

# The Sabbath Recorder

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to the other youth of our church and denomination. Jean Cushman and Hillar Ilves plan to do graduate work next year. They all have our congratulations and prayers. The future of our denomination depends upon young people like these, who are so conscientious and dedicated.

On May 5, following Fellowship Supper, it was voted unanimously to adopt the new constitution. Several members of our church had worked long and hard in drawing this up last year. After having made a study of this through our lay development program, they advised the church to vote on it. We all feel that they have done a splendid job and know that it will be a great help to the church in the years to come.

A work bee was held on May 28 at the cemetery to clean up the brush and cut the grass, getting it ready for Memorial Day.

We were privileged to have the Rev. Charles Bond hold evangelistic services at Berlin, May 11-13. Friday evening, May 11, his text, taken from Deut. 4: 1-10, was: "Start with God"; Sabbath morning, May 12: "She Vowed a Vow" (1 Sam. 1: 9-18, 24-28; Matt. 12: 1-13); Sabbath evening: "Taste and See," taken from Acts 4: 1-20. The service series culminated on Sunday evening, May 13, with "Locked Out," using Matt. 25: 1-13 as text, with many people rededicating their lives to Christ.

— Correspondent.

## News of Inter-Varsity

What touches college youth touches parents and influences the future. Some of the efforts and achievements of Inter-Varsity Christian Fellowship make highly interesting reading. Last year's rioting of students on the beaches of Fort Lauderdale during Easter vacation prompted IVCF leaders to consider that city a mission field during the time that so many thousands of college students flocked to its beach hotels. Consequently nine staff members and 35 Christian students from 12 schools were present this year to do personal work among the pleasure seekers. The headquarters was a beach umbrella with a sign, "Inter-Varsity Open Forum." Although only a few professed faith in Christ during the week more than 1,000 were confronted with the

Gospel in a seed sowing that may later bear fruit. The city and the ministers have invited IVCF to come again.

A news release from William Petersen, stewardship secretary, contains the following paragraph:

From a director of a large African Missionary society we received the following information: "At the Missionary Convention we came in contact with more than 150 candidates for our field. At least ten of them will be in the field before the year is over." The more than \$30,000 that Inter-Varsity spends yearly in recruiting missionaries for overseas service seems well spent.

The headquarters of IVCF is at 1519 North Astor, Chicago 10.

## Recorder Comment

LITTLE ROCK, ARK. — Please consider this renewal as a vote of confidence in the editorial policy of the Recorder. I don't always agree with it, but I find the Recorder very rewarding.

## Accessions

Plainfield, N. J.

By Baptism:  
Joanne Poulin  
Virginia North  
Guy Duryea  
Arthur Paquette, Jr.

## Marriages

Weber-Langer.—At the Seventh Day Baptist Church, Alfred, N. Y., on Monday afternoon, June 11, 1962, John Walter Weber, Alfred, N. Y., son of the late Carl A. and Aileen Tobey Weber, and Gladysanne Langer, Alfred, N. Y., daughter of Henry C. and Gladys Brown Langer, Jr., were united in marriage, Rev. Hurley S. Warren, the bride's pastor, officiating.

## Obituaries

Sampson.—Annie, daughter of the late William and Rachel Bowens was born Jan. 20, 1885, at Annapolis, Md., and died at the Washington, D. C., Hospital Center May 27, 1962.

Mrs. Sampson was a charter member of the People's Seventh Day Baptist Church, joining in 1903 under the ministry of the Rev. Lewis C. Sheafe. She had served as a church trustee and a Sabbath School teacher. She is survived by a daughter, Mrs. Harold B. Weaver, four nieces, and a nephew.

Farewell services were conducted from the church by the pastor, Rev. Isaac A. Patterson and interment was in the Lincoln Cemetery.

— I. A. P.

## GOD OF OUR FATHERS

God of our fathers, known of old,  
Lord of our far-flung battle-line,  
Beneath whose awful Hand we hold  
Dominion over palm and pine —  
Lord God of Hosts, be with us yet,  
Lest we forget — lest we forget!

The tumult and the shouting dies;  
The captains and the kings depart:  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget — lest we forget!

Far-called, our navies melt away;  
On dune and headland sinks the fire:  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget — lest we forget!

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,  
Such boastings as the Gentiles use,  
Or lesser breeds without the Law —  
Lord God of Hosts, be with us yet,  
Lest we forget — lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard,  
All valiant dust that builds on dust,  
And guarding, calls not Thee to guard,  
For frantic boast and foolish word —  
Thy Mercy on Thy People, Lord!

— Rudyard Kipling.

# The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## Bible Reading In Public Schools

Should the Bible, or at least the Old Testament, be read in the public schools of our nation? Is such a practice contrary to the principle of separation of church and state which many of us espouse and which a few extremists abuse? Legislation in the different states relative to Bible reading in the schools varies so widely that it is difficult to say anything in a national journal that will speak to existing situations. The pros and cons for daily public reading of the Bible are numerous and fairly well known.

There are many ways to approach this question. Let us try this one. The Bible says, "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14: 34). That is a universal truth applicable not just to the Hebrew nation. Does true patriotism or the desire for national preservation demand that the nation through all its educational and administrative agencies promote righteousness? It might be so argued. To promote the converse, sin, is unthinkable, although there are some who would advocate gambling, liquor taxes and such as a means for meeting the country's financial needs. Sin cannot make a nation great; it is a reproach that eventually brings destruction from within or without.

Can we carry argument a step further? If righteousness exalts a nation and the citizens want the nation to be exalted, where will they find the standard of righteousness? If the schools are to teach civic righteousness, from whence will they get their guide lines? Shall we employ good teachers and instruct them to teach right living according to their own individual standards, hoping that they have had a gentle assist from their church experiences? It could succeed for a generation or two, perhaps even longer, since more than 50 per cent of our people have some sort of church connection. On the other hand, the percentage of teachers having similar standards of righteousness could very easily fall far below a majority. In such a case it would only be a matter of time until public education would be promoting unrighteousness rather than righteousness. That is just simple arithmetic.

Our founding fathers in general recognized that the Bible, above all other books, set forth a standard of righteousness that would exalt the nation. What was true in Solomon's day and was true in Washington's day is true today — free thinkers and the like, to the contrary. Constitutionally, no branch of government may promote sectarian beliefs or contribute to the establishment of religion. By the same token, it is inconceivable for the Constitution to be so interpreted as to contribute to the establishment of irreligion.

What about the propriety of Bible reading in public schools? It can, and probably does, keep before students and faculties the one standard work on righteousness that has a real chance of unifying the behavior of our citizens. To be sure, it is a very truncated Bible that can be read in tax-supported schools, but the selected passages are still Bible. If the schools are committed to training in citizenship, the most revered Book must be familiar to the eyes and ears of all children in their impressionable years; else how can it be meaningful for them in later years to swear upon the Bible as public servants that they will be faithful to the civic responsibilities to which they are elected?

