

## Accessions

Battle Creek, Mich

By Baptism:

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

Rockville, R. I.

By Baptism:

Mrs. Iona Cooke

## Marriages

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

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

## Births

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

## Obituaries

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

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

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

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

— E. F. W.

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

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

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

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

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

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

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

— E. F. W.

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

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

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

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

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

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

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

— C. D. S.

# The Sabbath Recorder



### Missionary Society Changes President

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

# The Sabbath Recorder

First Issue June 13, 1844

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## Enough Darkness

A group of denominational leaders was holding its first session in the evening. The devotional thought presented by the leader suggested that there was need to look above into the starry heavens and contemplate the fact that all this was the work of God. By doing this it would be possible to have the right perspective on the earthly problems of extending the work of the church, which the leaders had come together to discuss. God is above. God is in control of a vast universe and we upon earth will do better if we recognize that our problems and our little efforts to solve them are but part of a great plan of an all-seeing, all-loving God. The words above are not the words of the leader, but are somewhat parallel to them.

An interesting phrase about looking into the heavens was dropped. It was, "If there is enough darkness..." We are more accustomed to saying that we can see if there is enough light. Our cameras will take good pictures only if there is enough light. We carry separate or built-in light meters to measure the amount of light bathing the object or scene that we wish to photograph. Then the camera is adjusted manually or automatically to the proper speed of opening and closing the shutter to get a good picture on the sensitive film. The camera is like the human eye except that God has built into the eye a remarkable amount of automatic adjustment and the ability to focus instantly on close or distant objects. Certain cameras are built in such a way that they can concentrate longer on a distant, poorly lighted object and collect enough light before closing the shutter to get a picture—a picture that the unaided human eye could not record or preserve for later study.

But what about the expression, "If there is enough darkness, we might see"? The Christian is constantly aware that there is a great deal of darkness and that he is put into the world to bear witness of the Light of the World who has come to do away with the darkness. The witness himself is called light. The sin of the world is the darkness of the world; surely there is enough darkness in this sense of the word. We peer out into that darkness wishing for more light, wishing that our

## MEMORY TEXT

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations.  
— Ps. 22: 27, 28.

light was stronger, wishing also that we could see more clearly into the dark recesses of sin-clouded minds so that the healing light we carry could be brought to bear on the most needy areas.

There is this other side. When we look out from where we are in the midst of a city and try to see clearly the distant stars we must remember that we see, not by the human light that we can throw across the far reaches of space to illuminate a dark object out there. We are not capable of sending forth such a light. And if we waited for our little light to reach the stars we would be dead a thousand years or more before it could get there. No, we are looking at lights that have been shedding their beams toward us since the day that the mighty hand of God flung them, as it were, into their respective orbits and relationships to each other.

When we try to behold the wonders of the heavens our problem is not lack of light from above but too much of man-made light coming in from the sides and dimming our vision of the distant God-given illumination. We do not easily focus our eyes on the distant light. We miss its brilliance because our eyes wander to the street lights and neon signs or which reflect down from nearby clouds or particles of dust with which we have polluted our lower atmosphere. Thus we can say, "If there is enough darkness," we can see the light. It is just a simple little expression, but it can set our thoughts in motion. How much of our failure to see the glory of God in the firmament of heaven is due to bright lights of our modern civilization—so-called—and how much is due to our unwillingness to shut out these things and concentrate our vision on things above? Let us leave the shutter open long enough to pick up the light.

## Mexican Church Leader Sends Greetings

Elias Camacho Sanchez, leader of a large group of churches in Mexico, who attended the Seventh Day Baptist Ministers Conference in Battle Creek last spring, has not found time to write much since that time. The Tract Board published a third tract in Spanish with a slight change in title to make it more usable by those Mexican churches, "Seventh Day Baptist Church of Christ—What It Implies to Be a Member." The letter just received makes mention of the tracts (600 copies of this tract and 200 each of "Pro and Con" and "What Do You Find?"). The letter is stamped with the registered, official seal IGLESIA DE CRISTO DEL 7o. DIA, TAMPICO, TAMAULIPAS, MEX. That portion of the letter meant for all is here shared with the readers.

## Dear Brothers:

"Greetings from all the Seventh day Churches of Christ in Mexico; The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

"From all of you (his letter was sent to five people) I have received greetings and from others, tracts in Spanish, a very beautiful hymn book, and some nice expression of kindness.

"We are very happy to know that our brothers in Christ in U.S.A. are thinking and praying for the work in Mexico. God bless you for all.

"Now brothers, from April, when I came from Michigan, to September 14 when I am writing to you, I am again in Tampico at home, with my children, and brethren in Christ. This letter is supposed to be for all, because you know that hardly can I speak and write your language. So forgive me and accept this letter in answer to all of you. And I repeat again: Thanks for the tracts in Spanish; very beautiful and nice. God bless you for them."

Even though most rumours haven't a leg to stand on they have a way of getting around. Harold S. May, The Florence (Ala.) Herald.

## Planning Committee Meets at Headquarters Building

As this issue goes to press (Sept. 22) the Planning Committee of the Seventh Day Baptist General Conference is in session morning, afternoon, and evening in the Board Room of the denominational headquarters building at Plainfield, N. J. The meetings began Sunday evening and were scheduled to continue until Friday noon. This is the longest period that the Planning Committee has ever met. It is also a little earlier than the fall meeting has ever been convened. The importance of the matters under consideration and the urgency of getting the forward-looking programs underway were considerations in scheduling this earlier and longer session.

