

Accessions

By Baptism:
Jacqueline North
Judith North
Patti Jo Pederson
Mary Lynn Pederson
Thomas Pederson
Dennis Pederson
David North
Mrs. Mayo Fuss
Walter Loofboro
Henry Krebisch, Jr.

By Letter:
Rita Harrison
Jared Van Horn
Donna (Mrs. Jared) Van Horn

Births

Barber—A son, Michael Denison, to Denison CundaIl.

Sara E., daughter of the late Charles Schilke

By Baptism:

Dunellen, N. J., when their membership to the Plainfield church where she remained a devoted member until death, a span of 78 years.

The memorial service was conducted from her home by her pastor, the Rev. Earl Cruzan. Interment was in the First Hopkinton Cemetery, Ashayaw, R.I.

E. C.

Obermann—A daughter, Jill, to Mr. and Mrs. Anton Obermann, III, of Westerly, R.I., on July 30, 1965.

Obituaries

Cundall—Sara E., daughter of the late Charles F. and Angeline Rosetta Emmons, was born Sept. 17, 1881, in Moodus, Conn., and died at her home on Lester Ave., Pawtucket, Conn., March 16, 1965.

Funeral services were conducted from the Schilke Funeral Home in Westerly by her pastor, the Rev. Earl Cruzan. Interment was in Oak Grove Cemetery, Ashaway, R.I.

The funeral was conducted in the Milton church by his pastor, the Rev. Elmo P. Randolph. Interment was in the Milton cemetery. — E. C.

Fitz-Randolph—Luella A., daughter of James and Henrietta Titsworth Clawson, was born July 24, 1867, at Farina, Ill., and died Aug. 26, 1965, at her home in Plainfield, N. Y.

The family moved to their former home in Dunellen, N. J., when their daughter was young. Baptized by the Rev. L. E. Livermore she joined the Piscataway Seventh Day Baptist Church in New Market, N. J. In 1887 she transferred her membership to the Plainfield church where she remained a devoted member until death, a span of 78 years.

Mrs. Randolph attended Alfred University. In 1904 she married in marriage to Axa B. Fitz-Randolph, who became a well-known lawyer in Plainfield, and who preceded her in death in 1931. She is survived by several nieces and nephews and two sisters-in-law, Mrs. Hobart B. Ayers of Westerly, R.I. and Mrs. Frank T. Clawson of Plainfield.

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The memorial service was conducted from her home by her pastor, the Rev. C. Harmon Dickinson. Interment was in the Claws Ow family plot in local Hillside Cemetery. — C.H.D.

Loofboro—Donald F., was born in Riverside, Calif., Sept. 4, 1904, and died in Westerly, R.I., April 13, 1965. Funeral services were conducted at the First Hopkinton Cemetery by his pastor, the Rev. Earl Cruzan.

E. C.

Morgan—Lillian S., daughter of the late Herbert and Sarah (Browning) Stillman, was born Nov. 19,1884, in North Kingston, R.I., and died at the Shelter Cove Nursing Home in Westerly, R.I., May 21, 1965.

Funeral services were conducted by her pastor, the Rev. Earl Cruzan, from the Schilke Funeral Home in Westerly. Interment was in the First Hopkinton Cemetery, Ashaway, R.I.

E. C.


Raised in a Seventh Day Baptist family, Martin came to the Milton, Wis., area with them in 1906. On March 24, 1909, he was married to Esther Rood in North Loup, Neb. He was a farmer from 1918 to 1957 in northern Illinois and was affiliated with the Walworth Seventh Day Baptist Church. Upon retirement he transferred to the Milton church where he and his wife were active.

He is survived by his wife: two daughters, Mrs. Max (Clara) Basler, Wisconsin Rapids, Wis., and Mrs. Ray (Virgie) Johnson, Cushing, Wis.; two brothers, Charles and Julius, both of Milton, and two sisters, Mrs. Carrie Fredericks, Milton, and Mrs. Lydia Hurley, Madison, Wis. A daughter, Julia, and four sisters predeceased him.

The funeral was conducted in the Milton church by his pastor, the Rev. Elmo P. Randolph. Interment was in the Milton cemetery. — E. F. R.

Van Horn—Frank Sherwood, son of George B. and Mattie Pierce Van Horn, was born July 15, 1885, at Garvin, Ia., and died May 31, 1965, at Denver, Colo.

On November 16, 1909, he was married at Nottowayville, Kan., to Verna A. Wheeler. They moved from Matheson, Colo., to the Denver area in 1945 and resided at Fort Logan, Colo., in recent years.

Survivors include: Mrs. Van Horn, a son paul of Beloit, Wis., two daughters, Mrs. Verna E. Beckman, Beloit, and Miss Lorene Van Horn, Englewood, Colo.; two brothers, Edwin B., Clinton, Okla., and Jess A., Nottowayville; and two sisters, Miss Nellie Van Horn of Denver and Mrs. Essie Farnam, Nottowayville, as well as five grandchildren and four great-grandchildren.

