point of view.

We believe that study of the pamphlet which has a paragraph explaining each of the headings would be profitable for Seventh Day Baptist Men's Fellowships, or any group of our fathers. The pamphlets may be purchased from The Christophers, 16 E 48th Street, New York, N. Y. 10017, for \$1.00 a hundred.

Youth Pre-Con Retreat, 1967, will have as its director the Rev. Earl Cruzan, pastor of the Milton Seventh Day Baptist Church.

Accredited College for Sale

The Board of Trustees of Upland College in Upland, California, has announced the auction sale on October 25 of the college, including land, buildings, and all personal property.

So far as is known this is the first such auction of a complete college ever to take place. Estimated replacement value of the college is in excess of \$1 million. The auction was made necessary by a merger with Messiah College of Grantham, Pennsylvania.

Originally known as Beulah College, Upland College offered a liberal arts curriculum and was founded 46 years ago on September 6, 1920, by the California Council of the Brethren in Christ Church. The Brethren in Christ Church was started in about 1780 in Lancaster County, Pennsylvania, which was also the cradle of the Church of the Brethren, Mennonites, and Quakers.

SABBATH SCHOOL LESSON

for November 5, 1966

Words Without Worship

Lesson Scripture: Jer. 7: 1-15.

Baptist Conference On Religious Liberty

By Leon M. Maltby

Are the various Baptist Conventions more concerned about religious liberty in the United States than other denominations? Does their historic position on clear-cut separation of church and state give them more incentive to be watchful? It would seem so, for every year the Baptist Joint Committee on Public Affairs sponsors a nation-wide study conference on religious liberty at Washington. Denominationally appointed and invited representatives from the eight Baptist denominations making up the Joint Committee met at the nation's capital October 5, 6, 7, for the tenth annual conference. There were about 160 leaders present, among whom were two Seventh Day Baptists, Clarence Rogers of Salem, W. Va., and Leon Maltby of Plainfield, N. J., attending by invitation and at their own expense. Both had attended before, knew the values, and appreciated the opportunity of contributing something to the discussion in the study groups.

The theme of this particular conference was somewhat different from any previous ones: "The role of the Christian through church and state in education." To report just the structure of the conference fails to convey the deep search for satisfactory answers to the many perplexing problems that churches and church-related institutions are facing. It is never the purpose of these conferences to make public pronouncements, to commit the denominations represented, nor to directly influence national or state legislation. Rather, it is to spread to all the churches an awareness of the problems and the possible solutions and to furnish guidelines for the functioning of the Joint Committee on Public Affairs.

The staff work for this conference was extensive and thorough. Papers were prepared in advance by qualified leaders throughout the country. These were mailed to those expecting to attend. Some of them were also presented at the first plenary session. In addition, questions, issues and principles were

prepared by the staff as discussion starters. To involve everyone in the subject matter the conference was divided into three sections and each section into five groups of ten or twelve people. All groups in section I considered questions relating to the role of the Christian in public education. Section II studied religious education. Section III took up church-state problems in higher education. The groups reported to the sections and the sections gathered these suggestions together for the plenary session at the end. In addition, each participant was invited to record on a questionnaire his personal reactions to all the matters discussed.

The experience of discussing weighty questions of church and public interest with selected churchmen and educators from all over the country was rewarding. It was particularly interesting to those discussing the relation of the church to public education to note that the U. S. Senate was the same day taking action on a public education bill which had church-state overtones. What should our attitude be toward encouraging or allowing time for voluntary prayer by students in public schools, for instance?

One of the primary results of three days of discussion was to recognize that easy answers to church-state problems cannot be secured. There needs to be further well-informed study at state and local levels.

"You Missed Me—"

Occasionally word reaches the General Conference office that a pastor or clerk or other key person has not received materials sent out from headquarters. "Stewardship" materials were mailed to pastors, clerks, and treasurers or stewardship chairmen of all Seventh Day Baptist churches on October 5. If someone failed to receive them who should have, please drop a postcard to the General Conference Office, Box 868, Plainfield, N. J. 07061, saying, "You missed me on the Stewardship mailing."

