By Baptism:
Karen Pick
Kenneth L. Davis
Ronald E. Davis
Mrs. Peerless (Dorothy) Hallaxs
Mrs. Helen Hastings
Mrs. Grace Sack
Mrs. Glen (Dorothy) Maxson
By Testimony:
Glen Maxson
By Letter:
Mrs. Dora R. Siems

MARRIAGES

Richards - Rowe. — Jesse Richards, son of Mr. and Mrs. Nellie Garrett of Belle, W. Va., and Velma Rowe, daughter of Mr. and Mrs. Merle Rowe of Battle Creek, Mich., were married in the Seventh Day Baptist Church at Battle Creek, July 19, 1959, with the pastor of the bride, the Rev. Leland Davis, officiating.

Noel - Parrott. — Lee Noel, son of Mr. and Mrs. Louis Noel of Battle Creek, Mich., and Jeanette Parrott, daughter of Mr. and Mrs. Charles W. Parrott, formerly of Battle Creek and now of Williamston, Mich., were married in the Seventh Day Baptist Church at Battle Creek, August 15, 1959, with the pastor of the bride, the Rev. Leland E. Davis, officiating.

Furseth - Bloomfield. — Jon L'Aieur Furseth, son of John E. and Doris Furseth of Albion, Wis., and Judith Ann Bloomfield, daughter of Charles E. and Marjorie Babcock of Milton, Wis., were married at the Seventh Day Baptist Church in Milton, Wis., June 19, 1959, with the Rev. John Fitz Randolph officiating.

BOTTES


Smith. — A son, Douglas, to Dr. and Mrs. Daniel Smith of Battle Creek, Mich., May 16, 1959.


OBITUARIES

Bennett. — Lualta M. Perry, daughter of Welford C. and Ada Hibbard Perry, was born at Stacy Basin near Verona, N. Y., April 3, 1883, and died at the home of her son, Harold, near Verona, June 5, 1959.

Early in life she joined the Verona Seventh Day Baptist Church and remained active and faithful in church work until her death. On April 26, 1905, she was married to Seymour W. Bennett who died April 21, 1949. Besides her son and grandson Roger, she is survived by a sister, Mrs. Marion E. Dillman, of West Winfield, N. Y., and several nieces and nephews.

Memorial services were conducted by her pastor, the Rev. C. Rex Burdick, on June 8, at the Campbell-Dean Funeral Home in Oneida. Interment was in the New Union Cemetery at Verona Mills.

C.R.B.

Bivins. — Joseph, son of James and Sara Davis Bivins, was born July 26, 1886, and died after several months of failing health August 31, 1959, at his Marlboro, N. J., home. He joined the Marlboro Seventh Day Baptist Church on February 26, 1898.

His life was an example for many, and always helpful to "the other fellow." He fitted his life to his favorite Bible verse, Eccl. 9: 10, "Whatsoever thy hand findeth to do, do it with thy might."

He is survived by his wife; one son, James, of Vineland, N. J.; four daughters: Mrs. Eunice Rife, Mrs. Betty Dillon, Mrs. Virginia Ayars, and Miss Barbara Bivins; and one sister, Mrs. Susy Hoffman.

The funeral service was conducted by his pastor, the Rev. Paul Osborn, with interment in the Marlboro Cemetery.

P.B.O.

Jones. — Joshua D., son of William A. and Charlotte Davis Jones, was born May 23, 1888, in Jackson Center, Ohio, and died Aug. 11, 1959, in Battle Creek, Mich. (Extended obituary on another page.) L.E.D.

Randolph. — Edith Rebecca, daughter of Daniel and Francila (Knapp) Webster, was born Aug. 24, 1874, at Albion, Wis., and died Aug. 12, 1959, at a rest home in Janesville, Wis.

She was married to Reuben Randolph, Aug. 14, 1895. They resided at Utica, Wis., before making their home in Milton Junction, Wis., in 1900. She was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are two daughters: Mrs. Roy (Pearl) Leach of Edgerton, Wis., and Mrs. Lyman (Vine) Russell, Lake Mills, Wis., and eleven grandchildren.

Memorial services were held in the Albrecht Funeral Home, the Rev. John F. Randolph officiating. Ivan F. Randolph gave the song service. Interment was in Milton Junction Cemetery.

J.F.R.

THE CHALLENGE OF NYASALAND
Trained in a Bible college, trained as a nurse, another young lady from a rural Seventh Day Baptist Church points to that portion of the world to which the Lord has called her. It is our response to the Spirit's call more than the place to which we are called that is important as we consider our Christian responsibility.
Distinguished Visitors

Once there was a man with a reputation not pleasing to all, who crossed an ocean in the world's largest ship, and planted a new nation — another nation. He said that he came in the interest of peace, but most of the people in the nation visited felt they had reason not to take his stated purpose at face value.