The church is committed and commissioned to make Christians—Christian citizens. It must not shirk that task or seek the help of the state. The state is committed to the task of making citizens — righteous citizens. It must not shirk any part of that task lest it produce educated, self-seeking anarchists.

## How to Increase the Pastor's Salary

A pastor of one of our smaller churches is devoting full time to his ministry. He is working hard and is achieving some encouraging results. He will not be at Conference this year for two reasons, given in the order of their priority: first, he will be busy with a series of Sunday night evangelistic meetings; second, he could not possibly save enough money from his salary to make the trip.

This pastor has only one suggestion for a sorely needed increase in salary: "I suppose if we could get a lot more members won to Christ, to the Sabbath, and to be a part of the church, there could reasonably be expected a chance for a more adequate living wage; otherwise, I have no ideas."

The above suggestion is not one of defeat. The pastor does not imply that a considerable increase in membership is an impossibility. He knows, however, that most of the prospective converts in his locality are in a very low income bracket. Just a few new members in some churches might result in doubling the giving.

It is not enough that pastors have a vision of winning souls and increasing membership. Deacons, trustees, and finance committees sometimes reveal their lack of vision. They have a negative, defeatist attitude, dismissing with a shrug of the shoulders the idea that they have any real responsibility in this matter. They get together and make current or long-range plans on how they can get more money from the present membership to sustain the growing needs of pastoral support or church improvement. Do these plans include a firm determination to achieve a consistent growth of the congregation? All too often they do not.

Many local committees seem to see little more than defensive, rear-guard action in the sector of the battlefield where they are stationed. Most of us tend to forget that wars are not won that way. When will we come to the support of our chosen, low-salaried leaders by taking the sword of the Spirit and advancing in platoon, company, or battalion strength to possess the promised land as good soldiers of Christ? Newly won converts are not like the rest of us; they want to give of their energy and of their money. They cannot understand our lethargy, our preoccupation with social life and non-productive activities. Let's do something about getting new members in every stratum of society, even if they do make life uncomfortable for us by prodding us into new activity.

JULY 2, 1962

## No Help from the Hills

When one is at a mountain camp or when he looks out upon a great panorama of hills and valleys that appears to be almost untouched by the hand of man, he is likely to quote the first verse of Psalm 121 in the familiar version: "I will lift up mine eyes unto the hills, from whence cometh my help." Religious leaders at such places want to make the most of whatever connection there is between the beauty of nature and the provident hand of God. The writer would confess to having quoted this verse a little out of context on some occasions to achieve this end.

The Revised Standard Version and other translations should steer us away from a possible identification of nature and God in this verse. It is probably better to change the punctuation and read it thus: "I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth." Dr. Willard M. Aldrich in the new tract, "Vacation," published by the American Tract Society, brings a similar thought home to the reader:

"With the Psalmist we must confess that we have lifted up our eyes 'unto the hills' — we have sought help from the beauties of nature — only to discover, 'My help cometh from the Lord, which made heaven and earth.'"

A glance at all but the first verse of this most familiar psalm shows us that they are God-centered. All keeping and preserving power comes to us from God. We undoubtedly do well to count that first verse as a contract. It is like the confessions of Solomon in Ecclesiastes. He tried everything and found it vanity — everything but God. Neither nature nor riches can bring satisfaction. Help does not come from the hills, however beautiful and restful they may be; help comes from the Maker of the hills and from Him who knows the soul of man. We have known this ourselves, perhaps long before the Revised Standard Version was made, but have we made it perfectly clear to the young people who gaze with us at the beauties of nature and look to their elders for a proper understanding of Scripture passages?

## EDITORIAL NOTES

### Theological Words from the Driver's Seat

Most of us have been a little disturbed when we have heard automobile drivers caught in traffic jams using theological words to express their frustration. Profanity is an inexcusable bad habit that reveals both the character and the limited vocabulary of those who take God's name in vain.

On the other hand, some people who never swear are quite irritated when it is suggested by the pastor or some other well-educated person that they ought to increase their vocabulary to include some of the longer words commonly used in theological circles. The fact is that there are relatively few good theological terms that do not spill over into everyday language. Take the word "anthropomorphic," a combination of two Greek words meaning "man" and "form." "There are many anthropomorphisms in the Bible," by which is meant that the cases are many in which God is represented as having the form of man. We speak of the eye, ear, heart, or hand of God. Perhaps it is not necessary to use such a long word to gather these expressions under one heading but it is done, and the word is common enough so that we all might have occasion to use it.

Did you know that there is a periodical called **Automobile Safety** which is sent to religious as well as secular papers? The current issue shows how a theological word (other than swearing) gets into the driver's seat. It is by way of engineering studies to improve safety and comfort factors. The Bible student will have already learned the original and deeper meaning of the word that occurs in the following paragraph:

"Theoretical" human beings, developed mathematically from anatomical statistics, are used to determine the range of tolerance within which seats must be designed. These "theoretical" people are materialized in the form of anthropomorphic manikins or dummies, precisely measured and articulated to simulate human posture and movement. They serve as the standards or the "yardsticks" by which all seat designs are measured.

## President's Message

### An Open Letter To the Schenectady Church

Dear Friends,

I am proud! I am proud of the clear-cut way in which our delegate to the World Council of Churches stood up before that august assembly of world Christian leaders at New Delhi and pointed out the inadequacies of the then proposed "basis" of fellowship in the World Council.

I am proud to identify myself with him as a voice crying in the wilderness. I am proud that he pointed out that the Bible teaches that God was in Christ, that Jesus Christ was God and man, and that it is never enough to say that Jesus was God alone. He said, "To illustrate the inadequacy of the statement, 'Jesus is God,' by itself, we need only to assert the other aspect of our historical faith and say, 'Jesus is man,' alone and by itself." He went on to say that "the inadequacy of such a statement and the resultant misunderstanding will, I think, be readily agreed upon; and if that be true, it must also be true that it is at least equally insufficient to say only that 'Jesus is God'" (Quoted from the **Sabbath Recorder**, March 19, 1962, p. 8).

I am proud that he clearly pointed out why it has never been sufficient to say only that Jesus was God. Our delegate pointed out that this "tends to remove Jesus from the life of man and make Him ineffective in human behavior. An overemphasis on the divine quality of Jesus' life, to the neglect of the human aspect (emphasis mine, M. G. N.), tends to provide a psychological excuse for our not living up to the high standard He demands of us."

I am proud that I can say that this is what our own "Seventh Day Baptist Beliefs" clearly teaches. "We believe in Jesus Christ, God manifest in the flesh, (emphasis mine) our Savior, Teacher, and Guide. . . . The Bible is perfectly clear that Jesus took upon Himself the likeness of man. . . . it is equally clear that He was more than man."