His funeral was held at Howard's Park Avenue Mortuary, Denver, with the Rev. Albert H. Rogers officiating. Burial was at Littleton Cemetery, Littleton, Colo. Memorial gifts have been designated for his church — A. N. R.
Value of a Cornerstone

Cornerstones in modern buildings have more sentimental and historical value than structural or utilitarian value. When one witnesses a cornerstone ceremony he may be aware that the hollowed-out stone is weaker than any other stone of comparable size in the foundation wall. He is sure, however, that the engineers would not allow the cavity to be large enough to really weaken the wall.

The value of the cornerstone is largely a future value and one that often looks down the years to a generation yet unborn that may have occasion to remove the stone and examine its contents. Great crowds gather on the occasion of laying the cornerstone of a significant building. The names of those who carried an inscribed (Seventh Day Baptist) trowel at the ceremony when the President of the United States cemented a stone into the structure of the Interchurch Center in New York. The documents and articles sealed up there were not of present-day sentiment, but would have been contrary to the teaching of the parable of the talents to bury treasure in a cornerstone. But after enough years pass by the cornerstone and the somber words and commemorative things of one time are counted as historical treasures when they are once more brought to light. Thus when a long-standing public building is torn down or destroyed by fire a search is made for the cornerstone and publicity is given to its contents.

Mention was made recently of the destruction by fire of an old hotel in Plainfield, N.J., which involved loss of lives. Subsequently, the cornerstone was uncovered and was found to contain, among other things, a copy of the Sabbath Recorder, an evidence that the builders recognized the importance of devotional journal in their lives and in the life of the community. Incidentally, there are many such evidences (such as the naming of schools) in the city of Plainfield.

Let us take another example of the value of a cornerstone, one that has always had great meaning to Christians. It is reported that when a Methodist hospital was constructed in Philadelphia 77 years ago some gold and silver coins worth $43.44 were sealed into the cornerstone. Supposedly they were commonplace coins, replicas of the Tweed and the Tombs, and builders or contributors of cleverj present on the occasion. This original hospital structure was recently torn down to make way for a new project. The coins in the cornerstone were recovered and sold for $3,500. The money will be used, we are told, in the new building. The cornerstone had value.

The New Testament in seven different languages makes mention of Christ in relation to the building of the church under the term "corner." He is spoken of as the head of the corner in the Gospels and Acts. In Ephesians 2:20 and I Peter 2:6 come the two references to the Savior as the chief cornerstone. In the latter of these, "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

Christ is no mere ornamental stone into which the current thoughts and artifacts of man are placed. He is not a hollow stone, devoid of any historical value, only a stone that is relatively unimportant to the permanence and strength of the structure that bears his name. His laying of cornerstone as used in the New Testament denotes the head of the corner, the angle stone or cap stone, without which there could be no edifice.

The coins in the Methodist hospital increased in value because they became collectors' items. Men placed more value on them in 1968 than in 1888. Christ as the cornerstone was recognized as such by His contemporaries, by Matthew, Mark, Peter, John, Luke, and Paul. The value given to Him then was great (probably far greater) then as it is to His followers nineteen centuries later. His name has, however, spread to the far corners of the world, and true believers recognize through the testimony of the years that His value is as great as Peter said it was. On Him the church is built; on Him its future depends; from Him its blessings flow. He is indeed the "head of the corner."

Incidentally, this article is being written early on the day on which the "successor of Peter as bishop of Rome" makes the greatest news of the year by his historic 13-hour visit to New York City. His pronounced purpose of his mission is good; the interest in his coming is commendable. It is not amiss to ponder in the light of the Scripture quoted above, what Peter himself would say to the people who line the streets of New York. Peter made no pontifical claim. He who was once outspoken and self-confident became the best of disciples, exalting Christ and saying that none is precious save Christ, the stone which the builders disallowed and has now become the head of the corner (1 Peter 2:7). We do well to keep the attitude of St. Peter.

Human Compassion

The need for doctors in Vietnam has been mentioned. Our military forces have assumed a responsibility for vast numbers of civilians without normal medical care; whose needs are far greater because of increased warfare, the ravages of guerrilla warfare, not to mention the bombings. Doctors are being called into service involuntarily to fill this need. This is also great in other areas of the world.

On another page of this issue there is an appeal designed to enlist the voluntary service of one doctor. 'Is there a doctor in the house' points up the need for some Seventh Day Baptist doctor to leave the comforts of home and the responsibilities of a practice in the United States for a brief term of service in Malawi, where thousands have come to depend on the services of Dr. Victor Burdick. Plans must be made for the doctor's furlough.

We would agree that service in Malawi ought to have a prior claim on the dedicated service of a Seventh Day Baptist physician-surgeon. Only one person, presumably, can be used in this particular program. There may be others who could serve in some other world area where there is great need. Many of our doctors have served in the past, not only in countries where we had established missions but in others. Right now there is a universal call for doctors...
in a certain section of India. Whether or not we have physicians who are free to go, all of us may wonder whether the borders of our tents of compassion and pray for a group of people in India.