Because this man was the leader of one of the most powerful nations on earth he was surrounded with more physical protection than had ever been before provided to any visitor or any national leader. No unfortunate incident must mar his face. For the most part he was courteously received and patiently listened to as he preached, at every opportunity, the superiority of one who read theocratic His·tom.

This great man of the earth — distinctly earthly — occasionally tried to ingratiate himself to a predominantly Christian nation by quoting Scripture (which he did badly) while at the same time boasting that his country's cosmic rockets had disproved the existence of God.

On one occasion Mr. Khruhchev announced that he wanted to come again to this country — that he thought Mr. Eisenhower should and he should get together once or twice a year. As he returned to our nation's capital after the entry ceremony, the President called in his diplomatic advisors in preparation for the talks.

May we draw some comparisons and contrasts. Once there was a man who, in another realm, had been the agent of creation and had through millennia showered all mankind with material and spiritual blessings. He came to earth in human form heralded by a few angels. For Him there were no elaborate national preparations — no security police.

May we really dwell on these days of fasting at the beginning of His work the angels ministered to Him.

He took His place among men preaching the kingdom of heaven. True, there were some who did take His message of personal salvation seriously, but even His bitterest opponents had to admit that He 'spoke as never man spake' and that those found in Him finally, however, His visit to earth was cut short by Jewish-trumped-up charges leading to a Roman crucifixion.

That was not the end, not for on the third day He rose again from the dead — a thing impossible for any foreign visitor to our land, especially one who denies the hereafter. This Jesus of whom we speak return·ed by an act of sovereign power, renewing the faith of His followers over a period of some 40 days. He, too, made promises of a return visit. That return is not conditioned upon any term — but He has the willingness and the opportunity of all people to receive Him. To those who love His appearing it will be most joyful, for it will mean the beginning of an eternal rest with Him. To others, it will mean final judgment, for He comes as the Judge of all the earth, and there will be many fearful in that day.

The amazing thing is that every medium of communication was focused on the visit of a mere man of evil reputation and that so little attention is given to the presence among us of the Holy Spirit or the preparation made for the coming of the Son of God in all His glory and with the ability to lay bare the very thoughts and intents of our hearts. Why do we give greater importance to the lesser things?

The Price of Money

The American people have to buy money, and the price of it is constantly going up, says "Labor's Economic Review." It is current administration policy to discourage inflation, which is affecting higher interest rates. The AFL-CIO does not think this is wise. It pointed out that these higher rates have caused interest payments on federal debt to go over $2 billion in six years and that $1 of every $8 of federal tax receipts now goes into interest payments.

Who is to blame for this situation? People who demand more for what they do not have. "Labor's Economic Review" notes that while manufacturing wages have increased, the buying power of money has continued to decline. Many people are spending an increasing percentage of their wages on basic necessities, out of which there is little left for savings. This makes it impossible for workers to buy homes, even if cost the many dollars more to do it.

By the same token, our church spending for foreign missions is a better expression of what we spend in local church programs. Those who believe in a union of church and state will have to discard the old and accept the change. The man in the house strongly suspects that the lady wants to do just that.

MONTHS before the old year ends automobile manufacturers are busy changing patterns to create something new in appearance or functional serviceability. Appliances are changing higher interest rates. The AFL-CIO does not think this is wise. It pointed out that these higher rates have caused interest payments on federal debt to go over $2 billion in six years and that $1 of every $8 of federal tax receipts now goes into interest payments.

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How different our attitude toward Christian giving! We are generally well satisfied with the old pattern long after it has proved unsatisfactory and inadequate. We tell our representatives in a loud voice what we want in government spending to benefit us. If they can't get it for us, we tell them we will get new representatives. The closing days of a session of Congress are particularly filled with 'pork-barrel legislation.' The President cries out against it but to little avail.

We who are Christians ought to have a different attitude toward money. We cannot blindly line up behind labor voices or any other private-interest voices. As Christians we should encourage our government to spend wisely and even largely for the good of the world. Foreign spending must be high if peace is our aim.

Let's Change the Pattern

When a new season or a new year approaches all the ladies scan the papers to see what changes there will be in clothing styles — what new patterns for making wearing apparel. Perhaps they will have to discard the old and accept the change. The man in the house strongly suspects that the lady wants to do just that.

3
DEMONS IN MODERN LIFE

Guest Editorial*

These demons are the undetected false gods of our modern idolatrous culture and living.

