More Surplus Food for the World’s Needy

More food and new kinds of food will be available during the coming year for relief distribution by such voluntary agencies as Church World Service, according to the "Food for Peace" program. Church World Service is to receive more than 377,000,000 pounds of food during 1962. This is out of the 2,700,000,000 pounds "Food for Peace" will furnish to twenty-one voluntary agencies. The foods newly available to voluntary agencies include bulgor wheat, a cracked wheat easily prepared for eating, and more than 100,000,000 pounds of vegetable oils, eight times as much as during the past year. Some 24,000,000 malnourished school children will be provided lunches, an increase of two million. — W. W. Reid.

The Congo

It is encouraging to read that in the south Kasai area where the death rate from starvation was 200 per day it has now dropped to about 40 per day. The Congo, however, is far from self-sufficient. There is not a native doctor of medicine in the whole land. When the government authorities announce that a political prisoner is to be tried for high treason the question arises, by whom and before whom? There is no Congolese judge, no Congolese lawyer. It would appear that Christian missions and outside help will be needed for some time to bring that country from heathen adolescence to Christian maturity.

In a country where the average annual income is less than $100 per person, Korean Methodists in 1960 gave to their church an amount equal to $7 for every man, woman, and child in the Methodist constituency, it has been reported.

More than 800 Baptist students representing 55 colleges in Texas have passed a resolution expressing their eagerness to co-operate with desegregation and expressing grave concern over increasing racial tensions.

Two students voted against the resolution. Several others abstained.

It is believed to be the first such statement on the race problem in the nation coming from Baptist students.

The students said that racial prejudice has had an increasingly damaging effect on the Christian witness throughout the world. — BP

Obituaries

Fitz Randolph.—Grace Dawson, widow of the late Dr. Corliss F. Randolph, died at her home, Hotel Alwood, West Orange, N. J., September 16, 1961.

Mrs. Fitz Randolph, daughter of Edwin H. and Julia Hollister Dawson, was born in Newark, N. J., November 19, 1868. She was a graduate of the first Normal School Class in Newark. It was in Newark, July 7, 1926, that she was married to Corliss F. Randolph.

While Mrs. Fitz Randolph was not a member of a Seventh Day Baptist church, she had a sincere interest in the denomination and its people. Seventh Day Baptists in not only the United States, but in England, Germany, and Holland will remember her with warm affection.

Surviving Mrs. Fitz Randolph are nieces and nephews, and Miss Mildred Fitz-Randolph, of Perth Amboy, N. J., a daughter of Doctor Randolph and his first wife, Melissa Howard Fitz Randolph.

Committal services were held in Hillside Cemetery, Plainfield, N. J., Tuesday, September 19, conducted by her pastor, the Rev. Dr. Davis of the Morrow Memorial Community Church, Maplewood, N. J. — E. St. J

Wanted.—A Burdick Genealogy book. To rent or buy. Florence V. Burdick, 2620 East 7th St., National City, Calif.
The Sabbath Recorder

Vol. 171, No. 14
PLAINFIELD, N. J., OCTOBER 16, 1961
Whole No. 5,964

IN THIS ISSUE

Editorials:
What We Owe ........................................... 2
That Open Mind ........................................ 3

Features:
Attitude of Action .................................. 5
Unusual Last Trout Coming Soon .................. 11
Program for Advance ................................ 13
The Hammer of God ................................. 14
$400,000 Found ! ....................................... 14

Missions:
Rev. Leon R. Lawton Resumes Work in 8
Jamaica
Mission Research Library .......................... 8
Jamaica Conference Votes Appreciation ........ 9

Christian Education:
The Wholeness of the Church in Its 9
Bearing on Christian Education

What's Your Work:
A Tribute to Mary Van Horn ........................ 12

News from the Churches ............................. 15
Our World Mission ................................. Back Cover

What We Owe

In Congress some feel it is their patriotic duty to appropriate more and more money for various projects, while millions of the American people (the minority) feel that loyalty to their country requires them to urge economy: Which are right? Both groups believe that they are acting out of the best interests of their constituents. Chairman Cannon (D-Mo.) of the House Appropriations Committee, testifying on a bill that would not represent a mortgage of $1,595 against every living American. The interest on this debt is over $21 million a day or over $6,160 monthly. Mr. Cannon has figured. In spite of such staggering figures life seems to go on in a relatively normal way.

Certainly it is not wrong for our nation to rebel at the idea of spending too much for national security. Neither is it wrong for individuals to look out for their temporal security. But let's not forget that Christ¬tians are called upon to take the war out of human hearts; it can take the life meaningful here and can provide eternal security and joy. This cannot be accomplished by total spending or by half-hearted devotion. We must reach out individually and as churches. Money alone cannot convert the people of the world who are still open to the Gospel, but with more funds, much, much more could be done. The time is short and the forces of evil are pressing in on every side. It may be time to go in debt for Christ, "whose debtors we are."