The committee is now under the direction of a new chairman, the Rev. Alton L. Wheeler, the general secretary of the denomination. Chairing this session is one of his first official acts in the area of planning for a unified advance since he took office in September. Members of the committee are the secretaries of the Board of Christian Education, Tract Board, and Missionary Board, and the president of the Women's Board. The new president of General Conference, the Rev. Marion C. Van Horn, is also on the committee. Others present are the Director of Evangelism, the Rev. Leon R. Lawton, who is deeply involved in the new program of dedicated service, plans for which occupy a large segment of the agenda. Sitting in for the Women's Board with the president is Mrs. Evelyn Marsden.

The committee got off to a good start. Time was saved by advance preparation. Each board representative had sent to all others prior to the meeting a paper outlining the accomplishments of this board during the past six months and some of planned work for the next period of time. A discussion of some of these plans brought additions to the agenda which the chairman had prepared. The committee does not spend much of its time going over the work of each board, but concentrates on those areas of program involving more than one board. Co-ordination of efforts is one of the primary pur-

poses of this joint planning for advance on various fronts or levels. The whole Dedicated Service program is an example in point since it involves the adult missionaries serving throughout the denomination, the Summer Christian Service Corps, and the Dedicated Service work in Christian Education. Since there is a desire to extend the areas of dedicated service to the foreign field as well as the home field and to make provisions for longer periods of such service there is need to implement the general principles for all such work with some carefully worked-out guidelines. This the board representatives are trying to do, taking advantage of the previous work of Mr. Lawton.

The Planning Committee is not primarily involved with the business of General Conference, budget matters, or matters of interdenominational relationships. These are left for the Commission, the interim governing and policy-studying body. Planning for unified work, outreach work, and how to help the local churches in their programs—these are the tasks to which the committee addresses itself in its three-times-a-year meetings. At this point in the fall session it can be said that significant progress is being made and that there is evidence of great unity of purpose.

Although the Planning Committee does not try to decide how the Seventh Day Baptist Building can be used to the best advantage it was called to their attention that space is now at a premium in the building much of the time. The presence of the Ministerial Education Center and the enlarged concept of service to the churches through the office of the general secretary make the building now seem too small for the operations and equipment. A few years ago it seemed too big.

A further report of the actions of the committee will be forthcoming. At this point it appears that if the churches catch the vision of a deepened spiritual life and a membership trained for witnessing, this can be the beginning of a great year for Seventh Day Baptists.

## In the Land of Huss Today (Reformation Day Material)

Five hundred years ago John Huss tried to preach the gospel as he understood it from his own Bible study and from his reading of the writings of Wyclif. For this he faced church-instigated persecution. Since in those days church and state were pretty much united the state also took a hand in the so-called punishment—death at the stake. It was impossible at that time to preach the gospel in Czechoslovakia.

How have things changed in that land during the centuries and particularly the 20th Century? We now witness a separation of church and state, but with atheistic communism in control and the church being itself harrassed by hostile government. Perhaps the Roman Church with its political involvements had it coming. On the other hand, the Protestant Church which owes much to the ahead-of-its-time thinking of Huss receives not much better treatment at the hands of the God-denying government. For a firsthand glimpse of that situation note what the Rev. Bob Campbell says about Czechoslovakia after a brief visit. Mr. Campbell, a graduate of Fuller Theological Seminary, has been devoting his life to training young people, particularly in France, but also in other parts of Europe to take the gospel to their own people. He has helped establish training schools and conduct evangelistic witnessing crusades under an organization called Greater European Mission (GEM). A recent prayer letter contains the following paragraph about the difficulties of the followers of John Huss.

"Last week, I went behind the Iron Curtain! Returning from business meetings in Vienna, four of us received visitor's visas for two days to enter Czechoslovakia. It was an unforgettable experience! The impoverished servitude of these people must be seen and felt to be believed! Needless to say their standard of living is very inferior but worst of all is their spiritual plight. In one town we passed by a small chapel founded a long time ago by followers of John Huss, a Czech

evangelical from before the Reformation. Very few people dare to attend any services there now, we were told, because of the persecution that implicates every member of the family. Yet the hunger of the people for true peace with God is most persistent. Since returning to Paris how much we thank God for the great liberty given us to preach the Gospel in Western Europe. We long to see these countries in Eastern Europe opened up and I believe we should definitely pray for this."

A brochure on John Huss has been produced by the Presbyterian Office of Information, 518 Witherspoon Building, Philadelphia, Pa., for use on Reformation Day. It is a well printed 7½x5" booklet of 10 pages with a picture of the reformer on the cover. It contains four articles by competent authors and sells for the amazingly low price of 5 cents. Pastors and churches ordering a supply of these for their interested members would doubtless feel rewarded. "550 Years of Jan Hus' Witness" is an up-to-date brochure that gives valuable historical perspective in short space.

(Sample copies are being sent to pastors.)

## Sentenced in Cuba

The pending sentence of two Baptist missionaries in Cuba has now been confirmed. Herbert Caudill, 61, superintendent of missions in Western Cuba, who has spent most of his life serving the Cuban people, was sentenced to ten years, the longest sentence that is allowed for a man of his age. His son-in-law, J. David Fite, was given a six-year sentence. Arrested on April 8 with 47 Cuban pastors and laymen, they were originally charged with counter-revolutionary activities and ideological diversionism. They were convicted of exchanging dollars for Cuban pesos, a practice approved by the Mission Board. Their imprisonment may be compared with the persecution of Christians in New Testament times, according to Arthur Rutledge of Atlanta, secretary of the Home Mission Board. Faithful praying for their early release was urged upon the women at the Dallas Convention.

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\*

The sacrifices tell the same tale as other types of Christ, the Priest, the King, and the Prophet. They are most insistent on the absence of all corruption, in order to foreshadow the great fact that Christ, though dead, saw no corruption. Hence the flesh of the sacrifices was seldom allowed to be kept. But when a vow or voluntary peace offering was made its flesh could be eaten, not only on the day it was offered, but on the morrow also (Lev. 7:16-18). But on the third day the remainder must be burned with fire. No evidence of His death must remain on

the third day. It is the day of life, or resurrection from the dead.