I am proud that our representative

sounded a challenge to Christian love and charity by standing up before that body and saying, "We wonder if the proposed basis might not tend to exclude some churches of conscientious Christians whom Jesus Himself would welcome, and thus be contrary both to the ecumenical spirit and to the spirit of love that Jesus bequeathed to His Church."

Let it be said here that I am not so proud of some other things, notably that you have chosen to take statements out of context and thus present our representative as teaching against the divinity of Jesus Christ. The clear intent of our representative's action was illustrated in his title to that article in which his action before the World Council was presented. This title is "Let Us Think Before We Act!" That is good advice to heed!

There is no reason why we should not debate issues. As Baptists that is our right. There is, however, little reason why we should misconstrue an elected representative's clear purpose when it has been so clearly stated. Not only did he clearly report his action after it was taken, but he sought advice on this matter before action was taken. Each minister of the denomination had the opportunity to express his thought on the "basis" to our representative before he went to New Delhi. We were particularly invited to send to him our feelings about the "basis." One could hardly be more democratic in his representation.

If you wish to believe that Jesus was only God, that is your privilege as Seventh Day Baptists. ("Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit.") But remember that we also have the right to believe that Jesus Christ was both God and Man. If you wish to debate the idea that Jesus was only God, many of us will be happy to debate that idea. Remember, however, that there is no reason to feel that we are going contrary to Seventh Day Baptist beliefs because we are willing to debate such a question.

Another matter bothers me, and that is an apparent attempt to destroy creative



## Independence Day Message

J. Irwin Miller

(First lay president of the National Council of Churches.)

On Independence Day in 1962 the United States of America looks out on a world where the words **independence** and **freedom** are finding new expression and taking on new meaning for many people. New nations, rejoicing in new independence, are struggling to establish more effective governments. The peoples of these and other countries are striving to find a new and proper balance between freedom, justice, and order which will enable them to achieve a fuller life.

In the United States we have a great heritage of freedom, and this is for every individual both a treasure and responsibility. Each of us is tempted either to use freedom selfishly in order to gain personal advantage, or to seek to avoid the risks of freedom by giving up its spirit of openness and encouragement to truth and to experimentation. But freedom is a precious and fragile thing. It cannot be consumed only, it must also be produced through individual and group self-restraint, and through

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leadership. We need the type of incisive leadership that is not afraid to be heard, that is willing to be a voice crying in the wilderness of inadequacy. Are we not destroying ourselves when we try to destroy such leadership? Leadership has been destroyed in the past and we are the less because of that destruction.

Perhaps it is always true that "a prophet is not without honor save in his own country," but should we not have Christlike charity? Should we not remember that God has given us a variety of talents? To some there is the talent to stand before great bodies of Christian leaders and to clarify the issues. To others of us there are other talents. Surely there is plenty of opportunity to use our talents, if we will draw near to God. God will draw near to us when we do this and when we

Love one another,  
Melvin G. Nida.

individual and group concern for the freedom, rights, and opportunities of other persons and other groups. Out on the open highway, in the court of law, in the economic contract, and in the residential neighborhood, freedom depends upon our concern for the rights of all others. To the Christian, called to "lose his life" for the sake of his fellow man, this balancing of freedom and responsibility should have a familiar and haunting appeal. "So we, though many, are one body in Christ and individually members one of another" (Rom. 12: 5).

Christians should understand, as the New Testament does, that governments are necessary to give basic order to society, and that without such order a life of safety and freedom in society is not possible. As Americans we rejoice that in the United States, our government seeks to be responsible to the will of the people. We are thankful that our people are increasingly free to participate in government and that minorities are protected by law in the expression of their views. Christians can never take such a government for granted, but should seek to protect it from subversion and equally to perfect it in its service to the people.

In a world suddenly grown small and interdependent, one of the services our government must render to our people is that of promoting international order, peace, and freedom, for the freedom of each nation is contingent upon a genuine concern for the welfare of all other nations. In the midst therefore of the struggles for independence by new nations and of the development of new international structures for the ordering of life, such as the United Nations, Christians should discern the hand of God at work and here, too, strive to be obedient to His purposes. Through concern for the freedom of others our own heritage of freedom is best preserved and strengthened.

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Good fruit does not come from corrupt family trees. Keep your family tree pure. If the match is made in heaven the marriage will endure on earth.

MISSIONS — Sec. Everett T. Harris

## Meditation on "Mission to Social Frontiers"

By Dr. Elton D. Trueblood

(Taken from *Upper Room Disciplines* for 1961 and used with permission of author.)

In the recent past there were controversies in the Christian movement between those who emphasized what has been called the "personal" Gospel and others who have stressed the "social" Gospel. The idea was that some thought of Christians as those concerned with inner experience, perhaps the experience of salvation, while others were concerned with the application of Christ's teaching to the problems raised by the existence of poverty, crime, starvation, and racial discrimination. We are fortunate in that we are coming into a time when a great many Christian people recognize that both the inner life of devotion and the outer life of action are needed, and that they are needed together. We are beginning to see the evidences of a truly Christian view to the effect that what is required is a total Gospel which transcends both the "personal" and the "social" because it includes both.

If Christianity is merely a matter of inner personal feelings, it becomes a subtle kind of self-indulgence; on the other hand, if it is only a matter of social action, it descends to mere philanthropy. The essence of our enterprise is the effort to hold the roots and the fruits of the Gospel together in a single context.

Christ is certainly concerned with morality, but the church is not merely an ethical, cultural society. Morality must spring from deep inner conviction and commitment, while prayer must eventuate in the kind of life in which bonds are broken and human captives are set free. We have Christ's own experience to rely upon in this regard, when, in His experience in the synagogue at Nazareth, He combined both the inner experience of worship and the prophetic call to liberation. We shall always be better Christians if we meditate seriously on the words found in Luke 4: 16-19.

## Jamaica Conference Board Report

Representatives from fourteen churches of Jamaica, W. I., met with officers of the Jamaica Conference at Kingston on April 18, 1962. The corresponding secretary of the Jamaica Conference, Rev. Leon Lawton, has written up in brief report form the items discussed.

Pastor Lawton's report to the churches for quarter ending March 31 includes the following:

The Conference president (Pastor Joseph Samuels) visited 15 churches to share his program.

The Conference is now incorporated.

The churches gave £320-14-3 to Mission Fund (Jan. 1-March 31).

The American mission board gave £168-6-10 in same period.

Expenses during the quarter were £25-17-1 over receipts. (This in addition to £47-6-0 expended over receipts for previous six months!)

The American mission board has increased their giving to the Mission Fund by over £20 per month, from February. They expect us to match.

Membership in churches as of January 1st was 974; of Sabbath Schools, 1,397.

