Marriages

Boyd-Randolph. — Joseph Boyd, son of Mr. and Mrs. Jerome Boyd, of Woodbury, Pa., and Elizabeth Fitz Randolph, daughter of Mr. and Mrs. Abish Fitz Randolph, of Bristol, W. Va., were united in marriage at the Lost Creek, W. Va., Seventh Day Baptist Church by the Rev. Ralph H. Coon, on August 4, 1958.

Maxson-Bond. — Ward Willis Maxson, son of Mr. and Mrs. A. Russell Maxson, of Battle Creek, Mich., and Helen Louise Bond, daughter of Mr. and Mrs. Paul V. Bond, of Lost Creek, W. Va., were united in marriage at the Lost Creek Seventh Day Baptist Church by the pastor, the Rev. Duane L. Davis, on September 6, 1958.

Births


Parvin. — A daughter, Cheryl Ruth, to Alta Mae and Austin Parvin, Abbottabad, Pakistan, on July 24, 1958.

Probasco. — A daughter, Susan Kay, to Frances and Donald Probasco, Shiloh, N. J., on September 7, 1958.

Sheppard. — A daughter, Karen Louise, to Arab Mae and Mark Sheppard, R. 3, Bridgeton, N. J., on September 19, 1958.

Obituaries


After attending Alfred University and Rutgers University, he was a farmer first in South Plainfield and, for the past 45 years, in Lambertville, N. J. He was a member of the Plainfield Seventh Day Baptist Church.

On Nov. 2, 1899, he married Rosa Belle Niles Parvin, who preceded him in death in 1935. He is survived by four daughters: Dorothy (Mrs. Victor Hug) of East Greenville, Pa.; Evelyn (Mrs. Frank Wooden) of Bruceville, N. J.; Mildred Lambertville, and Franklin L., of Titusville, N. J. He was a member of the Plainfield Seventh Day Baptist Churches. — Fred Hug.

Mr. and Mrs. Ashby Fitz Randolph, of Bristol, Mich., were united in marriage by the Rev. Leon M. Maltby. C. H. D. Mrs. Randolph died July 19, 1958.

Mr. and Mrs. A. Russell Maxson, of Battle Creek, Mich., were united in marriage by the Rev. Ralph H. Coon, on May 22, and interment was in Fort Logan National Cemetery in Denver, Colo. - E. D. M. Rood. — Bayard Alvin, son of Charles J. and Rosa Furrow Rood, was born Nov. 27, 1894, at North Loup, Neb., and died May 18, 1958, at the Veterans Administration Hospital in Denver, Colo. — Mrs. Dorothy Payte.

Mr. Rood, with his wife, Betty, moved to Boulder, Colo., in 1953. He engaged in agricultural pursuits until forced by ill health in 1952 to become inactive. He was baptized in 1954 and joined the Boulder Seventh Day Baptist Church where he remained a loyal and beloved member till his death.

He is survived by his wife of 53 years, Mabel, their daughter, Deane (Mrs. Donald) Payne, of Dodge Center, Minn. Also surviving are a brother, Byron of Milton, Wis.; seven sisters: Mrs. Martin Nelson and Miss Elsie Rood, also of Milton; Mrs. Charles Harmon of Oxford, Neb.; Mrs. Henry Williams, Mrs. Nina Lewis, Mrs. Hugh Whitford, and Mrs. Marcella Rood, all of North Loup, Neb.

Memorial services were conducted by his pastor on May 23, and interment was in Fort Logan National Cemetery in Denver, Colo.

Stillman. — Lelia Clarence, daughter of the Rev. M. G. and Marcelle Randall Stillman, was born April 26, 1884, in Walworth, Wis., and died Aug. 25, 1958, in Edgerton Memorial Hospital, Edgerton, Wis., following a prolonged period of declining health. — Mrs. D. A. Stillman.

Lelia achieved a Music Certificate from Milton College and later did advanced study at Cornell University. For sixteen years she taught music in secondary schools in Wisconsin and West Virginia. Afterwards she became a trained nurse and served for twenty years as a social worker and nurse for the sanatoriums at Cornell University. For a period of years she served as a trustee of Milton College.

In childhood she was baptized by the Rev. L. A. Platts at Alfred, N. Y. During her lifetime she held membership in the Richburg, N. Y., Lost Creek, W. Va., and Walton, Milton, Wis., Seventh Day Baptist Churches.