Stewards of the Gospel

(Continued from page 7)

house where there was a family of four. The mother and the two small children were at home. I wasn't there long before I realized the mother was hungry for fellowship. She wanted to attend church but seemed to be afraid to make the break. She was anxious for an answer to the emptiness of her heart but didn't know just what it was. We talked of people we both knew and we talked of One who would be her friend. She came to church with a Christian friend that Sabbath and the next Sabbath she came forward to receive Christ.

However, the purpose is greater than just bringing individuals to Christ. They must grow in His way and stay by His side. The second part is often harder than the first.

E—EXAMPLE. Perhaps this should have come first, but the important thing is that it come. A good steward of the gospel must set a good example. The old statement is true, "What you are speaks so loud I cannot hear what you say."

It might be well to recall one of Aesop's fables at this point. It is said that a fox had been hunted hard and chased a long way when he saw a woodsman at work with an ax and begged him to help him to some hiding place. The man said he might go into his cottage, which was close by. He was no sooner in the house than the hunters came up. "Have you seen a fox pass this way?" they asked. The woodsman said "No," but pointed at the same time toward the place where the fox lay. The hunters did not take the hint, however, and made off again at full speed. The fox, who had seen all that took place through a crack in the wall, came out and was walking away without a word. "Why," asked the woodsman "haven't you the manners to thank your host before you leave?" "Yes," said the fox, "if you had been as honest with your fingers as you were with your tongue."

The life and the tongue must say the same thing. Dean A. J. C. Bond used to tell of the experience he had when he went to get his first teaching position.

He went out into the field to see the president of the school board. When he learned his name, he asked if he was related to Richard Bond. When he learned that this gentleman was his grandfather, he let him have the school. Thus his grandfather, whom he had never seen, helped him to get his first school because he had set a good example in that part of the country.

Jesus didn't need to say anything to the group that brought to him the woman taken in adultery. Some think that He wrote in the sand some of the sins which were common and the accusers dropped their stones and went away. His pure life was enough to condemn. Let us set the Christlike example, as we may be the only Bible a careless world will read.

L—LIFE. If you want to come alive, begin to live as a true steward of the gospel. Let me illustrate with some highlights from the life of Dr. James Wesley Turpin as related in **Guidepost** magazine. It starts: "Five years after I began practicing medicine in Coronado, California, my wife Martha and I had a big house, two cars, a \$50,000-a-year income—and a gnawing restlessness." Dr. and Mrs. Turpin tried to involve themselves in civic affairs and the work of the church, but were still dissatisfied.

A friend, sensing their need, suggested they visit a city in Mexico which was only a few miles away. In Tijuana they saw the poverty and disease and got the message. Once a week they visited the town, bringing food and medicine. They soon realized that they needed these people as much as the people needed them. His wife said, "Maybe the only way to belong to life is to give yourself to it."

He tried to become a doctor on the USS Hope but was put on a standby basis.

One day the mother of a patient described a visit to Hong Kong and the misery she saw among the refugees from Red China. After much soul-searching they took their four children and went to Hong Kong. They saw 150,000 people living on junks and sampans, and another 50,000 squeezed into six square blocks in the old walled city of Kowloon, a place

of indescribable poverty, filth, opium houses and brothels.

While going to school to learn a basic Chinese vocabulary, they bought an old ship and converted it into a floating clinic which they christened "Project Concern."

His work has now carried him to Vietnam where he works as a civilian, fighting disease, hunger, and the ravages of war.

Here is a beautiful story of one who found life when he became a true steward of the gospel. We don't know all the details, but evidently Matthew left a very lucrative job as tax collector to follow Christ, and found life.

Perhaps all I have said regarding a "Steward of the Gospel" can be summed up in one sentence. Go to Others Speaking of the Purpose of God's love, and setting a good Example — Life will be yours.

Thanksgiving Verse Constitutional

A traditional verse of thanksgiving, from which the word "God" had been deleted, does not constitute a prayer when recited by children in a public school kindergarten, a federal judge ruled here.

The ruling came in response to a request of Mr. and Mrs. Lyle Despain of De Kalb, Ill., who held that the Constitutionally guaranteed religious freedoms of their five-year-old daughter were being violated when she was asked to recite with her kindergarten classmates:

"We thank you for the flowers so sweet.
We thank you for the food we eat.
We thank you for the birds that sing.
We thank you for everything."