Here is the story as told by the Christian Medical Society which sponsors MAP (Medical Assistance Program). It is contained in a letter to members and to the religious press by the executive direc-

t, J. Raymond Clarke.

A few weeks ago, while speaking at a conference of medical missionaries in North India, I met some Tibetan refugees, many of them children who had fled their homeland to escape the Chinese Communists. I have never seen more industrious people. They are learning new trades, and with the help of a Swiss organization are building homes on 100 acres of land given to them by the Indian government. They have no doctor!

If these people could furnish medical care to their own, they wouldn't ask for help. But they can't!

Please help Medical Assistance Program get at least a clinic started in Clement Town (the new Tibetan refugee center), as a demonstration of real Christian concern for these wonderful people who refused to live under the ruthless Communists from Peking. Let them know that, even in a strange land, someone cares.

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**Denominational History**

**Now Available**

Do you have copies of the two-volume work "Seven Day Baptists in Europe and America"? Every home should have the set. You can now get them at a new low price. When last available the price (no profit) was $12 per set. By placing a quantity-order with the world's largest book bindery the newly bound set can be purchased for only $9 in cloth, $7 in paper. Order from the American Sabbath Tact Society. We will pay postage on cash-with-order purchases.

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**Conference Lost and Found**

Found after General Conference: two umbrellas, one raincoat, one sweater, two volunteer's jackets and the contact Rev. David S. Clarke, 10 Church St., Alfred, N.Y. 14803, for prompt return.

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**MEMORY TEXT**

And many other signs truly did Jesus in the presence of his disciples, which are not written. But those things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:30. 31.

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**Involvement in Christian Service 1965-1966**

As this issue of the Sabbath Recorder goes to press, the first mailing of the new booklet Seventh Day Baptist Dedicated Service, a companion to the Missionary Program, was completed by the Planning Committee in session September 26-October 1, 1965, in Plainfield, Ill. It is being sent general information forms to be completed by a local church plann-

ning a project in dedicated service (Missionary Program) or by the missioner who is offering his service.

Our Conference year began on October 1 and some of our churches have laid plans long before this date for their Involvement in Christian Service. Through church bulletins and personal letters we learn that many plans have been made. The first such meeting (known to us) is a Preaching Mission at New Auburn, Wis., with Pastor Paul Osborn, the city pastor-evangelist who just recently began his work in Kansas City. This mission coincides with the semiannual meeting of the Northern Wisconsin and Minnesota churches, October 8-10 at New Auburn. Thus the larger fellowship of sister churches is involved.

The Planning Committee has assigned the Missions Society the basic responsi-

bility to aid both churches and missioners in this program. Your Director of Evangelism hopes that those who have questions or suggestions in this phase of Dedicated Service will write to him—Leon R. Lawton, 293 Highland Ave., Battle Creek, Mich.

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**The SABBATH RECORDER**

OCTOBER 11, 1965

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**Love Never Fails**

By Elmo Fitz Randolph

(A Conference sermon, taken from the tape recording and shortened. The full message can be supplied on tape for church use if time enough is allowed for copying.)

On the road to Damascus there came a turning point in his life that made him forever committed to Jesus Christ. This commitment took a moment on, through action. He was a man of action. So when we think of love as Paul interpreted it for us, we must think of it in terms of our intellect, our educu-

tion, our commitment and dedication, and our willingness to act.

First, it will buoy us up in our desire to follow the Lord. It will help us to con-

sider some modern examples of how love was motivated the lives of men, and of the success of the way of love in the affairs of humankind.

The graduating class of 1935 at Salem College heard a great American preacher. Dr. William L. Stidger. The title of his baccalaureate address was "Titans of This Tumultuous Century". Remember that this was in the year 1935, that tragic moment in history when Hitler was crying, "Sig Heil," before the Nazis in Europe, and when Mussolini was strutting on his balcony in Italy and crying forth the poison of his way of life. Dr. Stidger in his address used several of the men who at that moment in history were to be carrying the power of the day. He went on to say, prophetically, that the real titans of that tumult were not Hitler and Mussolini. The real titans, he said, were Albert Schweitzer and Toyoohiko Kagawa, and Gandhi of India. How the years have borne out these prophetic insights. The real titans of every day are those individuals or groups who are motivated by love, who have within them the power that has come from commitment to the more excellent way that calls for patience and kindness and unselfishness and forgiveness.

Coming up from the year 1935 we might well take the appreciation of the impact of the interpreters of love who walk among us in this very hour. By way of
example one thinks of the life of Frank C. Laubach. What a great thing it is to contemplate the influence and the impact and the endurance of love. It is being lived out through a man like Frank Laubach who is teaching people to read and write, and so opening for them new horizons of hope and interest in life itself.

