

The Sabbath Recorder

ing pledges for the new sanctuary. The Planning Committee has begun working out an agreement with architects for a sanctuary.

A planning conference was held August 26-27. At the Sabbath morning service excerpts from the best of the Conference sermons were read with reports by delegates in the afternoon. On Sunday after a pit-barbecue chicken dinner in the spacious churchyard the planning conference under the trees continued with a preview of the year's planned activities.

After the summer's rest the choir has resumed its very inspiring help in the church service. The Youth Fellowship has plans for a busy year. The organized Sabbath school classes, Blanche Sutton, Friendly, and Kum Duple, fill a needed place in our growing city. The Ladies' Aid has assumed an additional task this year, a "projects aid" day. The regular monthly meetings continue with devotions, a study on some timely subject, and business. The group is a member of the "Church Women United" of Denver. Several are continuing in the "Read the Bible Through" program. After a good missionary sermon by our pastor, the "One Day's Wage" envelopes really bulged. It should shame us as a denomination if we fail to raise our total OWM budget.

Our Rocky Mt. camp is always a place of inspiration and though enjoyed by several groups this summer, we wish that camping experiences might be engaged in more often by a larger number. We never go often enough, nor do we stay long enough in our beloved mountains.

Let us always remember that those who "wait upon the Lord shall renew their strength . . . they shall run and not be weary; they shall walk and not faint."

—Correspondent

Obituaries

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

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

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

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

—L. R. L.

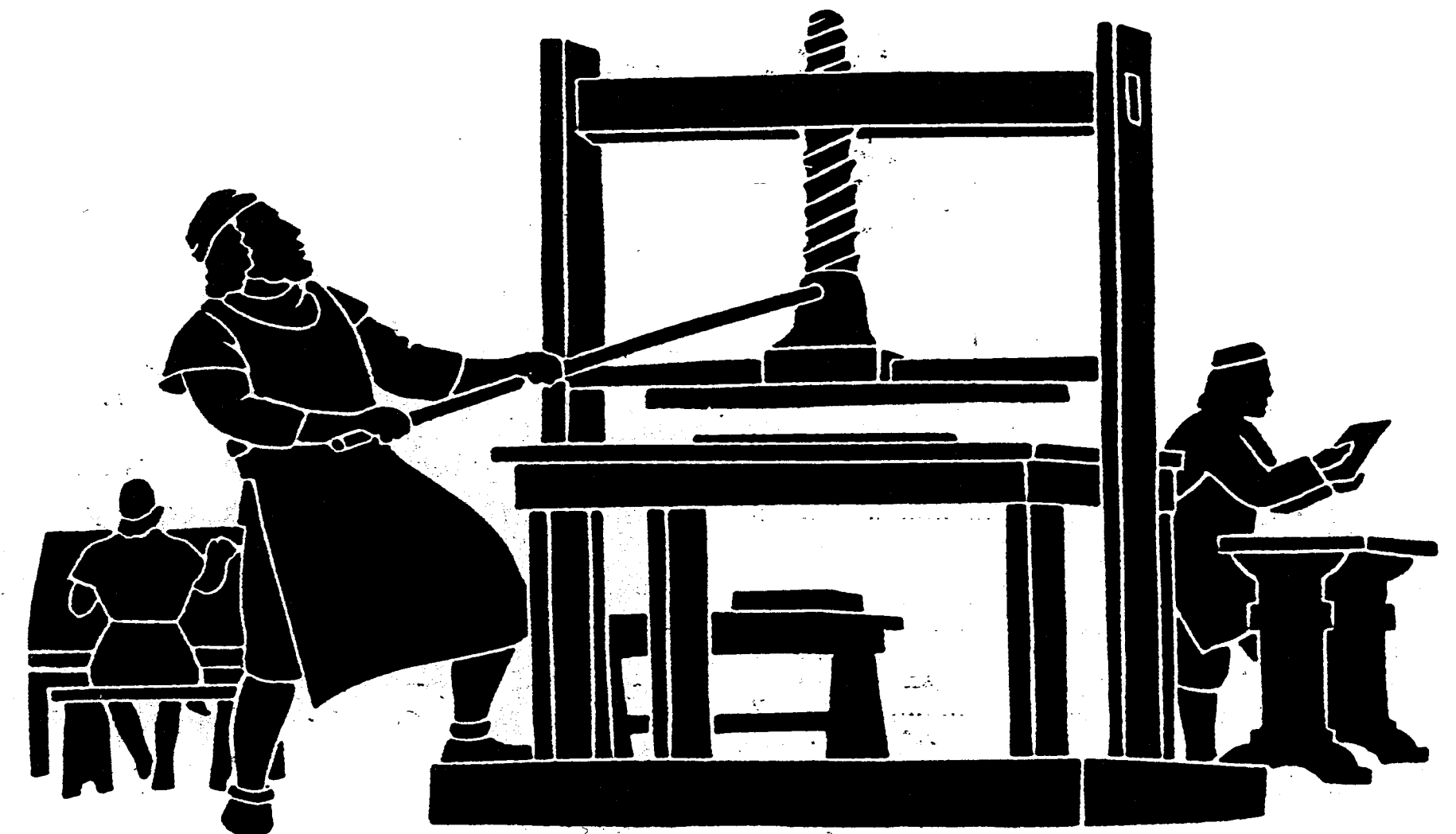
WORDEN.— Ivalou Maxson, daughter of Erastus and Mandana Maine Maxson, was born June 5, 1879, near Brookfield, N. Y. and died at her home in Brookfield, May 17, 1967.