Edit. note: To whom are you talking? Did the judge forget that there is no person but God who fits the "you" of this verse?

West Virginia Servicemen.

Pfc. Daniel Burge
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1st CAV. Div. AIR. MBI.
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B20-01-70

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Open Your Hearts To The Modern Frontier

By John A. Conrod

The following is a devotional reading that was given at the Yearly Meeting of the Eastern New York and New Jersey churches at Plainfield, October 15, combining its theme, "The Challenge of the Modern Frontier," with the 1967 Conference theme, "Open your Hearts Loving." It is written as a paraphrase of I Corinthians 13.

If you were to accept "the challenge of the modern frontier" by the use of eloquent grammar but did not "open your hearts loving," it would be void of meaning. If you were able to predict the trend of the modern frontier and if you understood all its problems and even had the faith that God would guide you to the solution of some of those problems that must be faced in the modern frontier, but did not open your hearts loving, it would be worthless. If you were to sacrificially set up programs for the poor and deprived, and your tireless efforts were to cause your untimely death, but did not open your hearts loving, you would have accomplished absolutely nothing.

To open your hearts loving means to be patient and kind; it does not mean to be jealous, boastful, arrogant, or rude. To open your hearts loving does not mean to insist that your answer to the challenge of the modern frontier be the program to follow. It does not mean to be irritable or resentful. It does not mean to rejoice when the programs of others fail, but rather to rejoice when they succeed.

To open your hearts loving means to bear all the problems of the modern frontier, to believe that there is a solution to every one of those problems, to trust that every one of those solutions will be reached, and to endure every failure until success in the modern frontier is finally reached.

To open your hearts loving means to never withhold your love from anyone at anytime, even though there are times that tongues should be silent and knowledge should be kept to oneself. Any program that you may have to answer the challenge of the modern frontier will

be imperfect and any prediction that you may make regarding the trend of the modern frontier will be imperfect because the only perfect way is to open your hearts loving. It will surpass any other approach.

To think that another way will work is childish because to open your hearts loving is the way of the mature Christian. It may be difficult to understand this now, but if it is tried it can be clearly understood. If you will accept it now in theory, it can be proven in practice.

It is not enough to have faith and hope in a program. The way to accomplish the greatest of all things is to "open your hearts loving."

Denver Church Adopts Resolution Against Capital Punishment

Whereas the taking of life by deliberate means is contrary to the Judeo-Christian religion and reminiscent of mob rule and hysteria unbecoming civilized people, and **Whereas** imposing the death penalty is morally degrading as judged by its discontinuance in 72 nations and 13 American states, costs more than life imprisonment, removes forever the chance of the prisoner's repentance, rehabilitation, and possible release, should conviction prove to have been in error, and its abolition is urged by Wayne K. Patterson, warden of the Colorado State Penitentiary and a former member of this church, as well as by his predecessor, and

Whereas fear of the death penalty is not an effective deterrent to crime in the opinion of many leading criminologists and law enforcement officials, and

Whereas persons of wealth or prestige can almost always gain reduction of their sentence leaving the poor and friendless to be executed, and society must take some responsibility for producing those guilty of major crimes, therefore be it **RESOLVED** that the Seventh Day Baptist Church of Denver hereby calls upon its members to vote "Yes" on Referendum No. 2 "To Abolish Capital Punishment" and identifies itself with many other denominations and the Colorado Council of Churches in seeking its abolition.

Work in Ghana Shows Progress

Ralph Cann, "organizing secretary" of Seventh Day Baptist work in the small West Africa country of Ghana (P. O. Box 18, Ofinso, Ghana) writes on October 11 that he has now received the first large shipment of tracts (and **Sabbath Recorder** samples) from the American Sabbath Tract Society (seven packages). He had informed us that what he had previously received was not enough to do the evangelistic work which he and his associates were attempting to do in the Ofinso district. The people are apparently able to use and appreciate literature in the English language.