And in these tragic days of our great American revolution we think of Dr. Martin Luther King Jr. through his understanding of love and his willingness to walk even in the ways of martyrdom, is saying at this moment the good things that we believe in as democratic Christian Americans, and we should give profound thanks at every turn of this road that at this point of love, a man of integrity, and of commitment, and of daring action has in his hands as it were a real control of a situation which could so easily be explosive and tragic beyond our comprehension.

What is the lesson then that we learn from the men who are the interpreters of love? Surely, one of these lessons is that love is never a holy anesthetic, from the pious into peacefulness. Rather, love is a dynamic spirit and force working in the lives of men. Surely we get discouraged, especially at the point where we suggest that it never fails. Someone has said that love hasn't been tried and found wanting but rather it has been found difficult and not tried. Is there a lesson that can be carried with us into our churches and into our vocations and into our personal lives that says to us that love is a force and a spirit that can and will move us to good if we will but let it.

(to be continued next week)

Extracted from a Bottle
A Tract Story
What does one extract from a bottle? To a great many a bottle brings to mind, not food for babies, but drink with alcoholic content — liquor, spirits. We see on every corner signs reading "Bottled Goods." Thus the innocent bubble of blown glass has become a symbol of sin and debauchery. But Board of Directors, one extracts from a bottle whatever has been put into the bottle. It may not be alcoholic beverage, milk, or medicine. It may be food for the soul, a salvation message.

This was true in the case of Antonio Santos Cafua according to an air-mail letter written in English with agreed upon homesickness. This name had been extracted from the bottle. From the contents of the bottle described in the letter it seems clear that Antonio left Cape of Sao Miguel Island in the Azores was reading gospel and Sabbath tracts bottled and set adrift by Roy A. Garrett, a seaman, on one of his trips around the world. Until further correspondence is possible we will allow the letter to speak for itself.

Vila Franca do Campo
September 8, 1965

Honorable Sir,

Perhaps you, Sir, would like to know that I, Antonio Santos Cafua, found a bottle floating on the sea of Vila Franca do Campo Azores, on September 8th. Inside of the bottle was a blue sheet of paper folded in three parts. Inside was also another small sheet of paper. The blue sheet was written, "What The Bible Teaches Regarding The Sabbath" and on the other small sheet of paper, "What Is the Truth," also was a small white piece of paper saying, "The Greatest Workers Are.

If it won't be too much trouble I'd enjoy very much to hear from you, Sir.

Yours truly,

Antonio Santos Cafua

The man who can't find it possible to want the same citizenship privileges for everybody which he himself has just not prayed enough.

Baptist Standard, Texas.

Ready to Move Forward,
Says Planning Committee
The denominational Planning Committee brought its six-day fall session to a close Friday noon, October 1. Presided over by the General Secretary, Rev. Alton L. Wheeler, the committee, composed of the three employed board secretaries, the president of General Conference, and the president of the Board of Directors, and augmented by the director of evangelism had a profitable session at Plainfield. If its work could be comprehended in one phrase, the all members it might be "Ready to move forward."

There may be a few areas in which plans for moving forward as a denomination are not sufficiently formulated to be announced in this report, but making progress on the long-range, the moves are already in motion. An evidence of this is the service to the churches in the way of mimeographed and printed material that began to be produced for mailing even while the committee was in session — things that concern the program of the churches in the month of October are beginning the whole year to follow. For instance, it was felt necessary to get material into the hands of providentially during the Information Day and Missions Sabbath for October 30. As soon as consultation on these things was completed materials were gathered, letter, written, and mailings prepared.

The second item of primary importance was the drafting and refining of a policy for Seventh Day Baptist Dedicated Service, a task delegated to the committee by the Conference. It will be remembered that Conference adopted a set of six principles but did not spell out a policy by which they would be applied. Most of the boards and agencies involved in the various types of dedicated service already undertaken and other types that may be engaged in during the coming year. Thus there seemed to be an urgency in editing, adopting, preparing, and circulating a policy statement that would provide guidelines for individuals volunteering service and churches promoting or using such dedicated service. Even now young folks and older folks have submitted their names for short-term service during the current year. Missioners are being chosen from the new list of available workers available primarily from the Christian Service Corps has recruits; and the youth who may serve in Vacation Church Schools will soon be making plans. The longer term dedicated service at home and abroad could not be organized until certain policies of how it would be handled were decided.

Working with a rough draft of policy prepared by the director of evangelism after studying the experience of other denominations the Planning Committee adopted a sufficiently detailed policy which could be implemented according to need by the agencies supervising dedicated service projects and use to gain the approval of the board secretaries on the wording of a policy statement which it was hoped would cover all types of short- and long-term service the committee undertook to produce in it briefly so that it could be sent out without delay to all interested people.

The booklet "Seventh Day Baptist Dedicated Service" is said to be a product of dedicated service. The greater portion of the work on it was done by the director of evangelism who also said the booklet "will cover all types of short- and long-term service, the committee undertook to produce in it briefly so that it could be sent out without delay to all interested people.

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of an application form for individuals. Booklets sent to church clerks included another cover letter by the director of evangelism, a project information sheet to be filled out in case the church wishes to establish or continue a dedicated service project under the guidelines of the policy statement.

