

The Sabbath Recorder

Accessions

Battle Creek, Mich.

By Baptism:

Susan Hentges
Orlanda Leigon
Margaret Parrott
William Williams

Paint Rock, Ala.

By Letter:

Mr. Edward D. Lawrence
Mrs. Edward D. Lawrence
William E. Lawrence
Edward R. Lawrence
Jeanne Lawrence

Births

Appel. — A daughter, Brenda Carol, to Rev. and Mrs. A. A. Appel, Leonardsville, N. Y., on November 12, 1960.

Braswell. — A son, Robert Hastings, Feb. 19, 1960, to Dr. Harold and Miriam (Seager) Braswell of Withee, Wis.

Boody. — A daughter, Robin Leigh, to Mr. and Mrs. Lawrence Boody of Battle Creek, Mich., on October 2, 1960.

Hulett. — A daughter, Lisa Marie, to Mr. and Mrs. Douglas Hulett of Lakeview, Mich., on October 17, 1960.

Loofboro. — A daughter, Patricia Joan, June 3, 1960, to Norman and Joan (Fuss) Loofboro of Kenosha, Wis.

McEwan. — A son, Michael Allen, to Robert and Janice Ritter McEwan of Herrin, Ill., on December 4, 1960.

Richards. — A son, Steven Kent, to Mr. and Mrs. Jesse Richards of Pittsburgh, Pa., on October 20, 1960.

Obituaries

Collins. — Theodore F., son of William and Ella Mae Collins, was born July 13, 1921, in Battle Creek, Mich., and died December 10, 1960, in Sunnymeade, Calif.

He was married July 30, 1949, to Yovanne (Judy) Langworthy. They moved to California in 1951. President of his Truck Driver's Union, Ted was employed for a wholesale grocery. During World War II, he served in the South Pacific with the U. S. Navy.

Besides his wife, he leaves behind three sisters: Mrs. Francis Grable of Yucaipa, Calif., Mrs. Russell (Julia) Lake of Hastings, and Mrs. John (Jeannette) LaBar of Jackson, Mich.; five brothers: John, Ed, and Frank, all of Battle Creek, Peter of Allegan, Mich., and James of Ann Arbor; and twenty-four nieces and nephews.

Services were held in California by Pastor Alton Wheeler, and in Battle Creek by Pastor Leland Davis on December 16, from Farley Funeral Home. Final resting place, Floral Lawn Memorial Gardens, near Battle Creek.

—L. E. D.

Davis. — Evelyn Young, daughter of Lester and Georgetta Gould Young, was born October 30, 1875, in the Town of Watson, Lewis Co., N. Y., and died December 31, 1960, after a brief illness at the home of her son, Lyle Davis, in Brookfield, N. Y.

She was married in 1893 to Edmund Frank Davis who died in 1922. She united with the West Edmeston, N. Y., Seventh Day Baptist Church and in recent years was active in the work of the Brookfield and Leonardsville churches.

She leaves two sons: Harold L. Davis of Friendship and Lyle Davis of Brookfield; four grandchildren and eight great grandchildren; two sisters: Mrs. Louise Paglia of Los Angeles, Calif., and Mrs. Florence Hall of New Hartford, N. Y.; two brothers: Seldon and Frederick Young, both of Westerly, R. I.

The funeral was from the Leonardsville Seventh Day Baptist Church with Rev. Addison Appel, pastor, officiating. Burial will be in the Leonardsville Cemetery. A. A.

Kenyon. — Leona Saunders, the daughter of W. O. and Wealthy Crandall Saunders, was born November 3, 1902, in Richburg, N. Y., and died at the Cuba Memorial Hospital, December 21, 1960.

She was for many years a teacher in the Richburg public school system. She was a member of the Richburg Seventh Day Baptist Church. Through prevented for many years by a serious illness from participating in activities of the church, she remained intently interested.

She is survived by her husband, Ronald Kenyon; one son, Saunders Kenyon, Duke Center, Pa.; one brother, Floyd Saunders, Richburg; three sisters, Mrs. Ed Pierce and Mrs. Fred Pierce, Alfred Station, N. Y., and Mrs. George Saunders, Richburg; and one grandson, Jerry Saunders Kenyon, Duke Center, Pa.

The funeral was conducted by her pastor, Ernest Bee, at the Seventh Day Baptist Church in Richburg, N. Y., and burial was in the Rural Cemetery, Alfred, N. Y. —E. K. B.

Palmer. — Ellamae C., daughter of Eugene J. and Lulu Geer Palmer, was born on December 7, 1895, at Rockville, R. I., and died December 8, 1960, at Battle Creek, Mich.

Miss Palmer came to Battle Creek in 1916, and in 1919 was graduated from the Sanitarium and Hospital School of Nursing. For the past 30 years she has been a laboratory technician at the local institution. She was a member of the Seventh Day Baptist Church at Rockville, R. I., and of the American Nurses Association.

Surviving are two sisters, Evaline Palmer of Rockville and Mrs. William (Lucy) Johnson of Hope Valley, R. I.; a brother, Josiah Carroll Palmer of Washington, R. I.; two nephews, and three nieces. Services were held on December 12, 1960, at the Farley Funeral Home by the Rev. Leland E. Davis, assisted by Dr. Stewart B. Crandell, former chaplain of the sanitarium. Interment was in the Rockville, R. I., Cemetery where graveside services were held by the Rev. Harold R. Crandall. —L. E. D.

THE SPIRIT OF POWER



"God hath not given us the spirit of fear; but of power, of love, and of a sound mind."

World Day of Prayer

The Sabbath Recorder

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The Will of God

The Sabbathkeeper is often accused of being a legalist, of trying to earn his salvation by keeping the law — a baseless accusation certainly when applied to the Seventh Day Baptist denomination, and apparently so when applied to other Sabbathkeeping groups. We have compelling reasons for insisting on keeping the hours of the Sabbath sacred to the Lord, but attempting to merit a salvation that is a free gift is not one of the reasons. We experience a certain amount of sadness when a great evangelist like Dr. Billy Graham is highly acclaimed for his emphasis on keeping the Ten Commandments, and we who say amen to such preaching are termed legalists by some of those who know that we try to give equal honor to the Sabbath Commandment.

Fortunately many of our adversaries overcome their ill-founded harsh judgment of the Sabbatarian position when they learn that we preach salvation by grace just as ardently as any of them. They learn by our literature and by personal contact that our attitude toward the law is that of Jesus and the apostles, "If ye love me, keep my commandments."