The period between the Lord's death and resurrection, or the time He was in the tomb, is often referred to in the Scriptures. It is usually "the third day," but thrice it is "after three days" and once "three days and three nights." As the last two phrases have caused most of the difficulties in connection with this question, we must examine them most carefully. That all the evidence may be before us we give all of the occurrences.

### The Third Day

- Matt. 16: 21 and the third day to be roused  
 17: 23 and the third day He will be roused  
 20: 19 and the third day He will be roused  
 27: 64 till the third day  
 Mark 9: 31 (**Alexandrinus ms.:** the third day He will be rising)  
 10: 34 (**Alexandrinus ms.:** the third day He will be rising)  
 Luke 9: 22 and the third day be roused  
 18: 33 and the third day He will be rising  
 24: 7 and the third day rise  
 24: 21 this third day  
 Acts 10: 40 This One God rouses the third day  
 1 Cor. 15: 4 He has been roused the third day

### After Three Days

- Matt. 27: 63 After three days shall I be roused  
 Mark 8: 31 and after three days rise  
 9: 31 after three days He will be rising  
 10: 34 after three days He will be rising

### Three Days and Three Nights

- Matt. 12: 40 thus will the Son of Mankind be in the heart of the earth three days and three nights

\*A. E. Knoch, founder of Concordant Publishing Concern and until his death March 28, 1965, editor emeritus of the bi-monthly Bible study journal *Unsearchable Riches*, was a Hebrew and Greek scholar of some note. Not all students of the Bible in its original languages agree with his translations and interpretations throughout but most would agree that in this abridged article he brings together some

thoughts that deserve careful consideration. The subject of the time element in the crucifixion and resurrection is one that comes up perennially and is by no means closed. The complete article in the March issue of *Unsearchable Riches* presents the author's view that Christ was crucified on Thursday and rose on Sabbath morning "the first of the Sabbath," a view with which few concur.

It will be seen how general and preponderating is the evidence for taking "the third day" literally. Not only have we noticed that many points in the narratives are in perfect agreement with this phrase, such as "the evening of the sabbaths" (Matt. 28:1) and the statement that the women were quiet on the sabbath, which preclude the thought that the interval included more than one day, but now we have ten distinct statements to this effect. Few single facts in Scripture have such thorough attestation. Five times it was spoken by the Lord Himself, in teaching His disciples. Once it came from a messenger from heaven, after the event (Luke 24:7). The priests understood it so (Matt. 27:64). The disciples had this impression (Luke 24:21). Peter, who was present, and who was the chief witness to the resurrection, says it was on the third day (Acts 10:40). Paul formally includes this phrase in his categorical statement of the gospel (1 Cor. 15:4). Can anything in the Word of God be more clearly and conclusively established?

### After Three Days

But, we are reminded, what of the statement that He was to be roused "after three days"? Now there is no possible way of taking both of these statements literally. It has been suggested that the Lord was entombed exactly at sundown and rose exactly at sundown seventy-two hours later. If we wish to be as exact as that, then we must say that He arose **between** two days, for if we make it the fraction of a second before, it will fit one phrase, if the fraction of a second after it will fit the other, but on no such reasoning can it be made to fit both. Moreover, there is not the least possibility of doubt that the Lord was laid in the tomb sometime **before sundown**, so that the women had time to buy the spices after they had closed the door of the tomb. We have also seen that He rose in the morning and not in the evening.

The notable feature of this phrase is the fact that "after three days" is **always addressed to Romans**. In fact, it was the Latin idiom, or manner of expressing the same thought as the Greek, "the third day." It occurs only in Mark and in the

priests' talk with Pilate. The very name by which we know Mark's account is Latin. "John" was his Hebrew, while Marcus, or Mark, his Latin name. He seldom refers to the Hebrew Scriptures. He explains Jewish customs, such as washing the hands before a meal, the time of the Passover, and the Preparation day. He interprets words that would not be understood by Roman readers, such as Boanerges, talitha coumi, Bar-Timeus, Eloi! Eloi! Lema sabachthani? He gives the value of two "mites," or leptons, by a corresponding Latin word, **quadrans**, which the Authorized Version has rendered "farthing." What would be more natural than that he should use the Latin time equivalent for "third day"?

But the matter is really settled for us by the words and actions of the chief priests when they demand a guard for the tomb. They told Pilate that the Lord had said, "after three days I am rising." There is no record in Matthew that the Lord ever expressed the thought in these words, but they were seeking to make Pilate grasp the situation. The way he and they apprehended this statement is very clear from their words and actions. It was only the second day, for the Lord had been entombed on the previous evening. If He was to rise literally "after three days," there was no immediate danger, for the most liberal literal interpretation of the phrase would keep Him in the tomb all of the following day. Yet they request the tomb to be sealed "till the third day"—and thus remove the seal and guard a little while before He was to rise! We may rest assured that this was not so foolish as it appears on its face. Pilate understood "after three days" in precisely the same sense as they understood "the third day." His actions prove it, for he gave them a guard and sealed the tomb that very evening. The same idiom is found in some modern languages. I well remember asking a German when a certain event would take place. It was exactly a week from the time I spoke. He replied, "after eight days." I remonstrated and proved to him that it was only seven days off. He replied

(continued on page 15)

### Makapwa Station School

(This article was prepared and submitted upon request by Headmaster F. R. Mazingah who also serves as Director of Makapwa Station, Malawi, Africa.)