While we have no right to inquire as to another’s political affiliation, God will one day look into our hearts and ask, "How did you treat Me or against Me?"... Conrad S. Jensen

That Open Mind

Openmindedness is as needful in ecumenical matters as in Bible study, theology, or philosophy. As national and international organizations grow bigger and make more and more proposals and pronouncements there is a tendency in the part of many within and without these great organizations to accept without question these pronouncements as representing the thinking of all. This is not necessarily maintaining the open mind which we profess to have. It may indicate a comfortably closed mind and an unwillingness to think objectively for ourselves.

The National Council of Churches has been under attack recently in annual or triennial meetings some of the larger denominations. The fact that some of the well respected lay and clerical delegates have expressed sharp criticism of the Council to which they belong does not prove that their criticisms are well founded or that they should be picked up by leaders in other denominations. It is possible that some of the criticisms may be or have some other motivation than the ultimate good of Protestantism as a whole. This is possible, but the whole question of procedure in the NCC cannot be summarily dismissed by such an observation. Continuing or discontinuing membership in the NCC is something that seems to be openly discussed by representative leaders of a number of larger denominations. An example comes from one of the most notable Presbyterian churches (of which Dr. Louis Evans was pastor for many years). On May 16, 1961, the session of the more than 6,000 members in the First Presbyterian Church of Hollywood, California passed a resolution critical of the NCC which read in part: "Pronouncements are made by the National Council which are not informed on matters which are not religious but political, matters on which intelligent Christians have widely divergent views and opinions;..." Free discussion is one way to keep the mind open, and loyal to the political party of our choice, but we choose cross party lines if we think it best. Smaller
denominations are sometimes afraid to allow in their conventions a free discussion of the beliefs of other denominational groups because discussion sometimes brings out disunity and threatens the desire for harmonious atmosphere of state and national gatherings. There is another way of looking at it. If Christians cannot freely discuss their honest and good intentions of staff members of agencies of the National and World Councils of Churches and to suggest the type of action they think is most needed.

There is as much need for checks and balances in eccumenical procedures as in government procedures. This is difficult to maintain since there are so many Divisions or Departments within the NCC, for instance, which are free to act with enough independence so that the central organization cannot practically discharge responsibility for their acts if those acts meet with unexpected popular opposition.

The question may well be asked as to whether our own denomination have maintained an open mind toward the eccumenical groups of which we are members. Generally speaking, our delegates to meetings have quite properly identified themselves with the other delegates and have tried to contribute something meaningful. It seems upon occasion stood sufficiently aloof to view things objectively and to express concern over certain trends in the discussions. This openness must be maintained not only by our own representatives but by those of other denominations.

We need to examine ourselves in our own Conference and Association business planning to see whether or not we are permitting consideration of the issues that other denominations are taking up in relation to these ecumenical councils. True, there have been some unpleasantnesses in years past on our Conference floor. There have been people who have spoken that. That does not mean that discussion should be avoided. By this time we should have learned to face issues in a Christian spirit; nothing permanently good comes from dodging them. If other denominations disagree on such subjects as membership in the NCC we should be free to do so openly — even as we do privately. It will be good for us. Such discussions in member churches (based on facts) can be expected to have a salutary influence on the writing of articles and books which may not represent the consensus of thinking of denominations from which they are chosen.

EDITORIAL NOTES

Church Nursery Exchange

Good ideas ought to be passed on to others for consideration. Here is one from the bulletin of the Daytona Beach church where a new pastor, the Rev. S. Kenneth Davis, is working. The notice reads as follows: "10:30 — A nursery is provided for pre-school children in the Nursery Room upstairs through an exchange with the First Christian Church.

The reason that such an exchange can be worked out is, of course, that one nursery is held on the Sabbath and the other on Sunday. It looks like a good way for churches of somewhat similar size to save money. Why hasn't someone thought of it before? Perhaps a little investigation on the part of other churches would reveal possibilities along this line. It is one type of interchurch co-operation that is of mutual benefit and is without compromise.

OUR COVER

The Bible Gives Hope

The world's best book, the Holy Bible, translated into the languages of the world transcends all barriers of race, nationality, and culture. It is not only a book of words or skin but to the universal need of the human heart. Through its pages the voice of God tells of the Son of God who gave Himself for our sins "and not for our only, but also for the sins of the whole world." Miss Adeline Ortiz, proud of her Puerto Rican heritage, knows the message spoken to individuals as well as to groups. She says: "Hope, is being burned with all its implications upon each of our hearts."