These mailings from the Planning Committee are not a forecast of the helps that will be supplied to encourage outreach, a project information sheet to be filled out in case the church wishes to establish or continue a dedicated service project under the guidelines of the policy statement. These mailings from the Planning Committee are not a forecast of the helps that will be supplied to encourage outreach, a project information sheet to be filled out in case the church wishes to establish or continue a dedicated service project under the guidelines of the policy statement. These mailings from the Planning Committee are not a forecast of the helps that will be supplied to encourage outreach, a project information sheet to be filled out in case the church wishes to establish or continue a dedicated service project under the guidelines of the policy statement. These mailings from the Planning Committee are not a forecast of the helps that will be supplied to encourage outreach, a project information sheet to be filled out in case the church wishes to establish or continue a dedicated service project under the guidelines of the policy statement.

State your plans for which to be thankful and wishes to say so here — to this people and in this place. Not the least of these is the privilege which this body have given him through the agency of the Missionary Board and its secretary — the privilege of working and witnessing for the Lord in Crandall High School and in Jamaica.

Jamaica is a country of which many begin at once. In 1964, the agency of the Missionary Board and its secretary had the privilege of offering a new session in Jamaica. This session was advertised for and received a favorable response. The agency of the Missionary Board and its secretary had the privilege of offering a new session in Jamaica. This session was advertised for and received a favorable response.

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The immediate importance for the current year of Involvement in Christian Service was some suggestions made by the committee for promoting the involvement of many of our people seem ready to accept. There are seven steps, some of which begin at once and others that continue into the months ahead. They are:

1. The holding of annual planning sessions by each church if not already held.
2. Making use of new materials by each church if not already in use.
3. Planning workshops in the states for each church if not already held.
4. Re-emphasizing the missionary program (mentioned above).
5. Urging persons young and old to offer themselves in others' types of service.
6. Emphasizing certain over-and-above dedicated service in the local church work.
7. Suggesting that some people might be willing to move to another community to establish or continue a fellowship, or to perform other services on a long-term basis.}

"The gospel must preach that Jesus is Savior and call men to God on God's terms," said Dr. C. E. Autrey, director of evangelism for the Southern Baptist Home Mission Board.
the task of the clergy only, to be carried on decently inside churches. Proclamation is the task of all free people and is carried on mostly outside churches, where unbelivers are found. The laity best meet and persuade their companions who have as yet not believed in Christ. The laity must be involved in this second half of the task. If they are involved in it, the church will grow.

Dr. Burdick Writes of Makapwa

Work Continues on Water Project

Dr. Victor Burdick wrote under date of September 8, 1965: "We've been using a small tank, running the pump three times a day, so that people can take water enough. The other day we put in a pipe down from the big tank in order to begin using that... When that system is out of commission, we let people take from our old tank, and run the 'Lewis Memorial' (given in memory of her husband by Mrs. Lewis F. Randolph of Ashaway, R.I.) gasoline-run water pump more often.

"We've got the ditch dug for the plastic pipe, and this will run to the school, where a tap will provide for that side with water. Then there will be taps right below the tower tank and near where it crosses the Makapwa stream."

Name Changed

The name "Makapwa Mission" was changed by vote of Conference to be "Makapwa Station," putting it in a position subsidiary to the Conference rather than a kind of "head" over the Conference.

Possible Future Projects

Dr. Burdick writes of three possible future projects to better the medical work as follows: (1) improved kitchen facilities for patients, improved housing for staff; (2) improved housing for nurses; (3) a new clinic building. He adds: Another factor which may increase our patient census is the improvements currently being made in the road to Makapwa, which are preliminary to bringing in buses. As roads go here, it's like a four-lane highway, the supplement to feel that the work of Makapwa Hospital is so highly regarded by the District Council here."

Is There a Doctor in the House?

The above question was asked from the platform in Alumni Hall at Alfred on Sabbath morning of General Conference when sudden illness on the part of one in the congregation called for immediate help. Two doctors came forward to offer their services.

But the reason the question is now asked is in order to find a doctor for Makapwa on the Malawi mission field during the furlough of Dr. and Mrs. Victor Burdick.

If any Seventh Day Baptist medical doctor would be interested to offer three months to one year of service during 1966 and/or 1967, please contact the secretary of the Missionary Board for further information.

National Baptist President

Voices Opinions on Race

Christian obedience and dependence upon court actions are the best solutions to America's racial problems, the president of the National Baptist Convention, Inc., said in an interview at the Baptist World Convention of Ashaway, R.I.)

J. H. Jackson, head of the 5½-million-member Negro Baptist convention, admitted that he feels demonstrations have played a role in winning equal rights for Negroes but at best only call attention to the problems.

The danger of civil disobedience is that you might destroy the character of the man involved without changing the country, Jackson said.

Jackson said he preaches economic efficiency rather than economic boycotts, because "a man with no money in his pocket cannot do much to disturb a store's business situation. We must go from protest to production."