Conference workers preached 188 sermons, made 107 calls, consecrated 70 infants, conducted 8 baptisms, and received 51 members into church membership (22 by baptism, 6 by testimony, and 23 by letter).

Maiden Hall farm is now meeting expenses.

The Board of Christian Education is planning two youth camps for August, to be held at Maiden Hall.

The Young People's Board is having a fair and rally at Bath on Wednesday, May 23rd.

A new church was organized at Mountain View, St. Andrew.

Conference in 1962 is to be held with the Wakefield church, July 17-22. President Samuels' Conference theme is "Holding Forth the Word of Life."

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God is far more concerned with what we are than with what we do.

## Utilizing Human and Physical Resources

By Senator Robert S. Kerr of Oklahoma

A portion of his commencement address at Salem College June 8 — an address inserted in the Appendix of the Congressional Record of June 12 as an extension of the remarks of Senator Jennings Randolph, who introduced him to the Salem audience.

I have spoken much about science and technology and how it affects our future, but I would not want to leave the impression that I consider science and technology the highest or even the ultimate goal of mankind.

Look about you, young friends, and observe yourselves. Each of you, each scrubbed and shining individual, represents a glorious combination of science and art. I look into the lovely faces of the young women of this graduating class, and into the handsome faces of the young men, and am reminded once more that the art of Christian living remains our basic and ultimate objective. Science is the willing handmaiden of all art, including the art of living. What young man and woman among you, I might ask in an impersonal vein, did not use the old reliable chemistry of soap and water to spruce up for this big event? Even now, the people of the United States, with the help of their scientific experts, have launched a project to preserve — and to spruce up, so to speak — the remnants of ancient Egyptian art and artifacts that are about to be inundated by the huge new reservoirs on the upper reaches of the Nile.

But it is the art of Christian logic, the fundamental truths derived from faith in God, that will save and preserve this nation. This is the art of thinking and feeling which, if we are fortunate, we learn from infancy from God-fearing mothers and fathers. The art of brotherly love transcends all others; it finds constant expression in the friendly smile, the warm handshake, the understanding word.

This art, then, the art of Christian living, has reached an all-time high in our nation. Never in the recorded history of mankind have human values been held so high as they are held today in the United States of America.

We take pride in the loving care with which we conduct our civic campaigns

for our numerous charitable institutions, our youth organizations, our cultural activities. Our churches are at the core of our society, and the political institutions which protect our freedoms, our rights as individuals, and our opportunities for development could not exist without their fundamental, spiritual ingredient.

The most stupendous physical struggle in all history is now being waged between the two most powerful nations of all times. Soviet Russia and the United States are spending tens of billions of dollars each year building more deadly engines of human destruction — what an awesome tragedy! What a glorious world we could build if these billions and this effort could be used, under God, for the betterment of mankind instead of for his possible destruction.

The good scientist knows better than the artist, perhaps, that scientific roots of the tree of knowledge would rot and die but for the spiritual blossoms that grace its branches. The English biologist, Thomas Huxley, listed the changes that would have to occur before we could dispense with art. He said: "When men no longer love nor hate; when suffering causes no pity and the tale of great deeds ceases to thrill, when the lily of the field shall seem no more beautifully arrayed than Solomon in all his glory, and the awe has vanished from the snow-capped peak and deep ravine, then indeed science may have the world to itself, but it will not be because the monster has devoured art, but because one side of human nature is dead, and because men have lost the half of their ancient and present attributes."

Man does love justice still, and despises injustice and tyranny. Tales of great deeds do thrill us, and the lily of the field still charms us more than the glitter of man-made chromium. Beauties of nature, the snowy peak, the majestic prairie and the quiet ravine — these and

all other evidences of God's artful grace were never in greater demand. The beauty of nature is the chief delight of man, be he or she a scientist in a laboratory, a worker in the field or mill, the professional or business man or woman, or the homemaker.

The unchanging nature of man with his resource of faith, and the unchanging truth of his God in heaven, give us a yardstick by which to measure the constant changes wrought by nature and by knowledge. My father used to paraphrase a verse or two from Proverbs: "By knowledge, God created the heavens and earth."

By knowledge, linked to his unshakable faith in God, man will marshal his physical resources and man will inherit the earth. The knowledge that enables us to utilize our resources may change, but the rock of ages — faith — changes not at all. I bid you: Keep the faith — faith, the one resource that gives value to all resources.

### Conference Registration

Special to ministers serving churches, missionaries on furlough, and their families.

Mission Farms management having become firm on this year's policy of rate reduction for you, we can report the following:

If you select the \$15.00 (dormitory) class of accommodation, your special rate will be \$9.60 for each person in your family.

If you select the \$20.00 (lodge) class, your special rate will be \$12.30 for each person in your family.

As in the general registration, the rate quoted includes room and board for the week, registration fee and insurance.

Children young enough so that they do not require separate plate or cafeteria service are free from all excepting the fifty cents insurance charge.

### Ordination of Ernest K. Bee

By Mrs. Ruth A. Bucher, clerk

Sabbath morning, June 9, dawned bright and beautiful after several days of rain, seeming almost a token of approval for the ordination of our pastor, Ernest K. Bee.

Despite arriving at 1:00 a.m. from Salem, W. Va., after having participated in Friday's graduation exercises there, Doyle K. Zwiebel, registrar of Salem College, delivered a forceful morning message entitled "Dig the Wells Deeper." This thoroughly convinced the congregation of the credit this speaker could be to the denomination, should he ever choose the ministry as his full-time profession.

At noon a bountiful dinner was served to 85 people. Ordination services began at 2 p.m. with about 140 attending. Our opening hymn "O Worship the King" was followed by a Scripture reading taken from 2 Timothy 2: 1-15 and read by Deacon E. Kay Bee, father of the candidate.

Prayer was given by Wayne C. Maxson, student pastor from the Alfred church, and a solo "Just for Today" was rendered by Herb Saunders, the new pastor of Little Genesee church.

Annalee Saunders, moderator of the Richburg church, called the Ordination Council to order. It was approved that both the moderator and clerk of the Richburg church act for the Council.

The call to ordination was given by Ruth Bucher, clerk, following which she read several communications, including a telegram from the Battle Creek church. The statement of the candidate, given next, was spoken of as being one of the most thoroughly outlined statements they had heard.

Examination of the candidate was then conducted by the Rev. Albert N. Rogers, dean of Alfred School of Theology. After reading a section, concerning the examination of candidate for ordination, passed some years ago by General Conference, he then called for questions section by section. Rev. Dr. Nida asked him to elaborate further on his statement that Jesus' Sermon on the Mount was a



revelation for some people only, as we had only a record and not the experience.