Our Makapwa Station School is composed of seven teachers this year for we have seven classes ranging from Standards one to seven. Next year, one more teacher will be added to make the total number of our teaching staff to be eight,

because our former Standard eight is to be restored.

The enrollment of the whole school is 186—16 girls and 170 boys. However, this has been a much lower enrollment than usual, because of the fact that the Government required all registered students to pay their school fees on the day of registration. Most parents found it difficult to do this, and many poorer parents failed completely to send their children.

Nevertheless, in spite of our having a low enrollment, we are having a happy and a very prosperous school year. Why do I say so? I say so because teachers and pupils are all united working together towards one goal, one aim, and one destination.

Early this year when we started school, we tried to fit and adjust the school curriculum towards this aim, that our pupils should have what we call a "balanced education," an education which would bring to our pupils a harmonious development of their mental, physical, and moral capacities.

In order to achieve this, our school offers these subjects: English Language, Arithmetic, History, Geography, General Science, and Vernacular Language—which prepare them for a better service in this world for a better pay and position. But our aim is beyond this. Yes, it's also our earnest desire to see that our pupils develop physically. To achieve this, we

have provided them with physical training two times a week, so that there should be a proper correlation of the body and the mind.

Second, we have also given them gardening lessons both theoretical and practical, in order for them to learn proper methods of Agriculture. This is also to help our pupils to use their hands and to encourage them to appreciate the dignity of labour. They must know that work is a blessing, regardless of how dirty the work, provided the doer does it thoroughly. It was at first very difficult for the pupils to understand that work is a blessing, but now both pupils and teachers of Makapwa Station have come to like the idea of not being afraid or ashamed of using their hands. It was a difficult lesson to teach because it's the usual human tendency to most people in Africa, to think that every educated man or woman should have a white-collar job, sitting and writing in the office, rather than doing other hard jobs. If one happens to be a farmer or a carpenter, they look down on him. So, this is the spirit that our school wants to discourage. Instead of that our pupils ought to know that there is dignity in any kind of manual labour. Therefore, to put this into practice, we have gardens in which our pupils practice methods of Agriculture.

Above all, our curriculum also includes a provision for spiritual things, to help the development of moral character, which would prepare a pupil for better service, not only in this world, but also in the world to come. We're training young men and women who cannot be sold nor bought, even if the heavens should fall. For us to achieve this, we have chapel talks twice a week, and the reading of Holy Scriptures every morning before classes begin. Besides that on every Sabbath afternoon our teachers, and some students go out in surrounding villages to preach the gospel of our Lord Jesus Christ. We call this the Home Visitation Club. Since January this year up to now, we have the following brethren and sisters who are ready to join the church under the influence of these school visits to the villages: Mr. and Mrs. Godreck, a very old family which never knew Christ be-

fore, but today are prospective members of the church. We also have Miss Esther Mtale, Jameson Ndarama, and Mrs. Ndarama herself. All these are in our Bible Class preparing themselves for baptism.

The whole aim in this Home Visitation Club is to make religion to be the greatest business of life in our schools. With that, our pupils should understand the nature of our Creator, and everything else should be held subordinate to the exercise of evangelism to the brothers and sisters who are still in darkness without the Master's light.

It is also our earnest desire that all our powers of soul, body, and spirit must be engaged in the Christian warfare, but we cannot do it on our own. If we look to Christ for strength, and grace, we shall gain the victory as surely as Jesus died for us.

We must come nearer to the Cross of Christ. Penitence at the foot of the Cross, is the first lesson of peace that we are compelled to teach to our students, and to the world, by the help of the Holy Spirit.

I mean, if we would know the value of the human soul, we should all look in living faith upon the Cross, and beyond the Cross to the riches prepared for us in Heaven. The value of our time and our talents is best measured by the greatness of the ransom paid for our redemption.

What ingratitude we manifest towards God if we rob Him of the wisdom freely given to us, by failing to teach our youth about the Cross, and man's salvation.

May God bless us all as we labour together for Him in His service, whether it be our talents to teach, to preach, or some other profession. Christ died on the Cross, Christ rose from the dead, and Christ ascended to Heaven—this should be the first science to teach in our schools, remembering that it ought to be done in the power of God Himself.

#### SABBATH SCHOOL LESSON for October 16, 1965

Bezalel: Dedicated Craftsman  
Lesson Scripture: Ex. 35: 30 through  
36: 3a; 38: 22-23

### Sabbath Retrospect

A Sabbath poem by Deacon Daniel Lewis. It was submitted to the *Sabbath Recorder* in yellowed manuscript form many years ago by a grandson of the author, Wm. L. Clarke (b. 1835) when he was president of the Missionary Board.

'Tis on this sacred day of rest  
With mental sorrow oft opprest,  
On God I cast my care;  
'This then his mercy I implore  
And ask from his renewing store  
In penitential prayer.

Well pleased, the Sabbath I review,  
And thus I taste my joys anew,  
Which flowed from those sweet hours.  
Oh, how I love to linger still  
Within the place Thy glories fill,  
And stay in Eden's bowers!

No other scene can yield repose,  
Or soothe my heart amidst its woes,  
Or lift my thoughts above;  
But in the temple of Thy grace  
My soul beholds Thy smiling face,  
And celebrates Thy love.

Let each delightful Sabbath day  
Assist me in my toilsome way,  
My drooping spirits cheer.  
How soon their number will be told!  
And then with bliss shall I behold  
An endless Sabbath near!

In that approaching happy state,  
The holy throng ne'er separate,  
The Sabbath ne'er shall close.  
The "means of grace," I now receive;  
The "hope of glory," shall relieve  
My heart in all its woes.

#### Our Servicemen

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### Annual Meeting

The annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education was held September 19, 1965.