She was married to Lynn A. Worden in 1897. For several years they resided in Plainfield, N.J., when he was publishing house manager and printed THE SABBATH RECORDER. Most of their years were spent in Brookfield where he operated The Brookfield Courier Press until his death in 1958. She was a member of the Brookfield Seventh Day Baptist church.

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

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

—L. R. L.



PUBLISHING THE WORD

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

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.

WOMEN'S WORK Mrs. Earl Cruzan

CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

Terms of Subscription

Per Year\$4.00 Single Copies10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. October 16, 1967
Volume 183, No. 14 Whole No. 6,270

Editorials:

Interfaith Cooperation at Higher Academic Levels	2
Another Indian Uprising	3
Begging the Alcohol Question	3
Features:	
Bible Reading Progress	4
Alice Princess	4
The Perfect Law of Liberty	5
Consultation on Non-Metropolitan Churches	7
Mammoth Bible Project Set for Atlanta ..	9
Study Now, Pay Later	11
Where Are They Now?	13
Missions:	
Pomeroon River Boat	8
Malawi Nurse Speaks of Dreaming of the Future	8
Christian Education:	
The Sabbath Visitor	10
How to Prepare a Lesson	10
Vocational Committee	10
The Negro Heritage	10
Commissions in Department of Educational Development NCC	11
Christian Endeavor Week, 1968	11
Women's Work:	
Prayer Calendar Suggestions	12
Baptist Day of Prayer	12
Women's Board Meets.—North American Meeting	12
News from the Churches	14
Our World Mission	15
Servicemen.—Marriages.—Births.—Obituaries	Back Cover

Interfaith Cooperation At Higher Academic Levels

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

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

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

Does the cooperation at high levels mean that those who accept academic posts in universities of other faiths are holding their convictions lightly? Not necessarily. They teach what they are employed to teach and give their best to it. They may at the same time be very active on their own time in their own denomination, furthering its work. A number of examples could be cited of

our people who have done this and of educators in our colleges who have done the same. Convictions are all important; the person who is loyal to them is respected and achieves self-respect.

Another Indian Uprising

American Indians, some of them at least, are again on the warpath, and who can blame them? The popularity of television westerns tempts the writers to perpetuate the myth that the only good Indian is a dead Indian. A new TV "sagebrush series" on General Custer is about to hit the airwaves. It carries on the tradition that Indians are renegades and outlaws.

The National Congress of American Indians, representing some 76 major Indian tribes and Alaska native villages is protesting the TV series vigorously. The protest was filed by John Belindo, director of the Congress' Washington office, a Kiowa-Navajo Indian. "We realize there is little room for cultural dabblings on a sponsored show," he said, "but if the TV industry is going to insist on playing up the Indian stereotype in its pseudo-westerns, then the Indians will be forced to unite like the Teton Sioux Council in 1876." Mr. Belindo added: "We didn't lose that first encounter with the Seventh Cavalry and we don't intend to lose this one."

Maybe we should waste a little sympathy on the writers who can't make acceptable shows without having good people and villains. Every member of a minority group, resents having his group stereotyped as always bad or usually bad. Negroes, Italians, Mexicans, Jews, Orientals, Indians, have reason to be angry when race or nation is cast in a bad light because of difficulties that haven't existed for 100 years or perhaps 1,000. How important is it that we be entertained with hundreds of stories of bloodshed of pseudo historical background?

Must American Indians, who for generations have been indistinguishable from other good American families, who have been called to the colors like everybody

else, and who take their places with the best in church and in Congress—must they be made to bear the stain that these westerns put on them? No wonder there is another Indian uprising. Americans can stop much of this by boycotting the show. It is easy to do; just turn the TV knob. Write to the sponsors if you wish, telling them you don't appreciate their show. If you want to be very subtle about it just spread the word to your friends not to watch Indian debasing shows. When responses and sales fall off, the sponsors know what to do. This goes for a lot of things besides the shows putting Indians in a bad light.

Begging the Alcohol Question

John W. Gardner, secretary of the Department of Health, Education and Welfare, in a report issued by the National Institute of Mental Health, has once more emphasized that alcoholism is a sickness rather than a sin. He claimed also that the common atmosphere of moral disapproval has obscured the nature of the problem and has not contributed to the cure of alcoholics. He said that alcoholism is now recognized as an illness "no more moral or immoral than tuberculosis or pneumonia or schizophrenia."

