

## 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.

# The Sabbath Recorder

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## IN THIS ISSUE

<b>Editorials:</b>	
Value of a Cornerstone .....	2
Human Compassion .....	3
<b>Features:</b>	
Involvement in Christian Service .....	4
Love Never Fails .....	5
Extracted from a Bottle .....	6
Ready to Move Forward, Says Planning Committee .....	7
Resurrection on the Third Day .....	11
Mountain Mission Log Church Dedicated .....	15
Items of Interest .....	15
<b>Missions:</b>	
Transition in Jamaica .....	8
Involvement for Church Growth .....	9
Dr. Burdick Writes of Makapwa .....	10
Is There a Doctor in the House? .....	10
<b>Christian Education:</b>	
Higher Education .....	13
Student Organization Broadens Outlook .....	13
<b>Women's Work:</b>	
Robe of Achievement Placed on Shoulders of Another Woman of Achievement .....	14
Accessions.—Marriages.—	
Obituaries .....	Back Cover

## Value of a Cornerstone

Cornerstones in modern buildings have more sentimental and historical value than structural or utility 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 editor of this journal was one 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 intrinsically valuable. It would be contrary to the teaching of the parable of the talents to bury treasure in a cornerstone. But after enough years pass by the records and the somewhat commonplace 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 the denominational 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 cornerstones that leads us on to a biblical thought 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, representing, perhaps the sweat and toil of builders or contributions of clergy 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, for the new building. The cornerstone had value.

The New Testament in seven different books 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 1 Peter 2:6 come the two references to the Savior as the chief cornerstone. The latter reads, "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, weakened stone of sentimental or historical value only, a stone that is relatively unimportant to the permanence and strength of the structure that bears His name. The meaning 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 enduring building.

The coins in the Methodist hospital increased in value because they became collectors' items. Men placed more value on them in 1965 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 as great (probably far greater) than 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. The announced 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 claims. He who was once outspoken and self-seeking became the humblest 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 insecurity and the ravages of guerilla warfare, not to mention the bombings. Doctors are being called into service involuntarily to fill this need. The need 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 engaged in missionary work 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 well extend 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 director, J. Raymond Knighton.

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.

### Denominational History Now Available

Do you have copies of the two-volume work "Seventh 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 or \$10 in buckram. Order from the American Sabbath Tract Society. We will pay postage on cash-with-order purchases.

### Conference Lost and Found

Found after General Conference: two umbrellas, one raincoat, one sweater, two towels. Owners please contact Rev. David S. Clarke, 10 Church St., Alfred, N. Y. 14803, for prompt return.

### MEMORY TEXT

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these 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.

### 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* has been made to missionaries and church clerks. This booklet, setting forth the Seventh Day Baptist Dedicated Service policy, was completed by the Planning Committee in session September 26-October 1, 1965, in Plainfield. With it are being sent general information forms to be completed by a local church planning a project in dedicated service (Missioner 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 several have called their missioner. 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 Missionary Society the basic responsibility to aid both churches and missioners in this program. Your Director of Evangelism hopes that those who have questions or suggestions on this phase of Dedicated Service will write to him — Leon R. Lawton, 293 Highland Ave., Battle Creek, Mich.

## 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)

The philosophers through the ages have asked, "What is truth?" and they continue to ask it today. So it is that Christians must ask for each new generation, for each new situation, "What is love?" The theme, "the more excellent way," takes us further than just the nature of love, for it brings to us insights concerning the influence of love, the impact of love, and the duration of love.

Perhaps at this point we need to clarify the translation of the title, "Love Never Fails." Somehow for us in this modern age there is something exceedingly difficult about accepting the concept that love never faileth, and when we look at the Revised Standard Version, we discover it saying that love never ends. Now in the matter of semantics there is a vast gulf between the suggestion that love never fails and the suggestion that love never ends.

The crux of the question for our time, as a matter of fact, is, does love work and will it last? If Christians in this era can answer these questions affirmatively, then truly we have the excellent way for man in a moment of time when we are fearful of our very survival upon this globe.

