

The Sabbath Recorder

nice comfortable home near the church. Daniel attends South Harrison High School, a new modern building situated between Lost Creek and West Milford, and bus service is handy.

We are proud of our new parsonage which is newly furnished throughout, a project of our Ladies Aid. We feel God has directed this huge undertaking and we are very thankful.

The Associational Youth Fellowship held a retreat at Barbour County 4-H Camp October 15-17. It was well attended by young people from the different churches.

Pastor Saunders is conducting Bily Study on the Sabbath which is beneficial to all who attend.

Our annual Oyster Supper sponsored by the Ladies Aid was served October 28 from 5 to 8 p.m. and was a huge success.

Combined Thanksgiving services of the Lost Creek Methodist and Seventh Day Baptist churches were held at our church on Wednesday night before Thanksgiving.

Homecoming, The Lord's Acre In-gathering, and Open House at the parsonage were planned for the weekend following Thanksgiving with Rev. Alton Wheeler our guest for the occasion.

We feel our church is progressing under the leadership of Pastor and Mrs. Saunders. They are indeed very busy people, always on hand where and when needed. — Correspondent.

Thanksgiving to Christmas

Daily Bible Readings

4 December	—	Psalm 121
5 December	—	Isaiah 40
6 December	—	Isaiah 53
7 December	—	Isaiah 55
8 December	—	Matthew 5
9 December	—	Matthew 6
10 December	—	Matthew 7
11 December	—	Luke 15

Accessions

Texarkana, Ark.

By Baptism:
Richard FitzRandolph
Dana Wagner

Marriages

Saunders-Crofoot.—Dr. Paul C. Saunders and Mrs. Leah C. Crofoot of Alfred, N. Y., were united in marriage by their pastor, the Rev. David S. Clarke, in the Alfred Seventh Day Baptist Church on Oct. 23, 1965.

Van Horn-Rogers.—Clinton Chris Van Horn, Salem, W. Va., son of Marion C. and Erma Burdick Van Horn, and Sarah Jane Rogers, Salem, W. Va., daughter of Clarence M. and Ruth Sarah Davis Rogers, were united in marriage, August 23, 1965, in the Salem Seventh Day Baptist Church, by the groom's father, Rev. M. C. Van Horn.

Obituaries

Glover.—Deacon Robert M., son of Pratt and Mabel Monaghan Glover, was born in South Dansville, N. Y., Dec. 10, 1907, and died at Alfred, N. Y., Sept. 10, 1965. (See obituary elsewhere in this issue.)

Lewis.—Benjamin B., son of Albert and Lou Lewis, was born at Stonefort, Ill., June 18, 1912, and died by accident at St. Louis, Mo., Aug. 26, 1965.

He was graduated from Harrisburg High School in 1931 and attended Southern Illinois University. He was a veteran of World War II, serving in the European Theatre in 1945, '46. Married in 1935 to Maysel O'Dean Davis, he lived in California, where his three children, Terry, Michael, and Susan still reside. At the time of death he was a shoe salesman in St. Louis. Besides his children he is survived by two sisters, Mrs. Florence Hancock and Mrs. Evelyn Todd, and two brothers, Leland and Joseph, both of St. Louis. He was a member of the Seventh Day Baptist Church at Stonefort.

Funeral services were conducted from the Old Stone Fort Church with Pastor Carlos McSparin and Rev. Othmar Hill officiating. Military rites by the American Legion were at Carrier Mills. Interment was in the family plot at Joyner Cemetery. — C. McS. and F. L. H.

Maxwell.—Myrl Hughes, daughter of James and Thitima Hughes, was born at Jackson Center, O., Nov. 16, 1889, and died at Kenosha, Wis., Sept. 29, 1965.

She was a member of the Seventh Day Baptist church. She was married June 22, 1908, to Frank H. Maxwell at Milton Junction, Wis. Her husband preceded her in death. She was mother of two sons, James and Chester, and two daughters Edith and Ethelmarie. She is also survived by ten grandchildren and fourteen great-grandchildren.

Farewell services were held in Kenosha and burial was in Wisconsin Memorial Park.

—Edith M. Brankella, Milwaukee, Wis.