Perhaps the learned secretary is right about the physical aspects of alcoholism as a disease, but he is begging the question when he implies that there is no departure from morals in acquiring the sickness or in the indulgence that leads to the brain damage and depravity that comes from drinking. The report goes on telling a half-truth and begging the real question when it states, "alcohol can no more be considered the sole cause of alcoholism than marriage can be considered the sole cause of divorce." How about mixing it up a little more and asking if records do not show that drinking of alcohol, which leads to alcoholism, is not one of the greatest causes of divorce. If people would stop drinking there would be no alcoholism and many more happy marriages.

MEMORY TEXT

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

Eccl. 3:14.

Bible Reading Progress

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

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

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

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

—L. M. M. for the Planning Committee.

Alice Princess

(a book review)

Not all of our readers have kept files of the *Sabbath Recorder* for ten years. Those who have might like to look back to the issue of May 6, 1957, for it tells an interesting story about Alice Princess Siwundhla of Malawi, Africa, who has now written a fascinating autobiography that takes her life up to the point where she was brought from Malamula Mission to appear on the "This Is Your Life" television program in November of 1956.

The 168 page book published by Pacific Press Publishing Association, Mountain View, Calif. (\$2.95), is one of the few popular missionary books that describes life in the native villages of northern Malawi and at a mission station in that long slender country of few natural assets except its people. Here is a long evening's reading that pulls at the heart-strings as one sympathizes with a young girl who loses father and mother and the relatively good life of South Africa and has to go back to the superstition-ridden life of an orphan in a heathen village. She breaks away and gets a Christian education, a good husband, and finally an opportunity for the family to further its education in America. They are still here, now in the Los Angeles area working for their doctorates, before returning to Malawi.

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

The Perfect Law of Liberty

A Bible Study on Law and Grace

By Clifford A. Beebe

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

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

"Delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

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

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

Free from Sin

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

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

But what about freedom from the law?

Free from the Law

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

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

The very plain answer to this question is found in Romans 8:2—"The law

of the spirit of life in Christ Jesus hath made us free from the law of sin and death." This law is a very definite one, and one of the oldest in creation, going back to Eden itself.

God had said (Gen. 2:17) "in the day that thou eatest thereof, thou shalt surely die." Paul in Romans 5:12 places the blame squarely on us as well as on our first parents: "and so death passed upon all men, for that all have sinned."

The simplest formulation of this law is in Ezekiel 18:4—"The soul that sinneth, it shall die." A hopeless case! All have sinned, hence all must die. Prisoners in the darksome prison-house of sin, with no hope, no reprieve.

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

Nailed to the Cross

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

Paul tells us (in Dr. Lamsa's illuminating translation) that "he cancelled the written bond of our sins, which stood against us; and he took it out of the way, nailing it to his cross" (Col. 2:14).

The law of sin and death was certainly against us; it was nailed to the cross. The Levitical ordinances of sacrifice, clean and unclean, etc., were typical and temporary "until the promised seed should come" (Gal. 3:19; Heb. 9:9-10).

The figures, as the Epistle to the Hebrews clearly shows us, had to give way when the reality came.

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

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

Salvation and Law

Are we then saved by keeping the law, by doing right? By no means! For, as Paul thundered at Peter (Gal. 2:16, 21), "By the works of the law shall no flesh be justified . . . for if righteousness come by the law, then Christ is dead in vain."

Salvation by keeping the law is not possible, Paul tells us: "If a law had been given which had been able to give life, verily in law would have been our righteousness" (Gal. 3:21, Rotherham translation). Law can change men's actions, but not their hearts; only the grace of God can do that. This is the deeper meaning of Jeremiah's teaching on the New Covenant (Jer. 31:31-34).

No, salvation is only by the grace of God, a free gift to the undeserving. There never has been, can never be, any other way.

But was there not a "dispensation of law" in Old Testament times? Were not the "old-timers" saved by keeping the law? No; for Paul in the quotation above (Gal. 3:21) tells us plainly that it is impossible. Men have never been saved in any other way than by the grace of God. A careful study of the Old Testament will confirm this.

Noah "found grace in the eyes of the Lord" (Gen. 6:8); so did Lot (Gen. 14:9); Moses (Exod. 33:12); David (Acts 7:45-46, for "grace" and "favor" are the same word in the original); Mary (Luke 1:30); and "time would

fail us" to name all the other instances given. But one characteristic is common to all: it is to be noted that the bestowal of God's grace was followed by obedience. This is in accord with Paul's teaching in Titus 3:8. According to Bible-teaching, the so-called "dispensations" of "conscience" and "law" are pure fiction. God's plan has not changed; the dispensation has always been of grace to the undeserving. But the way has been made open and plain in Christ, who is the Way, and who, in the fullness of time, "brought life and immortality to light" (2 Tim. 1:10).

