

Marriages

Boyd-Randolph. — Joseph Boyd, son of Mr. and Mrs. Jerome Boyd, of Woodbury, Pa., and Elizabeth Fitz Randolph, daughter of Mr. and Mrs. Ashby 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

Dickinson. — A daughter, Ann Collette, (adoption) to Edith and Oliver Dickinson, Hagerstown, Md., on March 25, 1958.

Parvin. — A daughter, Cheryl Ruth, to Alta Mae and Auley 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 Arah Mae and Mark Sheppard, R. 3, Bridgeton, N. J., on September 19, 1958.

Obituaries

Wooden. — George Randolph, son of William T. and Eliza Ann Randolph Wooden, was born Sept. 14, 1870, in Jerseyville, Ill., and died July 19, 1958.

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 who preceded him in death in 1955. He is survived by four daughters: Dorothy (Mrs. Victor Hug) of East Greenville, Pa.; Mildred (Mrs. Earle Hunt), DeLand, Fla.; Gladys (Mrs. Henry Poulin), Plainfield; Evelyn (Mrs. Frank Tomlinson), Solebury, Pa.; five sons: William Alfred, George L., Melvin R., Lawrence, of Lambertville, and Franklin L., of Titusville, N. J.

Funeral services were held in the Blackwell Memorial Home in Pennington and burial was in the Harbourton Cemetery conducted by the Rev. Leon M. Maltby. C. H. D.

Davis. — Fred O., son of William and Martha (Hall) Davis, was born in Doddridge County, W. Va., on Nov. 21, 1877, and died at Battle Creek, Mich., on September 15, 1958.

As a young man Fred gave his heart to Christ and joined the Seventh Day Baptist Church. At the age of 30, he moved to Battle Creek where he had made his home for over forty years. Here he married Cressie E. Crow

on Oct. 3, 1908. Both were active in the Battle Creek Seventh Day Baptist Church. Retiring from the farm, Mr. and Mrs. Davis moved to California in 1948 where they have since made their home near Riverside. Fred was blind the last nine years of his life. This, however, did not impair his spiritual sight.

He leaves behind his devoted wife who faithfully cared for him; an only son, Corwin of Convis; two daughters: Ada (Mrs. Douglass Dado) of Marshall and Martha (Mrs. Harley Butler) of Traverse City, all in Mich.; two brothers, Ivan and Townsend, both in West Virginia; 14 grandchildren, and 7 great-grandchildren. Funeral services were conducted in Marshall, Mich., from the Court Funeral Home by the Rev. Leland E. Davis. Interment was in the Porter Cemetery near the old home farm in Convis Township. — L. E. D.

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.

Mr. Rood, with his wife, Betty, moved to Boulder, Colo., in 1933. He engaged in agriculture pursuits until forced by ill health in 1952 to become inactive. He was baptized in 1934 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 536 Maxwell, Boulder, and 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 Miss Marcia Rood, all of North Loup, Neb.

Memorial services were conducted by his pastor on May 22, and interment was in Fort Logan National Cemetery in Denver, Colo.

Stillman. — Lelia Clarine, daughter of the Rev. M. G. and Marcella Crandall 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.

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 of Rock and Jefferson Counties in Wisconsin. 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 Walworth and Milton, Wis., Seventh Day Baptist Churches. Surviving her are two nephews and one niece.

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

The Sabbath Recorder



Photo U. S. Forest Service

WHAT GOD HATH WROUGHT

We stand amazed at the vivid colors, tints, and shades of the trees that border our country lanes, highways, and hillsides. The hand of God is seen in nature by those with eyes to see and minds to comprehend the origin of all good gifts. Thankful are we who can lift up our eyes to the vastness of distant mountains and ponder the glory of what God hath wrought in snow and rock. Greater far the beauty wrought in human clay by the redemption through Christ.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. LeRoy DeLand
Mrs. Claire Merchant
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.