This Statement Is Personal

It requires our personal dedication. This statement is persuasive. Must. It inspires us to duty. But as we come to the third and fourth words tonight I think we can also see that this statement is not just a duty but a way of life that is the experience of the individual and yet the "must" does not always bring a follow-through in action. We know well and good that we are to be witnesses even as Jesus admonished, "Ye shall be witnesses unto me. But are we? We know that as children of God our group of believers are to grow. We are to go and bring forth fruit, but do we? We know that we are to love one another, that in word and deed and action we are to show our love not only to those that love us and not only to those among whom we walk day by day as friends but even to those that hate us and despise us and say evil things about us. Do we love in that way? I think if we are at all honest with ourselves we should admit that each one of us knows better than he does. Paul acknowledged this bitter fact as he wrote in Romans Chapter 7, the 18th and the 19th verses, for he said there, "For to will is present with me; but how to perform that which is good I find not. For the evil which I would not, that I do."

Can we not, therefore, say that to possess the attitude of action we must have more than a correct high sense of duty? In our sermon tonight, the closing portion of the Sermon on the Mount we can see also that action for the sake of action is not right.

We live in a busy, busy world. We find little time to do many of the things we would like to do, and it seems as if in this day and age we hurry to and fro busy about a thousand and one things, just too busy to do the things that we know we ought to do. We think we are busy, but where does it get us? We are treading water, as it were. We are active, positively working with the purpose of doing something good and constructive but with the desired goal not reached. There's plenty of effort put forth. There's an overwhelming obligation felt but the results so many times are nil.
Have you noticed in the parable that Jesus told at least one basic difference in the two builders? It is illustrated by the foundation. Both heard the message. Both had the opportunity to know and do. Both seemingly had dedicated action. They built their houses probably diligently, but there was a difference. One heard to obey explicitly. The other heard but did not accept according to his own judgment and thus obedience became the test. Even as Jesus said in verse 21, "Not every one that saith unto me, Lord, Lord, shall enter in through the gates into the kingdom of heaven."

Moral obligation, the must, if you will. It gives us the fact of our own personal relationship to God. For years they have had the faith. For years they have had the moral obligations of the Scriptures not ascended steps toward a goal but they were "doing the thing that is within the life of Christ and the will of God for our lives."

Both seemingly had dedicated action. They had the opportunity to know and do. There was a difference. Wherever we find individuals today possessing the attitude of action that is seen in the life of Christ and the will of God for our lives, there is a difference. We read: "But it also emphasizes that this must be followed by even a shorter obedience became the test. Even as Jesus said in verse 21, "Not every one that saith unto me, Lord, Lord, shall enter in through the gates into the kingdom of heaven.""

I believe that many Christians are more frustrated than they realize. They have been instructed to be "busying something." We must be busy doing the thing that is within the will of God for our lives. One must do that which our Lord and our Master directs. It is more than having the sense of duty and obligation transformed into just any action. It is doing within the framework of God's will for me as an individual, God's will for my church as a fellowship of believers, God's will for our people as a denomination in this country and around the world. It is to be doing God's will for all His children in faith.

I have used the illustration many times in talking with children of the cup that is turned upside-down. In such a position it cannot be used for the purpose for which it was made. We can command that cup to turn itself over until doomsday, but the cup does not have the power within itself to do so and by itself to turn right side up. Neither do you and I have the power to turn ourselves from creatures of sin to creatures of God. The conversion is God's work that changes us, not our own emotionalism without control. To be converted implies two things: First of all, repentance and personal confession of sin on our part. We must agree with God's statements in the Word of God that we are sinners. All have sinned, and I have sinned and I am a sinner. We must repent of our sins. We must feel sorry enough to be willing to change our ways and to have God change us and cleanse us as we confess our sins to Him. First comes repentance and personal confession of sin on our part and then there is the conversion act upon the part of God as it is expressed by Peter in Acts 3: 19: "Repent ye therefore, and be converted, that your sins may be blotted out." Conversion is God's work that changes us, that gives us a new nature, that makes us new creatures in Christ Jesus.

I have used the illustration many times in talking with children of the cup that is turned upside-down. In such a position it is full of darkness — in such a position it cannot be used for the purpose for which it was made. We can command that cup to turn itself over until doomsday, but the cup does not have the power within itself to do so and by itself to turn right side up. Neither do you and I have the power to turn ourselves from creatures of sin to creatures of God. The conversion act is God's work in our lives. We are born of blood, not of the will of the flesh, but of the will of God. We are born again. Lord, Lord, shall enter in through the gates into the kingdom of heaven."