The Purpose of Law

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

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

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

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

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

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

(Continued bottom next page)

Consultation on Non-Metropolitan Churches

By R. Dean Goodwin

(Greatly condensed)

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

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

The Consultation brought together 1,765 delegates from five denominations, including 60 Roman Catholics, on the campus of Ohio State University, to consider the non-metropolitan churches and their needs. American Baptists with 60 delegates registered, were the only Baptist group.

A series of speakers marshalled theology and sociological facts to show that

for as Paul says (Gal. 5:22-23) there is no law against doing right.

"For the grace of God has dawned upon the world with healing for all mankind; and by it we are disciplined to renounce godless ways and worldly desires, and to live a life of temperance, honesty and godliness in the present age, looking forward to the happy fulfillment of our hopes when the splendor of our great God and Savior Christ Jesus will appear. He it is who sacrificed himself for us, to set us free from all wickedness and to make us a pure people marked out for his own, eager to do good" (Titus 1:11-14, NEB).

a denominational church in a non-metropolitan community, in "wasteful and frustrating" competition with churches of other denominations, cannot adequately meet the needs of the whole community even though it may employ a pastor and keep its doors open on Sunday.

Dr. Clarence Jordan, director of Koinonia Farms, Americus, Ga., said: "The real scandal of Christianity is not its dividedness but its denial of the faith and its materialism. The disease affecting American Christendom cannot be cured by ecumenical planning. Faithful actions 'rather than religious activities' are needed. We are God's servants, not the world's water boy. The church should not vote on that which has already been spoken, such as whether to admit Negroes to worship. That is for God to say and He has already spoken. We are to serve the world as God's servants, to bring them to God. The servant's role is not to die but to be killed. We must present to the world a style of life 'so out of joint with the world that the world will not tolerate its existence. Such a church will not die; it may be killed, but on the third day it will rise again.'"

A "happening" was staged one night of the conference. It was a worship service using modern music, pictures, sound effects, poetry, and dance, to break through the crusty shell that Christians typically wear, and make them realize their humanity before God. For many it was a time of release and freedom; the nurse in first aid, however, reported that following the "happening" she had more calls for pills to relieve headache and tension than in the entire 26 hours of the consultation that went before. While there was much difference of opinion among the consultations about the value and the meaning of the "happening" as a worship experience, everyone was aware that it had happened, and was affected by it. "More than by many worship services on typical Sunday mornings," some of them said.

Let's face it! Our real problem is not the "High cost of living" — it's "the cost of high living."

Pomeroon River Boat

Pastor Leroy Bass writes from Guyana, S. A., concerning the boat which was purchased with gifts from this country in 1965 for use on the Pomeroon River,



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

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

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

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

Seventh Day Baptist Church. A total of \$372 was sent for the purchase of a 15HP Johnson & Johnson outboard motor of the type used by fishermen on the Pomeroon River. . . .

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

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

Malawi Nurse Speaks of Dreaming of the Future

“As we look farther into the future,” says Mrs. Burdick, “things do not appear so clear, and yet as we trust in the Lord, we know that His way will be made known. It has been the longing of Mr. Mazingah, mission superintendent and manager of schools, to continue his education. Completion of his Secondary School has been blocked so far. The National Council of Churches is offering scholarships for special study of a year, and completion of secondary education is not a requirement for all courses. He is applying for a scholarship in order to study Administration in Education. He has given permission that an excerpt be used from his application, as is quoted here: ‘I am whole-heartedly convinced that teaching as a teacher-evangelist in church schools is one of the best arms to reach and convict people of their sins through the teaching of the Holy Word. Just as I found my personal Savior, Jesus, through the teaching of religion by a Christian teacher in the classroom, I would really promise to make it my life’s work, and should I find a chance to im-

prove my knowledge and efficiency in the study of principles, methods, and management in education—I would feel like having brought an advanced armor of witnessing for Christ through teaching in the church schools.’”

“Farther still into the future is Need Chitekwe’s desire to be a doctor. He is in the last year of Secondary School and will be writing his Cambridge Exam in November.

“Dreaming you say! Perhaps. But we have seen the hand of the Lord working in the past, at this time, and we are expecting it to continue into the future, as we strive to do His Will and follow in His Way.”

Mammoth Bible Project Set for Atlanta

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

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

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

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

A runaway bestseller—the American Bible Society’s Good News for Modern Man translation — will be offered for twenty-five cents (printing costs) at virtually every home in the area. It has sold

more than four million copies since publication last September.

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

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

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

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

An orientation session for executives in all denominations and Christian groups, and an organizational meeting already have been held in preparation for the mammoth project, which has caught the attention of the national press as well as local media.