Twenty-two persons qualified to vote were in attendance including Dr. Ben R. Crandall, a life member.

The annual report of the Board of Christian Education was adopted.

Upon the report of the Nominating Committee the following persons were elected as members of the Board of Directors for 1965-66: Mrs. Agnes Bond, Harold O. Burdick, David S. Clarke, Ben R. Crandall, Burton B. Crandall, Wayne Cruzan, Kenneth Kenyon, Mrs. Dora D. Norwood, Mrs. Helen A. Odgen, Philip B. Post, L. Eugene Reynolds, all of Alfred, N. Y.; Ernest K. Bee, Jr., Mrs. Marie H. Bee, Mrs. Minona Pierce, Mrs. Madge Sutton, Rex E. Zwiebel, all of Alfred Station, N. Y.; Mrs. Mae Lewis, Lyle Sutton, Hurley S. Warren, all of Almond, N. Y.; Wayne N. Crandall, Arkport, N. Y.; Richard A. Horwood, Farnham, N. Y.; Warren F. Brannon, Freeville, N. Y.; John M. Reynolds, Mark R. Sanford, Mrs. Barbara C. Saunders, Herbert E. Saunders, all of Little Genesee, N. Y.; L. Maurice McCrea, Miss Onnalee Saunders, both of Richburg, N. Y.; Don G. Stearns, Mrs. Thelma C. Stearns, both of Coudersport, Pa.; David Pearson (Consultant Member), Richburg, N. Y.

### Called Meeting

At a called meeting of the Seventh Day Baptist Board of Christian Education the following persons were elected to office for the year 1965-1966: David S. Clarke, president; Herbert E. Saunders, vice-president; Marie H. Bee, recording secretary; L. Maurice McCrea, treasurer; Rex E. Zwiebel, corresponding and executive secretary.

A presentation was made of Executive Committee action regarding the requests and directions of General Conference. It was voted that a separate committee to be known as the Vocations Committee be established as a standing committee of the board.

### Children of Special Need

"The public schools in most communities are making rapid strides in serving children of special need. Churches are giving and need to give all possible support to the education of every child, no matter what his circumstances. Groups for special education are growing in number and in effectiveness as our country begins to care for all its children.

"However, public schools make no effort, nor can they, to meet the needs of children in terms of their awareness of God and His redemptive love. This is the church's task and one which we have been very slow to assume with the handicapped. It is good news that increasingly local churches are assuming specific ministries in behalf of persons who have special needs. Classes for mentally retarded, tutoring for the slow learners, day care for children of working mothers, nursery schools for the culturally deprived, one-to-one teachers and friends for the emotionally disturbed and delinquent. These are examples of ministries some churches are carrying on today."—*Judson Journal*, Fall Issue, 1965.

At least some of our Seventh Day Baptist churches are serving and others can serve in some capacity to help those of special need. The Board of Christian Education would like to hear from those churches that are making some attempt to fill this need. If your church can serve in this field, and most of us can, here are some suggested resource materials:

**The Church and Exceptional Persons**, Palmer, Abingdon Press, Nashville, \$1.75.

**Who Cares?**, Harrington and Webb, Friendship Press, \$1.75. (Order from your bookstore.)

**Christian Education for Retarded Children and Youth**, LaDonna Bogardus, Abingdon Press, \$1.95.

**Christian Education for Socially Handicapped Children and Youth**, Helen Ebersole, United Church Press, Philadelphia, \$1.25.

**No Two Alike**, a special issue of the *International Journal of Religious Education*, Box 303, New York, N. Y., 10027, 1-5 copies, 75¢ each.

### Booth at World's Fair

By Leon M. Maltby,  
member of Host Committee

Seventh Day Baptists did not have a pavilion or a booth at the World's Fair. We did not have available financial or manpower resources for such a display. No Baptist denomination had its own booth in the Protestant and Orthodox Pavilion although a number of other denominations (including Seventh-day Adventist) did. Our Conference co-operated with five other Baptist Conventions in renting space and constructing a booth at a cost of upwards of \$60,000. Our proportionate share was quite small. Our Tract Board also paid something on the basic descriptive folder distributed at the booth both years—a folder that carried the four brief messages which could be heard on telephone receivers, on History, Teachings, Missions, and Liberty.

The decisions on the arrangement of the booth and the manning of it had to be made by small interdenominational committees—usually not more than one or two representatives of four or five of the co-operating Conventions in attendance. However, the work went smoothly and each Convention took its turn in providing hosts. Seventh Day Baptists this year had the period from August 23 (just after Conference) to September 15.

The manning of the Baptist booth at the World's Fair 12 hours a day for 24 days seemed like quite an undertaking when one considered that there is only one church within normal commuting distance and very few of the members of that church were free for such duty. Furthermore, New York City, which has to be traversed by almost everyone to get to the Fair looms as quite a barrier to those not accustomed to its transportation system. The Fair grounds' automobile traffic pattern at first sight is quite baffling. Perhaps we should not have volunteered to take a block of time so much larger than we handled last year. Only one or two of the hosts who volunteered to serve could take the second shift (4-10) and get to their homes or places of lodging by midnight.

The appeal to people living at a distance met with good response. With their help and the support of others in southern New Jersey and eastern Pennsylvania in addition to those in and around Plainfield it proved possible to request daily passes in advance and to keep the booth well manned at all times. Quite a few who stayed over after Conference or made a special trip used Plainfield as their World's Fair commuting home in order to serve as hosts at the pavilion. A number of Plainfield people who took their turn at the booth were also hosts to other hosts from the Shiloh and Marlboro, N. J., churches; from Rockville, R. I.; from Salem, W. Va.; Kansas City, Mo.; and Los Angeles, Calif. There were 39 different people who worked at the booth, with a total of 65 daily passes used besides one permanent pass.