A large percent of the Christian Church of this generation has come under the one-sided teaching of a whole school of thought that is anti-law, or, as the theologians would say, antinomian. Proceeding from the truth that "by the deeds of the law shall no flesh be saved," they go on to say that the law has no place in the life of the Christian, not even as a standard of righteousness. They seem to forget that the redeemed man is not necessarily or continuously the perfect man. Ideally he is Spirit-guided, but the New Testament, as well as the history of every succeeding generation, is replete with cases of professing Christians who were manifestly not guided continually by the Spirit. They needed the law and if they did not realize their need of that standard, their contemporaries had to remind them of its precepts.

If the law has come into such disrepute, what terms can be substituted to make our position clear to those who misunderstand our Sabbathkeeping motives? Suppose we tell our friends of contrary opinion that as Christians we feel that we must try to ascertain the will of God and, having

learned it from His Word, to try to conform our lives to the will of God. There has not yet been devised an effective argument against doing what we sincerely believe to be God's will for us in this day of grace. What God set forth in the Ten Commandments — the fourth included — was a summary of His will for man in relation to Himself and to one's fellow men.

Voices from the Deep

Recently a submarine, the USS George Washington, returned to its berth at New London, Conn. It had surfaced a few miles off the coast after 67 days at sea — submerged all that time. So far as is known, this is a world record and, from the scientific point of view, a remarkable feat, made possible by nuclear power and vastly improved facilities for air purification. The fact that the craft carried a full load of atomic weapons ready to break surface and fly to distant targets is another marvel of science (in reverse).

One statement in the newspaper report is intriguing: "The submarine was always in immediate radio contact with the United States through at least two powerful Navy radio stations while submerged in the North Atlantic." To the average individual who knows little about radio communications it seems marvelous that messages can be sent down into the deep or be transmitted from the depths into the world of air and sky. For 67 days the crew was bottled up as in a great fish cruising far beneath the waves of the sea; yet these men who could see nothing and hear nothing outside their craft were never out of contact with their home base. The performance of the men under these conditions was noted as commendable and the performance of the new type submarine according to the director of the Navy's "Polaris" weapons system "exceeded our fondest expectations." Doubtless part of the success was in the area of uninterrupted communications.

We are reminded of the experience of Jonah who tells in poetical language of his three days and three nights in the belly of the great fish. It was not pleasant but was far better than drowning. From his uncharted position in the depths of the

sea the unwilling prophet directed a communication to the Divine Commander who had sent him on a mission. In those distant days before men learned the secrets of radio it may have seemed absurd to think that anyone could hear the cry of a man inside the whale when, as he says, "The depth closed me round about . . . I went down to the bottoms of the mountains." Yet the prayer was not to just anyone; it was beamed to the God whose abode seems to be beyond the arching dome of heavens. Jonah did not doubt the ability of God to hear; he was confident of it although he knew nothing of sonar, radar, radio, or television.

We are reminded of the inspired words of the psalmist, "Out of the depths have I cried unto thee, O Lord" (Psalm 130:1). It matters not whether it is the depths of the sea or the depths of despair brought on by sin. David, who is credited with composing the 139th Psalm imagines something similar to the experience of the hundred men aboard the USS George Washington when he sings, "Whither shall I go from thy spirit? or whither shall I flee from thy presence . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Though world-wide communications have become commonplace in our day we do well to remember that God has always been able to send and receive messages because He has made man in His image. When human endurance is sorely tried and men are isolated from their loved ones for months on end, faith can still be strong. There is no need to lose touch with heaven.

Stewardship Articles

With this issue begins a series of stewardship articles prepared by different church leaders under the sponsorship of the Stewardship Promotion Committee of the General Conference. Not all of the articles are concerned primarily with money; all should be of vital interest to those who sincerely seek the will of God. Watch the pages of the Recorder for titling thoughts and pictures, also supplied by the denominational committee.

FEBRUARY 6, 1961

MEMORY TEXT

Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Matthew 18: 21-22.

Seeds of Hatred

Not long ago a rash of anti-Semitic vandalism broke out in some American cities. It was not widespread and was apparently short-lived. Prominent national leaders including President Eisenhower were quick to assure the American Jewish Congress that they would do all in their power to fight the spread of anti-Semitism.

Among the messages read at a special meeting of the American Jewish Congress was one from Richard Cardinal Cushing, archbishop of Boston.

Cardinal Cushing said he spoke for "millions of Catholics" in offering "prayerful sympathy to our Jewish friends and neighbors." He added: "We pledge ourselves with renewed diligence to stamp out the seeds of hatred wherever they may be found and to do all in our power to promote that harmony of peoples which is pleasing to the Father of us all."

This is a good statement, one which should be taken at face value in its limited application. We could wish that all cardinals in all countries would pledge "with renewed diligence to stamp out the seeds of hatred wherever . . ." Another new cardinal has recently been elevated in Colombia. Word received in December from a 3-term Protestant missionary at Bogota tells, not of mild anti-Semitic vandalism, but of Catholics surrounding a Protestant meeting place and simultaneously firing 50 shots into the building. Providentially, only two of the believers were killed. Such acts of violence in Colombia are not isolated. Usually they are priest-led. "Seeds of hatred?" It would seem so. Protestants in such countries appear to be real Christians and show love rather than hatred for their persecutors.

Status of School Integration

The publicity given to trouble spots in the desegregation of public schools in the South contributes to a somewhat distorted impression of the status of the program. A report just released corrects that picture to some extent. A total of 2,834 of 6,636 school districts in the area are now bi-racial. At the opening of the 1960-61 school year, 183,000 Negroes in Southern states were attending schools with whites, an increase of about 2,000 over June 1960.

This does not mean that integration is moving at a fast pace — however, it is moving. The agitators in the areas where opponents of integration are still waging their lawless fight should take a long look at the thousands of school districts where desegregation has come peacefully and with none of the dire results predicted. If parents and grandparents would quit waving the glove in the lost battle for white supremacy, their children could enjoy the benefits of education in peace. Statistics seem to show that integration of schools does not contribute noticeably to amalgamation of races.

Religious Freedom and the UN

As a matter of record it should be noted that at the end of November 1960, the United Nations General Assembly debated the subject of religious freedom and modified the statement of Article 18 of the Covenant that was adopted as a Declaration of Human Rights in 1948. The article previously stated the right to maintain or change one's religion or belief.