Europe Watches Us

The following notice appeared in the September 6 issue of European Baptist Press Service which has an exchange with the *Sabbath Recorder*:

“The question of birth control should be left open to the conscience and responsibility of the family, resolved the Seventh Day Baptist General Conference in its annual meeting in Grand Rapids, Michigan, USA. This group of Baptists in America, numbering 5,800 members in 65 churches, worships on Saturday.”

The Sabbath Visitor

"The Sabbath Visitor for Boys and Girls" is a monthly "take-home" paper for children. The bulk of the writing in it is done by Seventh Day Baptists. It features S. D. B. mission stories, S. D. B. doctrine, general stories, worship ideas, prayers, and contests.

Club rates to Sabbath Schools are \$1.00 a year; individual copies \$1.50 a year.

We urge every Sabbath School to subscribe. It may be used in class for discussion and study. The contents may be worked out by the group.

Many persons give a subscription to youngsters as a birthday or a Christmas present. It reminds the recipient every month of the year of your love and concern for him.

Checks may be made out to the Seventh Day Baptist Board of Christian Education, and sent along with your order to Mrs. Lloyd Pierce, Alfred Station, N. Y. 14803.

How to Prepare a Lesson

by William J. Keech

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

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

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

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

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

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

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

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

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

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

—from the *Torch*.

Vocational Committee

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

The Negro Heritage

A bibliography of the Negro in contemporary America called *Negro Heritage Resource Guide* is now available from the Council Press, 475 Riverside Drive, New York, N. Y. 10027 It costs 55 cents.

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

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

Commissions in Department of Educational Development NCC

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

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

In a word, the Commissions are consultative and recommending groups of a continuing nature upon which the Department depends to guide it in extending and improving the church's ministry meaning. Commissions have an important function in the Department's program planning process.

They also provide opportunities to enhance the creativity and competence of leaders in Christian education, enabling them to respond more adequately to the challenges of our time, through a process of sharing and mutual support.

Christian Endeavor Week, 1968

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

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

Study Now, Pay Later

A bold new program that would let college students study now and pay later has been proposed by a White House Advisory Panel on Education.

The plan would permit an undergraduate to borrow up to the full amount of his tuition and subsistence needs in return for a promise to pay the government one per cent of his annual income for every \$3,000 borrowed for 30 years after graduation.

The loans, which also could be repaid in a lump sum, plus interest, would be made by a Federal Educational Opportunity Bank. Repayment would be made annually along with the federal income tax.

This new plan which would make it possible for anyone to afford a college education is the idea of a group of scholars, scientists, and government officials called, appropriately, the Panel on Educational Innovation.

Some of the advantages of the plan, according to the panel, are:

- * No borrower would have to worry about a loan he could not repay for some unforeseen reason. His obligation to repay is related to his future income.

- * If necessary, a student could finance the full cost of four years of college.

- * It would increase the number of college students from low-income families.

- * It would provide relief for middle-income parents who can't give their children the education they want at the institution of their choice.

- * The student would have more responsibility for his education and this would increase his interest in making good use of his time at college.

The education panel agreed that there are disadvantages to the plan. For example, foreign students would be exempt. Also, such a financial arrangement could slow the growth of both state and private support for higher education, they said.

The proposal has been denounced by the National Association of State Universities and Land Grant Colleges and the Association of State Colleges and Universities. They called the plan "a

pandora box of ill-considered, obsolete and contradictory ideas. . . ."

Representatives of these groups, whose members enroll more than half the students in the country, say the proposal is contrary to the traditional American philosophy that education costs should be borne as much as possible by society and as little as possible by the student.

The innovative proposal has been criticized also by an editorial in the Washington Evening Star which said the idea seems more like a "go now, pay forever" program that actually would penalize any student who earned too much money.

The panel needs to do "a bit more educational innovation" before Congress is likely to buy the package, the editorial concluded.

—Baptist Press.

This Is the Way the Gospel Goes

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

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

SABBATH SCHOOL LESSON

for October 28, 1967

THE BIBLE

WOMEN'S WORK—Mrs. Earl Cruzan

Prayer Calendar Suggestions

By Marjorie Burdick

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

Will you try an experiment with me this week?

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

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

If you do not get out to do this, then try winging your memory thoughts on prayer waves for friends near or far.

Let none of us forget those for whom no one prays or seems to care. Your thoughts, prayers and phone calls on any and all will cheer many a drear day.

Then, place these daily things in your Prayer Calendar in writing. It is really fun and heart warming.

Prayer Calendar Suggestions

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

Baptist Day of Prayer

The 17th annual Baptist Women's Day of Prayer will be November 6. The theme—"The Beloved Physician" (Col. 4:14). The program materials on the theme present a study of the apostle Luke, with information about Luke's faith, writings, world outlook, and service.