Modernist scholars hardly know what to do with them; if the world gets better and better, as they thought, demons must be consigned to the past; better yet, get rid of them as superstition and myth. This is not the case, however, for we emphasized at least that Jesus is the best example of right religious insight and adjustment. But Jesus Himself believed in the reality of Satan and demons. This was not a matter merely of accommodation on His part to the temper of the times, for He corrected the prevailing theological errors of His contemporaries. He personally pretended to cast out demons, can He be defended against the charge of pretension and deception? He spent four days in the wilderness, tempted of Satan and victorious over him; indeed, He represented His whole ministry as the rout and doom of Satan and his hosts, and He cast demons out by the power of His word. Under the pressures of the times in which we live, men speak against wide areas of the demonic in modern life, although they shy away from the reality of Satan and demons. Jesus reminds us that the world is under the sway of Satan and his hosts, and that we need supernatural rescue. In the Western world, invaded for centuries by the Gospel and its power, actual demon possession may be a relatively rare phenomenon, although the subtleties of the world are such that even here we may be in for great surprise. Cultures prone to deny the realities of evil are most likely already victimized by them. This much is clear — if Christ is not Lord of your life, even you are courting the false gods, and your soul is swayed by other spirits than the Holy Spirit.

Now the great tragedy today is that even men and women who name the name of Christ, and who have made some elemental beginning in the Christian life, are prone to frustrate the work of Christ in their lives. We have gone through an experience in which they have pleaded:

"Into my heart, Into my heart, Come into my heart, Lord Jesus; Come in today, Come in to stay, Come into my heart, Lord Jesus."" Now the temptation to backslide, of course, is with us always, and the Christian victory needs to be won again and again, day after day, hour after hour. But today our churches are full of members who would rather be possessed by some filthy habit than to be possessed by Christ Jesus.

Christianity today is embarrassed by the horrors which will go "in his name" to whom many appeal. Perhaps we are so excited by the opinions of the world that we cry out, "Let me alone; what have I to do with thee, thou Jesus of Nazareth?" They bear the scars of hardness and spiritual insensitivity... Then again, some others think that giving their lives to Christ is simply a matter of avoiding a given catalog of sins, and of tithing their money, but they have no conception of Christian vocation as such. They think that full-time Christian service is something intended only for the professional, or that people may stay away from the notion of a specific dedication of their talents to Christ and from the conception of one's daily job as a systematic and passionate Christian witness.

I asked Gypsy Smith why revival had not come to America. His answer is still significant: "Revival has not come to America," he said, "because when the Holy Spirit has cast some hand upon some young life in this land for a consecrated and dedicated work, the average young person tends to say, like the demon-possessed man in the Gospels, 'Let me alone; what have I to do with thee, thou Jesus of Nazareth?'"

The healing touch of Christ upon your life and mine, the redemptive touch of Christ upon modern life and society, that is our great hope for casting out the false gods and for breaking every idol down. Jesus comes today to a society quite aware that "his word was with power," but which also prefers to evade the spiritual decisions. He would urge upon it. He comes to fill the vacuum in your life, to heal its witheredness. Let His command quiet the furnace. Let His fire drive out the superstition that should create inner peace to your turbulent soul. Greet Him as the worker of wonders from Nazareth, ready to transform your tangle of being as the Holy One, ready to show you to moral victory, as the Redeemer of your soul, ready to deliver you from sin and death.

Planning Committee

At Retiring

The denominational Planning Committee will hold its fall meeting at the head-quarters building in Plainfield, N. J., beginning October 15. The committee, it will be recalled, consists of the following members: Mrs. Robert T. Fetherston, executive secretary, and is composed of the employed secretaries of the Missionary, Tract, and Christian Education boards, and one representative of the Women’s Board.

Denominational leaders and workers on the field have come to count heavily on the planning made possible by regular meetings of this small group. Perhaps its greatest significance is in correlating the activities of the boards — the major work agencies of the denomination. As these people try to plan forward, forward, forward, forward, forward, people can extend our work most effectively. They ask for the prayers of all who are interested in the various types of evangelistic outreach.

*Miss Joan Clement’s story on the Missions Panel of this series of Ianastocene influences in Nyasaland. Dr. Carl E. Smith of Christianity Today, discusses the role of demons and the demonic in modern life in a sermon that was chosen for inclusion in Dr. C. Paul Butler’s newly published book, Best Sermons 1959-1960 — Protestant Edition (Crowell). Dr. Henry entitled his work "Christ on the Margins of Life" and took his text from Luke 4:34 which tells of Jesus casting out demons. For lack of space we quote only parts of the sermon.

THE SABBATH RECORDER

OCTOBER 5, 1959
By Victor W. Skaggs

Our Conference theme, "For Jesus' Sake," is a group of three words that is often referred to as the phrase "time and time again as the closing words of sincere prayer. For that reason their deepest significance often escapes us. Jesus Himself continually urged His followers to do things "for my sake" or "my name's sake." His apostles re-emphasized this personal level of consecration they saw in His own example. And they urged Christians everywhere to demonstrate His power and the presence of His Spirit by giving themselves even as He had given Himself, by living and speaking and if need be by dying for His sake as He had for theirs, by giving themselves and their goods for the brethren as Christ had given Himself for the good of the redeemed.

