

**OUR WORLD MISSION**  
Statement of Denominational Treasurer, December 31, 1957

| Receipts                    |                        |                                | Receipts                    |                        |                                |
|-----------------------------|------------------------|--------------------------------|-----------------------------|------------------------|--------------------------------|
| Treas. Receipts December    | Treas. Receipts 3 mos. | Boards' Budget Receipts 3 mos. | Treas. Receipts December    | Treas. Receipts 3 mos. | Boards' Budget Receipts 3 mos. |
| Balance, Dec. 1 ...\$       | 78.04                  |                                | Los Angeles, Christ's ..... | 30.00                  | 30.00                          |
| Adams Center .....          | 174.22                 | 343.03                         | Lost Creek .....            |                        | 329.40                         |
| Albion .....                | 63.13                  | 130.66                         | Marlboro .....              | 242.07                 | 748.25                         |
| Alfred, 1st .....           | 495.49                 | 1,473.84                       | Middle Island .....         | 23.00                  | 68.25                          |
| Alfred, 2nd .....           | 167.65                 | 492.00                         | Milton .....                | 523.60                 | 1,419.01                       |
| Associations & groups ..... |                        | 99.87                          | Milton Jct. ....            | 65.35                  | 238.65                         |
| Battle Creek .....          | 558.70                 | 1,691.21                       | New Auburn .....            | 28.14                  | 73.89                          |
| Berlin .....                | 75.80                  | 223.75                         | New Orleans .....           | 73.35                  | 92.35                          |
| Boulder .....               | 61.77                  | 172.05                         | North Loup .....            | 260.81                 | 260.81                         |
| Brookfield, 1st .....       | 120.62                 | 232.12                         | Nortonville .....           | 122.50                 | 332.50                         |
| Brookfield, 2nd ..          | 64.87                  | 143.37                         | Old Stone Fort ..           |                        | 35.00                          |
| Buffalo .....               | 50.00                  | 50.00                          | Pawcatuck .....             | 650.00                 | 995.20                         |
| Chicago .....               | 102.00                 | 333.00                         | Plainfield .....            | 821.95                 | 1,883.39                       |
| Daytona Beach ..            | 44.50                  | 174.75                         | Richburg .....              | 167.00                 | 255.00                         |
| Denver .....                |                        | 97.31                          | Ritchie .....               | 15.00                  | 40.00                          |
| De Ruyter .....             |                        | 213.00                         | Riverside .....             | 811.09                 | 811.09                         |
| Dodge Center .....          | 253.02                 | 385.53                         | Roanoke .....               | 22.00                  | 56.00                          |
| Edinburg .....              | 125.00                 | 168.50                         | Rockville .....             | 27.60                  | 61.09                          |
| Farina .....                | 21.50                  | 21.50                          | Salem .....                 | 250.00                 | 550.00                         |
| Fouke .....                 |                        | 15.50                          | Salemville .....            | 79.10                  | 79.10                          |
| Friendship .....            | 29.00                  | 98.00                          | Schenectady .....           | 27.00                  | 43.00                          |
| Hebron .....                | 15.00                  | 55.00                          | Shiloh .....                | 529.15                 | 1,267.01                       |
| Hopkinton, 1st ..           | 122.35                 | 442.60                         | Tract Society .....         |                        | 1,297.89                       |
| Hopkinton, 2nd ..           | 45.00                  | 129.00                         | Twin Cities .....           | 100.00                 | 100.00                         |
| Independence .....          | 83.00                  | 315.00                         | Verona .....                | 108.66                 | 463.16                         |
| Individuals .....           | 162.00                 | 2,360.00                       | Walworth .....              | 20.00                  | 80.00                          |
| Irvington .....             |                        | 250.00                         | Washington .....            | 43.00                  | 78.00                          |
| Kansas City .....           | 30.00                  | 115.00                         | Waterford .....             | 67.52                  | 217.58                         |
| Little Genesee ..           |                        | 114.13                         | White Cloud .....           | 48.05                  | 168.03                         |
| Los Angeles .....           | 85.00                  | 342.00                         |                             |                        |                                |
|                             |                        |                                |                             | \$8,183.60             | \$22,755.37                    |
|                             |                        |                                |                             |                        | \$1,071.54                     |

**Treasurer's Disbursements**

|                                      | Budget (Designated & Undesignated) |
|--------------------------------------|------------------------------------|
| Missionary Society .....             | \$3,756.68                         |
| Board of Christian Education .....   | 877.10                             |
| Ministerial Training .....           | 868.20                             |
| Historical Society .....             | 134.20                             |
| Ministerial Retirement Fund .....    | 749.98                             |
| Women's Society .....                | 61.40                              |
| World Fellowship and Service .....   | 36.60                              |
| General Conference .....             | 762.50                             |
| Trustees of General Conference ..... | 67.10                              |
| Tract Society .....                  | 803.24                             |
| Oneida Valley Nat'l Bank, fees ..... | 3.54                               |
|                                      | \$8,120.54                         |
| Balance on hand, Dec. 31 .....       | 63.06                              |

**Non-Budget Gifts**

|                                    |           |
|------------------------------------|-----------|
| December Receipts .....            | \$ 188.62 |
| December Disbursements:            |           |
| Missionary Society .....           | 120.02    |
| World Fellowship and Service ..... | 68.60     |
|                                    | \$ 188.62 |
|                                    | \$ 188.62 |

**SUMMARY**

|   |             |
|---|-------------|
| Current annual budget .....             | \$90,000.00 |
| Treas. budget receipts 3 months .....   | \$22,755.37 |
| Boards' budget receipts 3 months .....  | 1,071.54    |
|   | \$23,826.91 |
| Remainder required .....                | \$66,173.09 |
| Percentage of budget year elapsed ..... | 25 %        |
| Percentage of budget raised .....       | 26.47%      |

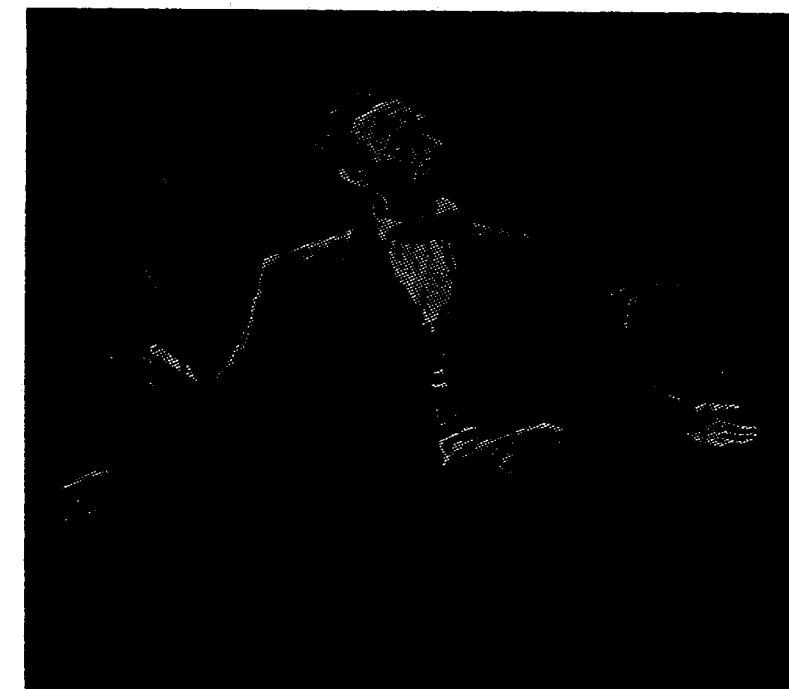
Verona, N. Y.