Saudi Arabia and several other Moslem states objected to this in the recent debate. After a lengthy discussion an alternate statement was unanimously adopted which provides "freedom to have or to adopt a religion or belief of one's choice." Dr. O. F. Nolde, director of the NCC Commission of the Churches on International Affairs (CCIA) claims that "the intent and interpretation remain the same." It is difficult for the "layman" to see how these words can mean as much for religious freedom as those adopted in 1948 at the insistence of CCIA. Has freedom been forced to retreat?

President's Message

Christian Social Action

As we progress through successive years of the Seventh Day Baptist Program for Advance, we must continually look ahead and make plans for future emphases. Laying the groundwork with present effort and a vision of what is to come, can give meaning to what might otherwise be only high-sounding phrases.

It is in this regard that during the last meeting of the Commission much discussion was given not only to the third year's emphasis, but to the fourth year's "Mission to the Social Frontiers" as well. The outgrowth of this discussion was the establishment of a new Conference Interests Committee.

This new group, the Christian Social Action Interests Committee, will be operating for the first time at Conference in Amherst, Mass., from August 14-19. The assignments to be handled by this committee are: first, to define what its responsibilities are; and second, to consider and make recommendations to the General Conference on matters that will actually be assigned to it.

In the first part of the committee's work, it will draw up its own "job description," outlining areas in which it will be responsible to the Conference and the denomination. It may even be deemed wise to have this committee take over the work of some standing committees and become one of our regular standing committees on a par in the denomination with the Committee on Ministerial Training and others. This will all be worked out in the committee and be acted upon by Conference as the delegates present may decide. The personnel and chairmanship of the committee will be carefully selected for experience and interest in this emphasis of our Seventh Day Baptist Christian experience as it is translated into daily living in our current society.

The second responsibility of this committee, once it has been organized, will be to tackle some of the mountainous problems that confront us, both as individuals and as a denomination. Such matters already

being considered by other committees will be taken care of, but other items of concern must be carefully worked out and a course of action (or simply an attitude) will be recommended. These vital areas in our social consciousness will include racial problems, government controls, censorship of various forms, moral concerns, Sabbath legislation, church-state relations, mental health, welfare, education, and dozens more.

If our experience as Christians is to bear fruit, it must be put to work on our "Social Frontiers" where it can be seen and felt by all the world. We can accomplish little of good for God and His Kingdom if we keep the wonderful message that we have for everyone within our own little organization. We must make our witness live in the present to show by our works what our aims and hopes are, and what our faith is. This fourth-year emphasis implemented at the Conference level with this study committee, can be the beginning of a greater awareness by Seventh Day Baptists — you and me — of our duty to God through our attitudes and service to others.

"I must be about my Father's business" in every way and every day.

Baptist Ordination Standards

Four years of college and three years of seminary are the standard educational requirements for ordination into the ministry of the American Baptist Convention as set by the denomination's Commission on the Ministry. The commission set 1965 as the target date after which all recognized ordinations will require this standard education. This recognition of standards will not apply to ministers ordained prior to 1965. The educational standards represent only one area of qualification for ordination. The total standards for ordination include moral integrity, right relationship with God in Christ, high personality qualifications, innate abilities and capacities, commitment to the call of God, and sympathy with the organizations and enterprises of the American Baptist Convention. —W. W. Reid.

Missionary Pastors' Reports

Pastor Leroy Bass of the Paint Rock, Ala., church tells of using the Church Service Recruitment cards (from the Lay Development packet) to "check areas of work in the church in which by reason of talent and interest each could indicate where he could best serve the church." The response has been good and will be valuable to the "next Nominating Committee."

Pastor Bass also wrote: "Last Sabbath we had another service on the theme of total-life stewardship with tithing as a part of the dedication of body, soul, and spirit to the Lordship of Jesus Christ. We opened our box of commitment slips that were placed in it last winter. I called upon each one who placed his commitment to give his testimony for the encouragement of the rest of us. So we had several fine tithing testimonies to the glory of God."

From Salemville, Pa., a four-month report of Pastor Loyal Hurley tells of 25 sermons and addresses having been given and 75 calls made. The Evangelistic Committee of the church has held three meetings and the work of our Lord is going forward.

Pastor Kenneth Van Horn of the New Auburn, Wis., church, had previously requested extra copies of the special issue of the Sabbath Recorder and he tells of their distribution. Laymen of the church are assisting in making evangelistic calls. Pastor Van Horn writes, "We laid plans for 'Lay Development Studies.' These began on January 14. We are planning 8 or 9 sessions, meeting on Sabbath afternoons every other week. We plan to incorporate some of the first year's studies."

The acting pastor of the Metairie Seventh Day Baptist Church, Leonard Melton, reports 26 sermons and addresses having been given during the 13 weeks of the quarter ending December 31. He reports one baptism and three additions to the church. More calls are made by the laymen of this church than by the pastor. Pastor Melton continues his studies at the Baptist Seminary as he prepares for army chaplaincy. He expects to begin active

military service in May. He writes, "Our church seems to be gaining slowly. The spirit is good. A beautiful Christmas program was presented by the young people."

The Rev. Marion C. Van Horn, pastor at Fouke, Ark., and shepherding pastor on the Southwest Field writes: "The ladies of the Fouke Seventh Day Baptist Church are sponsoring a Community World Day of Prayer service. The ladies of the churches in the village are co-operating. The service is to be held in our church, and Mrs. Nathan Monroe is chairman of the committee. This is the first time such a community service has been held in Fouke. The church has begun its preparations for entertaining the Southwestern Association in June. During this fall our program has emphasized Thanksgiving, stewardship, the Bible, Christmas, prayer. Our Bible study for prayer meeting in January and February is in Paul's first letter to the Corinthians.

The Texarkana church is co-operating with the Fouke church in a plan for evangelistic meetings this spring, and our program is building to a climax in Bible Schools, camp, and Association with a hope that several of our youth may attend the Pre-Con Retreat and Conference. Besides our emphasis on evangelism, our planning includes Youth Week, Brotherhood Week, Family Week, and stewardship in the coming months."

Pastor Van Horn was absent because of illness the first Sabbath in January and the service was conducted by Wardner E. FitzRandolph.