Women's Board Meets

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

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

North American Meeting

"Encounter . . . Response" is the theme of the meeting of the North American Baptist Women's Union which will be held in Washington, D. C., November 16-18, with fourteen Baptist groups participating. The program is designed to help Baptist women encounter the people, the problems, the opportunities, and the hopes of today's world. Through worship, fellowship, dialogue, and prayer, the program will help women evaluate and refine their responses to these encounters.

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

American Baptist Women Vote Family Planning Project

The board of managers of American Baptist Women, in session May 15-16, in Pittsburgh, adopted a family planning project to assist women in under-developed countries. Each American Baptist woman is invited to relate to one woman by contributing 35 cents, the cost of one device. Men as well as women have indicated interest in supporting the project. The short-term project will be concluded by Thanksgiving 1967.

Where Are They Now?

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

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

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

Rene Mauch, widely known just a few years ago as a prospective missionary to Guyana, S. A., piloted his mission boat "The Messenger" to Nassau, Bahamas, and has remained there most of the time since. He is connected with the *Nassau Daily Tribune* and subscribes to the *Helping Hand* and the *Sabbath Recorder*.

C. Fred Kirtland, whose last pastorate was Paint Rock, Ala., is located at R#2 Gurley, Ala., 35776. He as well as the others mentioned above keeps in touch through our denominational paper.

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

David Beebe, now a minister in another denomination, is chaplain of Berry College, Rome, Ga., a college that emphasizes student self-help and has 30,000

acres of mountain land near the Alabama state line.

Paul Beebe, who has been a student pastor of several churches or groups, is now employed in the dairy at Berry College, Rome, Ga.

NEWS FROM THE CHURCHES

NORTONVILLE, KANS.— This year our Sabbath school tried something new in lieu of an annual Sabbath school picnic. A committee planned an all-day meeting at the church. Regular morning worship services were followed by a luncheon. After lunch, time was used for visitation, choir practice, committee meetings, etc. At 4:30 the group convened for slides to be shown. The slides were varied—a set of three illustrated tracts and collections by church families of vacations, conferences attended, youth retreats and camps. Conference reports were given and the group adjourned for a potluck supper in the basement. The evening then was given to recreation out-of-doors, music in the basement and visiting.

We in Kansas have been privileged to have the Billy Graham Crusade in Kansas City. Our young people attended services as a group on Youth Night and were a part of the crowd of 50,000.

Some of our young people are attending college—July August, Paula Mitchell, Joe McCoy, and Warren Wheeler attend Highland Junior College, Highland, Kans., and John Wheeler is a student at Kansas State, Manhattan, Kans.

We are glad to welcome Joe McCoy, son of Douglas and Julia (Stephan) McCoy, home after serving with the Marines in Vietnam.

The Lloyd August family and Pastor Osborn and family brought home very interesting reports from Conference. Mrs. Paul Osborn is teaching kindergarten at the Nortonville Grade School.

The Tract-of-the-Month for September was "Seventh Day Baptist Polity and Beliefs." A copy of the tract was distributed with the church bulletin the first Sabbath with a note to write for other study helps if needed.

The Ladies' Missionary Society met at the home of Essie Kenyon on September 7 with Muriel Osborn as lesson leader. The theme for the month was "Christian Attitudes."

Our church has found great opportunity for witnessing and satisfaction in the work of our Seventh Day Baptist booth at the Kansas State Fair, Topeka, Kans., September 10-17. Church members worked with Pastor Osborn to have the booth tended. This is a project of the Kansas City and Nortonville churches and great effort has been used to assemble the booth, to transport it to and from Topeka, and to stamp and assemble suitable tracts for distribution.

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

—Correspondent.

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

SALEM, W. VA.—The pastor notes that on September 30, the day that Salem College faculty and staff members were given a special invitation to attend church there was an unusually and gratifyingly high attendance of visitors (32) at the morning service and the reception which followed in the downstairs social rooms.