When we begin to investigate a question such as this—does love work? does it have influence? has it an impact? will it endure?—we do well to look back to the sources from which the idea comes. We do well to have a look at the interpreter of love, in this case the apostle Paul. Here was a man of dedicated intellect, a man whose mental facilities led him into all areas of human thought, a man who was trained by the great teachers of his time, a man who spoke with the Greeks and the Romans, who was appreciated for his intellectual integrity and his sharpness of thought. Here in the apostle Paul, the interpreter of love, was also a man of commitment, and how significant this is.

On the road to Damascus there came a turning point in his life that made him forever committed to Jesus Christ. This commitment found its way from that 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 education, our commitment and dedication, and our willingness to act.

First, it will buoy us up in our desire to follow the more excellent way to consider 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 Tumult." 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 these examples of the men who at that moment in history seemed 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 Toyohiko 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 do well to appreciate 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 as 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, who 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 a man of love, a man of intellect, 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, lulling 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 to answer the question, 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, apparently with some difficulty) bearing Portuguese stamps and postmarked Villa Franca, Azores, Sept. 10, 1965. It was carefully addressed to the American Sabbath Tract Society. This name had been extracted from the bottle. From the contents of the bottle described in the letter it is clear that Antonio Santos Cafua of Sao Miguel Island in the Azores was reading gospel and Sabbath tracts bottled and set afloat by Roy A. Garrison, a merchant seaman, on one of his many 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 also was 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 said, "What is the Truth," also was a small white piece of paper saying, "The Greatest Words in the World."

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 claims for 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 Women's Board and augmented by the director of evangelism had a profitable session at Plainfield. If its work could be comprehended in one phrase acceptable to 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 at the present time, but many things 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 as well as during the whole year to follow. For instance, it was felt necessary to get material into the hands of pastors immediately for Reformation Day and Missions Sabbath for October 30. As soon as consultation on these things was completed materials were gathered, letters written, and mailings prepared.

A 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 General 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 are 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 to agencies 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. The Summer 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 agreed upon.

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 workers. Having agreed 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 it in booklet form so that it could be sent out without delay to all interested people.

The booklet "Seventh Day Baptist Dedicated Service" may well be said to be a product of dedicated service. The greater portion of the work on it was done by the director of evangelism who spent long evening hours as well as daytime hours at the typewriter during and after the sessions of the Planning Committee. Others not connected with the committee contributed their time also so that the initial copies were in the mail on Monday and some 800 additional copies were ready to be sent out as called for. They will be available primarily from the General Secretary's office at 510 Watchung Ave., Plainfield, N. J. 07061.

The booklet starts with the six basic principles of dedicated service and then explains what such service means and how projects can be initiated and financed. It goes on to spell out guidelines for workers such as: allowance costs, automobiles, emergency leaves, end-of-service conferences, medical services, personal conduct, supervision, transportation, and reports.

With the 16-page booklet there was also a cover letter for missioners, a list of those who have volunteered, and copies

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 coming from the Planning Committee are but a foretaste of the help that will be supplied to encourage our people to move forward during the current year and the years to come. Tentative plans were discussed leading to a five-year program of advance, to be announced at an appropriate time after being further considered by Commission and the next session of the Planning Committee.

Of immediate importance for the current year of Involvement in Christian Service were some suggestions made by the committee for promoting the involvement that 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 each quarter of the evaluation charts sent out earlier in the year.
3. Planning workshops in the areas suggested on the chart.
4. Re-emphasizing the missioner program (mentioned above).
5. Urging persons young and old to offer themselves in others types of dedicated 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 provide leadership for a fellowship or to perform some other dedicated service on a long-term basis.

"The gospel must preach that Jesus is Savior and call men to God on God's terms—faith and repentance." C. E. Autrey, director of evangelism for the Southern Baptist Home Mission Board.

MISSIONS — Sec. Everett T. Harris

### Transition in Jamaica

(The following message was presented at General Conference on Sabbath afternoon, August 21, 1965, at Alfred, N. Y., by Headmaster Courtland V. Davis of Crandall High School, Jamaica.)