Surviving her are two nephews and one niece. — Mrs. Paul V. Bond.

Farewell services were conducted in the Milton Seventh Day Baptist Church by her pastor, the Rev. Elmo E. Davis. Burial was in the Milton Cemetery.

E. F. R.
The Sabbath Recorder

Volume 165, Number 13

OCTOBER 13, 1958

Whole No. 5,813

IN THIS ISSUE

Relate Creed to Need

Handwritten Notes

Praying or Playing?

As another phase of church activity begins in the fall months a question forces itself to the surface of our consciousness. It comes not because some churches are attempting nothing but because many are attempting some new advance in fulfilling the Great Commission. The easy-going, let-things-come-church doesn’t face the question, “Are we praying, or are we playing?” It is when we try to begin to wonder whether or not we are really taking our discipleship seriously.

Looking out over the home field, can an evangelist, a secretary, or an editor sense accurately the situation? Perhaps not. Those who are planning, promoting, and executing the plans often say little because they see themselves in relation to what they had hoped for. Pastors struggle and plead — and watch their parishioners seem to settle down even more comfortably into their cushioned pews. When the pastor moves on to work with a group that may respond better, there may be many who ask themselves why they played so much and prayed so little.

Why can’t we ask ourselves the question now? Why wait a year until it becomes a matter of remorse instead of a challenge to work? How can we recruit men for the ministry and how can we rejoice when they respond to the call? While we are quite well aware that our congregation, or another one like it, will almost break their spirits by continued indifference and preoccupation with lesser things than the saving grace of Christ?

Is this pessimism? It isn’t meant to be. It is a call for more widespread enthusiasm in the work of the Lord. Some have it. More, we trust, are getting it; but never enough. Evangelists, missionaries, pastors, and local leaders evidence an indefatigable determination — at least in some cases. They rise above disappointment after disappointment and see the ministry of the Kingdom in some lives. Sometimes a whole church moves forward after years of static existence. There should be more of them. There should be more of them.

It is this year celebrating the 250th anniversary of its first congregation in Europe. They do not appear to subordinate clearly stated Christian faith to some end of social service as much as the Friends, but they do put strong emphasis on humanitarian needs. In a historical statement presented to the World Council of Churches on August 28 we find this sentence, “The Brethren accept the Lordship of Christ as a cardinal tenet of their faith.”

In quite a number of denominations there is a demand of the creed of the churches the villains or the whipping boys, or relegate these statements of faith to a very unimportant position in the life of the Church. In some circles the word “creed” has become more anathema than the Apostle Paul’s curse upon those who attempt to preach another gospel, which is not the Gospel. Perhaps this has come about because some in the history of the church have used ungodly methods in defending godly creeds.

In very recent years the denial and down-grading of creeds has been giving way more and more to a feeling that we must have a clear statement of our faith if we are going to hold our youth or give security to our adults. In days of ease, plenty, and quiet peace we drift along with a trust in material things which dulls dependency on the living God. This is a deep-seated problem in the mind. Advances in the natural sciences in the past generation turned people’s thoughts to the enjoyment of the here and shunted aside their thoughts of the hereafter. Needless to say, we no longer live in that kind of situation. World tensions are as acute as piano wires. Scientists and developers are foreboding mass destruction. “Atoms for Peace” is a dream while atomic warfare is a constant reality. Most naturally then, external things are foremost in the foreground of men’s thinking. Theology is the concern of nearly every thinking youth or adult. Well-defined faith becomes a necessity. We may still avoid the word “creed” because of its abuses in the past but we feel that we must hold onto its basic meaning, “what I believe.”

When we read a heading like “Relate Creed to Need” we wonder if the writer can be suggesting that passing economic needs should cause us to change our creeds that would breed confusion of the type from which the liberal theologians of a previous generation are emerging. We believe that the essentials of belief should be the best possible summation of Bible teaching on the most essential things and should be applicable to all generations.