Olin C. Davis, Treasurer.

**SEVENTH DAY BAPTIST GENERAL CONFERENCE**  
at California Baptist Theological Seminary  
Covina, California, August 11 - 16, 1958

# The Sabbath Recorder

## God Send Us Men



LINCOLN

a man of purpose  
a man of persuasion

"God send us men  
alert and quick  
His lofty precepts to  
translate,  
Until the laws of Right  
become  
The laws and habits  
of the State.

"God send us men with  
hearts ablaze,  
All truth to love, all  
wrong to hate;  
These are the patriots  
nations need,  
These are the bulwarks  
of the State."

### THE BULWARK OF LIBERTY

What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoast, our army and our navy. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit, and we have planted the seeds of despotism at our own doors.

— Abraham Lincoln.

# 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  
CHRISTIAN EDUCATION ..... Mrs. Claire Merchant  
Rex E. Zwiebel, B.A., B.D.

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PLAINFIELD, N. J., FEBRUARY 3, 1958

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## Growth of Forests and Churches

No one sits down in a forest to watch a tree grow. Photographers with the relatively new technique of lapse-time exposures have been able to produce motion pictures of beans sprouting or flower buds bursting into bloom. Such changes, though too slow for the naked eye to detect, are fairly fast. The growth of a tree would not be recorded as easily on movie film.

Forests do grow and figures have been released as to how much they grow annually and in a single day. Norman D. MacLeod, chairman of the Rhode Island Forest Industries Committee, reports on the growth of all the forest timber in the United States and coastal Alaska. He includes all timber down to five inches in diameter and says that it is growing at the rate of 17.7 billion cubic feet annually. If that is a bit hard to comprehend, one may think in terms of daily growth. The same authority states that our nation's forests grow enough in one day to produce lumber for 15,500 one-family homes. The total of such timber is 2,083 billion board feet — enough to meet the nation's need for 50 years at the present rate of consumption. The bright side of the picture, which Mr. MacLeod called the most notable fact in the 1957 forest situation, was the rapid growth of our young forests.

Forests grow and churches grow. How much they grow over a given period is interesting news projected against a background of history which also reveals large areas of stumpage and much dead timber. How they grow and how they can be made to grow faster to meet the needs of present or future generations is a problem to be discussed rather than a news story to be told.

One does not sit down in a steepled edifice once a week in hopes of seeing the church grow. In a sense well known to theologians the Church is invisible; it is that body of believers whose number is known only to the Lord Himself. It is not any easier to figure the net growth of the churches of the nation than the increase of the cubic feet of timber in the forests of our country. To count numbers without measuring spiritual condition is inaccurate. But we are commissioned by divine command to keep the church growing.

The Pharisees on one occasion pressed

FEBRUARY 3, 1958

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Jesus for a statement about the kingdom of God. His reply in part was, "The kingdom of God cometh not with observation." It is the only time "observation" is used in the Bible. The Greek word in the text implies intense watching. How ready we are to glue our eyes to the visible aspects of church growth. It is so much harder to calculate or promote the growth of the kingdom within. Forest watchers may produce accurate figures; church watchers never.

The question still remains, how can we promote that growth which is so hard to measure yet is God's will for us? It may be that the ordained ministers, the Peters in the key positions of the church, can be held responsible. They are of great service in helping people to assimilate the "word that proceedeth out of the mouth of God," that Word by which our tempted Lord said man shall live and grow.

It is true that Jesus ordained His few disciples and commissioned His chosen apostles, sending the Holy Spirit upon them at Pentecost with power. Ordained men have their responsibilities today, but it is equally true that with the commitment of life to Christ at conversion every believer is commissioned to be a witness and he will have to answer to Christ in the Judgment if he stops trying to be one.

Upon the laymen in this generation rests the great responsibility for church growth. The giant redwoods of California do not die on the stump. They defy the biting insects, gnawing worms, and other adverse forces of nature. Meanwhile they send out shoots and encircle themselves with growing trees so that when death does overtake them the open space where they stood is called a cathedral, walled by their towering successors.

So must the Seventh Day Baptist Church grow. Like trees in the forest we should send out shoots from our faith-grounded roots. We must scatter the seeds of truth and provide the sheltering shade by which little trees, not of our kind, can get their start and grow in the moisture-laden soil which we have helped to prepare and preserve.

Trees are but symbols. They never climb to heights above nature's realm. Beauty

they have, but not love. Forests grow by the lately achieved foresight of man and the natural provision of God. Churches grow supernaturally. We cannot here make detailed suggestions as to methods to be employed by laymen. Our special issue next week will be helpful in that respect.

Did love ever fail to find a way? Where love is lacking there might possibly be some visible growth; but where love exists as a dominating force there is bound to be much straight-grained increase in the spiritual board feet of the church. It is no wonder that love is exalted even above faith and hope in the trillium of graces in 1 Corinthians 13. Let us make sure that we have love!

## Special Issue News

Your next Sabbath Recorder will be the 24-page special issue edited by the Rev. Loyal F. Hurley. As previously indicated this will be full of helpful and stimulating articles which are of lasting value. The material is not tied to any current dates and can therefore be used beyond its publication date.

Orders have come in at a rapid rate. A large number of the churches and Sabbath Schools have sent money for considerable quantities. At the moment it appears that more than five times the usual number will be printed. It is not too late for individuals and churches to get these issues while they are still fresh. If you cannot decide how many you want until you see a copy, be sure to read it all the way through as soon as you get it and then order at once — before the supply is exhausted.

Please remember that the special issue contains no obituaries, births, accessions, local church news, or material from the board secretaries. It so happens that church news and obituaries have recently been received in much greater volume than usual. Some could not be included in this issue and will have to be held until the issue of February 17.

Correspondents are reminded again that short items sent in regularly reach the waiting readers with much more freshness because of our space limitations.

## Editors and Contributing Editors

It seems wise to call attention periodically to the relation between the general editor of a publication and special editors or contributing editors. It is only natural that many readers fail to understand this relationship when the editor lets several years go by without commenting on it.

Our magazine this year turns over the editorship of one issue each quarter to another editor who is responsible for all the content of that particular issue with the exception of one or two brief introductory articles by the managing editor. Since these special issues also go out to regular subscribers under the name of the *Sabbath Recorder* these editors are carefully chosen. They are men who can be counted upon to handle well their special Sabbath-evangelistic responsibility and to keep their material in harmony with denominational standards of belief and practice with all due regard for what the majority of subscribers want or need. We believe our people should have confidence in the judgment of these well-chosen editors.

Every week our magazine lists contributing editors chosen by their respective boards to edit or prepare material relating specifically to the area of service represented by the board. The amount and arrangement of material from contributing editors in a given issue has to be under the supervision of the general editor. He consults sometimes with these contributors as to the content of articles to appear under the board headings but prefers to let them use their own judgment. The relationship is cordial and intimate and is fostered by frequent correspondence as well as by periodic meetings of the denominational Planning Committee which involves two of the three contributing editors.