Your servant has many things 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 you of 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 going somewhere—fast. Just where is not yet clear, but of the going there is no doubt. I am reminded of the situation of which I was a part in the early years of the present century in West Virginia. Many of the economic and social parallels between those days in the little mountain state and these days in the island of Jamaica, are startling. There is time for only one here.

I remember Salem College in 1910. Almost all the students were in the "preparatory," i.e., the high school, department. Few college courses were offered, fewer the students who took them. Have you seen Salem College in 1965?

There is for Crandall High School the possibility of a parallel increase in plant and in usefulness in the next fifty years: a prospect that can only be realized by the same sort of dogged "keeping on" in the face of frightening handicaps, the same sort of sacrifice that caused Dean Van Horn to say, as he watched one of the college's two buildings go up in flames that cold winter night, "There goes my new car."

Physically, our small plant in Crandall is being used at close to capacity. An offer to sell to us the property immediately in the rear of the school has had to be turned down for lack of finances. Considerable sums have been spent during the year for the maintenance and improvement of the present plant. More must shortly be spent for the same purpose.

Our very favorable location so far as transportation is concerned makes it likely that this plant will continue to be used

for educational purposes for many years. When, as is hoped, our government will be able to provide secondary education for all who wish it and can profit by it, Crandall should move into the field of higher education, either in the general academic field, or, more probably, the preparation of teachers. Just how and when that can be done is a matter for the future.

Jamaican Seventh Day Baptists are developing excellent leadership material sparked largely by members of the class for training young men for the ministry conducted some years ago by Pastor Leon R. Lawton. Every one of the men in that class is actively involved in denominational work on the island; two held major posts of responsibility in the Jamaica Conference in the year just closed. Three of them are pastors.

As a sophomore in Crandall High a young man was told by his father that it was time he was giving up all thought of further schooling and that he should look for a job. It was Neal Mills, then principal of Crandall, who went across town to the boy's home and there told the father that the boy should continue in school and that he could do the work, and finally, with the father's approval, persuaded the young man to continue his education. He was graduated from Crandall and went on to be eventually graduated from Jamaica Theological Seminary, the first of our people to get formal theological training on the island. He later became corresponding secretary of the Jamaica Seventh Day Baptist Conference and an able worker in the vineyard of our Lord.

The Minister of Education has announced that seventeen thousand Jamaican boys and girls took the Common Entrance Examination in January of this year. This examination provides competition for government scholarships and free places in the secondary schools subsidized by the government and is also used as a general examination for admission to high schools on a fee-paying basis.

Two thousand twenty-five of these boys and girls were awarded scholarships or free places. Another two thousand seven hundred forty-five gained admission to

the secondary schools provided that their parents could pay the tuition fees ranging from \$95 to \$250 per year. What of the more than twelve thousand who took the examination but failed to pass? For them a second try next year if they wish. No third chance. A secondary failure cuts off secondary education, except for a possible two more years in senior school, if there happened to be one available to him. In any case the arrival of his fifteenth birthday ends all opportunity for further schooling, unless the youngster can contrive to get into trouble with the police and be sent to a corrective school.

From the twelve thousand to whom public secondary education is thus denied come most of Crandall's students—many of them able and soon qualified for secondary work—all eager for more education.

Of course, many cannot pay even Crandall's minimum fee of \$67.20 per year, to which must be added costs of clothing, carfare, and textbooks for those living in Kingston, as well as board and room for those from out of town. Crandall awards scholarships to a few unusually able students as indicated on its supplementary entrance examination and, at the present time, to every Seventh Day Baptist student. These scholarships are paid from the allotment for that purpose by the American Missionary Board.

(to be continued next week)

### Involvement for Church Growth

(As taken from Church Growth Bulletin for July 1965)

Christianity is not only what is done by Christians with and for other Christians. It is not only what is done in the church building at formal services of worship. It is also what is done outside the church building in relation to non-Christians. It is Christians living Christ in politics, industry, professional and business dealings. It is the church seeking the lost and proclaiming Christ to unbelievers. It is serving mankind including those who do not know or love the Savior, with the intent to reconcile them to God-in-Christ.

Every Christian should spread the faith. Proclamation must not be thought of as

the task of the clergy only, to be carried on decently inside churches. Proclamation is the task of all Christians and is carried on mostly outside churches, where unbelievers 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 people 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; (2) improved housing for staff; (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. It's sort of a compliment 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 Congress.