We are relieved to observe that Mr. Morse does not call for a change of creeds but for a closer relation of doctrine and practice. In Christian experience we find that “we must keep them close together,” he concludes. For his own denomination he expresses the hope that in rejecting creeds the Brethren “will not also reject the underlying beliefs that once found formal expression in creeds. The trouble is not with the creeds, but failure of many Christians to relate their creeds to the immediate needs of men . . .”
President’s Message
Preparation for Life’s Stresses

Parents all over the country have only recently taken a son or daughter to college for their first time. We had this experience. After giving the last-minute words of advice and bidding him farewell, a flood of memories came to mind as we drove away. In the rain, most of them were pleasant, amusing incidents, pleasant times of working together on the farm, the special awards he had received, and the times he had decisions to make which were made wisely. As these memories passed through my mind there was also a thread of doubt. Is he ready to be on his own? Will he make wise decisions? Will he select the wrong foods, get inadequate sleep, and break down physically? Can he handle his own affairs? How can we be assured that our son or daughter knows the source of power, and understanding, Jesus the Christ.

Recently I taught a unit on concrete construction. While teaching this unit, I learned of a new technique in construction called pre-stressing concrete. As you probably know, concrete has great compressive strength, yet very little tensile strength. For this reason reinforcing steel is placed in concrete in the exact locations where tensile stresses will develop. Since steel stretches somewhat as tension increases, this new process consists of placing stress on the steel before it is imbedded in the concrete. After the concrete has hardened, the beams are immediately ready for meeting the stresses for which they were designed.

Need we lose our Seventh Day Baptist young people to the Sababth? Is it not possible to cement into their lives, with a bit of stress, the value of the Sabbath in maintaining and strengthening a strong faith in Christ? If he has been assuming life’s responsibilities, making and living life’s decisions, then can they relax and get a good night’s sleep?

I wish the Bible told us more of the way Joseph and Mary reared Jesus. Much is left to our imagination. When it is written that "Jesus increased in wisdom, in stature and in favor with God and man," we know that Christ’s parents were actively preparing Him for the stresses of life. Children seldom increase in favor with their parents as they are instantly expected to protect them and defend their actions.

We know children do not instinctively develop their talents. Parents should give direction to the children. In Luke 4: 16 it is told how the child Jesus went to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath. . . . As Seventh Day Baptist parents we can certainly take pride if our children have Christ’s attitude towards the Sabbath.

There are many in our day, as in the ages past, who find in the Sacred Book the answer to the sin problem in their lives. This is answer is in the "Ribbon of Red" threading its way through the Bible from Genesis to Revelation.

The first hint of the Redeemer is to be found in Genesis 3: 15. Christ is the seed of the woman. He is the One who had dealt the deathblow to Satan by His sacrificial death upon the cross of Calvary.

Man, in his self-will, has fashioned many a fig-leaf apron to cover his depravity. But God’s ways are not our ways. God shed the blood of an innocent animal. And from this animal He fashioned coats of skins to cover Adam and Eve. Self-righteousness is a poor substitute for God’s righteousness.

Hardly are we recovered from the shocking events of Genesis three, when, in chapter four, we see two young men bringing their sacrifices before the God of heaven. “Cain brought of the fruit of the ground... And Abel... the firstlings of his flocks.” God accepted Abel’s offering because he kept the pattern of a blood sacrifice, taught through example by God Himself in the Garden of Eden. Even after the death of Abel, O Lord, thy word is settled in heaven.

Wicked Cain was the first of a great number, perhaps millions, of evil men and women who populated the earth until Noah alone could God say, "Thee have I seen righteous before me."

When one sees a 15-year-old girl, Angeline Evans, speak out courageously against segregation in a hostile audience at Van Buren, Arkansas, it indicates how we adults tend to undermine the moral courage of our youth. Each day brings reports of new and vexing stresses. May each of us by example and precept demonstrate our Christian heritage to our youth — a heritage which is designed to cope with stresses.

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The Ribbon of Red to the Redeemer
A. O. Rice Davis

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When Noah left the ark, he built an altar, and thereupon sacrificed of every clean beast and fowl (Gen. 8: 20).

Abram, "the friend of God," was promised a land, a nation, the Redeemer, and entrance into the Eternal City of God. These promises God Himself sealed to Abram with blood sacrifices (Gen. 17: 5, 8; Heb. 11: 8-10).

The "Ribbon of Red" runs through Exodus twelve with this amazing revelation: The blood of a lamb - the sacrifice of Christ, which taketh away the sin of the world! (John 1: 29). That great prophet Isaiah said of our Savior (53: 7), "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

God had said to Moses, "When I see the blood, I will pass over you" (Ex. 12: 13). This lamb pointed to our Savior. Christ shed His precious blood for you and for me upon the cross at the very hour the Jews were killing the Passover lamb.