Those of the congregation who accepted the invitation to speak were Professor Orla Davis of Salem, who spoke highly of the candidate as a friend, student and grandson; Deacon E. Kay Bee, who spoke in terms of love and respect for a son who is carrying on ambitions once his own, and which brought tears to many in the congregation.

The Rev. Robert Washer of the First Day Baptist Church of Friendship remarked about the fine spirit of fellowship existing between himself and the candidate and between their respective churches.

Deacon Wayne Crandall of Independence told of working with the candidate's sister, Marie Zwiebel, as a teacher of high moral and spiritual character and though he had not come to know the candidate as well, he felt he had the same excellent qualities which would make him a credit to his profession.

Lay leader, Mark Sanford of Little Genesee gave testimony to the pride which he had of being known as a Seventh Day Baptist and of being associated not only with those present, but of the denomination in general.

Dr. Nida spoke briefly about his relationship with the candidate as a friend and student, reaffirming the belief that Ernest will be an honor to the denomination.

The anthem "Beautiful Saviour" was sung by the Richburg choir under the direction of Pastor Bee's wife. Next on the program came the charge to the candidate given by the Rev. Clifford Hansen of Salem, W. Va. At his request came a standing salute to the candidate by the entire congregation.

Mr. Hansen told of being a former pastor to both Ernest and Marie and of his and Ernest's student-teacher relationship. He pointed out that the goal for his ministry should be a vision and a challenge which transcends the conquest of space, and that he should thrust something of his finest self into furthering the work of God, serving humanity and witnessing to truth regardless of cost.

Dr. Nida, president of Conference, gave the charge to the church which had ordained him ten years ago. He charged that they should constantly review the structure of the church, discern what they might do for the church and seek divine authority from God, not the church. He told of the importance of service in fellowship, of the right to differ from others and they from us, and remembering that Christian charity should not be forgotten. He challenged all churches represented, to help build one another and those about them in the cause of Christ.

The Rev. Hurley Warren, pastor of the Alfred church, invited all ordained ministers present to take part in the laying of hands on the candidate. He gave the consecrating prayer in which he asked that wisdom, patience, and courage be given to both pastor and Mrs. Bee and that all of those present should rededicate and consecrate themselves to Christ.

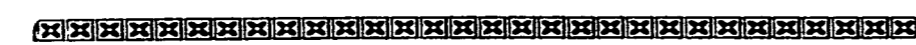
The Rev. Victor Skaggs, pastor of Alfred Station church, welcomed Ernest to the ministry and extended the hand of fellowship to him and Mrs. Bee. He spoke of the heartache, struggle and unfulfilled hopes which they would face; the goals beyond their strength; of the satisfaction, renewed hope and of higher and growing aspirations, together with the fellowship dealing in human problems during his ministry.

The closing hymn "O Master, Let Me Walk With Thee" was sung prayerfully and with meaning by the congregation, preceding the benediction by the Rev. Ernest K. Bee.



#### MEMORY TEXT

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. Psalm 96: 7, 8.



#### SABBATH SCHOOL LESSON

for July 14, 1962

Why Does God Let It Happen?

Scripture Lesson: Habakkuk 1: 1-6; 2: 2-4.

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Publicity Release for Youth Pre-Con Retreat

Pre-Con begins on Wednesday, August 8, 1962. Don't forget! Come to Mission Farms near Minneapolis, Minnesota, that afternoon. The first meal served to Pre-Conners will be supper that evening.

Gary Cox, our director (some of you will remember him from last year), has planned an A-1 program. Under the theme, **Christianity and Today's Big Issues**, he has planned a variety of lectures and discussions on topics like these:

Christianity and Communism  
Christianity and Race Relations  
Christianity and Separation of Church and State

Christianity and Social Vices.

Pre-Con will be your chance to get acquainted with Miss Linda Bingham, our new youth field worker. She'll be on the staff and making a presentation on youth work in the local church.

Others on the staff include:

Rev. Eugene Fatato, pastor of the Battle Creek, Mich. church, lecturer and discussion group leader.

Rev. Duane Davis, pastor of the Lost Creek, W. Va., church, lecturer and discussion group leader.

Attorney Clarence Rogers, member of the Salem, W. Va., church, lecturer and discussion group leader.

Irwin Fitz Randolph, of the Denver, Colorado, church, music director.

Wayne Cruzan, student Rhode Island University, member of the Pawcatuck, R. I., church, recreation director.

Rev. Kenneth Smith, pastor of the Denver, Colo., church, member of Commission, Sabbath morning speaker.

A few more members of the staff have not confirmed their appointment.

**THIS YEAR THE FEE IS JUST \$13.00. THE CAMP GROUNDS ARE WONDERFUL! THE FELLOWSHIP WILL BE GRAND AND THOROUGHLY CHRISTIAN! PLAN TO COME!**

JULY 2, 1962

### Register for Youth Pre-Con Retreat

**Begins** — Registration during the afternoon, Wednesday, August 8.

**Closes** — Sunday afternoon, August 12.

**Place** — Mission Farms, Medicine Lake, Minneapolis, Minn.

**Fee** — \$13.00, includes insurance

**Ages** — 15 years, or those who have completed ninth grade, through age 19.

**Bring** — Bedding, toilet articles, camp clothing, Sabbath clothing, swimsuit, flashlight, Bible, notebook and pencil. **Optional:** Music, musical instrument, camera, game equipment.

**Theme** — "Christianity and Today's Big Issues"

**Director** — Gary G. Cox, 1120 Lashley Lane, Boulder, Colorado.

**PLEASE PRE-REGISTER IF AT ALL POSSIBLE.** Mail registration before July 27.

### CONFERENCE PROGRAM

#### Notice of Church President Study

A Church Moderator-President study session is to be held on Wednesday, August 15th from 1:45 to 4:45 during Conference. This will be conducted by a panel on various phases of the work. Each church clerk has been sent a double post card to be given the moderator-president, asking for information and suggestions of special topics they would be interested in. Anyone interested may attend. If you have a problem or suggestion and did not receive the post card, write Wm. H. Heinig, Route No. 1, Milton Junction, Wis.