J. H. Jackson, head of the 5½-million-member Negro Baptist convention, admitted that he feels demonstrations have played a role in gaining 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.

"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 the last eon, though it begins but a little while before the last eon commences. There are several instances in the Hebrew Scriptures where "three days" is explained to mean 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—three days before (13).

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 our Lord as the equivalent 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 Mankind 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 idiom of the prophets. It is not a statement formulated by our Lord, but comes from the prophet Jonah. It would be cruel to charge Jonah with all this 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 whenever the Lord spoke directly of the time. He 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

Preparation day (Luke 23:55,56). The women had time to see His body laid away, to return and to prepare spices and attars.

The conclusive consideration is the fact that He rose in the morning (Mark 16: 9). That all may have the evidence we give herewith all the occurrences of **proi** and **proia**, morning.

#### **proi, Before, morning**

- Matt. 20: 1 came out... with the **morning** to hire workers  
Mark 1: 35 in the **morning**, rising very early, still in the night  
11: 20 And going by in the **morning**  
13: 35 at evening, or midnight, or cockcrowing, or **morning**  
15: 1 in the **morning** the chief priests  
16: 2 very early in the **morning** on one of the sabbaths  
9 Now, rising in the **morning** in the first day of the sabbath  
John 20: 1 coming to the tomb in the **morning**, there being still darkness  
Acts 28: 23 from **morning** till dusk

#### **proia, Before, morning**

- Matt. 21: 18 in the **morning**, leading them  
27: 1 Now **morning** coming on, all the chief priests  
John 18: 28 Now it was **morning**  
21: 4 it already is becoming **morning**

The detailed divisions in Mark 13: 35 show that the Lord rose after midnight and cockcrowing. 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 three 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 a day, not between two days.

To recapitulate: Mistaking the great sabbath for the weekly day of rest led to the mistranslation, "first day of the week" and the observance of "Good Friday." All the narratives and facts agree that the Lord was crucified on Thursday, before sunset, was in the tomb on Friday, the first day of the festival of Unleavened Bread, and rose early on Saturday morning, the first weekly Sabbath between Passover and Pentecost.

**Year's Emphasis — Involvement in Christian Service**

**Conference Theme — "We Have a Stewardship"**

**CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel**

#### **Higher Education**

Those who are attending institutions of higher learning from the Denver Seventh Day Baptist Church include Shirley Crosby, Park Business School, Denver; Philip Davis, Colorado State University, Fort Collins; Sheila Davis, Wheat Ridge Beauty School, Wheat Ridge; Edward Hansen, Mesa College, Grand Junction; Cynthia Rogers, University of Denver; Janet Turpin, Adams State College, Alamosa; Sharon Widman, Whittier College, Whittier, Calif.; Richard D. Shepard, University of Colorado, Boulder; and Ted Hansen, University of Arizona, Phoenix. The latter is a graduate student.

If we want to find an illustration of the individuality of Seventh Day Baptists, we may notice the variety of choice in colleges of this group of young people. No two are attending the same school.

(Submitted by the pastor of the Denver Church.)

#### **Student Organization Broadens Outlook**

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

In a crowded week of meetings, key-noted by a theological message from an overseas churchman, the Assembly voted to create a Political Commission with headquarters in Washington, D. C.; to call a national study conference on the "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.

The Rev. Dr. Milan Opocensky, executive committee member of the World Student Christian Federation and senior lecturer in systematic theology at the University of Prague, Czechoslovakia, told the student leaders that the atheistic dogmas of Marxist philosophy will begin to melt away as Christian churches become

increasingly concerned about the lives of men in this world.

Complimenting NSCF, the visiting lecturer said, "Your involvement in the civil rights movement, your concern about Latin America, South Africa and Vietnam have encouraged students in other parts of the world."

NSCF — federation of five national campus movements together with the YWCA, the YMCA, and several related student organizations — is a national voice for Protestant work on college and university campuses of the United States. It is a related movement of the National Council of Churches.