Missionary Board Actions

At the Missionary Board meeting held Sunday, January 22, it was voted to approve assistance to the following missionary churches in support of the pastor: Hammond, Metairie, New Auburn, Paint Rock, Washington, D. C., Salemville, Berea, and Daytona Beach. (The Farina church's request will be considered when they secure a pastor.)

The Rev. Leon R. Lawton, on furlough from Jamaica missionary service and acting pastor of the Lost Creek, W. Va., church, was present and brought greetings from

the Jamaica Seventh Day Baptist Conference. Pastor Lawton also spoke of many matters relating to the Jamaica Mission work, including the school program, the local church work, local leadership, and expansion of the mission program.

There were sixteen board members at the meeting.

A Program for Advance

By Irving Seager

If a doctor is to diagnose and cure his patient, he must have a knowledge of the case history, the symptoms exhibited, some understanding of the underlying causes, as well as knowledge of the types of medication that may be used effectively against a particular disorder.

What is our problem — malnutrition, obesity, or indifference to the problems of others and the communities that surround us? Are we as individuals concerned enough with our own spiritual-needs, the needs of our church, the needs of our denomination, the needs of the Christian and non-Christian communities of the world? Salvation does not come from belonging to a particular denomination, dedicating one's life to a particular type of work, or living a life in which the good deeds outweigh the bad deeds. Salvation comes through the grace of God and the relationship between the individual and his God. This spiritual relationship is not contained within church lines but encompasses the entire Christian community of the world.

If we as Seventh Day Baptists are to justify our existence as a Christian body then we must actively participate in its responsibilities. It is the responsibility of each individual member to put forth his best efforts. "Workmen Approved of God" and "I Must Be About My Father's Business" are good themes, and we, as Christians, should take them to heart. Anything that is worth while requires earnest effort and sacrifice.

The fact that our overseas missions are growing gives evidence of the need and acceptance of our message to the peoples of other lands. If our churches abroad are to continue to grow, it is imperative that the source of their support should

likewise grow here at home. The roots of the plant must be strong and deep, otherwise the vine will wither away. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." In small denominations, each individual member must work to constitute the "few."

We must search our hearts and souls to determine Christian convictions and beliefs. We must dare to be different if we are to grow. It we are afraid of being Christians, of being Seventh Day Baptists, and ashamed to ask the stranger into our homes and churches, what hope is there for advance? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and that seeketh findeth; and to him that knocketh, it shall be opened." The promise is clear: the achievement is up to us.

The Lay Development Program stresses the increasing participation of the individual lay members. This could lead to more effective church programs and a greater church outreach if we will let it. Churches with full-time pastors should be able to organize programs of outreach whereby groups could make weekly visitations to nearby large cities. If enough interest is aroused in a given locality, arrangements could be made for establishing a mission church.

The lay leaders should be able to conduct temporarily the worship services in the parent church while the pastor spends his full time establishing the mission church. Thus, mission churches established by parent churches could provide a greater outreach for Seventh Day Baptists than they have ever had before. I'm sure that many will agree that by this late date in our denominational history, we should have been able to establish at least one large church in every state in this country.

If we are able to diagnose our denominational ills and actively seek the guidance of the Great Physician, then and only then will we advance and grow. A challenging future awaits us. Will we accept the challenge!

The Concept of Christian Stewardship

By Mrs. Owen Davis,

Chairman of the Stewardship Promotion
Committee of the General Conference

I wonder what meaning "stewardship" has to each one of you. The more I think about it the more curious I become, and the more concerned I am over your understanding of this 11-letter word. In fact, the more I think about this idea, the more I begin to realize the tremendous implications and influence this single concept can have in my life, your life, on our neighbors in Battle Creek, citizens of the state of Michigan, on the life of each one in the United States — as it affects each and every individual in the world at large.

To some, "stewardship" means tithing, the giving of a tenth part of time, talent, and especially of money, to the church and its work. I was curious as to the concepts as would be expressed by some of the girls in my dormitory at Western Michigan University and obtained written definitions from four of my friends. In essence, one defined Christian stewardship as "serving — and helping others to serve the Lord." To the second, Christian stewardship was the giving of service by all Christians to one another. The third thought in relation to "service and an individual action — each person doing what he considers his part and contribution — all being equally important." The fourth said, "Stewardship, Christian or otherwise, is what a person does with something that's been entrusted to his care or keeping." What do you think?

Considering that a person is relatively free to act in accordance with his philosophy in this world, have you begun to wonder about the motivations behind individuals in the news today, and the difference that would be made in your own life, family, community, and world if each person were motivated in his actions by an attitude of Christian stewardship? Would there be a place for a Khrushchev, a Castro, a Hoffa?



This concept in its full implications is a determining factor in the use made of atomic energy, the development of current events, family relationships — even to the arrangement of the kitchen in your home — yes, even to the placement and location of the can opener in the kitchen for your convenience and efficiency, step saving, leading to time and energy saving — and longer use of your shoes and the kitchen floor!

Biblical Development of Concept

Let's turn back for a moment and look briefly at the development of the concept of stewardship.

If there is a single strain running through the Old Testament, for example, it is the resounding cry that men and nations are responsible to God. Stated simply, it is the sentence in the 24th Psalm, "The Earth is the Lord's." Such an insight and others like it in biblical literature constitute a revolutionary demand upon the life of man. It is a piece of the wisdom of the first sentence of the Bible, "In the beginning God created . . ." These statements and the entire content of the Scripture point to this single fact: all life is of God's creation, and man is ultimately beholden to this source of his living.

Thus we start with the assumption that as Christians we are a company of people entrusted with God's order. Whatever we do, therefore, must be viewed against the final command and standard for us — what does God's order require of us?

Oxnam, in his contribution to the book, *Christian Values and Economic Life*, states: ". . . the only absolute Christian law that stems from this basic conviction concerning God as the ultimate owner of all things is

that each one of us is responsible to God for the use of wealth." He goes on, "This doctrine of stewardship has become conventional in the churches; but in practice it is usually so diluted that if the Christian gives a tenth of his income to the church, he becomes in effect the absolute owner of the nine tenths that remain. The high income taxes to which we are accustomed probably increase our tendency to assume that all we have left is unconditionally ours. The idea of stewardship must mean that even what we keep for ourselves is still to be used with a sense of responsibility to God."

Scripture never equates stewardship with giving. A steward is not a giver; he is an administrator handling property for another. Stewardship, however, does involve the way a man gets his money, the occupation he chooses so he can contribute the most, whatever his talents may be, what he does with income property, personal savings, the spending of money. He should "seek to do good and not evil all the days of his life."