Although the general editor is normally held responsible by the readers for everything within the covers of the magazine, he encourages the readers to note the authorship of articles and to give credit in their minds to the individual writers for the opinions expressed. The editor is glad to answer inquiries but again, where possible, invites the reader to correspond directly with the writer.

## MEMORY TEXT

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. — Romans 5: 10.

## President's Column

### The Church and Her Purpose

Very soon following the resurrection and ascension of Christ, churches began to be established — a church in a city, a church in someone's home. What was the purpose of these churches? It seems to have been for a mutual encouragement of one another in the Christian faith, for an opportunity to worship God together and to think about outreach. We find the urging that they continue to teach the doctrine taught by the disciples. They met for worship, not only when one of the apostles was there, but regularly; and they sent out workers to other places and helped to support the workers in other areas.

Basically, this is still the purpose of the church. One may be a Christian by himself, but he can do little to bring Christ to others as long as he is by himself. There is a need for a working together with others in Christianity even as man feels a need to work with others in his daily occupation. The church provides an opportunity for fellow Christians living in the same community to come together as a united force for Christ.

There is a continual need for refreshment in the worship of God. The church helps to meet this need as her people meet in worship. The praise of God, the prayers together, the preaching of God's truth help to keep one renewed in the spirit and challenged to live according to the truth of God.

Christians need encouragement. Again the fellowship in the church with the opportunity to share experiences and to feel a common purpose should give this encouragement. The study together of God's Word helps to light the Christian's path in life.

The commission is to take the Gospel to the ends of the earth. No one individual

## Scouting and the Church

The Boy Scout movement is not directly related to any particular denomination but on the local level it frequently ties in very closely with an individual church. Some churches sponsor their own troops with the leadership drawn largely from that church. The general training of a Boy Scout has a certain amount of religious emphasis, one of the much stressed laws being "A Scout is reverent."

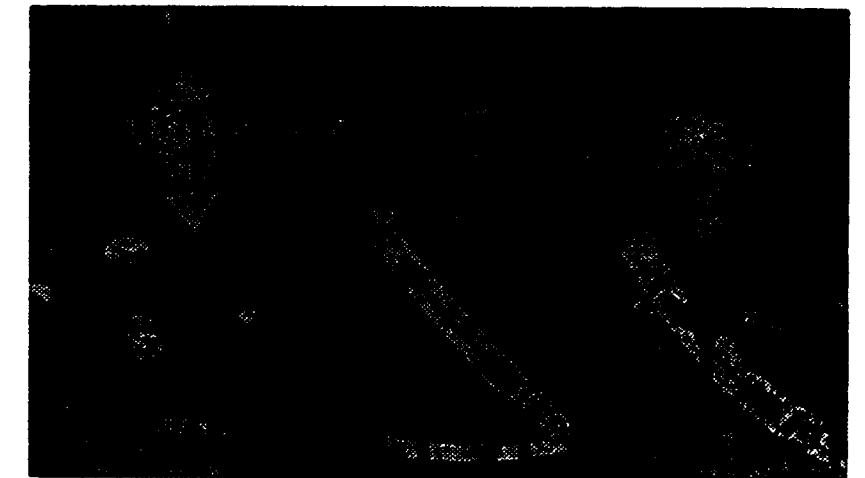
There is, however, a much closer relationship to Christian service than is possible in the over-all Scout program. We refer to one of the most coveted awards, the God and Country award which is entirely under the supervision of the church. Pictured here are three Boy Scouts of the Adams Center, New York, Seventh Day Baptist Church who have been under the leadership of a Scoutmaster connected with the church and under the training of the pastor. It was on November 2, 1957, that these three boys were awarded in public ceremony this honor which was earned over a long period of time as they served their church.

The requirements for this God and Country award are very strict and also allow a good deal of personal initiative. For instance, it is required that the boys have a good knowledge of the Bible, read it regularly, and demonstrate an ability to lead in public prayer. Beyond that they must be able to explain the doctrines of the church, show a knowledge of the complete missionary work of the denomination, and take a position in leadership in local and community church service. These are but a few of the requirements.

The week of February 7-13 is Boy Scout

can do this alone. The church, Christians working together, can call out leaders and support them in this work of Christ.

Except as the local church offers opportunity for an enriched life as a result of the worship of God, gives mutual encouragement in the Christian walk of life, and reaches out with the Good News of salvation, it fails to fulfill its function as a church.



Left to right: Carl Gilmore, Rodney Greene, and Wayne Cruzan.

Week. At this time all Scouts who have earned the God and Country award will attend church service in uniform and will again be recognized. The theme for the week is "Onward for God and My Country."

The National Headquarters for Boy Scout work is located at New Brunswick, New Jersey, not far from Plainfield. From this office come figures indicating the wide influence of the Scouting movement, an influence for good over millions of boys in the younger age bracket. It is reported that there are 1,825,000 Cub Scouts, ages 8, 9, and 10. The organization counts 1,110,000 Boy Scouts 11, 12, and 13 years of age. In the older group are 490,000 Explorers from 14 years old and upward.

In emphasizing the strictly religious organizations such as Christian Endeavor and Youth Councils, it is well for adults to remember also this other great organization for boys which has the potential of developing real leaders in the church if the church takes advantage of its opportunity in providing volunteer leadership and in promoting the organization among its boys. Seventh Day Baptists can have a vital part in this if they assume positions of leadership and channel the activities of the local troop in ways that are consistent with Seventh Day Baptist principles and practice.

## SABBATH SCHOOL LESSON

for February 15, 1958

The Preaching Ministry of the Church  
Lesson Scripture: Rom. 10: 14-17; Eph. 3: 7-19.



MISSIONS — Sec. Everett T. Harris

### Recognition Service for Jamaica Ministerial Students

A recognition service for Seventh Day Baptist ministerial students was held at the Kingston, Jamaica, Church on Wednesday evening, January 8. Those students receiving certificates of recognition were Japheth Anderson, Joseph Samuels, and Nathan Thompson.

The Rev. Leon Lawton who has tutored the students during the past year presented a review of the year's training. Deacon H. Waugh, president of the Board of Christian Education, presented the certificates. The Rev. Grover S. Brissey read the Scripture lesson from the Apostle Paul's Letter to Timothy, and a prayer of thanksgiving was offered by the Rev. V. O. Burke.

Pastor Burke presented a stirring message on the theme "A Challenge to the Work." Pastor Lawton writes, "There was a good attendance and the service seemed to be a blessing to all."

Following the sermon, the Rev. N. H. Grant gave the prayer of consecration and Miss Gem Smellie gave "A Welcome to the Field." The Rev. J. Hamilton pronounced the benediction.

By action of the Executive Council of the Jamaica Conference the three ministerial students have been appointed as student pastors under the supervision of more experienced pastors. The appointments are as follows: Brother Nathan Thompson appointed student pastor in St. Elizabeth (Accompong and Bethsalem Churches) under the supervision of Pastor V. O. Burke; Brother Japheth Anderson appointed student pastor in Portland (Orange Bay Church) under the supervision of Pastor N. H. Grant; Brother Joseph Samuels appointed student pastor in St. Thomas (Font Hill Church) under the supervision of Pastor J. Hamilton.