Jackson said there is no place in the Christian church for a segregated church and anyone who preaches an exclusive gospel is not preaching the gospel of Jesus Christ. He added:

"A man who tries to force himself into a segregated church is just as guilty as the segregated church," Jackson said.

The sacrifices of the Old Testament typify Christ. The instructions about their observance seem to typify the length of time that Jesus would be in the tomb and contribute to the proper interpretation of the prophecies of Christ concerning His resurrection, says A. E. Knoch.

Resurrection on the Third Day

By A. E. Knoch

(continued from last week)

We have seen that the Greek method of indicating elapsed time is literal, the Latin figurative or idiomatic. There is still another method, the Hebrew. The customs, habits, modes of thought and expression of the Hebrew people are in many ways very unlike those of western nations, hence at times seem inexplicable.

In the domain of chronology this is especially true.

In reckoning the reigns of the kings of Israel and Judah a small fraction of a year is always counted as one year. The same is true of the eons. Any part of an eon is reckoned as a whole. "For the eons of the eons" applies to whatever enters through the atonement but a little while before the last eon commences. There are several instances in the Hebrew Scriptures where "three days" is explained in a shorter interval. Indeed, it is the equivalent of the very period which we have fixed for the entombment of our Lord.

Esther desired the Jews in Shushan to fast for her three days, night and day (Est. 4: 16). Nothing could be more definite to a western mind than that. Yet the occasion of the fast took place on the third day (Est. 5: 1).

The Egyptian who was brought to David when he was pursuing the Amalekites had eaten no bread, nor drunk water, three days and three nights (1 Sam. 30: 12), yet it is very evident that his lack had lasted from the time he fell sick--a shorter interval.

In both of these cases the nights are definitely specified. We cannot understand how such expressions could be less than the literal time stated. But the context in each one shows that neither Esther nor David took it that way.

The third occurrence, which is quoted by our Lord, has no such explanation in the Hebrew text, but we submit that it also, is used by the Lord, as valent for "the third day." So that, in reality, we have no excuse for going astray, for in each case the same period is restated in terms we understand.

Jonah was in the belly of a fish (or sea monster) three days and three nights (Jonah 1: 17). This is quoted once by our Lord, with the addition "thus will the Son of Man be in the heart of the earth three days and three nights" (Matt. 12: 40). If this is the only occasion on which the time of His entombment is thus characterized, we must also remember that it is also the only time that the period is described in the ancient Hebrew itheb.

It is not a statement formulated by our Lord, but comes from the prophet Jonah. It would be cruel to charge Jonah with such a confusion, for he is already sufficiently maligned for being swallowed by a whale. Indeed, his name has become synonymous among the vulgar for just such an unfortunate role as that played by this passage, taken from his prophecy.

We have the profoundest respect for all who insist on seventy-two hours of entombment. We once held to this like a vise. But now we see that it is more vital to believe all the multitude of direct statements and circumstances, according to the idiom of the parties addressed.

When we held to the literal three days and three nights position, we felt that we were taking God at His word and that those who made it a shorter period were not. It was hard for us to see that we were actually doing the very opposite, for we were taking God at His word in the third day. We made it the third day. We were disbelieving many Scriptures in order to take one in a sense in which it was
not understood by the ones to whom it was first written.

Two considerations made my Wednesday crucifixion absolutely impossible, and kept me from taking a public stand, and finally convinced me that it is utterly untenable. One is the time of His burial. The other is the time of His resurrection. He was entombed before sunset on the third day. 

Preparation day (Luke 23: 55, 56). The women had time to see His body laid away, to return and to prepare spices and ointments. The conclusive consideration is the fact that He rose in the morning (Mark 16: 9). That all may have the evidence we give here with the occurrences of proi and proa, morning.

The detailed divisions in Mark 13: 35 show that the Lord rose after midnight and cockcrow, he certainly was not buried at that time. There is no possibility that the Lord was in the tomb seventy-two hours (for this would, of course, require that the time of His burial and the time of His resurrection be precisely the same, exactly three twenty-four-hour days later).

We have already protested against calling an expression an idiom without due cause. Hence we give our reason why it is absolutely necessary that one or two of these phrases be taken figuratively. We have these expressions — the third day — after three days — three days and three nights — which all refer to the same period of time. It is manifestly impossible to take them all literally.

Either "the third day" is figurative, or the other two are idioms. No one can believe all as they appear to us in English. The explanation that the period was exactly seventy-two hours, from an imaginary point between sunset of one day and the next to the same point on the fourth day thereafter seems to provide a possible compromise. But it is not in accord with the facts, for the Lord was buried before sunset and rose in the morning on one of the sabbaths.

Theodore Robinson of Columbia, a theological message from an imaginary period of time. It is manifestly impossible to take them all literally.

Student Organization Broadens Outlook

American college students' new and rapidly developing concern for politics, economics, and sociology was thrown into sharp relief by the recent Christian Federation's 1965 Assembly, held at McCormick Theological Seminary in Chicago September 5-10.