In Leviticus 17: 11, we read these irrefutable words, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

The writer to the Hebrew Christians, under inspiration of the Holy Spirit, said this: "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 10-12). Have you invited this Savior into your heart? If not, do so today.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in" (Rev. 3: 20).
Circular letters were sent to church clerks on special occasions but the regular means of keeping in touch. The local churches has been through a monthly Corresponding Secretary's NOTES which have also carried the financial picture as it looked in the Mission Fund the first of each month. Action of Conference or the Advisory Board has been included in special articles in the Harvester.

Other regular duties have included: 1. Distribution of order forms and placing the total order for Helping Hands with the public company. 2. Sending our collection envelopes, baptismal and consecration certificates, and sale of same to churches and authorized individuals. 3. Storing of Bibles, hymnbooks, Christian literature, Caribbean Challenge magazine, and special issues of The Sabbath Recorder for sale to our people. 4. Ordering of communion cups (plastic) and having them available for sale to any church wishing to purchase same. 5. Securing supplies of tracts from the American Sabbath Tract Society to have available when needed for use in our churches. 6. Mailed copies of the quarterly Mission Notes to clerks in each church for their information.

Your Dear Brethren in Christ, we would appreciate your suggestions, constructive criticisms, and above all the prayers of each one as he attempts to know and do the will of His Lord and Savior and to serve the Conference.

Sabbath School Contest Planned in Kingston, Jamaica

(Taken from the September Bulletin of the Kingston Seventh Day Baptist Church, Kingston, Jamaica. Received from Pastor Leon R. Crichlow on behalf of the Conference.

Other correspondence has been carried on with the help of Miss Jacqueline Wells until May 1, 1958. Her able help was never more greatly appreciated than in the hectic weeks since her departure when correspondence has been carried on only with difficulty though no record has been kept, well over 1,000 letters have gone forth during the past twelve months.

THE SABBATH RECORDER

OCTOBER 13, 1958

Sabbath Literature Available

When readers of this periodical desire Sabbath literature to confirm their own faith, to teach their children, and to help others to appreciate our denominational position, they normally turn to the American Sabbath Tract Society at Plainfield, N. J., publishers of such literature. They can order samples or select from a list of over 60 tracts. There are also a number of larger informational booklets available at cost.

In addition to Sabbath materials published at Plainfield, the Tract Board also distributes limited quantities of helpful literature published independently. The latest acquisition is a 30-page beautifully printed, original study of the Sabbath question by a Baptist lady in Toronto, which is entitled "The Sabbath of the Lord Thy God. A limited number of copies of this are available at 50 cents each (below cost). Although Tract Board committee members could not stand behind every point in the study, they felt that it had a freshness of approach to the subject which would be quite pleasing to most Christians. It is suggested that money accompany orders for this to avoid billing.

Attention may be called to large quantities of free tracts by the late Col. J. B. Conyers. Available at no cost from our Tract depository. Among the titles are 'God's Holy Sabbath Day,' "Baptist Conference on Sunday," and 'Learn About the Resurrection.'

A limited number of copies, "The Tract Triumphant" and 'The Pastor's Use of Tracts,' from another publisher, are kept on hand for free distribution. A minister in another denomination has furnished us with a small supply of "The Death of Modesty" for those who are interested in this subject.

In addition to our own material regarding "Law and Grace" we now have samples of some printed Bible studies on that subject by the late Alta Grieshaber of our Riverside, Calif., Church.

The wages of sin have never been reduced.
We want to know whether they were right and proper or not. When we aside from God's good way and in our own wilful, wicked way. We didn't copy them. We all by ourselves.

Some have gone astray in a drove. When one wanders we like sheep have gone with the first part of it, here. And you believe the second part, too.

"Well," said Johnny, "I may not know arithmetic, but I know sheep," and So he I, too. Everybody's doing it, we say, "So do I do it," Yes, just like sheep!

"All we like sheep have gone astray. And you believe the second part, too:" We are so dull in numbers." And now everyone is going to work on his teeth.

"If we accept the witness of men, God's witness is greater: for God's witness is what He has testified about His Son. He who believes in the Son of God has the witness in himself: and he who does not believe God has made him a liar, in that he has refused to believe the witness which God has given about His Son. And that witness is to the effect that God has given us the eternal life, and that this Life is in His Son. He who has not the Son of God has not the life. I write all this to you who believe in the name of the Son of God that you may know for certain that you have eternal life!" (1 John 5: 9-13, Weymouth)

Just accept the offer and claim your heritage in Christ today! — A privately printed tract written some years ago.