Sometimes I am appalled by our seeming unconsciousness of the depth of consecration to which we are called. Jesus pictured it for us. In His great dediatory prayer, found now in John 17, Jesus said of Himself: "And for their sake I consecrate myself, that they also may be consecrated in truth" (RSV). The depth of that consecration is indicated by the aftermath of the prayer. Again He spoke to His disciples: "... whoever loses his life for my sake will find it." What a pointed comparison to His own experience! And in 2 Corinthians 5:15 Paul said of Him: "And he [Christ] died for all, that those who live might live no longer for themselves, but for him who for their sake died and was raised." We give ourselves to those things that seem most important to us at the moment of decision. Then they direct our lives and predetermine what we shall do and where we shall go and what our aims shall be. They are our gods, for we serve them with our strength and our ingenuity and our love. We Christians are called on to give ourselves completely to one purpose. Then that purpose shall be the direction of life and shall predetermine what we shall do and where we shall go and what our aims shall be. For we are called on to give ourselves to Him so that the gift of His energies and wisdom and goodness and power and love to all men will find new expression in us.

It is my prayer that as we go through this Conference year under the theme "For Jesus' Sake," we will give ourselves in thoughtful and prayerful rededication so that we may grow in power and in knowledge and in usefulness to our Lord and Master.

"We know what love is — through Christ's having laid down His life on our behalf; and in the same way we ought to lay down our lives for our brother men" (1 John 3:16, Weymouth).

"For Jesus' Sake"

A LIVE CHURCH

The Salemville, Pa., Church, a small congregation of Sabbathkeepers, is temporarily without regular pastoral leadership. In the past generation there have been several gaps between pastors during which local leaders have ably shouldered the added responsibilities. This rural church now boasts a long-needed education building to the rear of the small auditorium.

The accompanying picture, taken after the morning service on a very warm Sabbath, shows that here is a church that is alive. To be sure, there were on this occasion some Plainfield, N.J., visitors en route to Conference, but regular services are served when no visiting minister occupies the pulpit.

An experience a few minutes after this picture was taken might bring back memories to those who are familiar with our small church buildings. There was new evidence that Salemville was a live church. Indeed, things were humming. A swarm of bumblebees had found an opening under the door sill and had taken up residence. Soon a dispute developed as to which group should have possession of the church building. There had been no evidence of additional understanding when the two-footed, wingless creatures entered the building for worship, perhaps because they came singly and stepped lightly on the threshold of the sanctuary. It is to be hoped that the sermon of the morning stirred the people to action. If it failed, something stirred the bumblebees to action. They filled the building with their purposeful humming, followed church members to the education building where lunch was being served, and prodded a few younger and older representatives into rather quick action.

The result of the experience was that the old-line Seventh-Day Adventists showed their tenacity. They refused to give up their building to the newcomers who were without faith. They quickly produced some insect spray and settled the matter.

As the visitors departed they were happy to look back on their experiences with a "live" church and to know that freedom of worship was guaranteed to those who would assemble at Salemville in the weeks to come.

Perhaps there should be mentioned an added lesson on prayer. We do not have any mechanical means of keeping open the churches in such countries as Spain and Colombia, but the weapon of prayer can be used as an ICBM to produce intercontinental results. Churches can be made to flourish even when those without faith oppose themselves — as in Communist and Catholic countries.

—L.M.M.

A CONSTRUCTIVE LETTER

From a Former Commissioner Member

In reading the report of the Commission in the Sabbath Recorder of September 14, I note the awareness of the Commission of a condition that has been of concern to me ever since I was a Commissioner member many years ago: the question of foreign missions and home field work.

I believe in foreign missions. Jesus instructed us to carry the message to all the world. Foreign missions, however, must be supported from the home bases. If by our neglect, the home bases fail to grow and prosper, it is easy for "wayfaring men, though fools," to figure what will become of foreign missions. We need more intelligent and forceful evangelism here in these United States. In order to do that we must first have the will for more evangelism on the home field and then have additional financial support for that purpose, without cutting down on foreign mission support. "Faith without works is dead." There is a movement in the Boulder Church to cover the city and surrounding country with a newspaper campaign. The Boulder Daily Camera has a circulation of 10,120. Then we plan an intensive follow-up on any inquiries resulting from the paper campaign.

We ask your prayers for the success of this plan.

Paul H. Hummel, Boulder, Colo.

Prayer Wished

Endue with the spirit of wisdom those to whom in Thy Name we entrust the authority of government, that they may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy name among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail; all which we ask through Jesus Christ our Lord. Amen.