Polan.—Deacon Lester Ray, son of Charles L. and Frances Hoult Polan, was born at Jackson Center, O., Feb. 23, 1892, and died at Alfred, N. Y., Sept. 15, 1965. (See obituary elsewhere in this issue.)



Christmas in New York

With the approach of Christmas the city of New York takes on a new look. Familiar parks with their delicate statuary are transformed into festive creations combining modern art and traditional Christmas symbols such as the giant tree shown here. It all glows or sparkles in the dark with ingenious lighting arrangements. If one looks closely he sees one biblical symbol, the star above the tree. It represents the star that guided the wise men and stood over the place where the young child lay in Bethlehem. As they needed the help of heaven to find Him then we, too, seem to need supernatural guidance to discover Christ amid the fantasy foibles of what passes as a celebration of the Savior's birth.

The Sabbath Recorder

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Member of the Associated Church Press

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Giving Thanks for Safety

A vast number of people took to the roads for the long Thanksgiving holiday and traveled greater distances than would have been considered possible a generation or two ago. People crossed several states to get home from college or to get together with family or friends. Arterial and other highways were congested at the beginning and the end of the period. The traffic toll was very high when figured nationally or by states. Hundreds of homes were grief-stricken; thousands were under stress because of minor accidents. This is one side of the picture. The situation is serious. It would seem that hardly enough can be said to promote careful driving.

On the other hand, one of the greatest blessings for which thanksgiving was appropriate this year was the safety of our cars and of the highways. Vast improvement has been made. Cars are better, and maintenance of them is so improved that almost no one has reason to expect mechanical failures on trips of a few hundred miles. In times past there was a high percentage of accidents caused by tire and brake failures; not so today. We can be thankful for the safety and comfort of modern cars, even those that are five to ten years old and have been driven the equivalent of two to four times around the world.

Warnings about safe driving practices are surely needed, but, thank God, we can venture onto the highways without fear. We can predict the time of arrival on five- to ten-hour trips within minutes except when there is unusual congestion. We may see thousands upon thousands of cars traveling close to the posted speed limit and perhaps not observe a single accident and very few stalled vehicles. When we have had such an experience on the four-day Thanksgiving weekend we are doubly thankful.

When the psalms of thanksgiving were written, when the New Testament exhortations were penned, highway safety was not in the picture. Then the only fears were for the natural hazards and the evil deeds of desperate men. Evil has not been conquered; it springs new in each generation. But carelessness—our own and others—is now a greater cause of property damage and personal

injury. We can be thankful that progress can be and has been made in this area. It is not so difficult as changing the evil thoughts and actions of men. But even here we can be thankful that God's "hand is not shortened that it cannot save." By intercessory prayer and by love in word and deed we can bring the power of God to bear on evil hearts. Thankfulness for safety pales into insignificance beside the gratitude for the Savior. The day that one receives the Savior is the greatest day. We can help.

Keeping Calm at Christmas

This word, written just before Thanksgiving, is already too late to have much effect on the feverish rush of an affluent society to extend a single holiday on the 25th of December to the month-long spending spree that has come to be the American way of celebrating Christmas. The writer feels constrained, however, to make an appeal for balance and calm.

Sure, we have, in general, come to like the way we do things here in this country. Why should an editor be a kill-joy? For one thing, the American way is not necessarily the more Christian way. Many other countries are fully as Christian as ours and have far less commercialization of Christmas. Furthermore, most of the world cannot afford the kind of celebration in which we indulge. It is probable that the month of December contributes more to our bad image abroad than any other month. We are the rich; we spend lavishly on ourselves and do so little in comparison to provide for the educational and spiritual needs of that half of the world that goes to bed hungry every night or the greater number who are without the hope of salvation.

There is something more important than raising our voices for charity and against the commercialism that has crept upon us. As Christians we have not maintained calmness and reason in our celebration of the birth of Christ. We have let it dominate the church year, assuming a place far out of proportion to the other events of the life of Christ that constitute our gospel message. A little

MEMORY TEXT

But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

—Isaiah 64: 8.

reflection will remind us of this fact. The incarnation, the coming of God to earth in the flesh of man at Bethlehem, truly is important. A great movement, a new religion has to have an origin, and the birth of Christ is an important part of the origin of the Christian faith. Nowhere in the Bible is there any instruction or hint that the followers of Christ should spend so many weeks getting ready for programs designed to honor His birth. On the other hand, there is much about remembering His death and resurrection. His life and teachings, upon which our life and teachings must be based occupy four long books, two of which do not even tell the story of His birth.