In John 13: 17 we read these words, "If ye know these things, happy are ye if ye do the same." And Jesus Christ speaking to His disciples said in John 15: 14, "Ye are my friends, if ye do whatsoever I command you." James, the practical apostle, writes, "What does God see? He sees that we obey, and not hearers only, deceiving ourselves." From the apostle John in his wisdom from his long years of walking with the Lord he commanded, "And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." And as this same beloved apostle came to the close of that last book of the Bible, the Revelation, these words stand out in bold release, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
Rev. Leon R. Lawton Resumes Work in Jamaica, W. I.

The Rev. and Mrs. Leon R. Lawton and family arrived back at 13B Ripon Rd., Kingston, Jamaica, on Sunday evening, September 3, 1961, after a nine months' absence, to carry out their church plan. Mr. Lawton had been serving as pastor of the Lost Creek Seventh Day Baptist Church.

Pastor Lawton has written, "The children began school Wednesday (Sept. 6) and I think they are glad to be back in the pattern of life we know here."

The mission car has been giving some trouble, as it had also given to Pastor Duane Davis. Pastor Lawton writes, "It is only realistic to recognize that in another year's time a new vehicle should replace this one. It has 56,000 miles on it now and will have nearly 70,000 at that time — and this over rough Jamaica roads."

Pastor Lawton has been asked to teach a class in New Testament Survey in the Jamaica Theological Seminary. This class will meet on Tuesday and Thursday mornings, one hour each morning. The seminar opened on September 28.

The ordination of Pastor Joseph Samuels took place with the Albion Mt. Seventh Day Baptist Church on Sunday, September 2, 1961. Pastor Lawton attended and took part as did many other members of the Kingston and area churches. He writes: "The ordination council with delegates from eight churches met at Albion Mountain and after hearing the statement of Christian experience and belief of Pastor Samuels and questioning him for nearly two hours, it was voted that his ordination was in order. The service held that afternoon was a most pleasant and inspiring service."

Missionary Research Library

The Seventh Day Baptist Missionary Society has just completed payment of a pledge of $500, over a three-year period, toward a development program of the Missionary Research Library, located in Manhattan in the Brown Memorial Tower of Union Theological Seminary at Broadway and 120th Street, New York City.

The Missionary Research Library, organized in 1914, is under the direction of a joint committee of eight members, four appointed by the Division of Foreign Missions and four by Union Theological Seminary.

The Missionary Research Library has been called a "central depository for documenting missionary history." It is a comprehensive collection of books, pamphlets, reports, periodicals and archival materials on Christian missions.

The financial support comes from both sponsoring organizations (Division of Foreign Missions and Union Theological Seminary), from the contributions of about seventy mission boards, including more than twenty which are related to other missionary associations, and from some individual gifts.

"Borrowing privileges are given to those for whom a request is made by a mission agency."

"The Missionary Research Library undertakes research projects, surveys, and other work which is sometimes of a vigorous nature of the church as the object."

Jamaica Conference

VOTES APPRECIATION

The Jamaica Seventh Day Baptist Conference sent a message of Christian greetings to the American General Conference which was read by Sister Edna Harrison, the official delegate in attendance at Amherst, Mass., August 14-19, 1961.

Among the several items of this official message from the Jamaica Conference were the following:

"We wish to express our thanks to our American brethren for your continued support to the mission field in Jamaica. We are specially thankful at this time for the co-operation that Pastor and Mrs. Duane Davis have played in the absence of Rev. Leon R. Lawton these past months.

"We would like to call your attention to the actual understanding and co-operation that exists between the mission workers and our people. We are also grateful for the co-operation existing among our missionaries in the field of mission and education. For this we are truly thankful.

"You will be happy to know that our Conference has increased our annual Mission Fund budget from £1,350 to £1,477 to be given from the Jamaica churches. This reflects an increase of three times as large as was raised three years ago in old Testamentites. This year's increase is largely reflected in an increase of £400 for pastors' salaries. Even so, this does not fulfill the financial needs of our workers.

"It is our earnest desire and hope that American General Conference will consider the institution of a missionary education, training missionary personnel, etc. This has been promptly and graciously given by the staff of the Missionary Research Library."

Winning Jews for Christ

There is need for bold restudy of the Christian approach to the Jew. Christianity is not an interloper; it accepts the Jew as the first people in the Christian approach to the Jew. Christianity is not an interloper; it accepts the Jew as the first people in the Christian approach to the Jew. Christianity is not an interloper; it accepts the Jew as the first people in the Christian approach to the Jew.

The Jew is not being asked primarily to become a Christian, but to be a kind of Jew. Devout Jews and devout Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah. This waiting of the Jews and the waiting of Christians are both waiting for Messiah.