### The Fellowship of Prayer

Many churches observe the seven weeks before Easter as a time for special or mid-week prayer services in the churches or in the homes of the community. Some churches call this the Lenten Season. By

whatever name the seven-week period is called, it is an appropriate time to come together for meditation and prayer.

Cottage prayer meetings or fireside meetings may be planned as a way to bring into our prayer fellowship those older church members who find it difficult to travel during wintry days. Both homes and churches are strengthened by such prayer services.

The theme of this year's Lenten devotional as published by the Commission on Evangelism of the Evangelical and Reformed Church (United Church of Christ) is "The Son of Man Must Suffer." These booklets may be ordered at five cents per copy from 2969 West 25th Street, Cleveland 13, Ohio.

Since the meditations are prepared for use beginning on Wednesday, February 19, it will be necessary to place orders for the devotional booklets quite soon. Plan also to use the booklets as the basis for private devotions as well as in home and church prayer fellowship groups.

#### A Prayer:

"O Thou whose eternal love for our weak and struggling race was most perfectly shown forth in the blessed life and death of Jesus Christ, our Lord, enable me now so to meditate upon my Lord's passion, that, having fellowship with Him in His sorrow, I may also learn the secret of His strength and peace.

"Let the redeeming power that has flowed from His suffering through so many generations flow now into my soul. Here let me find forgiveness of sin. Here let me learn to share with Christ the burden of the suffering of the world. Amen." — Dr. John Baillie.

### Making and Keeping Vows

A vow is a solemn promise, a binding of oneself to follow a certain course of action. There are some who make vows easily and break them just as easily. There are others who would rather die than break a vow solemnly given before God.

Queen Elizabeth's vow which she expressed as she came to the throne of England upon coming of age is as follows: "I declare before you all that my whole life, whether it be long or short, shall be

devoted to your service and the service of our great imperial family to which we all belong. But I shall not have the strength to carry out this resolution alone unless you join in it with me, as I now invite you to do. I know that your support will be unfailingly given.

"God help me to make good my vow, and God bless all of you who are willing to share in it."

Have you ever made such a vow to serve the Lord all your whole life? Our Heavenly Father would surely be pleased to have us make such a covenant with Him and He would be most happy to provide the spiritual strength and the leading of His Holy Spirit to help us keep the vow.

WOMEN'S WORK — Arabeth M. DeLand

### WORLD DAY OF PRAYER

(Written by Mrs. Walter Wilkinson, chairman of the Christian Culture Committee of the Women's Board.)

The first Christian prayer came from the lips of the Virgin Mary, mother of Jesus (Luke 1: 46-55). That prayer was a vision of the Kingdom of Love, possible through the power of our Lord Jesus Christ. That vision, submerged though it was through the Dark Ages, comes forth again as a resurrection to individual souls who listen to God.

In 1887, Presbyterian women, believing in the power of prayer, began observing a day for united prayer for home missions. In the early nineties, two Baptist leaders issued a call for foreign missions, but not until 1919 was the same day observed for both fields, by women of different faiths. The following year, this observance had spread to Canada. Since then, with the aid of missionaries and travelers, to literally millions of men, women, and children, in one hundred and forty-five areas around the world, besides twenty thousand communities in the U. S. A., the first Friday in Lent has come to mean the World Day of Prayer. It brings with it a vivid realization that all together they constitute the household of God, the World Christian Community.

Dawn of the World Day of Prayer breaks over Tonga Island, west of the International Date Line, where Queen

Salote leads her devout subjects in prayer. Hour on hour, songs of praise and prayer, in one thousand and sixty-eight languages and dialects, rise on continent and island throughout the day, closing with the service on St. Lawrence Island in Alaska.

The purpose of the World Day of Prayer is twofold: First, to unite all Christians in a bond of prayer — each one to share in a fellowship of prayer with others around the world, and to witness to their belief that prayer has the power to bring the hearts of men into conformity with God's will. Second, to bring their offering of love, that the regular projects and special requests may be effectively administered.

These projects, in home missions, cover a wide field, including religious activities for five thousand Protestant Indian students in government boarding schools in nine of our western states and Alaska; training of rural pastors and establishing Vacation Church Schools in low income farm communities; working with migrant children.

Overseas, education for Christian Leadership is making its unique contribution in colleges and universities in Japan, Korea, India, Hong Kong, and Africa. Women, especially, are eager to make use of these opportunities, and readily assume responsibility for community development.

Each year the National World Day of Prayer Committee of the United Church Women invites women from a different country to write the service. In 1959, the service will come from the women of the Near East. This year the women of Australia, including the aborigines, have prepared the service. The theme, "The Bread of Life," is universal in its content, using Isaiah 55: 1 and 2: 3-4. The following prayers, used in the printed service, are from the Australian aborigines. These people, numbering approximately 60,000, have a tribal society, and many ministers and lay workers serve among them.

Most High Father God, may Your love go into all parts of the earth, and may the people of all nations learn to know Your great truths and goodness through Jesus Christ, and so be able to teach their children that only through Him can the people of the world have true

happiness and lasting peace. — Mondalmi of Goulburn River.

You know, O God, that a very small leaf on the ground can mean that big roots are underneath. So we pray that even a little light from You, touching the heart, will mean that men and women will know of a very great love coming from You for them. We pray that this light and love will grow everywhere until everyone will have heard the story of Your Way. — Nalanbana and Mijamajawui of Milingimbi.

The theme, "The Bread of Life," reminds us that bread is one of the richest symbols of our Christian religion. The spiritual idea of bread for the soul is closely linked with the physical necessity for bread for the body. As He taught the multitudes on the hillside Jesus was mindful of their physical hunger. He fed their bodies as well as their souls and minds. He did not say, "Man does not need bread," but, "Man shall not live by bread alone." On the folder of the day's program is a picture of wheat, which suggests bread; on the World Day of Prayer poster is a picture of the globe superimposed on a cross. The offering of love, with sincere prayers, can carry to the whole world, both bread that feeds the physical body and the knowledge of Him, who said, "I am the living bread."

#### Christian Endeavor Letter

By Earle W. Gates

President, International C. E.

What a moving experience was ours in the Public Auditorium in Portland, Oregon, last summer. During our great International Christian Endeavor Convention there a host of young people and leaders of youth rallied under the banner "For Christ and The Church." That theme thundered from the throats of the great assemblage there and echoed to every point in this North American continent.

And that theme has echoed down through the decades as Christian Endeavor has stood for the things that count for Christ and His Church. We stand on the threshold of a new year. With God's help it can be a year of advance — in evangelism, in leadership training, in Christian citizenship — a year of advance

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

#### Jobs in Christian Education

The following ad appears in the January, 1958, edition of the International Journal of Religious Education: "Our New York City offices offer a variety of opportunities for people who want to use their skills in Christian service. Secretaries and typists work in such areas as television production, home missions, world relief, book publishing, accounting, public relations, as well as many others.

"Women's and men's residences in the city provide most satisfactory living quarters plus a springboard for meeting a congenial group of friends. If you are interested in working in New York, we will be glad to answer any of your questions. Please write to the Office of Personnel, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y."