The names of the Seventh Day Baptists who served are as follows:

William and Margret Armstrong, Fred and Virginia Ayars, Leroy Bass, Harley and Marcella Bond, John and Joyce Conrod, Lloyd and Marguerite Coon, Lucy Davis, Matilda H. Dickinson, Mervin Dickinson, Harmon and Ethel Dickinson, Gem Fitz Henley, Margaret Fogg, Ray Froding, J. Paul Green, Alta Leonard, Margie Levy, Leon and Iris Maltby, Carl Maxson, Neal Mills, Ruth Neuland, Paul and Muriel Osborn, Philip and Karen Osborn, Theona Rasmussen, Martha and Carol Rasmussen, Esther Schroeder, Victor and Ardale Skaggs, Alton Wheeler, and Carlton Wilson.

What does a hostess do at the Baptist booth? If she is alone she sits most of the time enclosed in a circular desk in the center of the booth with a bouquet of flowers on her right, the big guest book open in front of her, and the literature displayed beside and behind her—and a concealed counter in her hand. She smiles a welcome to those who approach the booth and perhaps thus encourages them to come in. If there is opportunity and need she directs them to interesting things, gives them literature and encourages them to register or to ask questions. If two are on duty, which is preferable, one circulates among the

guests and helps them to enjoy their brief visit, calls their attention to maps and pictures, carries on conversations, and makes suggestions about other exhibits or programs in the pavilion. The hosts of course change places from time to time.

How busy did one find himself? Usually busy enough to be a bit tired at the end of the day. On some days the crowds were very large with 1,000 to 1,500 people circling through the booth. On a few days attendance was very light, 200-300 only. When there were gaps of ten minutes or more between visitors it was tedious, but sometimes the lighter traffic gave more opportunity to discuss religious things. Some comedians affirm that people are funny. Hosts with outgoing personalities at a somewhat neutral Baptist booth would certainly declare that people (most of them) are interesting. Arguments are avoided but witnessing to your faith is frequently possible. There are some really satisfying and some definitely broadening experiences.

What are the results of such an effort? Who can tabulate them? Both visitors and hosts felt enriched by the experiences. A service was rendered to the cause of Protestantism, of Baptists, of Seventh Day Baptists. A favorable impression was conveyed; tracts were distributed. It is estimated that at least 4,000 of our informational tracts were picked up during this period. More than 17,000 people entered the booth while our representatives were on duty, an average of about 715 per day. Some were children; some were not really interested in seeing the exhibit. Each day, however, there were many who seemed to be enlightened or strengthened through the message of the booth and the contact with the hosts.

Just next door to our booth was a little chapel where the life-size carving of the Lord's Supper was displayed and explained by a recorded voice. People came out of the room serious-faced and deeply moved. In addition to this, one of the first things people saw when they emerged from the exit of the theatre where the thought-provoking "Parable" was continuously showing was the eye-catching black and white Baptist booth. These two major attractions contributed to the

good attitude with which people came to us.

In terms of direct evangelism and souls saved, we cannot make very great claims. This was not the nature of the exhibit nor the obvious purpose of the volunteers who greeted the visitors. Being a co-operative venture the ministry was in behalf of all. The people were given a sort of conducted religious good will tour of Baptist work, including Seventh Day Baptist work. It was personalized. Many of us have relatively few opportunities to meet strangers; our circles are small. Here in three and a half weeks about forty people had contacts with 17,000. From this and the literature taken a pleasant impression of our denomination fans out over the nation and the world with the probability that it will contribute to a better understanding in the communities to which the fair-goers return.

Visitors to the World's Fair who elected to spend some time in the Protestant Pavilion got an impression of the importance of Christian faith. Those who visited the booth which our people hosted from August 23 to September 15 got a little more. The service rendered was rewarding at the time. The seed sown will bear fruit for the kingdom in God's appointed time.

#### Would Name 1966 As "Year of the Bible"

A resolution introduced in both the U. S. Senate and the House of Representatives would name 1966 as "The Year of the Bible."

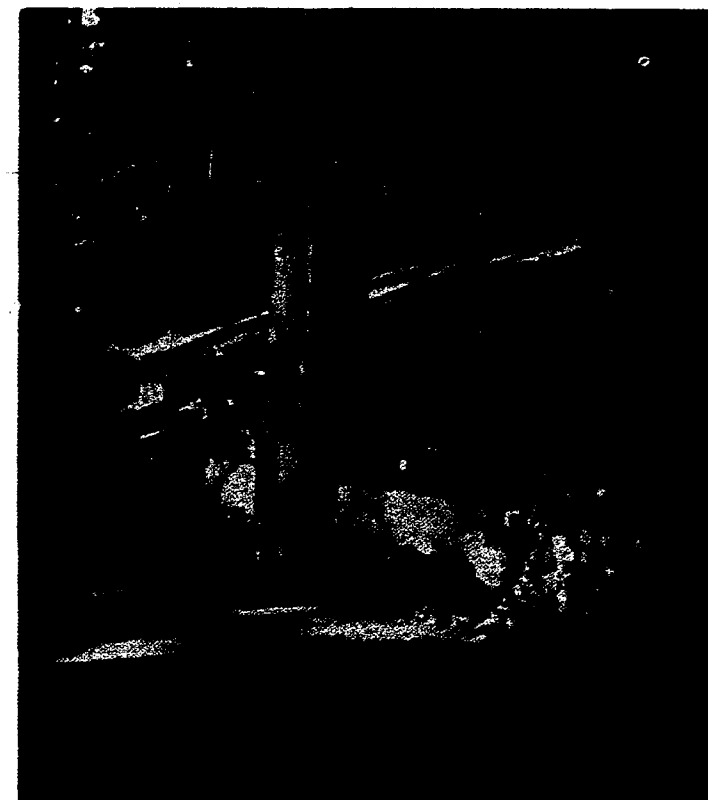
The resolution would serve as a tribute to the work of the American Bible Society. Sen. Claiborne Pell (D., R. I.) introduced the measure in the Senate, and Rep. Peter Frelinghuysen, Jr. (R., N. J.) introduced it in the House of Representatives. Both Pell and Frelinghuysen serve as vice-presidents of the American Bible Society.