THE SABBATH RECORDER

OCTOBER 13, 1958
"Diversities of Gifts, but the Same Spirit"

By Rev. Alton L. Wheeler

(Abridgement of a morning Bible Study of 1 Corinthians 12 at General Conference tape recorded.)

The text as you will note is especially taken from verse 4: "Now there are diversities of gifts, but the same Spirit." Phillips' translation says: "Men have different gifts, but it is the same Spirit Who gives them." One man's gift by the Spirit, according to verse 8, is to speak another language. Another man by the Spirit is to work with knowledge, to speak with knowledge, but the same Spirit gives not to a few; the same Spirit gives to all.

You will recall that chapter 12 begins, "Now concerning spiritual gifts, brethren, I would not have you ignorant." This does not speak of those who have a college education, nor those with theological degrees, nor those gifted Christians who have to be ministers or missionaries, doctors, or nurses, or any others in full-time Christian service. These spiritual gifts are gifts which He has for anybody who will be a child of God, for anyone who really knows God, for anyone who has abilities or talents or potentialities and realizes these are from God. The first point that I note and observe from this chapter is this: Our abilities and our potentialities, our energies, these are the gifts of God.

You will notice in the King James Version: "Now there are diversities of gifts, but the same Spirit." God gives not to a few; the same Spirit gives to all.

You will recall that Abraham Lincoln said, "All that I am and hope to be I owe to my angel mother." We Christians should say, "All that I am or hope to be I owe to my heavenly Father." If you and I do anything at any time which is of any worth to the cause of God, the gift of doing it is from Him. Now we may have lavish give-away shows in our times of clothing, appliances, automobiles, trips here and there, trips soon around the world, perhaps even to the moon, to Mars; but this is nothing new — God has been giving you and me things ever since time began. It has taken Him thousands of years to prepare some of them and then He hands them to us in our times. If you amount to anything, if your work is any give, if you are worth being called, and you are, then whatever you do, whatever you are, it is the gift of God.

God's Gifts Are Personal

Phillips' translation of verse 7 says, "Each man is given his gift by the Spirit that he may make the most of it." Every man is given a gift — a personal gift. When you and I are given a gift, we are given to a group of people, when a teacher is going to make a gift to a class, it seems that there is a tendency for one to buy a gross of something — three dozen of something — giving everyone the same thing. This is good, but it lacks personality. Here He has a name for each thing, and so you have, but, just as every leaf and every blade of grass and every snowflake and everything else has a distinctiveness in itself, in this creative plan, you and I have that same distinctiveness, and therefore the Holy Spirit, he says here, gives something to you and me that He doesn't give to anyone else. Each of us has something that is charming and striking, something unique, something which we can do, something about us that no one else has. This is a part of the gift that the Spirit gives to us. You see, these gifts are personal. That is why it is important that we exercise, that we use these gifts.

His Gifts Are Practical

You will note in this chapter that each gift is practical as each and every one of us has a need and the gifts you and I have are needed. So often we receive gifts from others and we don't want them. So often in our modern day we are prone to buy our own gifts. How often at Christmas time and other times do we buy for ourselves and give to our loved ones that they may label them and wrap them and give them back to us again? As gifts, spreading them out by birthdays, and New Year, Christmas, etc., in order that we may receive a gift from ourselves. God is not that way. Every gift is practical. It is personally suited. No one else can use that gift, that ability, that opportunity.

Technically, God gives these gifts to us through the Holy Spirit. When a man mentions of the Holy Spirit I can see some of us mentally cringing, because someone says, "If you receive the Holy Spirit there is one mark of it, and that is that you speak with tongues." You go into a lingo that no one else can understand. You are somewhat elevated above the realm of emotionalism. Here Paul says the Spirit gives you a practical gift. Study the Scripture, Old Testament and New, and I think you will find that the Scriptures say that the Holy Spirit gives us endless numbers of gifts and that speaking with tongues is not the proof of whether or not we have the Holy Spirit.

Saul received the Holy Spirit and he was able to prophesy, and it changed him and his life so that everybody in town asked, "What has happened to the son of the fish merchants?"

We read of how Sampson was in tight straits one day and was encountered by a lion. The Holy Spirit came upon him and he actually wrestled with the lion and killed him as if he were mere bag, a young goat. He gave him physical strength, something practical.