Upon different occasions my attention has been called to the need of secretaries and typists in the Division of Christian Education offices. It seems to me that here is a fine opportunity for Seventh Day Baptist youth to enter into religious work and be within 25 miles of the Seventh Day Baptist Church of Plainfield, N. J. Anyone who has ability along secretarial lines is urged to write the Seventh Day Baptist Board of Christian Education. We'll be happy to investigate job possibilities.

#### Sabbath School Statistics

On page 229 of the 1957 Seventh Day Baptist Year Book are the totals for the Sabbath School and Vacation Church School activities for 1957. Everyone active in Christian Education will be interested in comparing them with the ones on page 224 of the 1956 Year Book. Neither are completely accurate as several Sabbath Schools did not report. The one encouraging figure is the number reported in youth activities.

in our program of alerting, winning, and training youth.

Millions have been and are being influenced by this great movement. I am sure you want to be a part of this vital ministry for Christ and the Church.

#### Abraham Lincoln A God-Fearing Religious Man

By J. Fred Whitford

Former Director of Public Relations  
at Milton College

Lincoln's mother knew the early years of a child's life were the habit-forming ones and spent many evenings reading to little Abe from the only book they owned, the Holy Bible. She died when the lad was 9 years of age, but had helped him memorize long passages from both Testaments and had him promise to take the Good Book as his guide through life. After becoming nationally known, Lincoln said: "All that I am or hope to be is due to my sainted mother."

In early manhood Lincoln had a period of doubt concerning certain passages of Old Testament Scripture. While debating with a young agnostic, Joshua Speed, he said: "Josh, you must take all of the Bible you can with reason and the rest with faith."

In his law practice, public addresses, Thanksgiving proclamations, and in both inaugural addresses Lincoln made frequent and telling use of Scriptural passages. To his political leader, Theodore Parker, Lincoln said: "My first love is God, then man, then nature."

In Springfield and Washington Lincoln attended the Presbyterian churches. When asked by one of his pastors why he did not join a church, his well-known reply was:

I have never joined a church because I have found it difficult to give my assent, without mental reservations, to the long complicated statements of Christian doctrine in their beliefs. When any church will inscribe over its altar as its sole requirements for membership the Master's statement of both the LAW and the GOSPEL as found in Mark 12: 30-31, I will join that church with all my heart and all my soul.

The reader will recall that Christ called the first "The Great Commandment," the second "Like unto it" and added, "On these two commandments hang all the law and the prophets."

In one of his earlier political campaigns

an "Elder" Peter Cartwright publicly called Lincoln an agnostic and a scoffer at religion. Lincoln felt compelled to reply publicly: "I have never denied the truth of the Scriptures and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular. . . ."

Apropos of human slavery Lincoln said:

I know there is a God and that He hates the injustice of slavery: I see the storm coming and I know HIS hand is in it. If He has a place and a work for me, and I think He has, I believe I am ready. I am nothing, but TRUTH is everything. I know I am right because I know liberty is right, for Christ taught it and Christ is God. . . . As I would not be a slave, I would not be a master — this expresses my idea of democracy.

In his farewell to neighbors and friends spoken from the rear of the train about to start for his first inauguration Lincoln said in part:

I leave not knowing when or whether ever I shall return (his life had been threatened) with a task ahead greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me and remain with you and be everywhere for good, let us fondly hope and pray that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you all an affectionate farewell.

Early in the Civil War following a series of disastrous defeats a group of clergymen came to the executive offices in great consternation and bluntly asked, "Mr. President, do you think God is on our side?" Lincoln stretched up to his full 6 feet and 4 inches and replied:

"Gentlemen, I am not at all concerned about that — but it is my constant anxiety and prayer that this nation shall be on God's side. Go back to your churches and pray for THIS!"

The Bible was the foundation of Lincoln's pure and precise literary style. It was also the basis of his system of righteousness expressed in law. He reserved an upper room in the White House for his own personal use when faced with



crucial problems. "It is here," he told his law partner, Herndon, "I get down on my knees and pray for guidance when I do not know what to do."

The heart of Lincoln's immortal Gettysburg Address shows his reliance upon God's help: ". . . that we here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom. . . ."

A proclamation issued by Lincoln after the 1863 reverses reads as follows:

We have been the recipients of the choicest bounties of Heaven; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace — too proud to pray to the God that made us.

Had Lincoln lived, it is improbable that the nightmare of "carpet-bagger" government could have occurred following the war, or that all compensation for the enormous economic losses due to freeing the slaves would have been denied the lawful owners due to the revengeful spirit of the times. His lofty reconstruction plans are beautifully worded in the closing paragraph of his second inaugural:

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work ahead — to bind up the nation's wounds; to care for him who shall have borne the battle and for his widow and orphans; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

Lincoln possessed an abiding faith and a deep conviction that God had given him a mission to fulfill which in no small way accounted for his deep humility and his ability to accomplish monumental results in his struggles against heavy odds.

Truly Lincoln was a man of God.

## LET'S THINK IT OVER

### Is Protestantism Anti-Urban?

In an address last month at a convocation on the urban church Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, made a few startling statements. He said that Protestantism had "largely refused to take that culture seriously and has withdrawn from the task of relating the Christian faith to the problems and needs of human beings in contemporary urban society."

He further remarked:

"American Protestantism remains not only sub-urban but congenitally anti-urban in its outlook." For this he gave two reasons which some would certainly question. The first he called: ". . . the huge prejudice of Protestant leadership in favor of nonurban culture as being more favorable than city life to the growth of religion and therefore as being in some sense more pleasing to God and more favored with the Divine sanction.

"The second cause of the hostility between the Protestant churches and urban culture," he declared, "is Protestantism's chronic moralism and its insistence upon formulating its moral judgments of city life on the ethic of rural and small town traditions."

[Dr. Douglass is a New York City church executive. It is quite possible that some of the moral judgments referred to come from the Ten Commandments.]

### Missionary Appetizer

The next regular issue will carry the story of some of the far-reaching actions of January 26 meeting of the Missionary Board as told by the corresponding secretary. Soon to be made public are the as yet uncertain hopes for expanded foreign work in British Guiana, advances in smooth-running organizational changes in two other fields, and new plans for progress in home field evangelism. You will want to read about the financial assets of the Missionary Board which have increased steadily and now are reported by the treasurer to be at an all-time high.

— Editor.

## OTHER FOLDS AND FIELDS

### Missionary Council in Ghana

The first meeting of the International Missionary Council under its new constitution ended January 8 near Accra, capital of Africa's newest republic, Ghana. Discussion of the proposed merger of the IMC with the World Council of Churches occupied a large part of the time. There seemed to be a spirit of willingness to make every concession to those who wanted to study it further. As a result of some strong opposition to it, the proposed merger was referred to member councils and to the next meeting of the WCC Central Committee in Denmark next summer. The plan calls for merging the IMC into the World Council as a new Division on World Mission and Evangelism.

To provide time to study the merger further, the World Council was requested to defer its assembly, scheduled for Ceylon in 1960, for one year. This possible change of date will also be taken up when the WCC Central Committee meets again.

### Ockenga on the Air

The first three Sundays of February Dr. Harold John Ockenga can be heard on the NBC network. Featured with him will be singer George Beverly Shea and Light and Life Hour Choir. Dr. Ockenga, an author and speaker much in demand, is pastor of Park Street Church in Boston and president of the Board of Trustees of Fuller Theological Seminary in Pasadena.