Citing the need for a "new lay theology" which now has high priority in the ecumenical movement, Dr. Opocensky said such a theology "cannot be produced by any theologian at his desk, without engagement and involvement. There is a cry for worship in the secular world.

"We should accept the fact that secular worship will not take place any more outside the world but through the world," he said.

Voting to enlarge the structure of NSCF and make its organization more flexible, the Assembly decided to begin immediately offering "provisional membership" to local and regional campus organizations "not traditionally denominational but active in some of the same areas as NSCF."

The Assembly sent a letter to President Johnson reminding him of its support in his presidential campaign, congratulating him on the quality and success of his domestic legislation, and asking him for a careful reassessment of the rationale behind U.S. military involvement in Vietnam.

David Robinson of Columbia, S. C., a graduate student in African and Islamic studies at Columbia University in New York City, was elected NSCF president for a one-year term.

#### **SABBATH SCHOOL LESSON**

**for October 23, 1965**

**Caleb: Facing Difficulties**

**Lesson Scripture: Numbers 13: 30-32;  
Joshua 14: 6-12**

### 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 Milton, Wisconsin. This robe had once belonged to Dr. Rosa Palmborg, 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 Fetherston, 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 year in Alfred, New York, the "Robe of Achievement" was presented to another outstanding Seventh Day Baptist woman, Miss Mabel West, one whom we know as one of our most devoted missionaries. At that time, it was announced that there was to be even another person recognized this year for her many years of service, and we in the Westerly church are proud to have this Seventh Day Baptist woman in our congregation, Mrs. Herbert Van Horn.

Abbie Babcock was born in Albion, Wis., April 18, 1878, the daughter of Rev. Simeon Hoffman Babcock and Elizabeth McCormick. She was graduated from Walworth, 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.

Mrs. 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 1, 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 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 Clifford A. Beebe, Mission Pastor

Sabbath afternoon, August 7, was a high point in the history of the Mountain Mission, on Crites Mountain near Little Birch, W. Va., when 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 with us in Dedicated Service work.

Practically all of the men and boys of the community worked on the building at various times, and money was contributed from 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 friends from Salem lost their way and failed to get here. (Crites Mountain is far off any highway, and hard to find.) But we had the house full to capacity, (about 45 or 50), and with 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, as also did the Welch sisters of Berea, accompanied by Julia's accordion. Tim Looney offered the opening prayer. The dedication message, from Psalm 24, was brought by Pastor Francis Saunders of the Lost Creek church which sponsors the mission. Paul Beebe of Clarksburg, who was largely instrumental in getting the

mission started, offered the dedicatory prayer. The benediction was by Pastor Leslie Welch of Berea, who had spent the preceding week in special services at the mission, preparatory to the dedication.

Messages of greeting were read from interested persons in various places who could not attend, and Pastor Don Richards of Dodge Center, who had helped in the beginning of the mission several years ago, and was visiting in West Virginia, brought his message in person.

Tim Looney had helped us in a good eight-day Vacation Bible School, returning with us from Florida, where the mission pastor and wife and three of our young people had attended Southeastern Association and Camp Joy.

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 Continuing Church-State Problems in Italy

Dr. Manfred Ronchi, president of the Baptist Union of Italy, has told Gainer E. Bryan, special representative of Americans United at the Vatican Council and editor of 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 the religion of the state. In Italy both 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. He recalled a provision that a prisoner may not receive spiritual counsel from a clergyman of a denomination other than his own. "When prisoners enter



# The Sabbath Recorder

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

De Ruyter, N. Y.

By Baptism:

- Mrs. Eugene Burdick
- Barbara Burdick
- Ruth Burdick
- Harmon Meldrim
- Scott Burdick
- Bruce Burdick
- Carll Swing
- Gary Burdick

## Marriages

**Kreibach-North.**—Nancy Louise North, New Auburn, Wis., daughter of Rodney and LuVerna North, was married to Henry Kreibach, Jr., son of Mr. and Mrs. Henry Kreibach of Lombard, Ill., 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, Menominee, 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.