Our Message

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

OUR WORLD MISSION

OWM Budget Receipts for September 1967

	Treasurer's Sept.	Boards' 12 mos.	Boards' 12 mos.	Treasurer's Sept.	Boards' 12 mos.	Boards' 12 mos.
Adams Center ..\$	206.77	967.43		Metairie	28.79	68.79
Albion	65.25	510.63	50.00	Middle Island ..	175.00	500.00
Alfred	1,409.64	6,974.20		Milton	2,543.10	10,060.23
Alfred Station ..		2,451.55		Milton Junction	158.90	1,262.45
Algiers		5.00		New Auburn	72.80	481.30
Assoc. & Groups	330.00	1,086.91	521.92	North Loup	383.11	2,850.36
Battle Creek	892.04	5,815.68	100.00	Nortonville ..	231.50	1,805.75
Bay Area	125.00	596.50	25.00	Old Stonefort ..	94.00	405.10
Berlin	289.00	1,594.63		Paint Rock	64.70	294.20
Boulder	376.00	1,247.35	50.00	Pawcatuck	790.28	6,267.73
Brookfield, 1st ..	251.00	982.75	5.00	Plainfield	630.24	4,175.78
Brookfield, 2nd..	134.60	943.21		Putnam County..		30.00
Buffalo	185.00	530.00		Richburg	193.25	1,126.95
Chicago		1,120.00		Ritchie	125.52	449.08
Daytona Beach..	270.00	1,549.87	25.00	Riverside	1,390.90	7,410.54
Denver	518.68	2,173.62	75.00	Roanoke	15.00	15.00
DeRuyter	107.55	663.75		Rockville	60.75	281.24
Dodge Center ..	529.96	1,477.50		Salem	417.75	2,100.00
Edinburg				Salemville	41.50	381.50
Farina	58.50	634.08		Schenectady	79.00	292.21
Fouke	93.46	223.46		Shiloh	1,407.80	7,649.48
Hammond		97.85		Syracuse	44.00	207.34
Hebron	169.00	955.50		Texarkana	53.69	53.69
Hopkinton, 1st..	295.73	2,703.17	25.00	Trustees of		
Hopkinton, 2nd	26.00	128.25		Gen. Conf. ..		191.35
Houston		124.11		Verona	377.50	2,488.65
Independence ..	105.00	841.25	15.00	Walworth	130.00	1,034.50
Individuals	878.50	2,478.89	29.17	Washington	362.32	1,063.82
Irvington	400.00	1,960.00		Washington,		
Jackson Center ..				People's		150.00
Kansas City	125.00	586.00		Waterford	129.16	1,402.68
Little Genesee ..	237.15	1,803.25	30.00	White Cloud ...	253.12	699.38
Little Prairie ...		20.00		Women's Soc. ..	20.00	344.36
Little Rock	14.00	187.53		Yonah Mt.		30.00
Los Angeles	630.00	4,721.00	80.10	Totals	\$20,020.17	\$112,277.58
Los Angeles,				Non-Budget	6.00	\$1,895.46
Christ's	100.00	200.00		Total		
Lost Creek	465.00	1,975.00	30.00	to disburse	\$20,026.17	
Marlboro	458.66	3,959.18	70.00			
Memorial Fund..		2,415.02				

SEPTEMBER DISBURSEMENTS

Board of Christian Education	\$ 1,956.66
Ministerial Retirement (Mem. Fund)	923.40
Ministerial Education	2,135.98
Missionary Society	9,864.53
Tract Society	2,986.01
Trustees of Gen. Conf.	112.95
Women's Society	330.43
World Fellowship & Service	242.71
General Conference	1,467.50
S. D. B. World Federation	6.00

Total Disbursements\$20,026.17

SUMMARY

1966-1967 Budget	\$124,735.00
Receipts for 12 months:	
OWM Treasurer	\$112,277.58
Boards	1,895.46
	\$114,173.04
1966-1967 Budget Arrears	\$ 10,561.96
Percentage of year elapsed	100.00%
Percentage of budget raised	91.53%

Gordon L. Sanford
OWM Treasurer

September 30, 1967

The Sabbath Recorder

Our Servicemen

Rodger L. Whitehair SK.SN. B20-01-70
NO ACT. Box 94, Naval Air Facility
FPO N. Y., N. Y. 09520

Marriages

Bottoms-Gunderman.— Jack Bottoms, son of Mr. and Mrs. Charles Bottoms of Farnham, N. Y., and Carol Gunderman, daughter of Mr. and Mrs. Walter Gunderman of Angola, N. Y., were united in marriage, April 29, 1967, in St. Joseph's Cathedral, Buffalo, N. Y.

Cottrill - Davis.—Mr. Orval E. Cottrill Jr., son of Mr. and Mrs. Orval E. Cottrill, Parkersburg, W. Va., and Miss Brenda Sue Davis, daughter of Mr and Mrs. Edsel Davis of Salem, W. Va., were married on June 10, 1967, at the Salem Seventh Baptist Church by Elder Ernest L. Cottrill, uncle of the groom.

Wellman - Whitehair.—Dennis Wellman, son of Mr. and Mrs. D. Warren Wellman, Moundsville, W. Va., and Miss Linda Whitehair, daughter of Cuba Lee Whitehair, Berea, W Va., were united in marriage May 27, 1967, at First Christian Church of Parkersburg, W. Va., by the Rev. Alan Bone.

Births

Cruzan.— A son, John Scott, to John and Christina (Bosshart) Cruzan of Boulder, Colo., on August 10, 1967.

Fansler.— A son, Kenneth William, to Robert and Marietta (Gray) Fansler, of Deepwater, N. J., on September 2, 1967.

Hester.—A son, Jody Fernell, to I. Fernell and Kathryn (Looney) Hester, of Jasper, Fla., on August 20, 1967.

Sayre.—A son, William John, to Mr. and Mrs. John Sayre of Milton, Wis., on August 5, 1967.