Copies of his messages will be available to the public by writing the National Association of Evangelicals, 108 North Main Street, Wheaton, Ill.

### Polar Preachers

Two U. S. Navy chaplains, a Protestant and a Roman Catholic, comprise a clerical team which travels in modern circuit-rider style to serve their South Pole parish in Little America. Lieutenant-Commander John E. Zoller, former pastor of Grace Community Church in Oakland, Calif., is the Protestant chaplain, and Lieutenant Leon S. Darkowski of Pittsburgh, Pa., is the Catholic chaplain, at Little America, scene of the United States' scientific studies during the International Geophysical Year.

The two chaplains traveled together during Christmas week to conduct services for Navy and civilian personnel scattered over a 2,500-mile stretch of Antarctica. Traveling by Navy skytrain and helicopter, the chaplains took along their portable altars and Communion sets, as well as a batch of mail. They conducted services in chapels, tents, garages, and in the open air.

In the great upsurge of church membership and attendance, loyalty and belief are distressingly shallow, says William Peters in the November issue of *Redbook* magazine.

### NAE Appoints New Field Director

The National Association of Evangelicals has brought the Rev. Mahlon L. Macy to the headquarters office to assume the newly created post of field director. The move took place January 1.

He begins his new work with a considerable backlog of experience. He pastored churches in Oregon, California, and Washington. Both in Camas, Washington, and in Portland he was active in cooperative efforts with Youth for Christ, the Billy Graham Crusade, and other interdenominational agencies. While in Portland he also served as president of the Holiness Ministers' Fellowship. He has served on the Board of Publications of the Oregon Yearly Meeting of Friends.

### Distributing Special Issues

"We believe that each active Seventh Day Baptist will want to hand out at least a few copies. Other possibilities might include placing them in barber shops, beauty shops, hospital reading rooms, doctors' offices, etc. Will you cooperate in this effort to present in the area around us the truths as held by Seventh Day Baptists? You can help by: 1. Joining in prayer for the editing, distributing, and reading of these issues that Christ may have His way in the hearts of people. 2. Sharing your ideas for the effective distribution of these special issues. 3. Doing your share in handing them out, mailing them, or otherwise placing them in the hands of the public."

— Verona Church Bulletin.

## Teen Talk

### Heart to Heart Talk

Do you expect to be a doctor? Many of our young people are looking forward to such service. Some are already in medical school and some who were only making plans a few years ago have now gone into home or foreign practice. The time quickly flies.

If you do become a doctor you will find many new tools, many modern inventions which will make your work more easy and more sure. You can know more about the human heart than anyone now knows. On my desk are two newspapers which came the same day. One of them has a picture of the little broadcasting device which we mentioned in a previous teen-talk, a tiny three-fourths inch microphone which can be pumped through the arteries into the heart. The other is a new invention of the Burdick Company at Milton, Wisconsin. It, too, is pictured. I'll tell you about it.

The Burdick people call this new cardiac monitor the Burdick Telecor. It will be sold to medical schools and doctors. It is a machine which amplifies the sound of the heartbeat enough for a whole team of surgeons to hear it. It also has a large dial with a swinging needle such as is used on many automobile speedometers. Thus at the same time the doctors can see and hear the strength and rhythm of the heartbeat of the patient.

It would seem strange to most of us to go into an operating room where doctors were working and to hear nothing but the thumpety-thump of a human heart. We might call that a heart-to-heart talk. I guess your heart would start thumping too so you could almost hear it if that patient's heart stopped talking for half a minute.

You have probably heard your pastor or an evangelist at church or camp remind you that the heart of God is reaching out for your heart. Perhaps you were asked to bow your head and to listen while God was speaking to your heart. Something like that was said to young people at the Billy Graham meetings at Madison

Square Garden. Hundreds of teen-agers evidently saw the heart of God in a new way and heard His heart speaking to them. Their hearts responded and their whole lives were changed.

This kind of heart-to-heart talk between God and youth has been possible all through the years of Christian history. Have you responded in your heart to the call of God? There is no need of new instruments to make it possible for God to see and hear what your heart wants to say to Him.

### Wide Observance of Youth Week

Thousands of Protestant churches in North America have just completed the annual celebration of Christian Endeavor Week (January 26 to February 2) which had its beginning in 1913. Since 1944 the week has been observed jointly with the United Christian Youth Movement. C. E. Week extends around the world in all major denominations, states Dr. Earle W. Gates, president.

From the headquarters of the International Society of Christian Endeavor come figures about the strength of this pioneer youth organization.

Thousands of societies in Protestant churches in North America, with approximately one million members, are included in the International Society of Christian Endeavor. The World's Union counts in its membership three million members in more than fifty national or island groups, encompassing eighty denominations. Headquarters for both the International Society and the World's Union are located at 1221 East Broad Street, Columbus 16, Ohio.

Announcement is being made of a Radio and Television Scripwriting Contest in connection with the 1959 C.E. Week observance. Entries must be submitted by April of this year on the theme "In the Household of God" (Eph. 2: 19).

"I like winter with its clear, cold nights, and the stars, like silver-headed nails driven into the vault of heaven." — Dr. Clarence E. Macartney, author and minister, deceased, in *Christianity Today*.

## Mabel Titworth Rogers

A tribute by the faculty of the Georgia State College for Women

Miss Mabel T. Rogers joined the faculty of the Georgia State College for Women in February, 1919, and for thirty years served as a member of the science department. Day in, year out, she showed herself to be a person of high ideals and the possessor of the qualities of true greatness. She had a staunch faith in God and in her fellow man; she was kind, gentle, and understanding always, but never would countenance work of an inferior quality. Her personality was enhanced by a delightful, "quiet" sense of humor and a loyalty that endeared her to everyone who knew her.

Her love of the out-of-doors was so great that it spilled over into the lives of her students, her associates, and into the life of the community itself. A charter member and officer of the Georgia Ornithological Society and the Milledgeville Audubon Society, she was never happier than when leading a birdwalk, at dawn, at dusk, into hidden valleys and little hills that never had names until she stamped names upon them: Jack Oak Ridge, Honey-suckle Bower, Violet Hill, Rainy Creek, Sunset Ridge, and the Garden of the Gods.

For many years Miss Rogers taught a Sunday School class at the Georgia Training School for Boys and served as a counselor for the Boy Scouts of America. Frequently she made talks to Milledgeville and other Georgia community groups on the conservation of wild life. Her penetrating understanding and her enthusiasm will live on in her friends, her students, and her students' students. In her passing, we, the faculty of the Georgia State College for Women, have lost a beloved colleague and friend.

"In as much as Miss Rogers was an honored and a respected member of the staff of this College and retains a revered and warm spot in our memory, be it resolved that these words of appreciation for her character and service be spread upon the minutes of the College and that a copy be sent to the local newspaper and to her family."

## NEWS FROM THE CHURCHES

FARINA, ILL. — The Farina churches as usual had a union Thanksgiving service in which the different pastors took part. This year it was in the Apostolic Church. Pastor Appel was unable to be there because of the serious illness of his father in Stonefort.