Colossians 3:17, 23, 24 tells us;

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. And whatsoever ye do, do it heartily, as to the Lord, and not unto men: Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

The Gospel gives no hint that man may be a steward of God only in selected activities that he calls "religious." Stewardship should apply to the whole of life — all of our living. God has asked for the first fruits of our lives, not the leftovers! This action requires an attitude of stewardship evidenced by wise planning and management of all resources, whether they be the human resources of time, energy, interests, abilities, skills, knowledge, and attitudes, or the non-human resources of money, material goods, and community resources and facilities.

Paul, in writing to the Romans, charges that Christians should present themselves as living sacrifices unto God as a reasonable service. Here again, we find not a tenth, but one hundred percent Christian living.

Parable of the Talents

In the parable of the talents with which we are all so familiar, Christians are taught that each one has been given one talent. Not only are we to recognize the talent and its source, we are to do no less than double its value. Let us examine the concepts of stewardship as indicated by the actions of each of the three servants to whom their lord entrusted his goods and later called them to give account.

By his attitude and action in daily life, the servant who received the one talent, and hid it, indicated that he did not recognize its potential, or avoided development of it. He refused to accept the responsibilities of stewardship.

The second servant, who received two talents, was willing to double this gift. It may be that some of us are allowing God to give us only two talents by being unwilling to extend our attitude of stewardship and refusing to go beyond a tithing effort.

In comparison, let us say the third servant, who recognized five talents, and was willing to double them, represents the dedication of all of life as a steward of God. In our attitudes and daily work and leisure, each one of us can be as complete a steward as we often think of the monk, minister, or missionary! It is the Christian's attitude that makes the difference. Henry van Dyke has written: "The strength of your life is measured by the strength of your will. But the strength of your will is just the strength of the wish that lies behind it."

Joseph Fort Newton, in his collection *Everyday Religion* writes: ". . . if each one does his part honestly and faithfully, the sum of our doing is very great. These fragments of service, if put together, make a kingdom and an empire, even the Kingdom of God. Through them, like myriad falling snowflakes, a vast power operates in the world.

"It is folly to think that because I am only one and can do very little, and that what I do counts for little, I need not do anything. As if a soldier should say that since he is only one man, he might as well

(Continued on page 12)

Secretary's Report Gleanings

For the quarter ending January 15, 1961

One of our adventures is beginning to come to a climax, that of drawing together the material for the Church Membership Manual. All but two of the chapters have been sent to the editor, and a tentative deadline for having the manuscript ready to be put into book form has been set for April 1. Strangely enough, there is no one on this special committee now who started on it. When it is finally produced, no one person will get credit, though many have labored long and doggedly.

More mailings than usual have gone from the office due mainly to the Church Membership Manual progress. Probably the most significant was the kit emphasizing Depth Bible Study.

Nine workshops have been held. These include three at Lost Creek, W. Va., one at Roanoke, W. Va., two for the Alfred Station and Independence churches combined, one each for the Independence church, Richburg, and the SDBYF of Lost Creek.

Interdenominational meetings included a two-day meeting with the Baptist Secretaries in Christian Education at Nashville, one with a Christian Education Study Committee of the State Council of Churches (representing the Allegany County Council of Churches) and participating in the Reformation Day service for the county. A three-day Leadership Training School was attended in Wellsville.

Eight sermons were preached: four at Buffalo, one each at Alfred Station, Richburg, Lost Creek, and Bennett's Creek Sunday School Association. Seven radio devotions were presented.

Writing has continued weekly as usual for the Sabbath Recorder, monthly for the Program for Advance News and the Sabbath Visitor (editing), quarterly for the Helping Hand. Correspondence with potential writers for the Sabbath Visitor is growing although the results are slow in coming.

Plans for the next quarter include getting the rest of the copy ready for the Church Membership Manual, a trip to St.

Louis for the annual meetings of the Department of Christian Education, NCC, and attending the Committee on Uniform Series at Buck Hill Falls, Pa.

Rules and Conduct of Youth During Conference

Because of requests appertaining thereto, the Youth Work Committee of the Board of Christian Education has agreed to supervise the following agreements for the youth who attend General Conference:

1. The Youth Work Committee will set up a system of delegating responsibility for each young person at Conference to an adult. The responsible person will be a parent of the youth, or another adult designated by the parents. This system will be thoroughly publicized in advance along with the responsibilities of both the adults involved.

2. The Youth Work Committee, or leaders designated by the committee, will be responsible for the youth during planned youth activities and transportation to and from those activities. At all other times, the parents or guardians will be responsible for the young people. They will also be responsible during planned youth activities, if they have not seen to it that their youth are in attendance at said activities. The Youth Work Committee will make sure that the extent of responsibility is made very clear to everyone.

All youth will be asked to preregister for General Conference. Registration blanks, which will be sent out well in advance, will provide space to indicate to whom the youth is to be responsible. The signature of a parent and the designated guardian will be required to validate the preregistration.

SABBATH SCHOOL LESSON

for February 18, 1961

Christ Gives Eternal Life

Lesson Scripture: John 11: 17-27, 38-44.

for February 25, 1961

The Challenge of the Cross

Lesson Scripture: John 12: 20-36

Mission Outlook — World Wide

Themes: "Into All the World Together"
"Heritage and Horizons
in Home Missions"

Mission study books are usually concerned with a geographical area, but not this year. From the world-wide theme, "Into All the World Together," we are sure to get a new understanding as we read of other lands and other peoples, learn their problems, and how they work and live. Can we think something about the future, also?

Each year more people are born than die. The population in 1650 was 500 million, in 1962 will be 3 billion, and in the year 2000 should be 6½ billion. In this increase, the most rapidly growing peoples are those of the world's underdeveloped countries. This means more and more people living on less and less land, thus decreasing living standards threatening most of the world's population.

It means also a growing task for the church. In 1960 Christians approximate 34% of the world's people. In the year 2000, Christians are likely to number but 22% of the population of the world. Non-Christians will be increasing steadily. Think what this means to the future of Christian missions and to the future of Christianity itself, if we are still here to carry on.