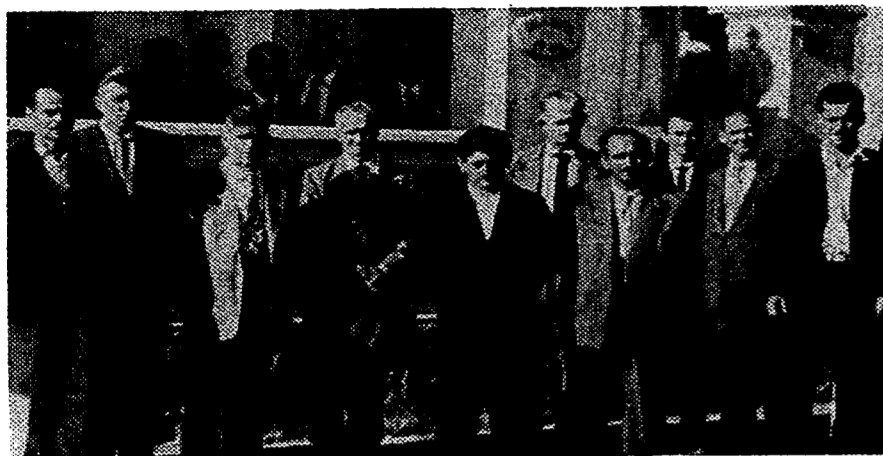
#### News from CROP

##### Holstein Heifers Sent to Korea

Contributions to Ohio CROP and the co-operation of the Heifer Project, Inc., made possible a shipment of nine registered Holstein heifers and one bull to Yonsei University, Seoul, Korea. The livestock will be part of a training program for young Korean men interested in dairy science.

## Brazil Church Story Told by Pictures

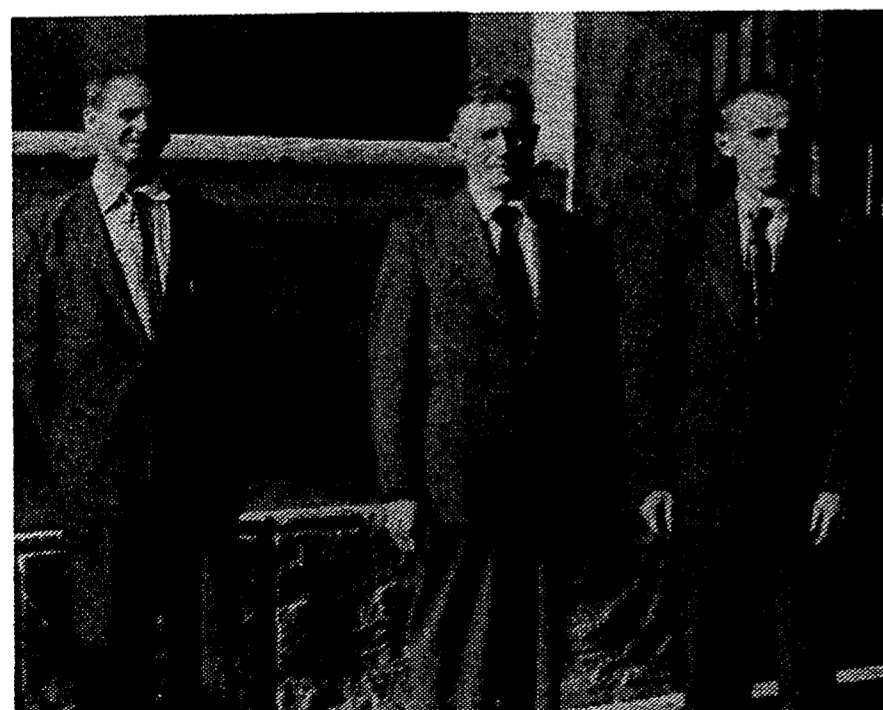
The full story of the origin and growth of Seventh Day Baptist churches in Brazil has not yet been told to English



Members of the Administrative Council

readers. With the addition of two new trained workers, the former priests from Colombia, it is expected that there will be more communication between those churches and our General Conference.

Part of the story is interestingly told in a series of thirty pictures recently received from Affonso Martins, the leading pastor of Curitiba, Brazil. The captions are all in Portuguese, but most of the message is understandable even to those who are very deficient in that language. Among the pictures are one or two taken since the arrival of the new ministers, the others show present leaders of the conference and scenes from the past. One



Officers of the Conference: Rev. Affonso V. Martins, general secretary; Dr. Silas Nisio, president; Yose Gugelmin, departmental secretary, all of Curitiba, Brazil.

photograph is of a church group labeled Seventh-day Adventist and is dated 1905. Another of the same church in 1913, is marked Independent Evangelical Adventists. In 1939 the pictures of this church in Itarare use the name Seventh Day Baptist. It is assumed that about this time the Conference of Evangelical Adventists became the Conference of Seventh Day Baptists. It is evident to one who visits the leaders of these churches that the half century of independence from the church whose name these groups first took have been years of independent thinking and that few similarities of emphasis remain.

Many of the pictures in the collection received are not now of a quality that permits reproduction, but they tell the story of baptisms, weddings, and organization. The striking thing in photographs of church groups like this — and in Baptist churches also — is the cosmopolitan character of the congregations. There are fine-featured people of Portuguese stock, rounder faces that show a South American Indian background, pleasant mixtures of the two, perhaps a few bearded Russians or Polish people; also in some places Oriental and African faces. Whatever the nationality background, they are now Brazilians and their faces are lighted with the joy of knowing that they are the recipients of the love of Christ and that they are united in Christian service and fellowship.

### Notice of Tract Board Meeting

The regular quarterly meeting of the Board of Trustees of the American Sabbath Tract Society will be held in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., at 2 p.m., Sunday, July 8.

In addition to considering reports from officers, employees, and possible recommendations from eleven standing committees there will be reports from a special Executive Committee and the Conference Program Committee. The annual report to the Society and statement to Conference will also be presented for appropriate action.

## The Covenanting Fellowship

By Dr. Melvin G. Nida

Presented as the "Charge to the Church" at the ordination of E. K. Bee, Jr., Richburg, N. Y.

There is lots of discussion these days about the nature of the church, and this is as it should be. What is the nature of the church is a particularly apt question for us Baptists. What do we expect of the church and what should the church expect of us? Baptists have had the odd habit of asking what can the church do for me, but failing to ask the concomitant question of what does the church require of me? This is why Baptists, Seventh Day Baptists included, find themselves on the bottom rungs of the ladder of denominational giving.

One answer to the question about the nature of the church is contained in the phrase, "Let the Church be the Church." This answer suggests that the church is an entity unto itself, that the structure is sacred, and that here is an earthly guardian of the keys of heaven. Such an answer as to the nature of the church continues logically into the next step which says that the organization has the power to control not only the eternal destiny, but the mundane conduct of the participants of that structure. This type of an answer progresses spirally inward and says that the church has the power to determine what the participant may believe as well as do.

Illustrative of this control, even in America, is court action reported in *The New York Times*, June 7, 1962: "A State Supreme Court justice directed St. John's University yesterday to reinstate three students who had been dismissed for participating in a civil marriage ceremony. Justice George Eilperin ordered the Roman Catholic institution to place the name of the bridegroom, Howard Glenn Carr, on this month's graduating list and permit the bride, Greta Schmidt Carr, and Miss Jean Catto, a witness, to resume their classroom work."

The students had been dismissed on April 18, under a regulation of the university which reads: "In conformity with the ideals of Christian education and conduct, the university reserves the right

to dismiss a student at any time on whatever grounds the university judges advisable."