—From a prayer suggested by NCC for the National Day of Prayer.

OCTOBER 5, 1959

THE SABBATH RECORDER
THE SABBATH RECORDER

OCTOBER 5, 1959

Brother H. Bruhn and Pastor Kohler as to a possible visit to Germany.

We are at home and surely hold up Barbara and Sarah in our prayers, asking God to grant them a safe journey and a fruitful ministry for Christ our Lord in Nyasaland.

Strange Experiences At Makapwa Mission Station
By Miss Joan Clement

Day by day we see many unusual and often very interesting things that truly need to be experienced. But now and then something happens to make us realize how truly demonic the forces of evil and darkness can be. In these modern days, even in Africa, Satan has in many places changed his tactics to keep pace with developing civilization. But we are located in a place where some of the customs and superstitions are still those of bygone years. Never have I been so forcefully made aware of the difference between light and darkness, hope and despair as I was a few minutes ago.

I was at the garage at 2:00 p.m., September 2, 1959, where Doctor Burdick was loading up the Land Rover. He and Beth were off to hold a series of meetings at our church at Molele. The midwives had gone with the local pastor and some women to the hospital in order to visit our Seventh Day Baptist brethren of England, Holland, and Germany. If plans work out as now scheduled, they will fly from Hamburg, Germany, to Rome Monday morning, November 9. After a few hours in Rome the plane will arrive at Nairobi, Kenya, arriving the next morning. With a two-hour stopover they will continue their flight to London, arriving there at noon the next day.

Mr. G. Zijlstra, secretary of the Conference of Seventh Day Baptist Churches of Holland, has written, "It would be a very nice thing, if we could arrange to be visited by the nurses as they are en route to Makapwa. The best place to meet when the nurses visit Holland would be our chapel at Haarlem and the best day (would be) Sabbath." Mr. Zijlstra adds that he would want these plans to be made so as to accommodate the schedule of the travelers and make the English and German Seventh Day Baptist brethren. We are looking forward to hearing from them to find that the mother of the infant had suddenly died. To all signs and appearances, we who are at home will surely hold up Barbara and Sarah in our prayers, asking God to grant them a safe journey and a fruitful ministry for Christ our Lord in Nyasaland.

Beemianical News

It is probable that the next meeting of the World Council of Churches in November, 1961, will be held in India rather than Ceylon because of the political unrest in the latter country. The theme of the assembly will be "Jesus Christ: The Light of the World". The Central Committee reports from the Island of Rhodes that it has asked Dr. Paul Minner, professor of New Testament at Yale University Divinity School, to be chairman of a commission to prepare a document on that theme. It will be recalled that the last assembly was at Evanston, Ill., in 1954, and that the theme then was "Jesus Christ: The Hope of the World."
Religion in American Life
Urga Simultaneous Campaign
By Edgar F. Wheeler

During November and the following months, Religion In American Life
annually conducts a nationwide advertising
and promotion campaign to encourage all
Americans to attend their church or syna-
gogue regularly. In a recently published
brochure, RIAL suggests that your congrega-
tion or your community can get more
benefits from this campaign by holding a
similar local RIAL program. Such campaigns
have registered increased worship
attendance up to 50 percent.

During the 1959-60 Religion In Ameri-
can Life campaign, more than $8,000,000
worth of time and space for RIAL adver-
tising will be contributed. These ads wille seen and heard on television and radio,
and will appear in magazines and news-
papers, as well as on billboards and on car
cards in buses. All such advertising mater-
ials are available free of charge for use in
your community, and can be very valuable
in making your neighborhood more aware of
your religious institutions.

We can all share in this nation-
wide movement, now in its eleventh year,
to awaken all Americans to the value of
their religious heritage, and the importance
of religious faith in personal, family, commu-
nity, and national life. Your RIAL
representative encourages Seventh Day
Baptist churches throughout the United
States to participate in this program,
wherever possible as a simultaneous effort
with other community churches. It may
well be that our churches will initiate and
promote the projects in their communities.

Wholehearted participation in such an
effort would doubtless call for a broader,
more comprehensive interpretation of
Jesus' words: "Feed my sheep."
And other phrases, which are not of this fold:
them also
I

Trust Publication

The presses at our denominational print-
ing establishment are again busy,
with the ten thousands to replenish the stocks
that have been depleted so rapidly by a
number of our ardent distributors, and to make
it possible for churches to order a wide
selection when their local Tract Commit-
tees swing into greater activity. Orders for
47,500 reprints of the most popular tracts
were placed with the publishing house on
September 28. Revisions and new tracts
will be placed on order as soon as possible.

October 5, 1959

Brochures on the Religion in American Life program have been ordered, and it
is planned to send one to each of our
churches in the near future. This brochure
will contain a coupon which may be sent in
to obtain a free kit for use in promoting
the RIAL program in your community.