Published weekly (except August when it is
published bi-weekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield,
New Jersey. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., OCTOBER 13, 1958

Vol. 165, No. 13

Whole No. 5,813

IN THIS ISSUE

Editorials:	
Praying or Playing?	2
Relate Creed to Need	3
Features:	
President's Message	4
The Ribbon of Red to the Redeemer	5
Sabbath Literature Available	7
Security	8
"Diversities of Gifts, but the Same Spirit"	10
Military Chaplain News	12
Teen Talk	14
News of Associations	14
Pastors Plan for Evangelism	15
Ordination of Deacons at Lost Creek, W. Va.	15
Missions:	
Holland Brethren Assist Makapwa Mission	6
Rev. Leon Lawton Reports to Jamaica Conference	6
Sabbath School Contest Planned in Kingston, Jamaica	6
Christian Education:	
Leadership	9
Christian Education Committee	12
Camping Reactions	12
Women's Work:	
Women's Society Annual Meeting	13
News from the Churches.—	
Marriages.—Obituaries	Back Cover

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 up 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-lie church doesn't face the question, "Are we praying, or are we playing?" It is when we try that we 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 so little accomplished 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 will ask themselves why they played so much and prayed so little.

Why can't we ask ourselves the question now? Why wait 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 of the Spirit when we are quite well aware that our congregation, or another one like it, will almost break their spirits by continued indolence 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 indomitable determination — at least in some cases. They rise above disappointment after disappointment and see the mighty working of the Spirit in some lives. Sometimes a whole church moves forward after years of static existence. There should be more of them. There will be if somehow the majority of our members can catch the vision which lights the eyes of a few.

The obstacles are many. Statistical gains

are harder than ever to achieve and, perhaps, mean less than ever. Even when new members are consistently reported and a high percentage of our youth request baptism, the constant losses seem to eat up the gains like seven years of famine in the days of Joseph. The shift of population works untold havoc in a scattered denomination. A few are like the apostles, uprooted from Jerusalem but with the seed taking root at every point they touched. Too many have such a feeble stalk and stem of faith that apart from the shelter of others they cannot stand.

We boast of the wonderful communications of this modern age but we find ourselves not making consistent use of the most simple methods, like letter writing. We keep up our family ties pretty well and we entertain ourselves with the latest TV or radio equipment, but we can hardly say that we put first things first in our religious life. This can be changed. Let us resolve that it will be changed! We cannot excuse playing. We must not neglect praying.

Relate Creed to Need

Kenneth Morse has an editorial with the above title in his *Church of the Brethren Gospel Messenger*. It will be recalled that his denomination is one of the stronger so-called "Peace" churches. 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 social service as much as the Friends, but do put strong emphasis on humanitarian needs. In a historical statement presented to the World Council of Churches on August 28 we find the sentence, "The Brethren accept the Lordship of Christ as a cardinal tenet of their faith."

In quite a number of denominations there are those who make the creeds 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 once 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 dependence on Christ in the popular 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 taut as piano wires. Scientific development forebodes mass destruction. "Atoms for Peace" is a dream while atomic warfare is a constant reality. Most naturally then, eternal things are in the foreground of men's thinking. Theology is the concern of nearly every thinking youth or adult. Well-defined faith becomes a necessity of daily life. 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 with such a struggle. Our statements of belief should be the best possible summation of Bible teaching on the most essential things and should be applicable to many 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 service in Christian experience. "Let's 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 creed itself but with the failure of many Christians to relate their creeds to the immediate needs of men. . . ."

OCTOBER 13, 1958

Holland Brethren Assist Makapwa Mission

A Gestetner duplicating machine has been sent by the Dutch Seventh Day Baptist brethren to Makapwa Mission. Interest in the work of this mission field resulted from the visit of Nurses Beth Severe and Joan Clement in 1957 as they were en route home for a year of furlough.