Most of the underdeveloped countries have lived in a state of colonialism, an inferior status imposed by 1/10 of the population that is white on 9/10 that is Negro. The freedom struggle is one to be free of white control. Among the natives, anyone who may be a Christian is considered as consenting to colonialism and a traitor to his people. In this situation many have given up Christianity and returned to their tribal religion. The Christian mission may face a trial which it has not had since the first three centuries of its life. It may affect the life of the church for years, and even for centuries to come. White superiority, and in particular the treatment and status of people of color in the United States and in the Union of South Africa, act like a negative

witness against the Christian Gospel equal to an overseas army of atheists.

We are one world in revolution from which we cannot escape and in which the church must work and preach the Gospel of Christ. The church is in all the world, transcending tongues and tribes and nations and colors. God save us from a provincialism that thinks only of our parish, our denomination, or the American church — our hope lies in the whole vast impact of Christ's reality within our world. The church yoked by Christ to all manner and means of Christian life is for all. His body was broken and His blood shed for the whole human family.

Our Seventh Day Baptist missionaries are a part of the world-wide work of the Christian Church, and Our World Mission is one of the large interests of our denomination. Everything we can learn about missions and the world outlook should be a benefit to us and to all Christian people. There are good books to read on this subject. Some of the titles are: One World, One Mission; Turning World; This Revolutionary Faith. Some of these books may be in your church group, possibly your women's society. If so, would you pass them around for all to read? If you do not know where to borrow a book, write to the Women's Board, 174 West St., Battle Creek, Mich., for a brochure listing all the books and other helps for study.

The theme, "Heritage and Horizons in Home Missions," calls North Americans to take a long, hard, realistic look at our nation and to ask courageously what are the new and more demanding home mission frontiers in this space age; to examine our rich past and to learn from it, but not to be limited by it. Safe in Bondage is a book on this theme that will carry you along and make you think. All will stretch the mind and reach into the heart.

—The Missions Committee,
Women's Board,
Mrs. W. B. Lewis, chairman.

"Prayer for unity should be realistic, and not an evasive substitute for thinking." — Keith R. Bridston, WCC Faith and Order Commission secretary.

To Depart and Be with Christ

By Luther E. Alexander*

In the article about "Life Beyond Death," in the issue of October 31 of the Sabbath Recorder, the writer points out the evil of taking a Scripture from its context and giving it a wrong application. He gives considerable attention to the context that precedes the Scripture in question, revising it to suit his new translation of an important statement of the Apostle Paul, found in Philippians 1:23. But strange as it may seem, he ignores the context that follows this verse, which is definitely out of harmony with his new translation.

To make my meaning clear, I first quote this brother's translation: "But I am pressed out of the two, having the desire for the return and to be with Christ, which is far better" (Phil. 1:23). The context that follows this Scripture reads: "Nevertheless to abide in the flesh is more needful for you." "More needful" than what? More needful than Paul's presence with Christ at His coming in glory? No, that is not what Paul was talking about; he makes it clear that his being with Christ would involve his absence from the church, which would not be true if he were speaking of the second coming of Christ, unless he believed that the Philippian church would be lost. Furthermore, Paul makes it clear that his absence from the church would involve a separation from the flesh; this kind of separation will not come to the saints at the second coming of Christ. Jesus had a fleshy body after His resurrection (Luke 24:39), and He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

The word "depart" in verse 23, which the brother would change to "return" should have no such change. He gives us the meaning of the Greek word "analu,"

*Mr. Alexander, unknown to most of our readers, lives at 1265 Kalmia St., Junction City, Ore. As health permits, he and his wife distribute Seventh Day Baptist literature and witness for the Lord. Mrs. Alexander writes that her husband's present health outlook, humanly speaking, is not good and says, "We shall be most thankful to any child of God who will pray for us at this time."

from which the word "depart" is derived as "to loose up" or "to loose again" (as an anchor). But his word "return" fails utterly to convey this meaning. He seems to justify, in a measure, the alteration by the fact that the same Greek word is rendered "return" in Luke 12:36. But this rendering does not alter the meaning of the original Greek. This passage in Luke's Gospel could have been translated in strict accordance with the Greek without conflation either with the facts or with the context. A more literal translation of Luke 12:36 is as follows: "And ye yourselves like unto men that wait for their lord when he shall take off from the wedding; that when he cometh and knocketh, they may open to him immediately."

Jesus, it may be said, is now engaged in the marriage with His people, His church-bride. The marriage has been in progress down through the centuries as additions have been brought in, but the time will come when the marriage will be completed and the bridegroom will depart from the wedding to the earth again.

The Concept of Christian Stewardship

(Continued from page 9)

knock off and go to the movies. It would mean that the battle would be lost."

Stewardship Is Partnership

When the concept of stewardship is developed in its total New Testament context it implies even more than trusteeship and responsibility. It contains the idea of partnership. The relation between master and servant gives way to the relation between friends working together for the realization of a common purpose. Thus, in speaking to His disciples about their stewardship responsibility of fruitful service, our Lord says, "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you." And Paul ascribes to Christian stewards the dignity of being God's fellow workers. This partnership is furthermore the partnership of father and son: "You are no longer a slave, but if a son, and if

a son, then an heir." Christian stewardship is a family affair — not merely to work for God as His agents and administrators of His property, but to work with Him as His children, sharing His purpose, His resources, His very nature. Such is the high status of Christian stewards.

Henry Emerson Fosdick has said:

"No horse gets anywhere till he is harnessed.

No steam or gas ever drives anything until it is confined.

No Niagara is ever turned into light and power until it is tunneled.

No life ever grows great until it is focused, dedicated, disciplined."

Henry Scott Holland therefore rightly declares:

"Man's authority to say of anything, 'This is mine,' rests finally on his power to say, 'I am God's.'"

A partial Christian is a dangerous thing; You find no real joy from such ruler and king,

If you open the door but only a crack,
And let Him start in, but then you hold back.

Christ calls for all of your love and life.

If you would gain strength to overcome strife,

Then open the door, open it wide,
And He will come in, and joy will abide.

Prayer:

Heavenly Father, we thank Thee for calling us as stewards. Forgive us wherein we fall short of faithfulness in stewardship. Save us from the fallacy of thinking we can follow Jesus without full consecration. We ask for Thy pardon for every abuse of Thy gifts and blessings to us. Give us the strength and courage to carry on our service to Thee faithfully and justly. Give us the abundant life that comes with a more complete dedication of ourselves to Thy glorious Kingdom. For our Redeemer's sake, Amen.

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Congress Ponders Education

Twenty-three education bills were dropped into the legislative hopper of the House of Representatives the first day of the 87th Congress, according to a listing in the Congressional Record.