Protestants revolted against this answer to the question about the nature of the church in the early 16th century and the Baptist movement was the logical development of that revolt. As L. G. Champion has said in *Foundations*, the *Baptist Journal of History and Theology*: "The authority we seek is that of the divine self-revealing to which the Scriptures bear unique witness." Our authority is God, experienced in the human heart. This is why the believer's baptism is such an important part of our structure. One has to have experienced the renewing spirit of God which changes mundane life before he can truly be a part of the church.

This brings us back to the question, what is the nature of the church of which we become a part? Of course, beyond question, there is a supra-mundane Church of which we become a part when we choose, by faith, to identify ourselves with the Way of Life. But this has never been the question. The question that has caused so much concern to Christians is what is the nature of the mundane organization which we join here on earth and which is a physical expression of that spiritual decision.

We cannot be Christian without expressing it in a physical way. We cannot say, "I'm a Christian," and do nothing about it. You have all heard the story, of course, about the new convert who went off with a construction crew for several months' work. His pastor had been concerned about him and told him that it would be difficult being a Christian away from home. When he returned, his pastor asked him solicitously how he made out. "Fine!" was the response, "No one even guessed that I was a Christian."

It seems to me that the nature of the physical church of which we as Seventh Day Baptists have chosen to become a part can be very easily expressed in two words: **Covenanting Fellowship**. This local church and every local Seventh Day Baptist church represented here is a covenanting fellowship. Some of our



local churches have almost forgotten this, and recently a pastor told me that the church of which he was a part did not even have a covenant. But the exception proves the rule, and I dare say that in spite of our lack of interest in the nature of our Seventh Day Baptist fellowship, the covenant service is still an important part of our organizational structure.

This is true because the covenant service speaks to the real nature of our fellowship. We Seventh Day Baptists are a covenanting fellowship. The opposite of this is a covenanting theology and it is this that the Baptist movement disavowed. Robert G. Torbet, Baptist historian, has pointed out that Roger Williams' decision to become a Baptist was the logical outcome of his spiritual pilgrimage from the covenanting theology of Anglicanism. Once we have come to the point where we are willing to take a stand, because we feel God has spoken to us against the doctrine of ecclesiastical authority, then we must either be radical individualists or join with others of like mind in a covenanting fellowship.

The nature of this fellowship is not to be found in our unity of belief, for we have said that this is not God's will for us. We are Baptists because of our non-conformity, our freedom of belief, and to be true to our right to differ, we must allow others the right to differ from us. Our covenant together, then, is not a covenant to believe alike, but a covenant to fellowship together.

We must next ask ourselves, what is the nature of the fellowship we have chosen? Chosen it we have! As Baptists, it cannot be enforced upon us. When they feel that conformity is being enforced upon them from within the fellowship, many Baptists prize their right to believe as conscience dictates so precious that they will forsake the joy of fellowship for conscience' sake.

Sometimes this happens for just cause, and sometimes it is carried to extremes and personality becomes the cause of division rather than any real pressure for conformity. Christian charity is often forgotten in the heat of hurt feelings.

But Baptists have covenanted together, wisely and happily, for lo these many years. When they covenant to fellowship and work (and not to believe alike) the real nature of the Baptist Church finds its genius. And what is the nature of this genius? It is beautifully stated in church covenant after church covenant: We covenant together to build one another up in the love of Jesus, to help one another and those about us, to work together in the cause of Christ.

This is the kind of fellowship to which this church is called and it is this kind of fellowship to which I challenge this church to find ever-widening expression both in the local area and, in the broader field of endeavor, our denomination.

### NEWS FROM THE CHURCHES

VERONA, N. Y. — The Youth Fellowship held a pancake supper on the evening after the Sabbath, April 7. Climaxing an evening of singing, games and a skit, a slave auction was held with proceeds from their work for others to be contributed to a fund for a full-time youth worker this summer. The young people have been working on a project of locating on a world map, Seventh Day Baptist mission fields and missionaries connected therewith.

Pastor Rex Burdick was in Los Angeles the first two weeks of May assisting in special meetings there. On May 5 Conference President Nida was our guest speaker. Following a fellowship luncheon a worship service was conducted by Deacon Craig Sholtz and matters concerning General Conference were discussed.

On May 12 the service was arranged by the Pulpit Committee with Mrs. Alden Vierow in charge. The speaker was Mrs. Rae Brothers, wife of the pastor of the Methodist Church of Verona. The Mother-Daughter Banquet, served by the men and boys of the church, was held that night with 72 in attendance. A skit depicting the various stages of growth and development of a baby girl was effectively rendered. Piano solos were given by two youthful musicians — Kathy Vierow and Nora Catlin.

On May 14 Mr. and Mrs. Chester Stone

held open house both afternoon and evening when about one hundred fifty of their relatives and friends called in honor of their Fiftieth Wedding Anniversary.

A missionary conference planned by the Evangelism and Missions Committee with "Accent on the Caribbean" as the theme was held on May 25-27 with the Rev. Duane Davis of Lost Creek, W. Va., as guest speaker. Mr. Davis is a son of Deacon and Mrs. La Verne Davis and grew up in our midst. On Friday evening he told of the work in Jamaica where he recently spent nearly a year in mission work on that island. On Sabbath morning he brought the message on "Who Are the Lost?"

After a fellowship dinner the afternoon was given over to the work in British Guiana. The program, in charge of Olin Davis, chairman of the committee, featured slides and a letter from the Rev. Leland Davis, our mission representative there.

On Sunday evening "Words and Pictures from the Caribbean" concluded the services.

The annual meeting of the Ladies Aid Society was held with Mrs. Craig Sholtz on May 31 with president Jean Vierow in the chair. "Witnessing in Our Homes" was the topic for devotions, led by Marilyn Davis. Zilla Vierow conducted a quiz on the study book *These My People*. The present officers were re-elected for another year, and the usual contribution to the pastor's salary, Women's Board, and OWM are to be continued. The ladies voted \$115 to complete the cost of re-decorating of the church basement. Three boxes of clothing were sent to be distributed to the needy of West Virginia.

About 60 members of the congregation attended some or all of the meetings of the 123rd annual session of the Central Association held at De Ruyter June 1-3.

Glen Warner recently returned from Los Angeles after spending a year there as assistant pastor of that church and as a student at Whittier College.

A variety wedding shower for Barbara Crandall and Herbert Saunders of Los Angeles was held in the church parlors after the Sabbath on June 9.

A farewell for the Burton Crandall family was held a week later as they will soon be moving to Milton, Wis., where Prof. Crandall will join the faculty of Milton College in the fall. They will be greatly missed here where they faithfully attended church services although living thirty miles away.

— Correspondent.