A Christmas program was given in the church on the evening of December 21. A Christmas film was shown with appropriate reading and Christmas music. Then a short play was given by the young people. A social and gift exchange followed in the parish house.

The annual dinner and business meeting was held January 5. Officers elected for 1958 were Glen Wells, moderator; Miss Lena Wells, clerk; Harry Coon, treasurer; Stanley Crandall, trustee; and Mrs. Kathleen Crandall, chorister. Pastor Appel received a unanimous vote as pastor.

The Ladies' Aid Society met with Mrs. Blanche Burdick on January 16, and the following officers were elected: president, Mrs. Catherine Green; vice-president, Mrs. Blanche Burdick; secretary, Mrs. Tracy Crandall; treasurer, Miss Stella Crosley. — Correspondent.

WATERFORD, CONN. — On Jan. 4, the annual business meeting and election of officers was held at the church. The year 1957 was a busy and interesting year for us. Some of the highlights of the year were as follows: visits from Conference President Earl Cruzan, Executive Secretary Doris Fetherston, and the missionary nurses, Beth and Joan; Daily Vacation Bible School, which was conducted with the able assistance of Miss Barbara Bivins and Miss Betty Robshaw; entertaining the New England churches at their yearly meeting; a joint Thanksgiving service with the Waterford First Baptist Church; presentation of a Christmas cantata which has become an annual event that we look forward to and enjoy doing very much; and monthly hymn sings.

Our various societies were active: the Young People's Group conducted weekly meetings under the direction of Miss Emma Burdick; the Ladies' Aid Society met at least twice a month, making and tying quilts, conducting food sales, and



generally assisting in the work of the church.

Although we are few in number, we have been able to give over \$800 to Our World Mission, have started working toward installing running water in the church, and have a fund started toward the purchase of a new organ.

Recently a monthly series of lessons on Sabbath School and teacher training was started under the direction of Miss Ellen Swinney and will continue for 8 months.

We feel we were greatly blessed in many ways during 1957, and pray that we may do even more for the Lord during 1958. — Correspondent.

SECOND HOPKINTON, R. I. — Though our active members are very few, our church paid its regular expenses this year and one half the expense of its pastor to Conference in Milton, Wis., besides sending \$276 to Our World Mission. For our blessings we are thankful.

As Pastor Mills was busy as camp leader our Sabbath service on July 13 was omitted and we attended the worship service at Lewis Camp where two of our Sabbath School members were campers, with expenses paid by the church. On July 19 the church women held a food sale which netted over \$25 for OWM.

We were made very happy when the nurses, "Beth and Joan," from our Nyasaland Mission visited our church on Friday evening, July 26, to speak to us and show colored slides of their very good work.

There was a good attendance at our annual Sabbath School picnic held at Ashawog State Park on August 22. Miss Ruth Kenyon, Sabbath School superintendent and teacher, and Pastor and Mrs. Mills attended a series of Leadership Classes in Westerly in the fall. The Sabbath School had an interesting Christmas program and treats for the children.

Sunday afternoon, January 12, the annual business meeting of the church was held at the home of Mrs. Rotha Randolph in Ashaway. Reports of church officers and the pastor were read and officers for the coming year were elected as follows: president, Arling Kenyon; clerk, Mrs. Edwin James; treasurer, Mrs. Lawrence Kenyon; Sabbath School superintendent,

Miss Ruth Kenyon. Pastor Mills was asked to continue with us for another year, and hopes and plans for more effective work in 1958 were discussed. — Correspondent.

RIVERSIDE, CALIF. — December 1 had special significance for the twelve persons in the General Conference Planning Committee. At 1:00 p.m. they met to tour the grounds of the California Baptist Seminary at Covina, the proposed site for Conference next August, with an eye to our particular needs.

Universal Bible Sabbath was observed December 7, with a fitting sermon, "We Believe in the Bible." A special offering was designated for the American Bible Society. Christian Endeavor meetings, which are now late Sabbath appointments, combined at 4:30 for the showing of the film, "The Living Word in Japan." Films have been used often, and effectively, in meetings during the past year. The Annual Planning meeting was at 7:00 p.m. with a sizable attendance. It proved to be one of the most important meetings of the year in setting goals in evangelism — the Church's mission.

Pastor Wheeler's sermon, "Our Belief Concerning Sin and Salvation," on Sabbath, December 14, seemed to take on new vividness in its joyous setting of Christmas hymns. The following afternoon our church was host to the County Christian Endeavor Rally. Another issue of the Chimes appeared December 17.

On Christmas Sabbath, December 21, Pastor Wheeler spoke appropriately on the "Proclaimer of Eternal Life." Choir and congregation again sang the exultant Christmas story.

Mention should also be made of the all-church Christmas party which attracted a large attendance on the night of December 15. Dora Hurley, Ada Sloan, and others combined ideas and hard work to make the event pleasurable for all.

The annual Christmas program under the general direction of Mrs. Gleason M. Curtis was a splendid success. They presented "The Three Gifts of Christmas," through narration, drama, verse, and song, and "A Dream" with drama and tableaux. The combined productions utilized the youthful talent of the church from two-

plus to twenty. Mrs. Robert Henry served effectively as narrator.

Five colored spotlights of variable intensity were used to produce truly arresting effects, especially during the tableaux. Nancy Withrow made a particularly convincing angel; Clarence Boatman and Marjorie Lewis appeared as Joseph and Mary. At the halfway point a white gift was presented for Beth and Joan as we sang "We've a Story to Tell to the Nations."

The final sermon of the closing year was "Our Belief in Eternal Life." The old year dies but we hold our deathless hope of eternal life in Christ. A special offering was taken up in Sabbath School toward the purchase of a mission car for Jamaica.

Sunday, December 28, was another high day for the young people of the Riverside and Los Angeles Churches. Pacific Pines Camp teemed with life and enthusiasm from the hours of 9:00 a.m. to 7:30 p.m. "Walking in the Light" was the theme, with the Rev. Francis Saunders in charge. The brand new fireplace in the new lodge was used for the first time. Next day was Junior Snow Day at Pacific Pines from 10:30 to 3:30 with Pastor Wheeler and Mrs. Rex Brewer as sponsors.

— Correspondent.

## Accessions

Albion, Wis.

By Letter:

Ardale C. Skaggs  
Nina A. Skaggs  
Victor W. Skaggs

## Births

Bond. — A son, David Leon, to Allen and Katy Bond of Marion, Iowa, on Dec. 19, 1957.

Harris. — A son, Edward Monroe, to James and Nancy (Leete) Harris of Anchorage, Alaska, on January 11, 1958.

Mitchell. — A son, James Anthony, to Pastor and Mrs. James M. Mitchell of McAllen, Tex., on Dec. 21, 1957.

Randolph. — A son, Matthew Fitz, to Rev. and Mrs. Elmo Fitz Randolph of Milton, Wis., on Jan. 9, 1958.

Tiefenthal. — A daughter, Carol Aurand, to Dr. and Mrs. Harlan (Marguerite Aurand) Tiefenthal of Pittsburgh, Pa., on Dec. 10, 1957.