Advance Objectives for 1960

1. To search the Scriptures anew through
Bible reading and study in home and
classroom.

2. To intensify our evangelistic efforts
within the teaching and training pro-
gram.

3. To make a soul-searching study of
the nature of the Church and its edu-
cation.

4. To provide an intensive program of
training in church membership and
leadership.

5. To alert each church to the demand
of the Gospel for the continuous spiri-
tual growth of its members, espe-
cially the new converts.

6. To strengthen the educational work
of the church, including evaluation
and coordination of all its organiza-
tions and activities.

7. To make clear the nature and abiding
relevance and authority of historic
Baptist principles.

8. To encourage our colleges and sem-
inaries to train our present and po-
tential church leaders for more effec-
tive participation in the teaching
ministry of the church.


Habit is a cable; we weave a thread for
each day, and it becomes so strong that
we cannot break it.
The seven denominations entering most wholeheartedly into this enterprise include the American Baptist Convention, the North American Baptist Conference, the Southern Baptist Convention, the National Baptist Convention, the National Baptist Convention, USA, Inc., the Baptist Federation of Canada, and the Seventh Day Baptist General Conference. Each denomination has its own program centered around the central theme for the year.

The theme for 1960 is "Teaching and Training"; hence, the emphasis Committee for 1960 of the Baptist Jubilee Advance is made up of representatives whose primary interest is in that field. That committee met September 18th in the Baptist Building (where our Washington Seventh Day Baptist Church has its weekly worship). There we discussed the 1960 program and what his denomination was planning to do.

The report of this committee meeting is made somewhat in detail for two reasons: 1. It is necessary that Seventh Day Baptists know as much as possible about what is done in Baptist Jubilee Advance meetings (we are one year late in becoming a part of this great movement). 2. Your delegate was appointed secretary of the meeting.

A report was given concerning the central "Proclamation" which is to be edited and published soon. A poster design was also chosen.

It was reported that a book being written on "Baptist Personalities" could be expected soon after the close of 1960. A committee has been named to write and compile a complete history of the Baptist Movement.

Dr. McDormand of the Canadian Baptists reported that his people are going to publish a world mission study of Baptist work.

Dr. Koshee of the Southern Baptists reported that his folk were correlating their 180 study units into one unit.

The hope was expressed that any sermons that are written this year on the general subject of "Teaching and Training" be circulated among the denominations. (We heard the twenty-seventh Day Baptist minister who preaches a sermon on this general subject, teaching and training, will send a copy of it to our office with permission to share it with sister denominations.)

Dr. Zimmerman of the North American Conference shared a packet of materials his church will use during the year to emphasize Bible reading. Dr. Cohan of the American Baptists reported his church was urging the study of a Bible book a month.

It was suggested that a Baptist hymnal be compiled for the Baptist Jubilee Advance. There was much discussion, and it was referred to a committee.

It was agreed that each of the seven cooperating denominations be assigned one of seven objectives for 1960, with the denomination representatives choosing someone to work with the work for the Washington Seventh Day Baptist (D.C.) Seventh Day Baptist Church. After the service, the members of the church went to the People's Seventh Day Baptist Church to attend the services of that body. Following a wonderful pot-luck luncheon, members of both churches met in the worship room to participate in a workshop led by Secretary Zwiebel. Three phases of the Seventh Day Baptist programing were presented and discussed: local church objectives, the Seventh Day Baptist Lay Development Program for Advance, and our participation in the Baptist Jubilee Advance.

Much interest was shown, and we pray that the Spirit of God will continue to lead us in the participation in the Baptist Jubilee Advance.

The Sabbath Recorder
I believe that the Bible is the inspired Word of God, given, and preserved for us down through the ages so we can learn of Him, and of His will for our lives.

I believe that the seventh day of the week is the Sabbath authorized by God as a day of rest and as a holy day, a special day to honor God and worship Him. God thought it important enough to include it in the Ten Commandments. I keep the Sabbath by that as a day of rest, of sacred time in worship with God, and in service to Him.

We Need a Pattern
On the face of Stone Mountain in Georgia is the famous sculptor Gutzon Borglum carved out a great Confederate Memorial. It is cut into an eight-hundred-foot wall of granite, and in order to start his work Borglum needed to throw on the face of that rock the outline of the figures of the marching men of the Confederate Army. He tried one experiment after another, with no success. Then he constructed an enormous projection machine that weighed a ton. He anchored it eight hundred feet from the mountain, and shot a light through three inches high through on the rock a clear picture two hundred feet high. No other machine like this has ever been made; with it the stonemasons had a scale and a plan.

It is a parable of the church at work in the world. The piercing flame of the Spirit sends through the church a pattern of the Kingdom of God. Our life is the hard, granite face of the world.