In a critical week of meetings, key notated by a theological message from an overseas churchman, the Assembly voted to form a Political Commission with headquarters in Washington, D.C., to call a national study conference on "right to dissent from government policy"; and to extend its organization to include local and regional groups not traditionally related to the church but active in areas which concern the church.

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Robe of Achievement
Placed on Shoulders of Another Woman of Achievement

By Helen Osborn

A little over a year ago, the Women's Society of our denomination received a gift—a beautiful Chinese robe—from Mrs. Robert Schertz of Milwaukee, Wisconsin. This robe had belonged to Dr. Rosa Palmberg, and is to be used as a symbol of achievement for any woman in the denomination who has given outstanding service for the cause of Christ and the advancement of our denominational work. The care of this robe has been given to the Historical Committee of the Woman's Board. At the annual meeting of the Women's Society in 1964, held at Salem, W. Va., the "Robe of Achievement" was placed on Mrs. Robert F. Schertz, recognizing her as the first Seventh Day Baptist woman to become president of General Conference.

At the Women's Society's annual meeting held this month in Alfred, New York, the "Robe of Achievement" was presented to another outstanding Seventh Day Baptist woman, Mrs. Mabel West, one of the foremost workers in the mission field. Although she had never held an official position, Mrs. West has been largely instrumental in establishing our Mountain Mission and in the affairs and work of the Mountain Mission Committee in various states. (Incidentally, she was born in Sweden and at the age of 12, her family moved to Lost Creek, W. Va., where she has lived ever since.)

Abbie Babcock was born in Albion, Wis., on April 18, 1878, the daughter of Rev. Simeon Hoffman Babcock and Elizabeth McCormick. She was graduated from Watsworth, Wis., High School in 1894 and from Milton College with a B.A. degree in 1903. Her marriage to Herbert Clarke Van Horn took place in Albion, Wis., on Sept. 3, 1903. At the time of their marriage Mr. Van Horn was student pastor at Richburg, N. Y., where he served from September 1902 to February 1904. From March 1904 through June 1905, they served at Hornellsville and Wellsville, N. Y. He was graduated from Alfred Seminary in June of 1905. In July of that year, they moved to Lost Creek, W. Va., to serve the church there until July 1909. Other pastorates were Brookfield, N. Y., Ashaway, R. I., Dodge Center, Minn., and the Piscataway Church, New Market, N. J.

Mr. Van Horn served as president of the Woman's Board in 1929 and 1930 and has been a member of the Board of Trustees for the Tract Society since 1931, but one of the most important and challenging positions, and the one that I will speak of, was that of interim editor of the Sabbath Recorder from August 3, 1952 to March 1953. Although a woman had never held this position before, Mrs. Van Horn was considered very capable of filling this position. She was able to express her thoughts in a clear and interesting way and she was an excellent Bible student and teacher. In addition, she had a wide knowledge of the denomination—its churches, its people and the various boards and agencies. (Incidentally, she still has all of these qualifications.) Needless to say, she fulfilled her duties as editor with untiring effort.

Many other things could be said about her contributions to the denomination and her role as a pastor's wife. She continues to be interested in the affairs and activities of the Seventh Day Baptist churches and we are all grateful for her example to us and we are proud to honor her today.

As the robe was placed on her shoulders, weds Mrs. Osborn said, "Mrs. Van Horn, may I, on behalf of all women (and men) in the denomination, congratulate you."

Mountain Mission
Log Church Dedicated

By Cliford A. Beebe, Mission Pastor

Sabbath afternoon, August 7, was a high point in the history of the Mountain Mission, when a Log Church near Little Birch, W. Va., was dedicated. A program of dedication was held on the completion of the log church building which had been under construction for over a year, and had been in use since August 8, 1964, when the first Sabbath service was held within the walls, before the roof was on. The completion of the building was slow, as men found time to work and as materials were available. The last of the windows and the ceiling were put in while Tim Looney was still working on the service work.

Practically all of the men and boys of the community worked on the building at various times, and money was contributed by various individuals and churches. The complete cost was about $250.

Dedication service were held in the afternoon so that friends from other churches might attend, and a number from Berea and Lost Creek did so; a load of furniture was brought over the way they failed to get here. (Crites Mountain is far off any highway, and hard to find.) But we had the house full to capacity, (about 85 or 90), and a perfect day, enjoyed some uplifting services.

The opening song service was of songs our mountain people love to sing: "Go Tell It on the Mountain," "Higher Ground," "Church in the Wildwood." A quartet of our mountain girls brought special music, and also did the Welchers of Berea, accompanied by Julia's accordion. Tim Looney offered the opening prayer. The dedication message, from Psalm 24, was with us in Dedicated Service. Tim Looney held his message in person.

A number of our young folks also attended and participated in the youth meeting at Lost Creek Sept. 4, for the organization of an Associational Youth Fellowship. We need the prayers of Christian people everywhere, that this work may result in a true Christian commitment and growth in grace for this group, which is so largely composed of young folks and children.