Some of these bills are designed to give Federal aid to public schools alone, some designate the aid to the states to be distributed through the state school system, some clearly have relief to parochial schools in mind, while others offer an indirect approach by providing income tax deductions for certain educational expenses.

Although the new Kennedy administration has declared itself against tax aid to parochial schools, there remains the possibility of indirect aid to church schools by the method of income tax deductions for certain school expenses or through aid to school pupils irrespective of the type of school attended.

Other bills of church concern introduced the first day include proposals for a National Peace Agency, against racial discrimination for a Bureau of Older Persons, against the mailing of obscene matter, for the establishing of obscene lottery, prohibiting the serving of alcoholic beverages in airplanes, and for a minimum hourly wage increase from \$1.00 to \$1.25.

—Baptist Press

Special Issue Next Week

The enlarged (24-page) special issue of the Sabbath Recorder will be mailed as a sort of bonus issue to all subscribers next week. Undated, except on page 2, this Recorder is of permanent interest and value. It should be widely distributed, as doubtless most subscribers will realize more keenly after they have seen it than before. A limited number of copies can be supplied even at this late date. Bargain prices: 15 cents each, 10 for \$1.00, 100 for \$8.50. Comments may be sent to the editor, the Rev. Trevah R. Sutton, 9315 Roanoke, El Paso, Tex., or to the individual contributors.

Want to Help a Foreign Student?

The U. S. Internal Revenue Service on January 5 announced regulations which will permit a taxpayer to claim a charitable contribution deduction for amounts paid to maintain a student as a member of his household.

Under the new regulation, a taxpayer may deduct up to \$50 a month if he maintains an Indian-American student or a foreign exchange student in his home during the school year.

The IRS explained that in order to qualify for the new deduction, (1) the student must not be a dependent or relative of the taxpayer; (2) the student must be a member of the taxpayer's household "pursuant to a written agreement between the taxpayer and qualified charitable, religious, educational and other organizations, contributions to which are deductible for Federal income tax purposes"; and (3) the student must be attending an educational institution in the United States on a full-time basis in the 12th or any lower grade.

Protestant Churches in New York

The 1961 Protestant Church Directory, published by the Protestant Council of the City of New York, lists 2,442 Protestant and Orthodox churches in the five borough of Greater New York and in Nassau and Westchester counties. An increase of 235 churches reporting over last year is attributed to what is believed to be the first time that a complete listing of Spanish-speaking churches has been made. These alone account for 308, as distinguished from churches with an English-speaking ministry.

Brooklyn, says the report, still can lay claim to being the "City of Churches," with 573 of a total of 1,825.

Five denominational "families" account for 58 per cent of the churches in the metropolitan area, the Baptists leading 374 churches. Next in order are the Methodists, Lutherans, Episcopalians, and Presbyterians. The directory also lists 84 churches under Orthodox or other Eastern communions, of which 26 are Greek Orthodox.

NEWS FROM THE CHURCHES

FARINA, ILL. — Having the Pearsons with us for a weekend in July made our mission work in Africa seem much more real to all of us.

Our former pastor, Addison Appel, and family were with us one Sabbath in August. We were sorry to lose Wayne Maxson as student pastor, but we realized that he should be continuing his study for the ministry.

In October we had a church service in the woods near a lake a few miles from Farina. Pastor McSparin of Stonefort conducted the morning service and in the afternoon Irene Crandall was baptized and received into the church. The woods were beautiful at that time. Dr. Lloyd Seager from Little Rock, and Pastor Mitchell from Tichnor, Ark., were also here, and the doctor (formerly closely associated with our church) brought some literature and a report from Conference.

At the annual church meeting the following officers were elected: Glenn Wells, moderator; Lena Wells, clerk; Stanley Crandall, treasurer; Arthur Burdick, chorister with Mrs. Alta Diss, assistant, and Mrs. Kathleen Crandall, organist. Stanley Crandall was re-elected trustee for three years. —Correspondent.

SCHENECTADY, N. Y. — Our annual church business meeting was held Sabbath afternoon, January 14, following the monthly fellowship dinner. Officers elected were Gordon Kilts, moderator; Mrs. Arthur Swartz, clerk; and Mrs. Helen Kilts, treasurer. Trustees for the year are Nicholas Fatato, Gordon Kilts, and Mrs. Mary Fatato. Victor Burns was chosen as usher, and Lawrence Fatato as music director.

A call was extended to Pastor Osborn, who has served the church for three years, to remain another year as pastor, and an Advisory Committee was appointed to work with him.

New Year's Eve a social and watch night service were held. After games and refreshments the group gathered in the sanctuary for a hymn sing, spiritual check-up, and consecration service.

Since the illness of Joseph Bullock,

Lawrence Fatato is keeping the tract rack in the New York Central depot at Albany supplied with tracts. The matter of getting more tract racks for other places was discussed at the annual meeting.

—Correspondent.

NEW AUBURN, WIS. — Another quarter has passed and with it many church events. In October, our women's Missionary Society held its annual Fall Bazaar, it was a big success. In November we served a banquet to approximately eighty 4-H members and their parents. How rewarding it is to work together for the good of the church!

Our Kum Dubl Klub has continued to meet regularly and to enjoy good times together.

The two Youth Fellowship groups meet every Sabbath afternoon. The junior group is studying the Book of John and the senior group continues to be very active in church affairs. Last week they sponsored a "Singspiration," inviting two other churches to take part. They have a pancake supper scheduled.

Election of Sabbath School officers was held in December. Elected were:

Mrs. Ivar Pederson, superintendent; Mrs. Doug North, secretary; Mrs. Clayton Pederson, treasurer; Mrs. Warren North, cradle roll superintendent; Arlouene Van Horn, pianist; Nancy North, chorister.

Fifteen young people received awards for perfect attendance this past quarter.

On one of the first Sundays in November our church sponsored its annual turkey dinner. The townspeople respond very well to this event.

Our Communion service this last Sabbath was especially inspiring. It is so necessary to rededicate ourselves occasionally and to sit quietly and remember how much Christ loves us.

On January 8, our annual church business meeting was held with a pot-luck dinner preceding. Elected were:

Rev. Kenneth Van Horn, pastor; Mrs. Eli Loofboro, president; Norris North, vice-president; John Torgeson, clerk; Loyal Pederson, treasurer and trustee; Mrs. Rodney North, pianist; Mrs. Loyal Pederson,

chorister; Mrs. Arden Pederson, Recorder correspondent.