New England Yearly Meeting
The Yearly Meeting of the New England Seventh Day Baptist Churches will be held at Rockville, R. I., on Sabbath, October 17, 1959. At the morning service at 10:30 the Rev. Earl Cruzan will speak on the theme, "A Christian World Begins with Me." The afternoon session will be seen on the Board of Evangelism and Secretary Everett T. Harris will speak on the Lay Development Program. Dinner will be served in the parish house. There will be a supper, program, and social period in the evening for young people.

SABBATH SCHOOL LESSON
for October 17, 1959
What Do You Have to Share?

OCTOBER 5, 1959

There will be something for youth in almost every forthcoming Sabbath Recorder. It is expected that there will be room next week for an excellent article by Jerry Knox, "What Jesus Said About Faith." Jerry is a recent high school graduate known all over the State of Colorado for his C. E. work.

Do you think of "Teen Talk"? It is coming back, perhaps next week, with another science lesson entitled "What Do You Hear?"

"Youth News" is another heading you will be seeing regularly — if we get the news to print. Some will be under the heading of the Board of Christian Education and some will be handled by the general editor who is particularly interested in printing the Christian experiences of teenage youths.

NEWS FROM THE CHURCHES
LOS ANGELES, CALIF. — On Sunday, August 8, Mr. and Mrs. Lyle Crandall observed their thirtieth wedding anniversary at their home, 3028 N. Lushbrook, El Monte, Calif. A reception was held from 1:00 - 5:00 p.m. and was attended by thirty-eight guests.

Mr. and Mrs. Crandall were married in Battle Creek, Mich., by the Rev. Henry Jordan, who was chaplain of the Battle Creek Sanitarium.

At this reception they were "re-married." David Ahlborn, the assistant pastor of the Los Angeles Seventh Day Baptist Church, had charge of the program. Mrs. Ahlborn sang "Because," "Always," and "The Lord's Prayer." Mr. and Mrs. Paul Cranford of Riverside, who are both in their mid-twenties thirty years ago, stood with them on this occasion. Mrs. Hazel Wells, also formerly of Battle Creek, had charge of the guest book. A message of greeting was read from Maurice Howe of Sarasota, Fla., who was the best man thirty years ago. Fruit punch and a beautiful wedding cake were served by the Social Committee of the Los Angeles Church.

THE SABBATH RECORDERS

Over 40 years ago when I was baptized, I made this statement before entering the water, "I love Jesus, because He died for me, and I want to follow Him." I can still use this as my testimony but would like to add that He is a wonderful, redeeming Savior who has forgiven me untold numbers of times when I have sinned, and that the Lord has blessed my life in many ways. I have a wonderful Christian wife, a happy home, and four children. If I could be the kind of parent He would be justly proud, good health, a host of friends, and many other blessings; and I thank Him for them.

When I was called by this church to become a deacon I was rather reluctant in my own mind to accept the call, perhaps because I have had since childhood a very high ideal for deacons or deaconesses and I knew I did not come up to that ideal. But as I thought and prayed about it I was challenged to accept and try to bring my life up closer to the ideal rather than refuse and not try. So I feel honored to be chosen by you but very humble and unworthy, and if I am accepted I need the prayers of everyone to help me to try to live the life required of a deacon.
Accessions.

Lost Creek, W. Va.

By Baptism:

Howard Dawson

By Testimony:

Martha Ellen Dawson (Mrs. Howard)

Marriages.

Smarrage - Lowther. — David Smarrage, son of Mr. and Mrs. Paul Smarrage of Bridgeport, W. Va., and Eva Lee Lowther, daughter of Mr. and Mrs. Robert L. Lowther of Lost Creek, W. Va., were united in marriage at Oakland, Md., on Sept. 5, 1939.

Drake - Burdick. — Hal Drake, of Shinglehouse, Pa., and Bertha Austin Burdick, of Alfred Station, N. Y., were married at the bride's home June 11, 1939, by the bride's pastor, J. Paul Green.

Appel - Lewis. — Albert A. Appel of Stonefort, Ill., and Denise (Kagarise) Green of Alfred Creek, W. Va., were united in marriage at Grand Junction, Iowa, April 22, 1959.

Stillman - McWilliam. — George S. Stillman, son of Mr. and Mrs. James J. Stillman, of Houston, Texas, and Sarah Joyce McWilliam, daughter of Mr. and Mrs. J. Ervin McWilliam of Milton, Wis., were united in marriage at Sabbath afternoon, June 13, 1959, in the Leonardsville, N. Y., Seventh Day Baptist parsonage by the groom's son, the Rev. A. A. Appel. They will make their home on the farm near Stonefort, Ill.