The most recent letter (and the correspondence is frequent) says that he now has two active members who are assisting in the preaching and the house-to-house visits. Mr. Cann's letters (well typed) are good. His previous experience and training give him a good deal of know-how in evangelism and organization of local work. His evaluation of the "begging" letters from some who have gotten our address from unknown sources is helpful.

The evangelistic work seems to be bringing results. A letter from a student (Oct. 10) tells of his conversion through the work of the village evangelist. His letter indicates immaturity in years and writing ability, but he seems to be sure that he now knows Christ as his personal Savior. He says that he is a member of the Seventh Day Baptist church in Ofinso of which Mr. Ralph Cann is "manager."

Billy Graham as Pastor

Evangelist Billy Graham assumed something of the role of a pastor when he returned to London recently for a follow-up rally after his lengthy June crusade. He addressed more than 10,000 people, most of them inquirers who had made decisions. The purpose of two rallies was to encourage those who had made decisions to carry on in their new Christian faith.

It was one of the steps in the intense follow-up program that is being implemented in England and was the first time that Mr. Graham had come back so soon

to the scene of a major crusade. Taking his text from Philippians 1: 6 he emphasized what happens to an individual when he becomes a Christian and gave practical helps for living the daily Christian life.

He also spoke of Britain as being at the present time a mission field. It was announced that he had agreed to return for a month-long crusade next June. At that time there will be a first-time attempt to reach a whole nation by closed-circuit television.

20 Years of CWS

Can you imagine a convoy of giant tractor-trailer trucks bumper to bumper, extending from New York to Denver, loaded with four billion pounds of food, medicine, clothing, blankets and other life essentials? And, massed along the West Coast, nearly the entire 195 million men, women and children of the US, homeless, hungry and destitute, anxiously awaiting the arrival of the life-saving cargo?

If you can conjure up such a picture, you will have visualized the sheer quantity of relief supplies and the vast number of needy persons in more than 60 countries overseas who have benefited from such aid in missions of mercy carried out by Church World Service during the past 20 years. CWS observed its 20th anniversary with a dinner and program Oct. 7 in Indianapolis, Ind.

CWS Filmstrips

Is an organization or auxiliary of your church planning to make an emphasis some time during the year on Church World Service? If so, program material is available from the main office of CWS-CROP, Box 968, Elkhart, Ind. 46514. The material on a free loan basis consists of a choice of seven 16mm sound films of less than thirty minutes or a choice of nine sound filmstrips of twenty minutes or less in length. Write for a descriptive folder and order form. A much more limited amount of CWS audio-visual material is listed in your Tract Society's filmstrip catalog.

LET'S THINK IT OVER

Common Names

The Veterans Administration urges people to be careful in writing full names and using identifying service numbers. The reason is that there are 25.5 million living veterans and a great many of them have the same name.

It is noted that there are 200,000 Johnsons but only one Lyndon Baines Johnson whose address is 1600 Pennsylvania Avenue., Washington, D. C.

Other names which appear in the VA file in great numbers are: Williams, 148,000; Jones, 143,000; Brown, 142,000; Miller, 134,000; Davis, 113,000; Anderson, 95,000; Wilson, 92,000; Thompson, 82,000.

Even with the very latest electronic equipment for locating names and keeping records VA has difficulty in servicing its 25.5 million people. How comforting it is to know that our God is not limited in knowledge, memory or ability to locate His people. VA cautions us about our letters; God needs no letters, He hears our prayers. The mind of our loving heavenly Father is not wearied by holding within its grasp the whole life story of every human being now living, long dead, or yet to be born. With what confidence we can put our trust for all time and eternity in our Maker, Redeemer, Judge, and Friend.

Someone Offers a Drink? Three Ways to Say No

Dr. J. Lester Harnish, past president of the American Baptist Convention, described for the national convention of the Woman's Christian Temperance Union three ways to reject an alcoholic drink at a party without making an unpleasant scene.

"There are three ways of saying 'no' to an offered alcoholic drink. One is just plain 'No, thank you,' without making a federal case of it.

"Or you can take the glass, and find a convenient place to set it down.

"Or you can say, 'Do you have something else?' and a good hostess usually has."

In any case, he counseled, "Don't avoid drinking people, or refuse to go to a party where there is drinking . . ."