I. The wholeness of the church as given by God can be either manifested or obscured by men.

This wholeness is inherent in the nature of the church as the One Body of Christ. We could be instrumental in either manifesting or obscuring that unity. Christ made it clear that unity and precision are inseparable. Ecumenical thinking as it has developed in recent decades has recognized the interdependence of the various functional activities which form a union of all the churches. The necessity of union is not only interdenominational but also within a given denomination or a local congregation. All aspects and activities of the church's life should recognize and feel a responsibility for the wholeness of the church.

II. The wholeness of the Church requires cooperation among its members.

This is true in the full range of relationships and functions in which Christian education is involved including:

* This article is a digest of an address by R. H. Edwin Espey at a joint conference of 300 representatives of the Commission on Missonary Education and the Commission on General Christian Education held in Cincinnati, Ohio, Oct. 3-5, 1961. It is submitted by the Rev. Rex Zwiebel, who served as co-ordinator of a group of Christian and missionary educators who discussed and reported the various resolutions on it to be presented to the larger body. Espey's article will be published in future issues to acquaint Recorder readers with the questions that were faced at the Cincinnati meeting.

THE SABBATH RECORDER

OCTOBER 16, 1961
III. The wholeness of the Church and of its educational task poses urgent questions which Christian education must face.

Illustrations are the following:

1. Have we overstated the case in this paper for the necessity of wholeness in Christian education as a consequence of the wholeness of the church itself?
2. Is there a contrary case; on the basis either of truth, expediency, or practicability, for going more slowly than is here suggested in the direction of wholeness in Christian education?
3. Should the forces of missionary education and of general Christian education make a major common effort to restate the objectives of Christian education? Or are the streams of thought of the two movements sufficiently reflected in presently proposed curricular statements so that we should approve them and "get on with the job"?
4. Are we trying as hard as we should to interdenominational in our Christian education? Are there some aspects of our present interdenominational programs which should be conducted more largely on a denominational basis? Are the right people making the decisions regarding the proper balance between denominational and interdenominational emphasis?
5. How much are we doing to impregnate the total life of our churches (not just our Christian education programs) with: Sound objectives and principles of Christian education? The particular concerns of missionary education? Or specialized concerns?
6. What are we doing about education by action, chiefly outside normal church school channels? To what extent are we helping our members of all ages through: Learning by doing? Growing by serving?
7. How much do we as Christian educators look to other aspects of the church than our own area for insights to assist in our task of Christian education?
8. Are we giving as much attention as we should to theology?
9. Are we relating our Christian education to the concrete life situations and ethical ambiguities which our people are facing?
10. Are we assisting our people of all ages in developing a Christian philosophy and practice in the use of the fantastic amount of new leisure time now at the disposal of millions of Americans?
11. Are we interpreting the ancient and chiefly agrarian imagery of the Bible in a way to make it meaningful to our scientific, technological, industrial, and largely urban society?
12. In the face of the impossibility of doing all that we would like to do in Christian education, have we developed clear criteria for the selection of priorities? Are we sufficiently ready to abandon present programs in favor of others that should have higher priority? Are we sufficiently ready to adopt new program development?

UNUSUAL SPECIAL ISSUE COMING SOON

Never before Perhaps never again A missionary issue Of the Sabbath Recorder With such quality And appeal.

The November special issue in two colors, edited by Dr. Victor Burdick, can be ordered now. It may be counted as the most USEFULLY distributed of all our special issues. In a well-conceived plan the message of Seventh Day Baptists for the world will be presented attractively and appealingly, as only those deeply involved in self-sacrificing service are capable of doing.

Here is a glimpse of what is coming. Dr. Burdick has an article on "Sabbath Surgery." His wife Beth (Severe) relates experiences in Nyasaland, Europe, and Amherst, Mass., in "The Sabbath a Delight." Missionary Secretary Harris tells effectively what it means to be "Baptized into Christ." What could be more important in missionary work or in personal life than "The Secret of the Indwelling Spirit"? A missionary nurse with experience in both China and Nyasaland, Sarah Becker, discusses this subject in well-chosen words. Barbara Bivens relates stories of how "The Heart of Flesh Meets the Heart of Stone" and settles the question of whether it is worth while to minister as a nurse to black boys and girls.

SABBATH SCHOOL LESSON

For October 28, 1961

Reformation Sunday lesson Lesson Scripture: 1 Corinthians 12: 12-27.
A Tribute to Mary Van Horn

Members at the Women's Board meeting on Oct. 2, we were saddened when word was brought to them of the passing of Mary Van Horn who organized the group.