DODGE CENTER, MINN. — Daily Vacation Bible School closed with a demonstration program following the regular Sabbath morning service, June 16. Something new in our school was tried this year — morning and afternoon sessions, the school lasting but one week. There were over 30 pupils enrolled and there was no absenteeism among the students. The theme selected was "My Bible and I." Pastor Richards was director with the following teachers: teenagers, Mrs. Claire Green; juniors, Mrs. Bob Austin; primary, Miss Mary Thorngate; beginners, Myra Thorngate Barber. Articles made by the students were displayed in the rooms where the classes were held. Miss Phyllis Payne was recreation leader, and Miss Cheryl Austin assisted in the beginner's class and as accompanist. Following the program decorated plaques were presented the staff as a surprise by the teenager's group. Weather for Bible School, thankfully, was perfect after a chilly, rainy spring.

Christian Fellowship met during the evening of June 12 with Mrs. Bob Austin and Donald Payne as hosts. The feature of the evening was a talk by Dr. Day of Austin, Minn., on the subject of optometry. Mrs. Day is a former resident of Dodge Center.

Lt. Col. Robert Austin is now located near Saigon, South Vietnam, and will take up his instruction duties soon. Recently he and Philip Green, who is also in the Armed Services spent a day together in Hawaii. David Payne, another serviceman from this church, is expected home at the end of the summer on leave. Mrs. Bob Austin and her four daughters are to spend the summer in South Dakota where Mrs. Austin is counselor in a Girl Scout Camp.

No service was held on the weekend



# The Sabbath Recorder

of June 22, 23 and 24, because many members were in New Auburn, Wis., in attendance at the Association meetings.

A baptismal service has been planned for June 30, preceded by a "Meal of Sharing" at noon.

Youth Fellowship took in over \$50 at their bake and parcel post social held recently. The money is to be used as a camp fund.

Newly elected principal officers of the Ladies Aid are as follows: president, Marguerite Clapper; secretary, Sheila Crane; treasurer, Charlotte Lindahl; Program Committee chairman, Edna Ruth Richards.

Under the guidance of Mrs. Claire Green the Sabbath School library is taking shape. The plan was started with the gift of several books entitled *The Book of Life*, donated by Mrs. Wm. Baldrige of Grand Forks, North Dakota. Mrs. Green says that there are now fifty books on the shelves.

— Correspondent.

## Accessions

Lost Creek, W. Va.

By Baptism:

Jessie Curry  
David L. Curry, Jr.  
Jane Kennedy

By Letter:

Stanley K. Allen  
Margaret B. Allen (Mrs. S. K.)

## Marriages

**Bailey-Bond.**—Ann Bond, daughter of Mr. and Mrs. Paul V. Bond, of Lost Creek, W. Va., and Dallas Bailey, Jr., of Salem, W. Va., were united in marriage June 10, 1962, at the Lost Creek Seventh Day Baptist Church, by the Rev. Duane L. Davis, assisted by the Rev. C. W. P. Hansen. They will reside at Stopher Hall, Kent State University, Kent, Ohio.

**Sharp-Scott.**—James Sharp of North Loup, Neb., was married to Karen Scott of North Loup on May 27, 1962, at the Seventh Day Baptist Church. Her pastor, the Rev. David Clarke, officiated. The new home is in Ellis, Kansas.

## Births

**Bond.**—A son, Glenn Russel, was born to Deacon and Mrs. Walter L. Bond (Roanoke Church) of 503 Heavner Ave., Nutter Fort, W. Va., Feb. 6, 1962.

## Obituaries

**Brissey.**—Reuben M., son of George E. and Permelia Van Horn Brissey, was born in Ritchie County, W. Va., March 13, 1887, and died at Veterans' Hospital, Clarksburg, W. Va., May 3, 1962.

Mr. Brissey, a veteran of World War I, was a retired schoolteacher and farmer. He was an active member of the Ritchie Seventh Day Baptist Church for many years.

Surviving are: his widow, Mrs. Droxie Meathrell Brissey; two sons, Reuben N., Media, Pa., and George E., Harborcreek, Pa.; three grandchildren; three brothers: John of Long Beach, Calif., Thurman, Salem, W. Va., and Grover, Laurel, Md.; a sister, Mrs. Elsie Robinson, Middlebourne, W. Va.

Funeral services were from the Ritchie Seventh Day Baptist Church, with the pastor, Leslie Welch, in charge. Burial was in the Pine Grove cemetery at Berea. — L. A. W.

**Fitz Randolph.**—Leslie, son of the late Iseus and Laverna Lippincott Fitz Randolph was born near Jackson Center, Ohio, April 29, 1892, and died at Mountainside Hospital near his home in Verona, N. J., May 27, 1962. The family moved to New Milton, W. Va., for one year, then to New Market, N. J., in 1901.

He was married to Kathryn MacBride on June 26, 1919. To this union two sons were born: James, who lost his life in World War II, and Richard, who lives with his wife Ann and two children in Verona.

He was a member of the Piscataway church and young men's Bible class until 1919, when he joined the First Presbyterian Church of Verona where he served as elder until his death.

Besides his wife and family there survive a sister, Merle Harris of Shiloh, N. J., and two brothers, Milton of Daytona Beach, Fla., and Elston of Winters, Calif.

Memorial services were held in the First Presbyterian Church of Verona by his pastor, the Rev. Walter Moore, and burial was at Hillside Cemetery, Plainfield.

— Merle R. Harris.

**Shrader.**—Audree Claire, daughter of Sam G. and Lottie Babcock, was born at Grand Junction, Iowa, Oct. 12, 1900, and died at Mesa, Arizona, June 10, 1962, following a four-day illness.

In her childhood she lived at Gentry, Ark., and Garwin, Iowa. Baptized by the Rev. J. T. Davis, she became a member of the Garwin Church April 2, 1910. After graduation from Milton College she taught for two years in Illinois and was married to Lowell Shrader in August 1927. After a teaching career of both husband and wife in Wyoming they moved to Arizona for health reasons in 1961.

The funeral service and burial were at Garwin, Iowa, on June 15 with Dr. G. E. MacCanon of the E. U. B. church in charge.

Surviving are her husband and her mother of Garwin. — Lenora B. Saunders.



A committee of three ministers and two laymen was created by General Conference to plan for the training of ministers to serve Seventh Day Baptist Churches. They hold meetings periodically and have met recently at Plainfield, N. J., to give consideration to implementing a new training program that will be presented to Conference next month and put into operation in the fall of 1963 (See report of the meeting on page 4).

Members and invited guests pictured here are, back row: Dr. Melvin G. Nida, Rev. Charles H. Bond, J. Leland Skaggs, and Rev. Albert N. Rogers; front row: Wayne N. Crandall, Rev. Paul S. Burdick, Harley D. Bond, and Rev. C. Rex Burdick. The new training center is expected to be located in the Seventh Day Baptist Building in the rooms where the committee held its sessions.