Gideon was needed (a farmer's son) to become a general of a volunteer army and to train them overnight against the invading enemy. God gave that man insight and poise. He gave him the sense of a military strategist and he went forth. The Spirit of God went with him and led him. Very practical! Their crops were saved. Their homes were saved. Their peace for the winter months was assured.

You can read on through and you will find that 90% of all of the occasions when the Holy Spirit gave a gift to a man, it was for a down-to-earth practical need. And so it is with you and me today. It has to do with what you and I are doing every day. how we can use it, how we can use it. You see verses 28 and following when he speaks of the various gifts. He mentions them as apostles, as prophets, as teachers, as workers of miracles, healings, helping governments; and last of all he mentions diversities of tongues. Therefore I would have you realize that God's gifts through the Holy Spirit to you, whatever it is, is practical. It is something you need very much. It is something which is very significant.

Now I know at times you and I feel we are not needed. We are not wanted. No one misses us. I have known of Christians dropping out of the Christian fellowship as a test to see if they were needed, if they were wanted, if they were counted, if they were missed. This is not good, but it is significant.

I recall reading of Sir Michael Costa, the great orchestral leader, who at one time was rehearsing with a large orchestra, a massive choir. In the midst of all this great crescendo of instrument and voice, it is said that the player of the piccolo came to feel that he wouldn't be missed,
**Military Chaplain News**

During World War II when military chaplains were being recruited in large numbers, rules and quotas were set up. Denominations below a certain size had no quota. Provision was made for ministers of many of those smaller denominations who could meet the government requirements to be sponsored by larger denominations or by certain interdenominational associations. Seventh-day Baptists organized the ‘Chaplains’ Branch under the Baptist quota and sponsorship.

Word has recently been received that such an arrangement is no longer necessary. The Commission on Chaplains now recommends to renew their ecclesiastical endorsement regardless of size. This means a secretary of General Conference, Mrs. R. T. Fetherston, who has authority to certify chaplains.

Maxson, an institutional chaplain, was elected to succeed Chaplain Luther Crichlow as our denominational representative on the Commission on Chaplains of the NCC. By virtue of that office he also becomes a member of our denominational Committee on Ecumenical Relations, according to new action of the past General Conference.

**Christian Education — Sec. Rev. E. Zvielbel**

**Christian Education Committee**

In line with a General Conference recommendation that each church consider establishing a Christian Education Committee — sometimes called Religious Education Committee or Board of Christian Education — and that more work be done to encourage interdenominational associations, Seventh-day Baptist Churches, Sec. 23-25, 1958. The recently appointed committee under the chairmanship of John Reynolds was faithful in attending the workshops and many problems were discussed. To conduct workers’ meetings, what the goals are, available materials: all these came into discussion.

**Camping Reactions**

Every year we send from the Board of Christian Education office a camp questionnaire to the camp directors. One of the questions asks for his opinion as to the reaction and attitudes shown by the campers.

Here are some of the answers:

“They responded well.”

“Was a very good response to Sabbath eve consecration service.”

“The unity of spirit and the fine attitude of cooperation certainly were wonderful.”

“Good response to a meaningful consecration service.”

“We have a fine group of capable, responsible youth.”

“I believe the youngsters learned more than ever before about the Sabbath, and they are much more aware of missions.”

“They were so well behaved during the church service.”

“I believe it was a real religious experience.”

“One could detect real loyalty and pride as we sang the Young People’s Rally Song.”

“Sabbath School attendance in the junior department has been up since the inception of camp.”

“Friendships between staunch church folk and fringe contacts have resulted in some coming to church who never have been to our church before.”

“Our exchange camper was a real asset.”

“We learned more this year” (by a camper).

“We feel the camp was a success in many ways.”

“We were pleased with results.”

“We believe that our camps provided a genuine experience in Christian living for our participants.”

“We had 24 decisions and 30 rededications.”

**WOMEN’S WORK — Aranthia M. Deland**

**Women’s Society Annual Meeting**

By Mrs. Leland E. Davis

The Women’s Board luncheon and annual meeting were held Thursday noon, August 14, in the dining room of the California Baptist Theological Seminary, Covina, Calif. Mrs. LeRoy DeLand, vice-president of the board, acted as chairman, with about one hundred women in attendance. The two other board members present were Mrs. W. D. Millar, News-letter editor, and Mrs. Lloyd Lukens, treasurer. The secretary, Mrs. Marion Van Dolk, expressed appreciation for the sewing for the Makapwa Mission.