When the request came for the Milton area women to take over the work of the Women's Board, it was Mary Van Horn who contacted the women to ask if they were interested in taking over the organization. Before the selection, she was forced by illness to withdraw her name. We feel we can best honor her by carrying on the work she so ably began.

The following tribute was given by her pastor, the Rev. Elmo Fitz Randolph, at services held in the Milton Seventh Day Baptist Church October 5, 1961:

"We had voted unanimously to ask Mary to be our nominee for president of the Women's Board, but before the selection she was forced by illness to withdraw her name. We feel we can best honor her by carrying on the work she so ably began."

Mary Van Horn was born at Lost Creek, West Virginia, January 1, 1913 — the daughter of Mr. and Mrs. Harvey Van Horn.

"Blessed during her childhood by the influence of a Christian home, she was baptized in 1924 by her pastor, the Reverend Herbert C. Van Horn, and entered into full membership in the Lost Creek Seventh Day Baptist Church. In this church of her youth she served as superintendent and treasurer of the Sabbath School.

"After completing high school in her home community Mary attended Salem College in West Virginia and prepared herself for a teaching career in elementary schools. In her chosen field she was highly successful both as a full-time teacher in West Virginia and in the role of substitute teacher in our community.

"In 1932 she married Milton Van Horn. The marriage of Milton and Mary Van Horn and in 1937 they came to Milton to begin a association with Milton College that continued to this present time. (In recent years Mary resumed her college education at Milton, earning the Bachelor of Arts degree in 1957.

"Mary's interests and contributions in dedicated service, beginning with her home and family, covered the full sweep of community, church, schools, and civic welfare.

"In her devotion to her home it can well be said of her, She looketh well to the way of her household, and eateth not the bread of idleness.

"As a past president of the Women's Village Improvement Club and of the Milton-Milton Junction United Council of Church Women, she gave most effectively of herself.

"On the Milton College campus, as a faculty wife and as counselor and confidante to countless students, Mary Van Horn's name is remembered with love and gratitude.

"On the midst of the many contributions of her active life it can be rightly said that Christian faith was the wellspring of her being. She has served her Lord, as well as her church, through her many capacities — as Sabbath School teacher, Women's Circle president, and a member of many important committees. Her service was characterized by loyalty to the spiritual program of the church expressed in worship and prayer."

"Those nearest to her who survive are: her husband, Dean Milton Van Horn; three sons, Peter, David, and Robert; a daughter, Judith; a grandson, Mark Lewis Van Horn; her parents, Mr. and Mrs. Harvey Van Horn; three sisters, Mrs. Harvey Van Horn; three brothers, Edward, Harvey, and Louis; three sisters, Mrs. Robert Bond, Miss Betty Lou Van Horn, and Mrs. Joseph Gerstner."

Program for Advance


"The Seventh Day Baptist Program for Advance consists of special plenary sessions of the Baptist Jubilee Advance which ends with a spectacular celebration at Atlantic City in May of 1964. Our Conference is active in the planning of the Joint Committee of the BJA and its various subcommittees as one of the seven co-operating denominations. The full meetings of these committees were held at the World Alliance Headquarters, 1628 Sixteenth St. N. W. (the meeting place of our Washington church).

"Participation in this interdenominational Baptist movement has brought and will continue to bring great benefits to Seventh Day Baptists. It has provided large quantities of program material which could be adapted to our use and with which we probably would not have launched our Lay Development Program of the past two years. It has given incentive for a program of outreach which has caught the imagination of our lay and clerical leaders more than any such program in recent years. Two years of General Conference are generally acknowledged to be the launching of the next phase of the program — a program borrowed in some measure from the other Baptist Conferences and Conventions from which we differ in regard to the seventh day Sabbath but with which we are in harmony.

"The value of this particular cooperation of Baptists in North America, like that of the Baptist World Alliance, will undoubtedly become increasingly apparent to Baptists in the next few years. Baptists are normally content to adapt programs as small as they are popular, information goes out in new books and in all mass media of communications, it can reasonably be assumed that many more invitations will come to our headquarters. People who have studied the Sabbath question will know where to turn for information and fellowship. A great responsibility will rest upon our church members throughout the land to see that their 1962 in Feature magazine, fellowships are as well known as the denomination as a whole.

"What are some of the publicity plans that follow? All of these publicity plans can be printed at the present time but there is Seventh Day Baptist representation on the Publicity Committee as well as on the 1964 Jubilee Celebration Program Committee and as soon as plans are finally made they will be reported. One of the important publicity plans already adopted by the Committee (contributing a small amount) is reported in Baptist Press as follows:"

A general article on the Baptists will appear in the U. S. News and World Report. The article, to be released under the approval of the Baptist Jubilee Advance joint committee, will be part of a concerted effort to present Baptists to the world during the celebration period. Feature serves national magazines, daily newspapers, and other news media with cooperation from the seven co-operating denominations.