Dr. Harnish warned against falling "for the glamor line in modern advertising. Your friendly gathering isn't more gracious or enjoyable because of alcohol. For too many people, alcohol is total tragedy."

According to Dr. Harnish a higher percentage of alcoholics is to be found among the population of California than in any other state—6,600 per 100,000. Next in rank, he said, are New Jersey, New Hampshire, and New York.

He called alcohol the "No. 3. killer" in America, ranking after heart disease and cancer.

Majority Rule in Religion?

(Continued from page 5)

no rights over the minority in matters of religion. In our democratic political processes the device of the majority is a useful one. It provides a convenient modus vivendi for making decisions and getting things done. But the genius of a free people, where religion is involved, is not an imposition by a majority but a respect for minorities. Where would the few Protestants be in Boston if we had religion by majority rule there?"

He contends that the only position that the state can take is the neutral position. We have enjoyed religious peace because our system has wisely made religion a matter outside of government purview. He asserts that we would have religious controversy if we were to pass such an amendment to the Constitution as Senator Dirksen advocated.

NEWS FROM THE CHURCHES

KANSAS CITY, MO.—Clifford Bond is serving as student pastor of the church. He and his family are living in the parsonage at 2049 Oakley Ave. The church is helping him to attend Calvary Bible College where he is taking a full load of sixteen hours in the following courses: Bible Interpretation, Homiletics, Theology, Greek, Romans, and Life of Christ. —Church bulletin.

DENVER, COLO.—Despite vacations our church did not experience a severe summer slump. The choir, which took a rest from June 15 to September 15, has now resumed under the direction of Gary Cox. Summer soloists were Dennis Cox and Mrs. Jerome Van Dyke. Several families accepted our invitation to stop over in our city on their way to Conference. Seven of our members attended Conference.

The Rocky Mountain Camp with many improvements, has been licensed by the Colorado Board of Public Welfare. The camp is located on a 240-acre tract given by Paul Hummel and on the top of Lee Hill ten miles north and west of Boulder. It commands a view of mountain and plain of unsurpassed beauty. Our 1966 season included a Methodist youth group from Beatrice, Neb., Family camp July 1-3, Junior camp July 3-10, Senior camp July 10-17, Young Adult July 22-24, and Family camp July 29-31.

The principal Sabbath School officers elected and now serving are Darwin Steele as superintendent, and Dorothy Hastings as secretary. The Youth Fellowship will be sponsored again this year by Gary and Ardith Davis. The officers are: President, Patricia White; vice-president, Carol Hastings; secretary, Carol Widman; treasurer, Robert White.

Several of our young people have returned to college: Sharon Widman to Whittier, Calif.; Ed Hansen to Mesa College, Grand Junction; Janet Sue Turpin, Adams State College, Alamosa; Rob Stephan and Jean White, Colorado University at Boulder, and Cynthia Rogers and Phil Davis, Denver University.

After careful planning by our Stewardship chairman, Margaret Davis; Religious Education chairman, Richard Steele; Worship Department chairman, Ada Davis; Mrs. Frances Stephan, and Pastor Al Rogers, a Planning Conference program entitled "Facing Frontiers with Faith" was held Sept. 10 and 11. The Rev. Paul V. Goodwin, Evangel Baptist Church, Wheat Ridge, spoke on "Frontiers Today" and Dr. E. J. Horsely, interested layman, spoke on "The Faith We Have to Share." These were followed by "buzz" sessions. A final summation produced many chal-

The Sabbath Recorder

lenging ideas in answer to questions such as, "Can our church guide and sustain us in a fuller way than it now does?" and "What is our world mission here in Denver?"

The first fall meeting of the Ladies Aid was a joint session with the Boulder group at the Boulder parsonage with Mrs. Madeleine Randolph, hostess. A pleasant fellowship was enjoyed. Our president, Margaret Davis, chairman of the Conference Committee on Woman's Work, gave a good review of that committee at Conference.

Ever before us is the biblical adage "Let us not be weary in well doing for in due season we shall reap if we faint not."

—Correspondent.

Accessions

METAIRIE, LA.

By Baptism:

Barbara Gaudey

Ralph Hays, Jr.