Why have we come to give so much time in our church programming to the Christmas festival? Perhaps we haven't stopped to analyze it. The fact is that we have drifted into it. There have been at least two contributing factors. The more ritualistic churches that follow a church year and carry on traditions from the Middle Ages have expanded their celebrations and the free churches which in times past made little emphasis on Christmas have followed their lead. A combination of folklore and gospel story have produced a sentimental observance that is often lacking in clear thinking. The removal of distinctly Christian aspects of the observance in public schools has further weakened what was a growing emphasis on the biblical story in public life. This has been true particularly in the East where the percentage of Jews in the schools is large.

Perhaps the Christian reaction to the commercializing of Christmas has contributed to the imbalance that has come to our calendar. Can it be that because we are shopping so long before December 25 we feel that we should also gear our church program to the holiday season

for a corresponding period of time? The fact is that most churches are so busy getting ready for Christmas that they cannot schedule any evangelistic outreach during December. This certainly is not in line with the practice of the New Testament church. Let us try to stand off and take a look at ourselves as a historian would do. Many of our church practices haven't been with us more than a generation. History will judge them. Our Lord when He returns will call us into account as to how we used our time, even that portion of it which was supposedly devoted to honoring Him. If we who are Christians do not take the trouble to think clearly and keep calm at this season of the year, who will? Let us follow the Great Commission and fit all else in as we may feel led by the Spirit.

Burning the Cross

There has been a new wave of cross-burning by the Ku Klux Klan in recent months, especially in southern states. Klan activity has been especially strong in certain parts of North Carolina. The whole country has been shocked in recent days by the bombing of the homes of several prominent Negroes at Charlotte, N. C., a city which has been free from racial incidents.

Cross-burning and home-bombing have come to be associated with each other. It is interesting to note that before the bombings took place North Carolina Baptist Convention meeting in Charlotte had unanimously passed a resolution deploring "the perverted use of the Christian cross by the Ku Klux Klan."

The resolution decried "the bigotry, prejudice, intolerance and ill-will which characterizes the Klan," and protested the Klan's "making the symbol of eternal love (the cross) into a symbol of contemporary hate." Gov. Dan K. Moore at Raleigh, N. C., has praised the Baptists for adopting this resolution.

It is assumed that many of the members of the Klan consider themselves to be Christians. They also count themselves as more patriotic than others. But by what stretch of the imagination can these deluded and often uneducated people en-

gage in arson, bombings, and murder, the crimes which destroy the very heart of a democratic nation! The human mind so frequently is led out of the channels of reason and logic and into the perpetration of acts of violence. An organization such as the KKK which draws together unreasoning men and sets them aflame against the laws of society ought to be outlawed, condemned, and hunted down with the same vigor used against the individual criminal. This is our advice to the state.

What can the Christian do about the desecration of the cross? He can deplore it and cry out against it, if nothing more. If the Klan must burn something, why not a snake, the symbol of the devil? If they must have an emblem to strike terror into the hearts of fellow citizens, why not use an illuminated Chinese dragon, something pagan rather than Christian?

The cross, as noted by the Baptists of North Carolina, is the symbol of eternal love. It tells us of One who died for us that we might live. Can we stand idly by when that emblem of our eternal salvation is used to terrorize, to warn of impending damage to property, person and life? The cross, according to the Bible, removes the barriers of class and makes of one blood Jews, gentiles, Negroes — all the world. It breaks down "the middle wall of partition."

How then can we allow this mockery of Christianity, this reversal of symbols? Perhaps we can do something by writing, by speaking, by showing that we care. Perhaps for every cross burned in the darkness there should be a cross carried in the light. We may not be able to stop all cross-burning any more than we can stop all other wrong acts furtively done. We can, however, identify these enemies of the cross and shame them. There may be some comfort in the biblical promise that such people will be judged and given their just rewards by the Judge of all the earth when He comes. There will be weeping and gnashing of teeth, not by those who suffered loss in this life but by those who "took the law into their own (bloody) hands."