## Marriages

Atwell-Prouty. — At the Seventh Day Baptist parsonage, Alfred, N. Y., on October 4, 1957, Paul W. Atwell, Andover, N. Y., son of Charles and Margaret Green Atwell, and Lucy Mae Truman Prouty, Alfred, N. Y., daughter of DeForest and Hazel Stillman Truman, were united in marriage, the bride's pastor, Rev. Hurley S. Warren, officiating.

## Obituaries

Burdick. — David Sherman, son of Milo and Sarah Sherman Burdick, was born in the Town of Ward, Allegany County, N. Y., August 12, 1860, and died at Bethesda Hospital, North Hornell, N. Y., October 28, 1957.

He united with the Seventh Day Baptist Church of Alfred in 1874.

Mr. Burdick was Alfred's "senior citizen." He had served as village trustee, treasurer, and president. He was treasurer of Allegany County from 1903 to 1930. He was also Alfred University's oldest alumnus, having been graduated in 1882. He was a member of its Board of Trustees from 1902 to 1956.

He was an own cousin of Mrs. J. J. Merrill and Miss Gertrude Burdick. His widow, Mrs. Kezia Crocker Burdick of Alfred, is the only immediate survivor.

Memorial services were conducted from his late home by his pastor, the Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.

H. S. W.

Ellis. — Nellie, daughter of Hall Henderson and Eliza Ann Orcutt, was born in Factoryville, Mich., Sept. 9, 1864, and died in Battle Creek, Mich., Nov. 16, 1957.

Her father died when she was five, and her mother when she was nine. Left as an orphan, she was taken to live with relatives in Minnesota. A convert to the Sabbath, she joined the Dodge Center Seventh Day Baptist Church when she was 21. On Jan. 6, 1886, she married Giles L. Ellis of Dodge Center. After the death of her husband, "Aunt Nell" came to Battle Creek in 1914. She was employed at the Battle Creek Sanitarium where she remained until her retirement at the age of 65.

She transferred her membership to the Battle Creek Seventh Day Baptist Church and was a loyal member, active in the Ladies' Aid Society until her eyesight failed her.

Besides her two daughters, Mrs. Roy (Vida) Wells of Columbus, Ohio, and Mrs. John (Nida) Hudson of Battle Creek, she is survived by three grandchildren, Jack Siedhoff of Lincoln Park, Mich.; Mrs. Gordon (Wilma) Sanford, Little Genesee, N. Y., and Richard Wells of Los Angeles, Calif.; six great-grandchildren; and two nieces.

Funeral services were conducted by her pastor, the Rev. Leland E. Davis, and interment was in the Memorial Park, Battle Creek Township.

L. E. D.



**Forsythe.** — Eathel E., daughter of Austin and Alma Pierce Forsythe, was born August 3, 1882, at Welton, Iowa. She passed away June 9, 1957, at DeWitt, Iowa, after a short illness.

She was a member of the Welton Seventh Day Baptist Church until it disbanded. She was preceded in death by her father, mother, and one sister, Lenna. Funeral services were conducted in the McGinnis Funeral Home, DeWitt, by the Rev. C. Dana Boggie, pastor of the Methodist Church. Burial was in the cemetery at Welton, Iowa.

— Gertrude A. Campbell.

**Hughes.** — Ruth Genevera, daughter of Fred and Elizabeth Roderick Kennedy, was born Feb. 22, 1894, at Garwin, Iowa, and died at her home in Sidney, Ohio, Nov. 29, 1957. The family moved to Jackson Center, Ohio, in 1905.

She was married to Zina C. Hughes December 24, 1911. She was a lifelong member of the Jackson Center Seventh Day Baptist Church. She is survived by her husband; 2 sons, Roderick Franklin and Zina Curkwood, Jr., and 2 daughters, Joan (Mrs. John) Longnecker and Donna Mae (Mrs. C. Eugene) Burchett, all of Sidney; and a sister, Myrtle Ritter, of Hollywood, Calif.; 2 brothers: Gerald Kennedy of Des Moines, Iowa, and Cyril Kennedy of Battle Creek, Mich.; and her stepmother, Mrs. Effie Kennedy of Degraff, Ohio.

Farewell services were conducted by the Rev. Paul Moore of Sidney and burial was made in the Seventh Day Baptist Cemetery near Jackson Center. — Mrs. Althea Zwiebel.

**Michel.** — Ella Arvilla, daughter of Moses and Arvilla Potter Crosley, was born at Farina, Ill., on March 25, 1885, and died at her farm home near Marion, Iowa, Jan. 14, 1958.

In 1893 the Crosley family moved to Milton, Wis., where Ella attended public schools and Milton College. She was baptized in 1894 by the Rev. A. M. Dunn and was received into membership of the Milton Seventh Day Baptist Church.

On Aug. 10, 1904, she was married to Charles B. F. Michel and from that time they made their home on the family farm near Marion, Iowa. (Many are the Seventh Day Baptist ministers and friends who have known the hospitality of the Michel home as they have traveled in the Great Plains area of the West.)

She is survived by her husband; one son, George, of Marion; a daughter, Mary Stevens, of Viroqua, Wis.; a sister, Mrs. Pearl Sheldon, Albion, Wis.; six grandchildren and two great-grandchildren.

Farewell services were conducted in Marion, Iowa, by Pastor Elmo Fitz Randolph, assisted by the Revs. Victor Skaggs and Allen Bond. Interment was in Oak Shade Cemetery, Marion, Iowa.

E. F. R.

**Rogers.** — Mabel Titsworth, daughter of Julia Davis and David Dunham Rogers, was born May 29, 1882, in Daytona, Fla., and died July 17, 1957, in the house in which

she was born. After a service in Daytona Beach, interment was in Shiloh, N. J., where a memorial service was conducted by the Rev. Clifford W. P. Hansen.

She attended high school in Plainfield, N. J., the Academy in Alfred, N. Y., and was graduated from Alfred University in 1907.

Her teaching career began in the Chester High School, Chester, N. Y. For some time she was principal of the Daytona Beach schools. She taught science in the Asheville, N. C., High School and from there went to the Georgia State College for Women in Milledgeville, Ga. A former pupil said she widened the horizons of more people than any one she knew.

She was baptized in the Halifax River at Daytona at fifteen years of age. She joined the Seventh Day Baptist Church in Alfred, N. Y., and later was a charter member of the reorganized Seventh Day Baptist Church of Daytona Beach.

She is survived by a sister, Dr. M. Josie Rogers, of Daytona Beach and by a number of nephews and nieces. — Dr. M. Josie Rogers.

**Walters.** — Frederick Potter, son of George L. and Ella Frink Walters, was born July 15, 1904, and died Jan. 12, 1958.

In October, 1915, he was baptized by Pastor Charles Sayre and joined the Albion Seventh Day Baptist Church. He married Miss Eleanor Walters of Battle Creek, Mich., on April 4, 1931. One daughter, Adele, was born to this union.

Besides his wife and daughter he is survived by his father, George, and a brother, LaClede.

Services were in the Albion Seventh Day Baptist Church and burial was in Evergreen Cemetery.

V. W. S.

#### SABBATH SCHOOL LESSON

for February 22, 1958

The Church at Worship

Lesson Scripture: Matt. 18: 19-20; John 4: 23-24; Acts 1: 12-14; Col. 3: 16-17.

#### The New Translation of THE COMPLETE HOLY BIBLE

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