Marriages

Anderson-Rasmussen.—Elmer E. Anderson and Theona L. Rasmussen, widow of Stanley Rasmussen, were married Sept. 12, 1966 at the Seventh Day Baptist Church, Salem, W. Va., by the Rev. Francis D. Saunders. Their address is Johnstown, Neb.

Coalwell-Gaudey.—The marriage of Floyd Coalwell and Barbara Gaudey was performed on September 2, 1966, by their pastor, the Rev. Ralph Hays, in the Metairie church.

Births

Beebe.—A daughter, Betty Lorin, to Paul V. and Mary C. Beebe, of Higdon, Ala., on September 11, 1966.

Glover.—A daughter, Barbara Jean, to Mr. and Mrs. Theodore J. Glover, Almond, N. Y. on September 22, 1966.

Lupton.—A son, Gregory Scott, to Harry and Linda (Morrone) Lupton of Shiloh, N. J., on Sept. 28, 1966.

Sartin.—A son, Gary David, to Mr. and Mrs. Robert L. Sartin, Jr., of Little Birch, W. Va., on July 25, 1966.

Obituaries

BURDICK.—Mrs. Sylvia, daughter of the late Mr. and Mrs. Fred Kutzke, was born in Wisconsin, Sept. 3, 1906, and died Sept. 29, 1966, at the Community Hospital, Edgerton, Wis., after an extended illness.

She was a graduate of Whitewater Normal in 1927 and taught school in Milton for several years prior to her marriage to Roger Burdick in 1931. She was a member of the Milton Seventh Day Baptist Church, active in its work. For many years she was a teacher of a boys' class. She was also vitally interested in denominational work, having been a regular attendant at Conference for the past 12 years. She had taken an active place on the Woman's Board since it had been located in Milton. She was known to many across the denomination through the Green Stamp Project for the mission car.

She is survived by her husband, Roger; a daughter, Mrs. John Kalinowski, Denver, Colo.; and a son, Malcolm, in graduate school at the University of Michigan.

Funeral services were conducted by her pastor, the Rev. Earl Cruzan, from the Milton Seventh Day Baptist Church. Interment was in the Milton cemetery.

—E. C.

McINTYRE.—Mabel Ford, daughter of William T. and Elizabeth Davis Ford, was born in Salem, W. Va., May 15, 1893, and died in the Sistersville General Hospital Oct. 1, 1966.

She was married to Cleveland McIntyre of Sistersville in 1910.

She is survived by three daughters: Mrs. Bernard (Elizabeth) Weaver of Wheeling, W. Va., Mrs. William (Margaret) Meredith and Mrs. Herbert (Mary) Fletcher, both of Sistersville; two nephews; five grandchildren and three great grandchildren. She was preceded in death by her husband, a sister and a son.

Mrs. McIntyre was baptized and joined the Salem Seventh Day Baptist Church in 1910, remaining a member until her death.

She was for several years and until her retirement, head of the Department of Public Assistance of Tyler Co. W. Va.

Burial was in the Greenwood Cemetery near her home. The Rev. Ralph Haniin, a close friend of the family officiated.

—J. P. G.

SAUNDERS.—Iva Almira Davis was born July 28, 1873, at Lost Creek, W. Va., and died at Westerly Hospital, Westerly, R. I., Sept. 27, 1966.