Saunders. — Ernst W., son of William and Hattie Saunders, was born at Grand Junction, Iowa, April 18, 1891, and died at Edgerton, Wis., June 27, 1959. He married Miss Reva Van Horn of Welton, Iowa, June 5, 1920. In 1939 they removed to Albion, Wis. Survivors are his wife; one daughter, Mrs. Martin Furseth, Albion, Wis.; a son, William, Brodhead, Wis.; his mother, Mrs. Hattie Saunders, Garwin, Iowa; three brothers; and five grandchildren. Memorial services were conducted in the Albion Seventh Day Baptist Church by the Rev. Victor W. Skaggs and the Rev. Elmo F. Randolph. Burial was in Evergreen Cemetery at Albion.

Deaths.


Obituaries.

Crouch. — Roy, son of Ansel and Letitia Smith Crouch, was born Sept. 23, 1884, in West Hallieville, Ill.; and died Sept. 5, 1959, at the Jefferson County Memorial Hospital in Winchester, Ia.

Mr. Crouch was a faithful member of the Seventh Day Baptist Church of Nortonville, Kan. He served his church for many years as a trustee and deacon.

Surviving are: his wife, Beatrice, of Nortonville; one son, Herbert, of Milton, Wis.; one daughter, Mrs. Darlene Smith, of Topkea; two sisters, Mrs. Aldon Saunders, of London Mills, Ill., and Mrs. Earl Stephan, Nortonville; and six grandchildren.

Memorial services were at the Seventh Day Baptist Church in Nortonville, the Rev. C. B. Dennis officiating in the absence of the pastor. Interment was in the Nortonville Cemetery.

R. P. L.

Burdick. — Elbert Lorenzo, son of Thomas J. and Viola Coon Burdick, was born in Alfred, N. Y., June 24, 1886, and died at Bethesda Hospital, North Hornell, N. Y., Aug. 30, 1959. He was baptized September 12, 1903, and joined the Seventh Day Baptist Church at Alfred. On April 24, 1912, he was married to Florence Potter, who died December 31, 1938. On Feb. 2, 1940, he was married to Mrs. Anna B. Graves, who survives. There also survive a sister, Miss Flora E. Burdick of Alfred, and several nieces and nephews.

Memorial services were held at the Robertson Funeral Home, Hornell, with his pastor, the Rev. Hurley S. Warren, officiating. Burial was in Alfred Rural Cemetery.

— H. S. W.

Davis. — The Rev. Wilbur, son of Watson and Sarah Mason Davis, was born Sept. 8, 1877, at Marlboro, N. J., and died Aug. 11, 1959, at Battle Creek, Mich. (Extended obituary on another page.)

Saunders. — Charles King Saunders, son of William and Hattie Saunders, was born Sept. 12, 1903, at Edgerton, Wis., and died Sept. 7, 1959. He was married to Miss Viola L. Smith of Milton, Wis., Nov. 19, 1926. He was a member of the Seventh Day Baptist Church, and was a faithful member of the church since 1917. Survivors are his wife; one daughter, Mrs. Martin Furseth, Albion, Wis.; a son, Roy, of North Hornell, N. Y., and five grandchildren. Memorial services were conducted by the Rev. Victor W. Skaggs and the Rev. Elmo F. Randolph. Burial was in Evergreen Cemetery at Albion.

— V. W. S.

Whiteford. — Maude C., daughter of Albert and Dora Webster Burdick, was born Dec. 21, 1885, and died Sept. 8, 1959. On Oct. 22, 1903, she was married to Harold Whiteford. Her entire life was spent in Albion, Wis.

She had been a member of the Albion Seventh Day Baptist Church since 1897, and was a member of its Missionary and Benevolent Society.

Surviving are three sons: Jerome of Rockford, Ill.; Sydney of Lincoln, Neb.; and Ray, of Edgerton, Wis.; 12 grandchildren and 4 great-grandchildren. Her husband and two sons preceded her in death.

Memorial services were conducted in the Albion Church on Sabbath day, Sept. 12, 1959, by the Rev. Victor W. Skaggs. Burial was in Evergreen Cemetery at Albion.

— V. W. S.

OCTOBER 12, 1959

The Sabbath Recorder

DESSERT FLOWERS

Led of the Spirit into the wilderness our Lord sustained all Satan's buffetings. Around Him reared the desolate rocks; the cruel sun beat down upon His head. It was an arid mountain where no water was, a desert little removed from lands of milk and honey, a place where hunger arose and stood unsatisfied, and human hopes were put to greatest testing. Evil was present with many alluring suggestions. We like to think of Nature's face as not unsmiling, that perhaps some flowers at His feet were blooming, flowers that wind and sun could not discourage. Whether this be true or false, we know our Savior became our great example for days of sore testing. For us He makes all deserts burst in bloom; He splits the barren rocks to bring our blessings.