Pell said that the resolution would authorize the President to designate 1966 as "The Year of the Bible" and encourage the people of the United States to acquire a better knowledge and appreciation of the Scriptures.

### Church Retreats

Not many of our churches have announced plans for fall retreats in the truer sense of the term — a weekend camp experience where normal activities do not encroach and there is ample time to devote to study, discussion, and planning. Most of our congregations do not have well-appointed, easily accessible camps. For them a Sabbath afternoon planning session at the church seems wise.

Our Los Angeles church, however, felt that the fifty-mile excursion to the church-owned Pacific Pines Camp in the San Bernardino Mountains for a full weekend



would be a most valuable experience. Plans were laid well in advance. Provision was also made for those who could not make the trip and for the visitors who might come to the church on North Figueroa Street. The retreat was held in the mountains because the camping situation was considered valuable, not because the church was inadequate as a meeting place; they now have a complete church plant.

The story of the Los Angeles church planning retreat is well told on church bulletins. The September 18 bulletin announces it and the one for the 25th points to results. We quote:

"Today most of the congregation meets for a family camp and church planning

retreat at Pacific Pines Camp near Crestline, Calif.

"The Sabbath School will be held ahead of the church worship service for those at camp.

"The theme for our camping retreat is 'Lay Involvement in a Mission-Minded Church.' May this time spent together be a time of spiritual refreshment, evaluation and positive planning for future service. The retreat begins Friday evening as soon as people can get to the camp and continues through Sunday at 2 p.m. when there will be a brief closing service.

"We are happy to announce that Rev. Rex Burdick of the Riverside church will be with us Sunday and will bring the devotion and a brief challenge.

"There will be baby sitters for the tiny children during all the meetings of the retreat. Children between ages of 5 and 10 will have meetings of their own at the same time of the adult meetings. Children above 10 will share in the adult meetings."

#### A Great Success

"We are happy to report that the Family Camp or Church Planning retreat was by all indications a great success. There were around 70 in attendance most of the time. On Sabbath a much larger group attended. Some valuable work was accomplished along the lines of our Organizational Structure; our responsibility to members as well as newcomers; the Sabbath School, Woman's group, Men's group, Youth groups. The Lay Development Committee has been charged with the responsibility of evaluating the discussions and making concrete suggestions or recommendations. You will be hearing much from this committee in the near future as a result of the retreat.

"One concrete accomplishment of the retreat was to call a church business meeting and rule on a couple of matters which had been under discussion. It has been established that we shall have an "All Church Night" each first Sabbath night of each month. This may well turn out to be the most important decision to be made for some time.

"The program for the first such All Church Night was planned by the Lay Development Committee."

### Baptist Women's Day of Prayer November 1, 1965

The Baptist women of the world, through the Women's Department of the Baptist World Alliance, have set aside the first Monday in November to pray together. If it is impossible to meet on that day choose another day as near to that date as possible.

Baptist women will be praying without ceasing as they meet around the world — around the clock on November 1.

#### Preparation for the Day

1. Decide **immediately** on a committee for the day so they may be assigned to different women.
2. You may have the meeting of women of your church or invite other churches to join.
3. Select an enthusiastic leader and committee to publicize the meeting.
4. Send entire offering to the treasurer of the North American Baptist Women's Union — Mrs. Frank Wigginton, Alderson-Broadus College, Philippi, W. Va.
5. If your women's group has not received a copy of the program booklet, ask your pastor if he has one.

#### Importance to Seventh Day Baptists

The Seventh Day Baptist Women's Society of our General Conference is a member of the North American Baptist Women's Union and must do its part in united prayer and support of the work. (The uses of the offering are listed in the program booklet. If your keyworker or pastor did not receive a program booklet write Mrs. Oscar Hartman, Milton Junction, Wis.)

#### ITEMS OF INTEREST

##### New Formosa Periodical Sponsored by Lit-Lit

The Committee on World Literacy and Christian Literature was notified by the Rev. W. T. Hwang that the new inter-church weekly, *The Christian Tribune*, would begin publication in Taipei on September 1, 1965. Mr. Hwang, for many years the general secretary of the General Assembly of the Presbyterian Church of Formosa, has accepted the responsibility

for being the general manager of the new publication.

*The Christian Tribune* is the joint magazine of the Episcopal, Lutheran, Methodist, and Presbyterian churches in Formosa. Founded in the hundredth year of Protestant history in the land, it becomes a major venture of the churches in "The Second Century Together." It will be a medium for local church news including developments among the churches in other lands. Certainly an important function will be exploration toward unity among the churches in keeping with the publicly declared goal for the second century of Protestantism.

The publication was begun because of a long felt need by the churches for a periodical which they could manage and which would reflect the thinking of churches. Each of the four churches has made an official commitment to underwrite the periodical until its income from subscriptions and advertising is established. Lit-Lit has promised to supplement for a brief period of years the underwritings of the Formosan churches.

*The Christian Tribune* has promise of becoming a major Christian periodical in Asia.

#### Of Churches and Bridges

From Jackson, Miss., comes word by Baptist Press about burned churches. A year after its founding, the chairman of the Mississippi Interfaith Committee of Concern said the committee has collected \$119,257 "to help rebuild the burned Negro churches of the state and to build bridges for better human relations."