Mrs. R. T. Fetherston led in a prayer of thanks. Miss Joan Clement, Miss Beth Seely, and Miss Jacqueline Wells thanked the society for its support of our mission work, and for helping to make their tour of the churches possible. The nurses expressed appreciation for the sewing for the Makapwa Mission.

A report of the Summer Project Committee revealed that 17 weeks of time were given by seven ladies to seven church women. The nurses were invited any one to get firsthand knowledge of the field by visiting them.

It was voted to send a Women’s Board representative to the National Assembly of the United Church Women in Denver. (This was besides the local representatives in the area.)

The newly elected officers are: President — Mrs. LeRoy DeLand, Vice-President — Mrs. W. B. Lewis, Recording Secretary — Mrs. C. Herbert Bennett, Corresponding Secretary — Mrs. Walter Wilkinson, Treasurer — Mrs. Lloyd Lukens, Contributing Editor to the Sabbath Recorder — Mrs. A. Russell Maxson, Newsletter Editor — Mrs. W. D. Millar.

The new president stated that she would carry out the work of the office to the best of her ability, and asked for the cooperation of all the women. Once again we had a wonderful time of fellowship. We dismissed, feeling satisfaction for a job well done. "Press forward" to a year of greater service.
Ordination of Deacons
At Lost Creek, W. Va.

The ordination of deacons was a service of inspiration and challenge to our church, as three young men were consecrated to the responsibility of such service on Sabbath, September 13.

For some time, our older deacons have been requesting the church to "call out" some of our young men to ministering in the church, serving as the "spiritual leaders of the church." Accordingly, Ernest F. Bond, S. Gene Kennedy, and John F. Williams, after prayer and heart-searching by the church, were asked to accept this responsibility. The ordination service was held at the time of the quarterly Communion, and representatives of the Southeastern Association churches were requested to aid in the service. Delegates were present from Daytona Beach, Middle Island, Ritchie, Roanoke, and Salem. Also recognized at the service were members from Second Alfred, North Loup, Denver, and Los Angeles.

After the opening worship service, in which Deacon Leland Bond, who lives at Lafayette, Indiana, participated, the three candidates for ordination were given an opportunity to make statements of Christian experience and faith. Each revealed a deep consecration to the cause of Christ, faith, humility, and a desire to serve. The candidates were charged with their responsibility as deacons by the Rev. Donald E. Richards of Berea, W. Va., who challenged them to interpret their ordination as a call to the Ministry of the Word and Sacraments. Each was given a copy of the revised New Testament, as well as a copy of "The Bell Ringer," that the pastor, the Rev. Rex Burdick, is to begin a series of five evangelistic sermons from the Old Testament in October. The same paper mentions a series of classes preparing for baptism and church membership about to be concluded.

From Lost Creek, W. Va., we hear of plans for the pastor to conduct his own evangelistic "Preaching Mission" the last week of October. The minister of this church, the Rev. Duane L. Davis, has already been following up the summer youth work with a six-week Pastor's Class. An attendance emphasis runs from October 4 to the end of the month.

Evangelistic plans of several other churches have been mentioned in a previous issue — plans which are yet to be carried out. Current work reports saying that all leaders who are engaged in evangelistic outreach want the prayer support not only of their people in the churches involved but of people throughout the length and breadth of the land.

**SABBATH SCHOOL LESSON**

**for October 25, 1958**

**Victory in Temptation**

NEWS FROM THE CHURCHES
SOUTHWESTERN ASSOCIATION
Activity in the Association is definitely increasing according to the summer issue of the Southwestern News Letter. The tightly packed printed folder is itself one half larger than previous issues. It mentions three fellowships welcomed into the Association, an increase in church membership. Twenty-six campers traveled miles to attend camp. Besides this, six young people were among the 14 representatives who were able to go to California for the Pre-Conference Retreat and General Conference. The Association meetings showed considerable forward-looking business including arrangement for closer ties with other Associations. — Editor.

Marriages
Sanford - Burdick. — At the Seventh Day Baptist Church, Little Genesee, N. Y., at the close of the Sabbath morning worship service, June 14, 1958, Mark R. Sanford, Little Genesee, and Grace Fern Burdick, Waynesburg, Pa., were united in marriage by the groom's son, the Rev. Don A. Sanford, of New Auburn, Wis., assisted by the host pastor, the Rev. Delmer E. Van Horn.