It is reported that the total cost of the duplicating machine was 1200 gulden (approximately \$336). Last year 240 gulden were sent to Nyasaland to pay freight and duty on importing the machine from Rhodesia.

Collecting boxes for foreign missions were handed in at the time of the Conference of Dutch Seventh Day Baptist Churches held at Zeist, near Utrecht, Holland, June 27-29, 1958. The amount collected went toward paying for the duplicating machine.

Rev. Leon Lawton Reports To Jamaica Conference

(Taken from Corresponding Secretary Leon R. Lawton's Annual Report to the Jamaica Seventh Day Baptist Conference meeting with the Luna Church, July 23-27, 1958.)

It is with thankful heart and praise to God for His blessings day by day and the leading of the Holy Spirit that your secretary is able to present this report for the past year.

It was with a sense of loss and sorrow that we heard of the passing of the Rev. Luther W. Crichlow, former pastor, mission supervisor, and corresponding secretary of this Conference for the years 1939-1943. Pastor Crichlow left this life June 29, 1958, at Washington, D. C., U. S. A. Your secretary sent a telegram of condolence to Sister 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.

Circular letters were sent to church clerks on special occasions but the regular means of keeping contact with 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 publisher. 2. Seeing to the printing of collection envelopes, baptismal and consecration certificates, and sale of same to churches and authorized individuals. 3. Stocking 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 corresponding secretary 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 the Rev. Leon R. Lawton September 22, 1958.)

Upon the recommendation of the officers and teachers the Kingston Seventh Day Baptist Sabbath School voted the expenditure of up to fifty pounds (\$140) to finance the school's participation in a special Sabbath School contest.

This contest, sponsored by *Christian Life* magazine, is international in scope and calls each participating school to reach more people in their teaching ministry. Robert Walker, editor of *Christian Life*, challenged us to the possibilities

and results such a contest can bring in the local church as he spoke in the Sabbath morning service August 30. The contest will run for six Sabbaths, October 11-November 15, 1958.

Our own church members are not all members of the Sabbath School. We have reached for two years now many boys and girls in Vacation Bible School who have not become members of the Sabbath School. How many members do we have in our classes from the immediate community about the church? Increasing our attendance is the key point by which we can win this contest! And every one of you can help.

Visitation will be planned to invite people to come to Sabbath School. A special class for those willing to help in this is announced inside.

Prayer is vital as we seek the leading of the Lord in every decision. Pray daily that His Spirit will fill and lead each one. Remember those not being reached with the Word of God and those giving of their time to reach them.

Teaching is also vital for we have to make our classes interesting to meet the needs of our pupils. The Children's Department is being reorganized. New helps are ordered. On Sabbath, September 20, the school will be divided into the new class groups. Teachers will be reassigned.

Publicity is necessary to let everyone know we are in the contest and need their support in attendance to help us win. This is being planned. You may be called upon to help.

Personal invitation can be done by all! Why not invite someone to come (and bring him!) to Sabbath School this week? If we are not concerned enough to invite them, do you think they will be interested enough to come?

In an additional more recent bulletin is the announcement:

The S.S.S.S. group will meet on Wednesday evening for study on how to win souls for Christ, for prayer, a fellowship supper, assignment, and calling. After our calling we will gather back at the church for praise, testimony, sharing of experiences, and prayer. We will be dismissed at 9 p.m. (S.S.S.S.? Seeking Souls for Sabbath School.)

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., the 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 many. 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 Consistency on the Sabbath," 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 that 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.

Security

Do You Have It? Do You Want It?

By Loyal F. Hurley

God has made the way of salvation so plain and easy that anyone who will may enter into it. As you enter into that Way you are born into God's family. Here are three simple steps by which you may get into His family, and know it.

1. BELIEVE Isaiah 53: 6. It reads, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Do you believe that?

Or course, you are already familiar with the first part of it, "All we like sheep have gone astray." Johnny was very poor in arithmetic. One day the teacher said, "Johnny, if a farmer has twenty sheep in his field and one jumps over the fence, how many would be left?"