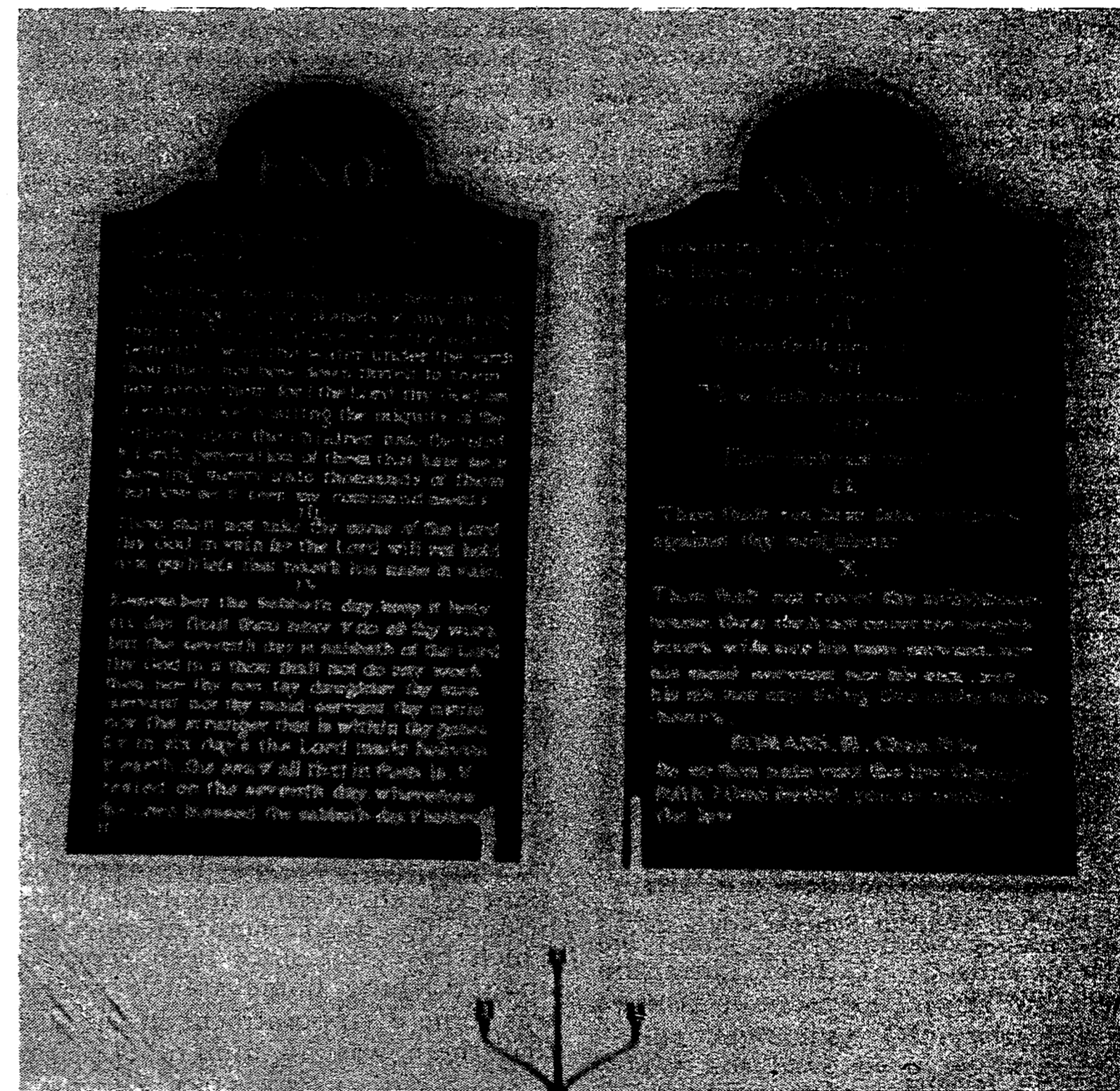
In 1915 they moved to Milton, Wis., where Archie attended the Milton Academy and Milton College. Until his retirement in 1954, he was employed in sheet metal cabinet work by the Burdick Corporation in Milton.

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. and Victor of Milton, Wis., and a sister, Dora 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 Fitz 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 Hopkinton Church at Ashaway, R. I.