Wheeler.— A daughter, Kelli Jo, to Kent and Billie (Zeek) Wheeler of Basehor, Kans., on August 11, 1967.

Obituaries

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

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

In the first year of her married life she was called to be the missionary pastor of the Marlboro, N. J., church, where she labored in 1909-1910. Prior to that time she had been a WCTU worker for five years, which she counted as her training for the ministry. Her SABBATH RECORDER article of Nov. 27, 1911, and the YEARBOOK report of 1910 indicate the good pastoral work done by this woman. She also later served the New Auburn church as interim pastor and officiated through the years at a few funerals and marriages.

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

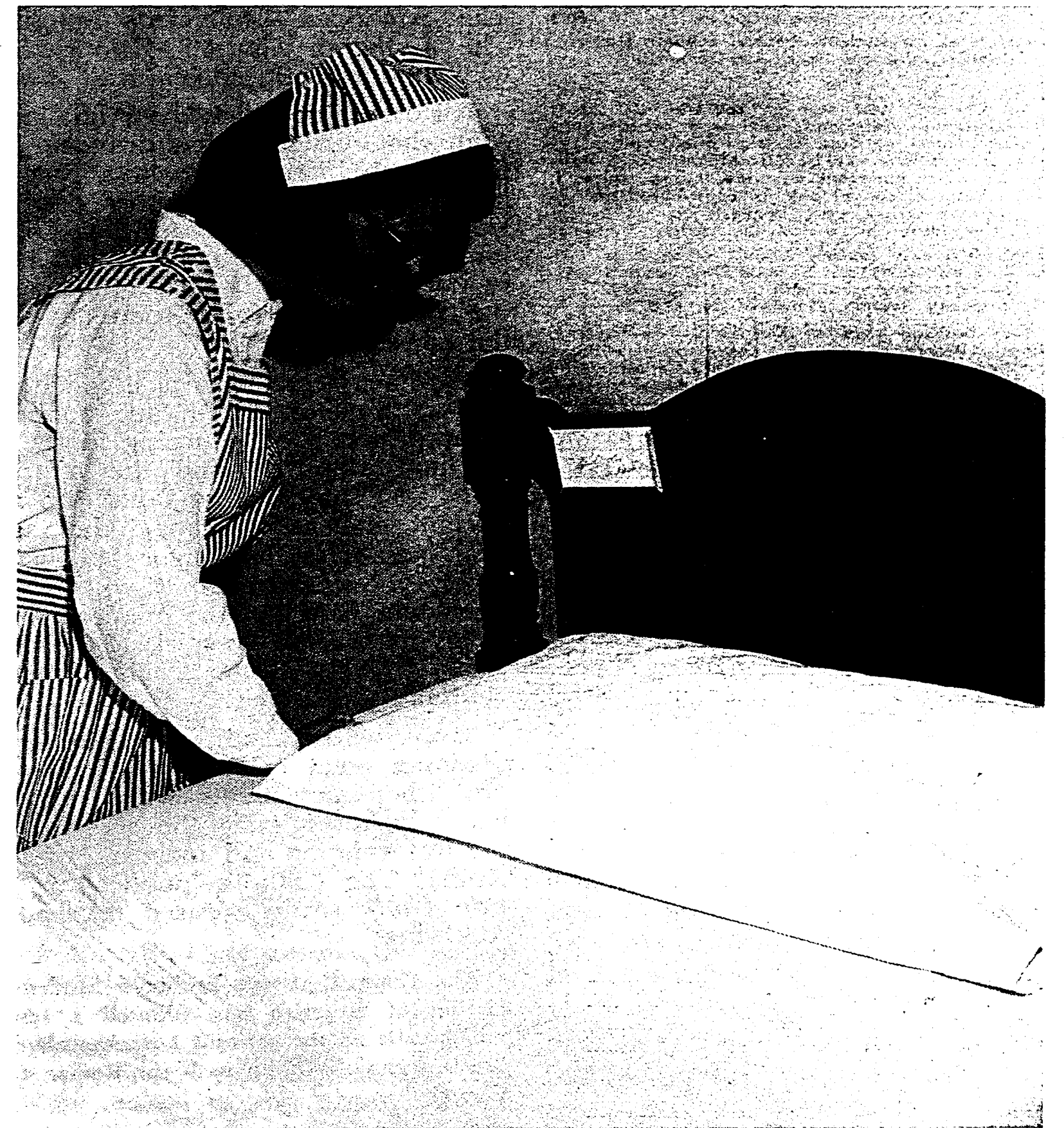
Funeral services were conducted at her home church in New Auburn by her pastor, Edward Sutton. Burial was at Lakeview Cemetery, Chetek, Wis. —E. S.

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

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

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

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



Humble Tasks Are Challenging

Our Master gave much time to the sick and suffering, which inspires His young followers to do with a will what their hands find to do.