"Not any," said the boy.

"You ought to be ashamed," said the teacher, "to be so dull in numbers."

"Well," said Johnny, "I may not know arithmetic, but I know sheep."

Yes, and so do most of us! Sheep go astray in a drove. When one wanders they all wander. We call it "herd instinct." And the "herd instinct" gets us going wrong, too. "Everybody's doing it," we say, "so I do it too." Yes, just like sheep! "All we like sheep have gone astray."

And you believe the second part, too: "We have turned every one to his own way." We didn't have to wait for the crowd to do wrong, not always. We did it all by ourselves. Some of our sins were highly original — we didn't copy them from anybody else!! We simply followed the urges and instincts of the "self" whether they were right and proper or not. When we "want what we want when we want it" and take what we want, we often find that we are wrong. Without being enticed by any one else we turned aside from God's good way and "walked in our own wilful, wicked way." Yes, "everyone to his own way."

Will you believe the last part of that verse? The first two parts are a tragedy; the last part is a Gospel. The first shows a lost world; the last shows the way to

a redeemed world. When we had gotten into a mess from which we could not escape, and in which we were helpless, then "the Lord laid on him the iniquity of us all!" God laid it upon Him (the Christ), and so it is no longer held against us. My brother, that is the good news called the Gospel. Christ bore the guilt that belongs to us; and He offers us the life that belongs to Him. Will you take it?

2. CLAIM John 1: 12. "As many as received Him (the Christ), to them gave he power (or right, or privilege) to become the sons of God."

If you receive Christ as your Savior, He gives you the right to become a child of God. You do not earn that right; He gives it to you. As soon as you accept Christ as your Savior you have the right to call yourself the child of God. Will you claim that right?

3. REST on John 3: 36. "He that believeth on the Son hath everlasting life." Do you believe on Him? Then you have the life! Just rest on that fact. Reckon on it. Be assured of it.

Here are three wonderful gifts: (1) Freedom from the guilt of sin; (2) the right to become a child of God; (3) the gift of eternal life. And all of them come through faith in Jesus Christ. Does it seem too good to be true? Well, it is all true on the authority of God's Word.

"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 the Son has the life: and 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.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

LEADERSHIP

(The following has been gleaned from addresses given by Dr. Lowell Hazzard at the Committee on Leadership and Administration, Division of Christian Education, NCCC, meeting in Omaha, Nebraska.)

There is a price of leadership. It is the price of trying to understand, when it would be easier to condemn. It is the price of being patient, when it would be easier to drive. It is the price, also, of standing courageously, when the mob brawls around, and of enduring loneliness when friends turn their faces the other way. Jesus said: "If any man would come after me, let him say no to himself, and take up his cross and follow me."

Dr. Hazzard received a new interpretation of what that passage meant as he was talking one day to a dentist about being Christian in race relations. The dentist said, "If I go on being a Christian, I'm going to have to stick my neck out."

"Stick your neck out? What do you mean?"

"Every once in a while a Negro will call and ask me to work on his teeth. I'll make some weak excuse, and then I'll say, 'Well, come to the Negro section of the hospital. I'll see you there.' Or — 'My office has a side door. Come in there, and I will treat you.'

"But," said he, "if I keep on being a Christian, I'm going to have to move my front door to the side, or my side door to the front. I'm going to have to stick my neck out."

This is exactly the meaning of taking up a cross. To stick one's neck out was to prepare it for the headman's axe. To take up a cross was to prepare for crucifixion.

This is the price of leadership.