W. P. Davis of Jackson, a state Baptist leader and committee chairman, said 29 churches have been rebuilt, and 22 of these churches have been dedicated. Five more are under construction. Of the funds received, \$104,435 has been allocated to rebuilding.

Davis declared \$45,000 will complete the committee's work and that appeals have been made to meet this through contributions. Five burned churches await reconstruction. He added that labor, furniture, supplies, and other non-cash contributions would be worth at least \$125,000.

#### Betsy's Victims Get Ice from CWS

On September 18 twelve thousand New Orleans flood victims of Hurricane Betsy — the hardest hit of all who have just moved back into their drained homes — were keeping their food on ice delivered to their doors by Church World Service. The 20 tons of commercial ice trucked from Houston by CWS would keep food safe for consumption until electrical power was restored.

Philip Zinn, Center director, and his assistants played iceman to the thousands who were on their emergency route. Thirty-pound blocks of ice were placed in tubs, buckets, boxes — whatever the recipients could produce.

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The average beggar is about as shrewd a judge of human nature as the average personnel manager — but he can make quicker judgment. — Hal Boyle.

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#### Resurrection on the Third Day

(continued from page 7)

with some irritation, "I think I know how to speak my own language!"

It is interesting to note that the Alexandrian manuscript changes "after three days" to "the third day" in Mark. This manuscript, so far as we know, did not go west to Latin countries, but was used in eastern lands where the difference between Mark and the others was not understood, and this reading was supposed to be an error. From this it is evident that "the third day" was the accepted fact among those nearest in place and time to the event itself. It is important to note that it is not a question of faith whether we take "after three days" literally or not. We cannot be charged with unbelief when we believe ten Scriptures and question whether three which seem in conflict should be allowed to destroy our faith in the ten. When we give a definite, satisfactory reason for the seeming discrepancy, then faith is vindicated, and we believe all the passages and understand them just as those who first used them intended they should be understood.

(to be continued)

#### More Information On Fall Association Meetings

Preliminary notices of fall meetings of Associations and yearly meetings of groups of churches were printed on page 9 of the last issue. A little more information is now available.

Buffalo announces that plans for entertaining the semiannual meeting of the Western Association have been put into motion. The meeting will be on October 16 and will include an ordination service.

The Yearly Meeting of the New England churches will be held October 23 at Newport, R. I. Every fifth year the gathering is held in the Old Meeting House. Service will be at 10:45. Ferries leave Jamestown at 9 and 10 a.m.

Northern Association plans, just confirmed, contain the information that the Rev. Everett T. Harris, secretary of the Missionary Board, will be the guest speaker. The Association meets at White Cloud, Mich., October 16 and 17. The theme is "My Stewardship."

#### NEWS FROM THE CHURCHES

NEW AUBURN, WIS.—The pastor reporting accessions to the church adds a note about baptisms which indicates that there has been a moving of the Holy Spirit in this Wisconsin village. Not only were there ten new members added to the church recently by baptism, but nine others were baptized who have not yet elected to join the church.

It will be recalled that the pastor, Kenneth B. Van Horn, has announced his acceptance of a call to the Little Rock church. The closing period of his ministry includes reaping a portion of the harvest of his years of harvest as well as continuing to sow the seed until the time of departure. — Editor.

With more than 65 denominations supporting the American Bible Society, almost every community in the United States is participating in its program for distribution of Holy Scriptures throughout the world.



## Accessions

New Auburn, Wis.

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

Westerly, R. I.

By Baptism:  
 Rita Harrison

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

## Births

**Barber.**—A son, Michael Denison, to Denison and Eunice (Maxson) Barber of Westerly, R. I., on Sept. 20, 1965.

**Green.**—A son, Geoffrey James, to Jerry and Nancy (Lewis) Green of Bradford, R. I., on Sept. 1, 1965.

**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 E. and Angeline Rosetta Emmons, was born Sept. 17, 1881, in Moodus, Conn., and died at her home on Lester Ave., Pawcatuck, 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.

—E. C.

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

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 was united in marriage to Asa B. Fitz-Randolph, who became a well-known lawyer in Plainfield, and who preceded her in death in 1951.

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.

The memorial service was conducted from her home by her pastor, the Rev. C. Harmon Dickinson. Interment was in the Clawson 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 Coves 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.

**Nelson.**—Martin L., son of Nels Peter and Caroline Olson Nelson, was born Jan. 27, 1884, at Dell Rapids, S. D., and died in Edgerton, Wis., Community Hospital Sept. 5, 1965.

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, and Mrs. Ray (Virgie) Johnson, Cushing, Wis.; ten grandchildren and three great-grandchildren; 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 F. 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 Garwin, Ia., and died May 31, 1965, at Denver, Colo.

On November 16, 1909, he was married at Nortonville, Kan., to Vernetta A. Wheeler. They moved from Matheson, Colo., to the Denver area in 1943 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., Nortonville; and two sisters, Miss Nellie Van Horn of Denver and Mrs. Essie Kenyon, Nortonville, as well as five grandchildren and four great-grandchildren.

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

# The Sabbath Recorder



### Shiloh Church Holds Retreat at Jersey Oaks Camp

The fall retreat of the Shiloh, N. J., church was a weekend planning event with Sabbath eve and an all-day program at the church-owned camp nestled in the woods by an almost private lake. The experience of outdoor worship is illustrated by this picture taken on a previous occasion. The afternoon planning meeting scheduled four workshops. The General Secretary, Rev. Alton L. Wheeler, was the keynote speaker on "What Involvement Means." Such retreats, if well planned and well attended can mean much in the life of the local church.