Obituaries
Word has just been received of the sudden death of Rev. Wardner FitzRandolph at Daytona Beach, Fla.

Bond. — James Ian, son of L. Main and Gertrude Bosley Bond, was born in Harrison County, W. Va., June 13, 1945, and died, August 19, 1958, at Clarksburg, W. Va.

James Ian was baptized and became a member of the Roanoke, W. Va., Seventh Day Baptist Church, where he was a faithful and active member, participating in all the church's work. He is survived by his parents of Roanoke, two brothers, Walter, of Nutter Fort, W. Va., and Edwin M., of Roanoke; one sister, Anna Margaret, also of Roanoke; a large number of other relatives, and a host of friends who had felt the influence of his Christian attitude of helpfulness and appreciation.

Memorial services were conducted by the Rev. Ralph H. Coon of Salem, and burial was in the Mitchell Cemetery in the valley below their home church, in accordance with the wishes of the young man.

Burdick. — William H., the son of Isaac and Amelia Satterlee Burdick, was born January 2, 1889, in Alfred, N. Y., and died, September 27, 1958, at Kalamazoo, Mich.

On June 10, 1910, he married Carrie Langworthy at Alfred Station, N. Y. More than half of their life was happily spent on the farm near Alfred, N. Y. Both were active members in the Seventh Day Baptist Church there. Moving to Battle Creek 31 years ago, they joined the Battle Creek Church. The Sabbath especially has been most precious to them. Though he did not believe in parading his religion, Mr. Burdick was a man of prayer. He is survived by his wife, Carrie, and an only son, Richard L., of Waukesha, W.isc.; also by one grandson.

Funeral services were held at the Hebble Funeral Home in Battle Creek with his pastor, the Rev. Ralph H. Coon officiating. His body was laid to rest in the Alfred, N. Y., Rural Cemetery, where a graveside service was conducted by the Rev. Albert N. Rogers. – L. E. D. DeLand. — Harry E., son of Harry S. and Alice Thayer DeLand, was born near Beatrice, Neb., January 31, 1911, and died at his home in Nortonville, Kan., September 15, 1958.

Besides his wife, Florenc S., he is survived by four children: Dr. C. LeRoy, H. Earle, Mrs. Mary Berna, and Mrs. Floreen Bond; twelve grandchildren, and two great-grandchildren.

Memorial services were conducted from the Nortonville Seventh Day Baptist Church by the Rev. Robert Lippincott, and interment was made in the Valley Falls Cemetery. — R. P. L Healey. — May A. Nichols, daughter of the late Charles E. and Ruth Ann (Ingham) Nichols, was born in New London, Conn., August 14, 1876, and died at the Westerly, R. I., Hospital following a brief illness, September 17, 1958.

Mrs. Healey, the widow of William H. Healey, made her home in Westerly for more than fifty years. She was a beloved member of the Pawcatuck Seventh Day Baptist Church and active in the Woman's Aid Society and the Review Club of the church.

She is survived by two sisters: Mrs. E. Hermann Shaw of Middleboro, Mass., and Miss Florence J. Nichols of Jersey City, N. J.

The funeral services were conducted by her former pastor, the Rev. Charles H. Bond, in the Pawcatuck Church. Burial was in the River Bend Cemetery. — C. H. B.

Lycens. — George F., son of Joseph and Mary McManus Lycens, was born in Camden, N. J., in 1876, and died suddenly on September 4, 1958.

Mr. Lycens was well known in the Shiloh-Bridgeport area but had been living with his daughter in Quinton, N. J., since the death of his wife, Alice L. (Lupton) Lycens, in 1941. He had 20 years of service with Seabrook Farms Co., when he retired three years ago.

He is survived by two daughters, Mrs. Nora L. Howell and Mrs. Clare L. Short, both of Quinton; two sons: J. Ross, Oakwood Beach, N. J., and L. Thier, Yorktown, Va.; seven grandchildren and six great-grandchildren.

Mr. Lycens was a member of the Shiloh Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Charles H. Bond, and burial was made in the family plot at the Shiloh Cemetery. — C. H. B.

SYMBOLS OF SURVIVAL
On a waterless mountain amid burning rocks rises the hardy eucalyptus tree and the water-storing cactus, the slender century plant. The Christian, too, by the power of the Spirit survives in and beautifies a hostile environment.