One day, beside a lake, Jesus met some people who had never thought of being leaders. He thrilled them with a great dream, the dream of the Kingdom of God. He challenged them with a great calling, this call to the Kingdom way. He gave them a great faith. They had not thought of being leaders, but a dream, a challenge, and a faith made them such in spite of

themselves. It could be true of us, could it not? What dreams have we been dreaming lately? Or, have we come to believe that the world has grown too old to dream? To what challenge have we responded lately? Or, have we become too careful to respond to any challenge? How mighty is our faith? Or, is it not mighty at all in the face of our anxiety? Is leadership a product, or a by-product? And is it perhaps a by-product of what we have not?

Has too much of our thought been upon ourselves, our program, our profession, our problems? Has too little of our thought been on God?

Let us remember that wherever we go, the Lord goes with us. This may not always be a pleasant experience. Our days with the Lord may be darkness and not light, but, on the other hand, when we have been humbled enough, it is a tremendously transforming experience. This is a day which for puny man is the beginning of the end. This is a day which, if we find no divine resources, will shiver us to bits. This is a day, therefore, when to go on fabricating totally man-made programs is folly worse compounded.

We must seek the Lord, therefore, while He can yet be found, and call upon Him while He has not forsaken us utterly. We must see our time as the time which the prophet foretold, when famine has come upon us, "a famine of hearing the word of the Lord."

Here is the ultimate call, and here is the ultimate challenge, that we should all bow down before the God of vengeance, and of love, and wait His verdict and His absolution. Nothing less will do than the grace of God poured forth upon a sinful generation.

We must choose and we must get the people with whom we work to choose, and the time is not long. Perhaps in our hearts we may say it: "God, we have not known Thee as we ought, we have not served Thee as we should, but from this time forward we seek a new dimension, a vertical dimension, the dimension of those who look upward and out."

Lead on, O King Eternal.

"Diversities of Gifts, but the Same Spirit"

By Rev. Alton L. Wheeler

(An 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." And as we approach this may we pause for a moment to pray. . . .

In these days we hear much about gifted children in our educational institutions. Chapter 12, First Corinthians, has to do with gifted Christians. Gifted children are those who have outstanding intellectual capabilities. To be a gifted Christian is the potential of everyone who names himself as a Christian, a child of God. You will note 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 happen 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



A Riverside view, Mr. Wheeler's parish. Skirted desert palms tower above the low-hanging green of orange groves.

ties 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." Philips' 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 wisdom. 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 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, pretty soon after that a trip 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 you have any contribution to 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

Philips' 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 giving to a number 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 says the Holy Spirit gives to each of us but, just as every leaf and every blade of grass and every snowflake and everything

else has a distinction in itself, in this creative plan, you and I have that same mark, distinguishing factor, in us, 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 very 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 Holy Spirit gives to us. Yes 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 is needed, 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 we buy luxuries and we label them as gifts, spreading them out over birthdays, anniversaries, 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 we mention the gift 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 somehow elevated and spirited off into a 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 definition or the proof as to 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 Kish?"

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 nothing but 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 prosperity 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. I would invite you to note 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, helps, governments; and last of all he mentions diversities of tongues. Therefore I would have you realize that God's gift 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 educational standards to be sponsored by larger denominations or by certain inter-denominational associations. Seventh Day Baptists entered 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 desires to deal directly with each denomination regardless of size. This means a little better status.

Active duty and reserve chaplains needing to renew their ecclesiastical endorsement should write to the corresponding secretary of General Conference, Mrs. R. T. Fetherston, who has authority to certify their denominational standing.

It will be recalled that the Rev. Carl 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.

that he didn't matter. So in the midst of it he ceased to play. Hardly a measure had gone by till that great director lifted his voice and called them to silence. "What," he said, "happened to our piccolo player?" He was noticed. That is the way with you and me. God misses us. It may be the church won't miss you for a month or two or three. God misses you, and that is what Paul is saying here. God has a very definite niche in His plans for you and He will miss you the moment you drop out and think, "I am not needed. I am not heard." This to me is the important part of this chapter.