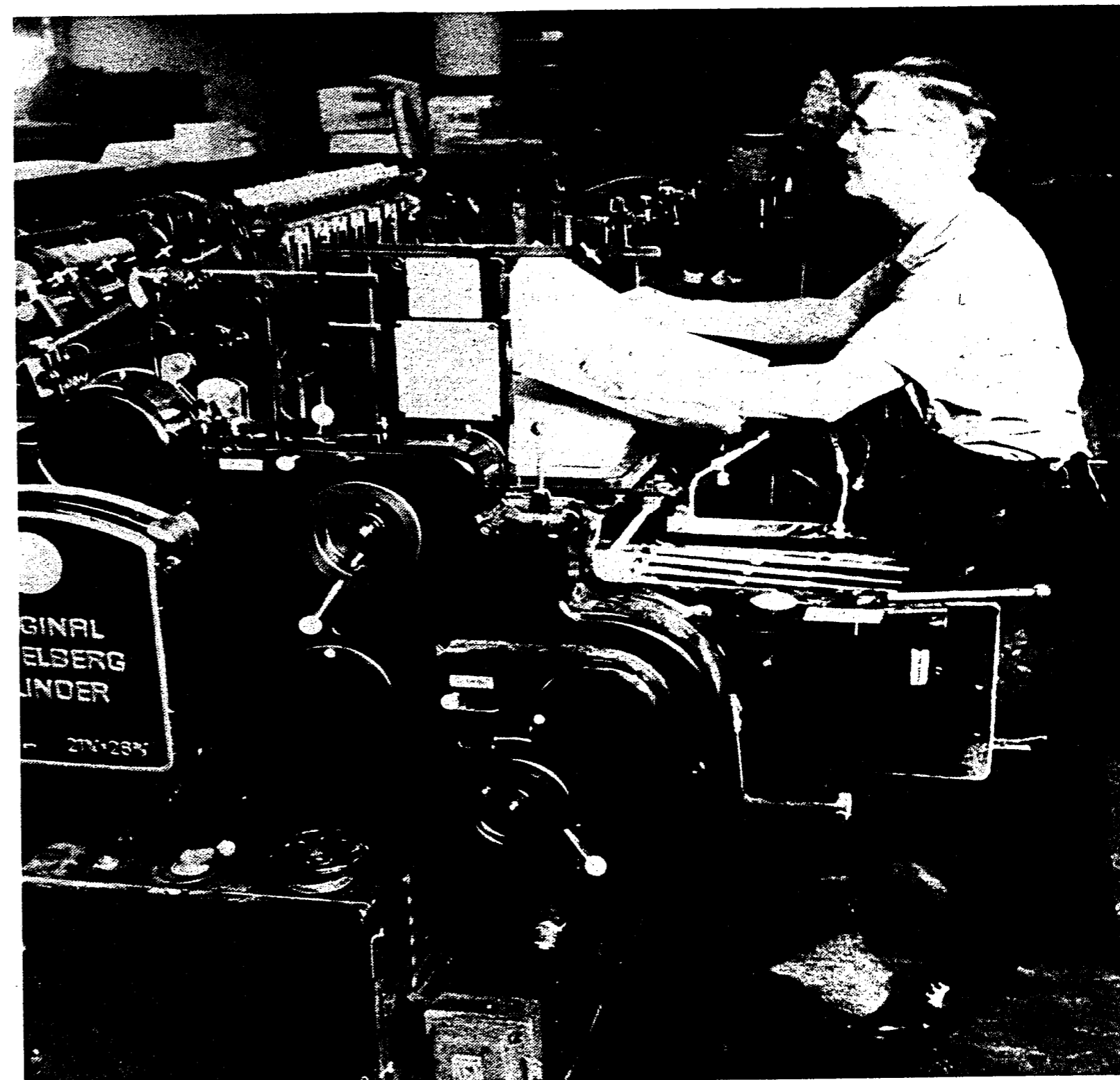
She was baptized by the Rev. John Hoffman in 1884.

On June 26, 1904, she was married to Deacon James A. Saunders in Salem, W. Va., with the Rev. E. A. Witter officiating. They were members of the Dunn's Corners, R. I., Seventh Day Baptist Church until it closed, transferring their membership to the Pawcatuck Church in Westerly.

She is survived by three sons: Milton A. of Berkeley Heights, N. J.; Stanton C. of Westerly; and Carl W. of Pawcatuck, Conn.; and by two step-daughters: Mrs. Clarence Beebe of Westerly and Mrs. Edwin Whitford of Brookfield, N. Y.; and a brother, Ahva Davis, of Parkersburg, W. Va.

Funeral services were conducted at the church by her pastor, with a committal service at the River Bend Cemetery in Westerly.

—S. K. D.



The Printing Press

Since the time of Gutenberg, the printing press has been an instrument in the service of the Lord to make His Word available to countless readers. The efficient Heidelberg Press above and its operator symbolize the desire of the Seventh Day Baptist Publishing House to carry on the work of printing and circulating literature which will advance the Kingdom of God.