**The Hammer of God**

A Novel About the Cure of Souls

By Bo Giertz

Here is a book that your editor would have been happy to have recommended a year ago if he had read it when the Augustana Press sent it for review.

Perhaps not everyone would enjoy a Swedish book translated into English which deals with the early parts of the Swedish State Church, but many will. It does us good to be projected back into a previous period of church history and to be brought back to our own century through the lives and experiences of well-portrayed characters.

The Hammer of God is what the subtitle says, a novel about the cure of souls. The story is told in number of ministers some bishops experienced in matters of faith and of parish problems, and some young ministers really converted in the Baptist revivals. Their struggles with unbelief in their own lives and ungodliness in the lives of some “believers” who were supposed to lead church and mission boards, churches, schools, missionaries, pastors, teachers, students, etc. It is expected that during this current fiscal year the savings will approximate $50 000.

New — Third Issue of their free Price Catalog became available September 1, 1961. Pre-publication orders for this catalog totaled an unprecedented 29,000. It seems that news of a “Good Deal” travels fast. This catalog contains hundreds of items for home and overseas; church and mission boards; other institutions. The actual discount price for both domestic and foreign use are shown.

1962 automobiles can be purchased through the EFMA Purchasing Office, delivery being arranged in almost every city.

Good stewardship requires us to use the Lord’s money as wisely as possible. The EFMA Purchasing Office enables us to do just that. The apostle Paul exhorts us to be “not slothful in business; fervent in spirit; serving the Lord.” The idea of “being arranged in almost every city” is phrased in strong language in James 4:17, “Therefore to him that knoweth to do good and doeth it not, to him it is sin.”

We would urge strongly that when next some purchase is contemplated that an inquiry be directed to EFMA, Inc., 39 Cortlandt Street, New York 7, N. Y.

Editors Note: Savings of up to 40% have been realized on purchases made by the American Baptist Association, churches and ministers through EFMA during the past 8 or 10 years. The office personnel are known to be dedicated Christians.

**NEWS FROM THE CHURCHES**

PUTNAM CO. (CARRAWAY), FLA. — On August 5 Pastor Clifford A. Beebe conducted a service of dedication of babies. The daughter of Mr. and Mrs. James Aaron Price, Bonnie Yvonene, and the son of Mr. and Mrs. Joseph Price, Joel Hiram, were dedicated to the Lord in a simple, touching ceremony.

Another room has been added to the present building to accommodate this new addition.

**BAVARIA FELLOWSHIP, CALIF.**

This fellowship, which originally was nearly all adults, has grown by the addition of younger couples and quite a few children. A picture of the group taken on Sabbath Rally Day in June showed children in at least three families. More recently a lady with six children has joined the group. On September 30 there were visitors from rather distant California cities. At Sabbath School there were five in the primary class, seven in the 10 to 13 year old group, and 10 in the adult class. Leadership of the adult class is rotated.

Preaching services are held each week with Oscar Burdick and Stanley Rasmussen alternating on the sermons. It is expected that Mr. Rasmussen will be ordained as a deacon at the Pacific Coast Association meeting in Los Angeles October 20. Gleaned from a letter.

LOS ANGELES, CALIF. — On September 17-19 our church held their “Program for Advance” retreat at Pacific Pines Camp. The knotting of the theme was “Won by the Pacific Coast Program the emphasis was on ‘Mission to the Unchurched’ and our theme was ‘I knoweth to do good and doeth it not, to him it is sin.’

Friday evening the retreat began with a family worship service around the campfire.

Sabbath morning the worship service was brought to us by our pastor Francis Saunders. Following the service we went to our Sabbath School classes among the pupils of the Tract Society, while the men gathered with our visiting missionaries and talked on the theme of the retreat ‘I will be Faithful.’ Everyone separated from this meeting for a period of silent meditation — alone after. After our supper the women gave a service. We sang songs and closed the service by joining hands in a circle for prayer.

Sunday morning, following breakfast, there was a worship service and after this we divided into four workshops. The workshops discussed our mission to the unchurched. All gained much from the many discussions and brainstorming at the meeting — ideas which had been discussed in the workshops.

Following lunch we cleaned up the camp and joined in some recreation before going down the mountainside.

— Correspondent.

**Association Meetings**

Western Association meets with the Independence, N. Y., church on October 21.

Pacific Coast Association will hold its fall meeting in the Los Angeles church October 20-22. The wording of the theme has been changed from what was previously published. It is “Call to Obedience.”