(To be continued)

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Christian Education Committee

In line with a General Conference recommendation that each church consider the establishing of a Christian Education Committee — sometimes called Religious Education Committee or Board of Christian Education — and that more work be done in establishing its work, three workshops were conducted by the executive secretary in the First Genesee Seventh Day Baptist Church, September 23-25, 1958. The recently appointed committee under the chairmanship of John Reynolds was faithful in attending the workshops and many problems were discussed. How 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."

"There 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 close 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 all who participated."

"We had 24 decisions and 30 rededications."

WOMEN'S WORK — Arabeth 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, Newsletter editor, and Mrs. Lloyd Lukens, treasurer. Guests were delighted with favors of a bookmark entitled, "Do You Know?" which gave a bird's-eye picture of our board's projects, a pocket calendar, and "My Daily Meditation" card.

Mrs. R. T. Fetherston led in a prayer of thanks. Miss Joan Clement, Miss Beth Severe, and Miss Jacqueline Wells thanked the societies for support of their missionary 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 churches. These workers were listed in the June 30 issue of the **Sabbath Recorder**, with the exception of Mrs. Nellie Barbur. The total expense (reported at a later date) was \$250.15.

Mrs. Elizabeth Bonham gave the report of the Reading Committee. The total points sent in for 1958 were 82,096. Bookmarks were given to the 57 honor readers who had read over 400 points. Two honor readers were listed as near 90 years of age. One blind reader earned her points by

reading in Braille. Two others earned their points by reading the Bible to their blind husbands. The names of the honor readers are listed in the October Newsletter recently mailed to each church.

Suggestions from the Conference Committee to Study the Women's Board Work were given by Mrs. Leon Mosher. In the discussion which followed, the summer project and the reading program were emphasized. Our reading has broadened our vision of the world-wide mission program and made us more anxious to have an active part in it. The sewing project was so worth while that we expressed a desire for a similar project for the new year.

We noted that the special project, of sending money to the Southwest field for traveling expenses, had been quite well supported by the women during the past year. It was brought to our attention that additional money for this project has been placed in the Missionary Board budget, so our board will no longer continue this project. Mrs. Marion Van Horn expressed thanks for the support we had given the Southwest field the past year, and 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" but a challenge to "press forward" to a year of greater service.

Teen Talk

Why Can't I Do As I Please?

If I drove a car and accidentally ran off the road and hit a tree without injuring anyone, would it be anyone's business but my own? Evidently it would. If it was the family car that I had borrowed probably father would have something to say which would not be pleasant to hear. There might be some other people also who would dispute my right to "do as I please."

Sixteen-year-old Fred Marley of Ashaway, R. I., got his name in the *Westerly Sun* recently and apparently got a sharp answer to any question he may have had about doing as he pleased. After running into a tree near North Stonington he abandoned the car and said nothing to the State Police about it. He hadn't hit another car, hadn't hurt anyone, and probably hadn't seriously injured himself or the tree. Why should he have to pay a fine? Wasn't it enough that he had lost a car?

The State Police and the North Stonington Justice Court took a different view of the situation. The car was found and the ownership traced. There were three counts against him. He had to plead guilty to operating a motor vehicle without a license, and to operating an uninsured and an unregistered motor vehicle. The fine amounted to \$35. He also was given a 30-day suspended jail sentence and was put on probation for six months.

Do we need to be reminded of the Scripture, "Be sure your sin will find you out" (Num. 32: 23)?

A Christian does not ask the question, "Why can't I do as I please?" He knows that he has turned over the control of his will to Christ. His question must be, "What can I do to please my Lord who has done so much for me?" We know that missionary candidates ask this question, but the rest of us must ask it too. It will make a difference in our car driving and in our other daily activities.

Accidents will happen. If we are in the right we will not be fined in a Justice

Court. If an accident should be fatal (and some are) we want to be able to stand before the judgment seat of Christ unashamed and uncondemned.