ITEMS OF INTEREST

Baptist Leader Sees Continuation of Church-State Problems in Italy

Dr. Manfred Ronchi, president of the Baptist Union of Italy, has told Gainer E. Bryan, special representative of American Baptist Foreign Mission, that the "Maryland Baptist," that he foresaw little change in Italy's church-state situation as a result of the Council's Proposed Declaration on Religious Liberty. Asked by Bryan as to the church-state arrangement there, Dr. Ronchi replied: "In Italy we do not have an established church. What we have is a recognition of the state, that the church and state are free and sovereign.... Yet the Catholic Church enjoys some freedom that other churches do not have.

Dr. Ronchi pointed to religious discrimination in regard to ministry to those in prison: "A prisoner may not receive spiritual counsel from a clergyman of a denomination other than his own. 'When prisoners enter
prison they have to state their religion," he said. "Usually the authorities don't bother to ask but write down 'Catholic.' Then Protestant ministers are sometimes denied the right to see them. A person in prison has to get permission from the government to change his religion."

The Catholic Declaration on Religious Liberty appeared to Dr. Ronchi and his colleagues as too little and too late. "If they had done this 100 years ago, we could have been grateful to them. We do not enjoy freedom because of this Declaration, but since we have been enjoying freedom due to other influences, the Catholic Church has been compelled to revise her doctrine."

War, Flood Cyclone Victims Receive Aid for CROP Donors

Recent disaster in Korea and East Pakistan and warfare in South Vietnam have brought misery and hunger to many thousands of people. In response to emergency requests from its representatives in these countries, Church World Service has asked its community appeal, CROP, to help supply some of the most urgent needs of disaster victims.

In Vietnam, where CWS has already sent four registered nurses and medical supplies to Saigon and Nha Trang to minister to the civilian CROP funds in the amount of $10,000 were released to be used with Danish contributions to pay for the processing of millions of pounds of frozen pork in surplus which the Danish pork industry would have been otherwise forced to destroy. Some 100,000 pounds of salted and canned pork will go to Vietnam.

"CROP is asking volunteer workers, who will be campaigning for gifts in the next few months, to keep in mind these pressing and vital requests for aid," said Albert W. Farmer, national CROP director interviewed at the Elkhart, Indiana, headquarters.

The constitution of the Minnesota Council of Churches has been rewritten to make membership acceptable to Lutheran, Eastern Orthodox, and Roman Catholic bodies. The Rev. Alton M. Motter is executive director of the council.

Accessions

By Baptism:
Mrs. Eugene Burdick
Barbara Burdick
Ruth Burdick
Harmon Meldrim
Scott Burdick
Bruce Burdick
Carl Swing
Gary Burdick

Marriages

Kreibach-North.—Nancy Louise North, New Auburn, Wis., daughter of Rodney and LaVerna North, was married to Henry Kreibach, Jr., son of Mr. and Mrs. Henry Kreibach of Lombard, III., on Sabbath, Sept. 11, at the New Auburn Seventh Day Baptist Church with Pastor Kenneth Van Horn officiating. The couple are making their home at 1214 3rd St., East, Menominne, Wis., where both are enrolled at the University of Wisconsin.

Obituaries

Hurley.—Deacon Archie Ray, son of John Gilbert and Addie Van Horn Hurley, was born in Clinton County, Iowa, Sept. 10, 1884, and died at Mercy Hospital, Janesville, Wis., Sept. 20, 1965, after an illness of several months.

Belonging to a family whose ties were strong in the Welton, Iowa, Seventh Day Baptist Church, Archie was baptized at the age of fifteen by the Rev. Lester C. Randolph and affiliated with that church. On January 1, 1914, he married Bernice Burdick, daughter of the Rev. G. W. Burdick. In 1915 they moved to Milton, Wis., where Archie attended the Milton Academy and Milton College. Until his retirement in 1954, he was employed in sheet metal cabinet work by the Burdick Corporation in Milton. Following his retirement he served for a number of years as custodian of the Milton Seventh Day Baptist Church. His custodial work for the church was a genuine labor of love.

Archie Hurley was elected a deacon of the church in 1939 and fulfilled his office until his passing with humble devotion and zeal. During the last three years he gave many hours every week in visiting the sick and shut-ins and bring them the church services by tape recorder.

Surviving him are: his wife; a daughter, Mrs. O. W. Harris, Carroll, Iowa; two grandsons, Joel and Michael; two brothers, Francis of Riverside, Calif. A brother, Perley, and a sister, Iva Bliss, predeceased him.

The funeral was conducted in the Milton church September 23, 1965, by Pastor Elmo Eite Randolph. Interment was in the Milton Cemetery. — E. F. R.

The Law Written in the Heart

Jeremiah prophetically speaks of the day when it would not be necessary to have the law written on tables of stone, for it would be written on the hearts of the people of God. Until there is more evidence that all are living in harmony with this basic law, we need the tablets of the law before us as they are in the vestibule of the First Hopkinson Church at Ashaway, R. I.