**Missionary Board Meeting**

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society will be held in the vicinity of the Pawcatuck church at Westerly, R. I., Sunday, October 22, at 2 p.m.

“Sermons, of course, are not preached to be remembered: they are preached to be translated. When they have gone into character they can be cheerfully forgotten, but during the period of translation it is not unimportant that they be remembered. Illustrations help to make them remembered.” W. E. Sangster in The Craft of the Sermon.

**Obituaries**

Van Horn—Mary Kathryn, daughter of Mr. and Mrs. Harvey Van Horn, and wife of E. Milton Van Horn, was born at Lost Creek, Wis., January 1, 1913, and died in a hospital at Madison, Wis., October 15, 1961. She was a valued member of the Loop Union Church and a leader in the Loop Union Church Sunday School. (A further account of her life and service is found on the Women’s Page of this issue.)
OUR WORLD MISSION
Statement of the Treasurer, August 31, 1961

Budget Receipts

<table>
<thead>
<tr>
<th>Treasurer's</th>
<th>Boards'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aug. 11 Mos.</td>
<td>11 Mos.</td>
</tr>
<tr>
<td>Adams Center</td>
<td>69.50</td>
</tr>
<tr>
<td>Albion</td>
<td>325.46</td>
</tr>
<tr>
<td>Alfred 1st</td>
<td>465.95</td>
</tr>
<tr>
<td>Alfred 2nd</td>
<td>192.96</td>
</tr>
<tr>
<td>Alfred School of Theology</td>
<td></td>
</tr>
<tr>
<td>Associations and Groups</td>
<td>1,856.00</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>533.50</td>
</tr>
<tr>
<td>Bay Area Fellow</td>
<td>74.48</td>
</tr>
<tr>
<td>Berlin</td>
<td>74.40</td>
</tr>
<tr>
<td>Boulder</td>
<td>74.40</td>
</tr>
<tr>
<td>Brookfield 1st</td>
<td>74.40</td>
</tr>
<tr>
<td>Brookfield 2nd</td>
<td>74.40</td>
</tr>
<tr>
<td>Buckeye Fellow</td>
<td>25.00</td>
</tr>
<tr>
<td>Buffalo Fellow</td>
<td>30.00</td>
</tr>
<tr>
<td>Carraway</td>
<td>4.00</td>
</tr>
<tr>
<td>Chicago</td>
<td>73.00</td>
</tr>
<tr>
<td>Daytona Beach</td>
<td>126.80</td>
</tr>
<tr>
<td>Denver</td>
<td>126.30</td>
</tr>
<tr>
<td>DeRuyter</td>
<td>263.63</td>
</tr>
<tr>
<td>Dodge Center</td>
<td>28.00</td>
</tr>
<tr>
<td>Edinburg</td>
<td>28.00</td>
</tr>
<tr>
<td>Farmer</td>
<td>50.00</td>
</tr>
<tr>
<td>Fonke</td>
<td>30.00</td>
</tr>
<tr>
<td>Hammon</td>
<td>15.00</td>
</tr>
<tr>
<td>Hebron 1st</td>
<td>15.00</td>
</tr>
<tr>
<td>Hopkinton 1st</td>
<td>162.00</td>
</tr>
<tr>
<td>Hopkinton 2nd</td>
<td>12.75</td>
</tr>
<tr>
<td>Houston</td>
<td>100.34</td>
</tr>
<tr>
<td>Independence</td>
<td>263.25</td>
</tr>
<tr>
<td>Individuals</td>
<td>95.00</td>
</tr>
<tr>
<td>Irvington</td>
<td>50.00</td>
</tr>
<tr>
<td>Jackson Center</td>
<td>200.00</td>
</tr>
<tr>
<td>Little Geneese</td>
<td>604.43</td>
</tr>
<tr>
<td>Little Rock</td>
<td>174.92</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>157.13</td>
</tr>
<tr>
<td>Total</td>
<td>$10,995.92</td>
</tr>
</tbody>
</table>

SUMMARY

- Current annual budget: $111,295.00
- Receipts for 11 months: $83,538.80
- Balance needed in one month: $27,756.20

CORRECTION: Missionary Board meeting (p. 15) normally held on October 22, will be held on October 29.

THE SABBATH RECORDER
OCTOBER 23, 1961

"BE STILL, AND KNOW THAT I AM GOD — 36: 26, 27, 28, 29, 30, 31, 32

THE SWEET COMMUNION OF PRAYER

In the midst of fears and uncertainties, when the family and nation are threatened recurringly with internal and external disruptive forces prayer again becomes more necessary. Through prayer we come to the point where we can say with the psalmist, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea — The Lord of hosts is with us."