NEWS OF ASSOCIATIONS

Pacific Coast. The fall meeting will be held at the Los Angeles Church, 4976 North Figueroa Street, October 17-19.

The timely and somewhat unusual theme will be "Appreciating Our Christian Heritage," with Merle Ashcraft as general chairman of the Program Planning Committee. The Riverside Church bulletin describes the program as follows:

"In the development of our theme there will be messages emphasizing the Old and New Testament heritages and ours of today as Christians. In the young people's meeting there will be historic reviews of our denomination and the Sabbath, as well as of the Los Angeles and Riverside Churches. On Sunday, in the workshops, consideration will be given to our church articles of faith and doctrine, discussion of setting forth our doctrinal beliefs more effectively in our churches, preparation of church membership manuals, and other related topics. Let us pray with anticipation of the Lord's blessing being poured out upon us on that weekend."

Northern Association

The regular semiannual meeting of the Northern Association, will be held in the Battle Creek Seventh Day Baptist Church, October 24, 25, and 26. The first session will be at 8 p.m. Friday.

The Rev. Victor Skaggs, pastor of the Albion and Milton Junction (Wis.) Churches, has been secured as the main speaker for the sessions and he will also conduct several workshops on "Denominational Publications," on which subject he has done considerable work for the denomination.

Delegates from member churches of White Cloud, Mich., and Jackson Center, Ohio, are expected to attend. A cordial invitation to everyone is extended. Those desiring lodging should contact the pastor, Rev. Leland Davis, 619 North Ave., Battle Creek, Mich.

Something to Crow About



OUR WORLD MISSION IS OVER THE TOP

A flash announcement by telephone from the executive secretary tells us that **Seventh Day Baptist giving is over the top at the end of the Conference year — well over \$90,000!**

Pastors Plan for Evangelism

From Verona, New York, comes word by way of the church paper, "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 also 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 year.

Evangelistic plans of several other churches have been mentioned in a previous issue — plans which are yet to be carried out. It goes without 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

Lesson Scripture: Matthew 4: 1-11.

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 younger men to aid in the work of 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 opportunity to make statements of Christian experience and faith. Each revealed a deep consecration to the cause of Christ, faith, humility, and a willingness to serve. The candidates were charged with their responsibility as deacons by the Rev. Donald E. Richards of Berea, W. Va. This was followed by the "Charge to the Church" by the Rev. O. B. Bond, now of Daytona Beach, Florida. Dr. Bond's presence added to the consecration of the service, because of his own years of service as a deacon at Lost Creek, his relationship as father of one candidate, uncle of another, and the beloved, inspiring leader of all three since childhood.

Following the consecrating prayer by the pastor, Duane L. Davis, during which all ordained deacons and ministers participated in the "Laying on of Hands," the new deacons were welcomed into the brotherhood of the diaconate by Deacon Harley D. Bond of the Salem Church. The service closed with the observance of the Lord's Supper. — Duane L. Davis.

The Sabbath Recorder

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 and an increase in church membership. Twenty-six campers traveled a total of 21,240 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 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 his home church. — D. L. D.

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, Wis.; also by one grandson.

Farewell services were held at the Hebble Funeral Home in Battle Creek with his pastor, the Rev. Leland E. Davis, 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, 1881, and died at his home in Nortonville, Kan., September 18, 1958.

Besides his wife, Florance 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.