Two other trustees previously elected are Mrs. Douglas North and Arden Pederson.

Mrs. Alton Churchward is now at home in Chetek, Wis., after her long stay in the hospital. Other members who are away are Evrone Churchward, who is in California, and Mrs. Esther Claussen who is in Madison.

BUFFALO FELLOWSHIP — The Buffalo Fellowship of Seventh Day Baptists meets on the first and third Sabbaths of the month at 11:00 a.m. for worship at the Union Road Community Church, 2628 Union Road, Cheektowaga, N. Y. Sabbath School follows, and on the first Sabbath of the month we have a fellowship meal together in the social rooms of the church. The Rev. Rex E. Zwiebel of Alfred Station, N. Y., is pastor of the fellowship.

The annual meeting of the fellowship was held in November electing new officers and preparing for the coming year. New officers are: Charles Bottoms, Farnham, N. Y., chairman; Marguerite Wellman, 304 Roncroft Drive, Tonawanda, N. Y., secretary; Richard Horwood, Farnham, N. Y., as vice-chairman; Sara Jayne Bottoms, treasurer; and Leta DeGross as music chairman. A committee was appointed to carry out the Lay Development Program including Shirley and Richard Horwood, Judy Wellman, and Leta DeGross. Duane Burroughs was elected as superintendent of the Sabbath School with Judy Wellman as assistant.

Our youth group has become more active this past year and is planning for an active year ahead. On August 28, 1960, the members entertained the Western Association youth group at a picnic at Evangola State park on Lake Erie which was well attended.

The members of the fellowship hope to see growth and interest in working for Christ in this area.

Buffalo Fellowship is eager for those who are seeking employment in a metropolitan area to locate here and join with us in our fellowship. There are unlimited possibilities in almost all vocations for

employment in an area such as this. We are deeply interested in growth and have hopes that it will be such that can organize into a church before too long.

—Correspondent.

Recorder Comment

Elycia, O. — "I am very thankful for the Sabbath Recorder because it is the only way I receive news about our denomination and the various churches. I miss our church very much and know only one other Seventh Day Baptist in this area. May the Recorder continue to grow with our denomination."

Accessions

Albion Wis.

By Baptism:

Richard Baum
Perry Saunders
Morris Streich, Sr.
Morris Streich, Jr.
Janelle Streich

Milton Junction, Wis.

By Baptism:

Susan Loofboro
Linda Loofboro
Mrs. LaRue Sockwell

By Letter:

Mrs. Gertrude Sockwell
Mr. La Rue Sockwell

Marriages

Furgison-Palmer. — Pvt. Vaughn C. Furgison, son of Mr. and Mrs. Clifford Furgison of Leonardsville, N. Y., was united in marriage with Joan Palmer, daughter of Mr. and Mrs. Francis W. Palmer of Brookfield, N. Y., October 15, 1960, in the home of the bride with the bride's pastor, Rev. A. A. Appel, conducting the double ring ceremony.

Green-White. — Edwin Harold Green, son of Mr. and Mrs. Ralph H. Green of Milton Junction, Wis., and Connie Lucetta White, daughter of Mr. and Mrs. Robert R. White of Denver, Colo., were united in marriage on December 18, 1960, in the Milton Seventh Day Baptist Church. The service was conducted by the Rev. John Fitz Randolph assisted by the Rev. Elmo Fitz Randolph.

Stewart-Seltenright. — Robert Stewart, son of Mr. and Mrs. B. J. Armantrout of Battle Creek, Mich., was united in marriage with Katherine Seltenright, daughter of Mr. and Mrs. Allen F. Seltenright of Battle Creek, Mich., on December 23, 1960, in the Seventh Day Baptist Church by the Rev. Leland E. Davis.

Births

Boatman. — Kelli Jonine, a daughter, to Clarence Ray and Kathy Boatman of Del Paso Heights, Calif., on December 5, 1960.

Cornish. — A daughter, Cynthia Anne, to Mr. and Mrs. John E. Cornish, of St. Clair, Mich., on December 22, 1960.

Gee. — A daughter, Jo Laine, to Mr. and Mrs. Clifton Gee of Kalamazoo, Mich., on November 27, 1960.

Gravunder. — A daughter, Peri Anne, Sept. 17, 1960, to Waldren and Mary Ann (Nelson) Gravunder of Stillwater, Minn.

May. — A son, Lewis Hoffman Van Horn, to Dr. Lewis and Nancy May of Temple City, Calif., on November 22, 1960.

Miknis. — A daughter, Patricia Carol, to Mr. and Mrs. Kasmir Miknis of Delton, Mich., on November 26, 1960.

Palmiter. — A daughter, Nyla Sue, to Mr. and Mrs. Randall Palmiter, of Battle Creek, Mich., on December 16, 1960.

Pederson. — A daughter, Maretta Ann, Oct. 6, 1960, to Loyal and Gennie (Everson) Pederson of New Auburn, Wis.

Torgerson. — A son, David John, Sept. 27, 1960, to John and Juanita (Loofbourrow) Torgerson of New Auburn, Wis.

Obituaries

Davis. — Bertha May, daughter of Edwin B. and Lottie Davis Van Horn, was born May 3, 1891, in Black Hills, S. D., and died on December 24, 1960, in Battle Creek, Mich.

On October 28, 1911, she was united in marriage to Ross O. Davis on the Van Horn ranch at North Loup, Neb., by the Rev. George Shaw. After the death of her husband, she made her home near her children. Mrs. Davis was a member of the Seventh Day Baptist Church. Although unable to attend church much in her later years due to failing health, she was much loved by her church friends, who often came to see her. One of their last gifts to her was a Bible in large print, which she cherished. She found much strength also from recorded Gospel and religious hymns.

She leaves three daughters: Mrs. Charles (Dorothy) Parrott, Williamston, Mich., Mrs. John (Mildred) McGee, Hickory Corners, Mich., and Mrs. Harold (Shirley) Mann, Augusta, Mich.; four sons: Harold, Woodland Hills, Calif., Roger of Hickory Corners, Mich., Laddie of Pittsburgh, and Dale of Battle Creek. She also has twenty-one grandchildren and four great grandchildren.

In the absence of her pastor, her funeral was conducted by the Rev. Herbert Polan in Battle Creek. Final resting place, East Hickory Corners Cemetery.

— L. E. D.