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

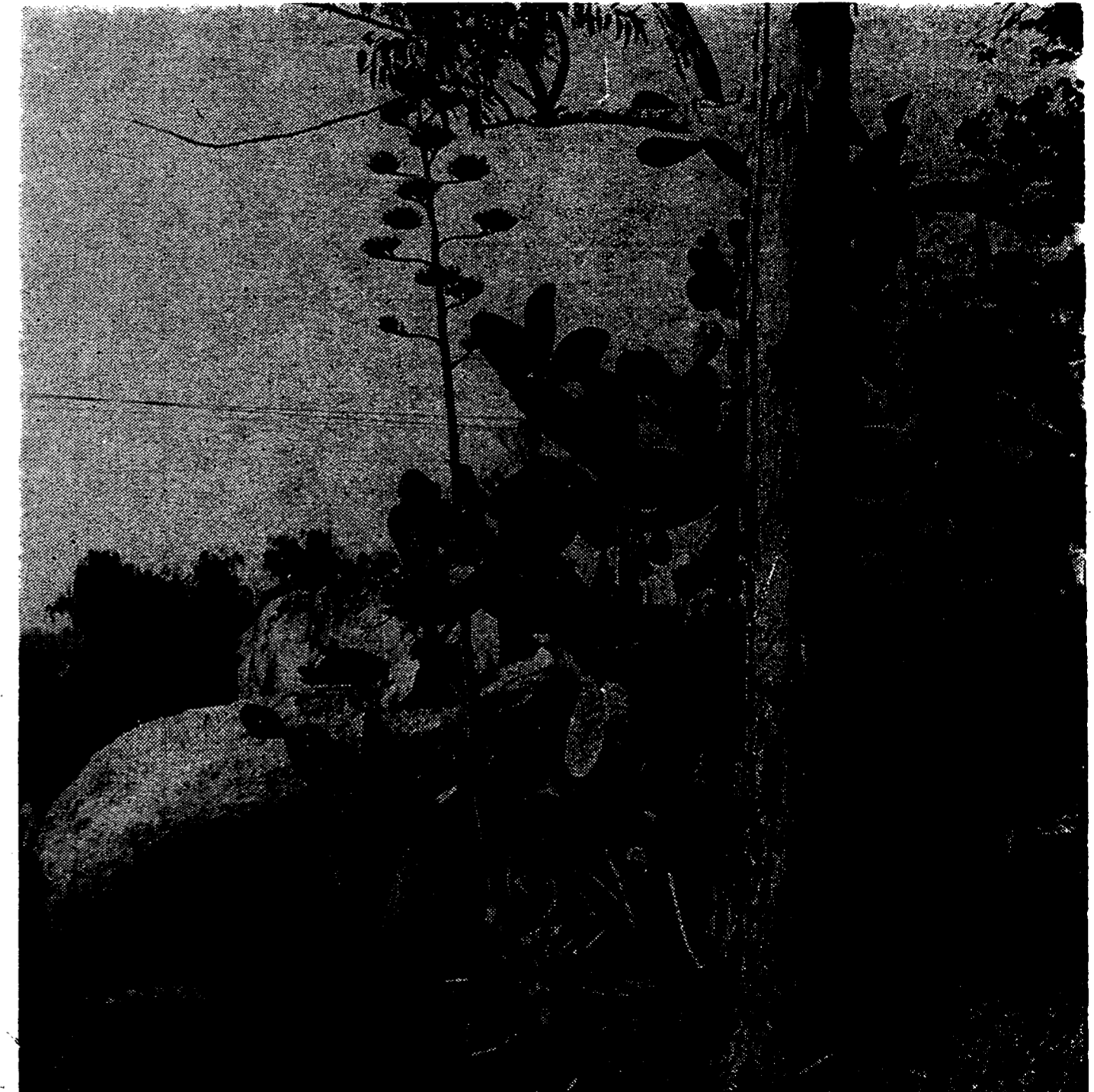
Mr. Lykens was well known in the Shiloh-Bridgeton area but had been living with his daughter in Quinton, N. J., since the death of his wife, Alice L. (Lupton) Lykens, in 1941. He had 20 years of service with Seabrook Farms Co. when he retired three years ago.

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 Donovan, Salem, W. Va.; seven grandchildren and six great-grandchildren.

Mr. Lykens 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. There blooms the slender century plant. The Christian, too, by the power of the Spirit survives in and beautifies a hostile environment.