President's Column

Bible Study Suggestions

In this General Conference year 1965-1966 as we develop the theme, "I Have a Stewardship," and as we seek a deeper "Involvement in Christian Service," I am suggesting two books of Scripture for our special attention and study. I urge the Gospel of Matthew be studied the first part of the year. In the second part of the year the special study will be turned to Paul's first letter to the Corinthians.

When you turn to your Bible Concordance you will not find a great many references to "stewardship" or to "stewards." However, you will find the concept of total and true stewardship explained, and taught, and richly exemplified and illustrated. Your concordance will be a very real help to you in your study by using such key words as love serve, sacrifice, minister, do, give, husbandman, servant, laborer, etc.

Several churches have already been carrying on this special study in varying ways for some time. I note this in the bulletins some churches are sending to me. I would be very happy to receive bulletins from all the churches. It gives a stronger heart to know of co-operation with the suggested program elements, and of the effective planning and vital activities carried on by local congregations.

Most of our churches have already completed their plans for special Bible emphasis from Thanksgiving to Christmas, and also for the observance of "Bible Day" on December 11. These special occasions have been celebrated in Seventh Day Baptist churches for many years, sponsored by the American Bible Society. In the year 1966 the Society celebrates its 150th anniversary with the theme, "The Year of the Bible." The work of the Society has a place in **Our World Mission**. Be sure to give a better stewardship of the **Word** both by knowing it more intimately and supporting it more effectively. Some special recognition is being planned in the General Conference program at Redlands, Calif., August 15-20, 1966.

Cheerful Giver

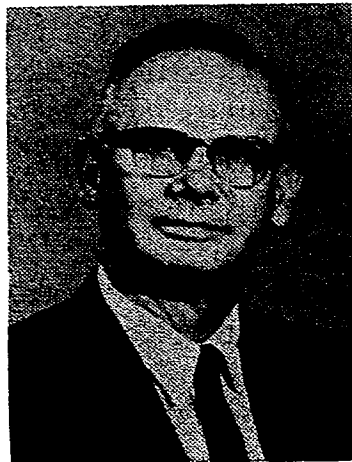
The producer of a church calendar of events, which is used by some of our churches illustrated the November sheet with an appropriate drawing. There was the stump of a tree with an axe struck into it. Towering above the stump was the large head and wattled neck of a turkey gobbler. The bird seemed to have his eye on the block and axe.

The editors of the calendar knew that the churches would want to emphasize giving during November. They therefore printed under the picture this Bible verse: "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for the Lord loveth a cheerful giver." True, but your neck on the stump and your eye on the axe may not promote cheerful giving; it suggests sacrificial giving. The supreme example of that is also found in the Bible: "Who his own self bare our sins in his own body on the tree..." (1 Pet. 2: 24). Paul praises the sacrificial giving of the churches of Macedonia saying that they gave liberally out of their poverty, gave joyfully beyond their power and "this they did, not as we hoped, but first gave their own selves to the Lord" (2 Cor. 8: 5).

Gift Suggestion

Most of us buy presents for family and close friends once a year that we would not buy at other times — many things that are luxuries rather than necessities. All too frequently we forget religious gifts and reading material that would bring blessing throughout the whole year. The **Sabbath Recorder**, given with a testimony of what it means to you, would be a welcome gift for friends and members of your family who may not have it in their homes. Such a gift with its weekly emphasis on spiritual things may be just what is needed and may change the course of a whole life. This year give the **Sabbath Recorder** — only \$4 per year.

Speaking of gifts, why not ask the American Sabbath Tract Society to send the album "Seventh Day Baptists Sing unto God" to friends who would appreciate it? (\$2.75).



I Have a Stewardship

By Rev. Marion C. Van Horn,
President of General Conference

(A message given at Conference when he took office)

At Salem, in 1964, not long after I had been asked to take the vice-presidency of Conference a dear friend said to me, "Van, it's as though you were going to be pastor of the denomination for a year." This set me to thinking and my mind ran back to a family experience when my father was missionary pastor of the Little Prairie church. We had been there for somewhat more than a year. We were sitting on the shady side of the house late one afternoon. Mother and father were discussing with some concern the fact that in the time we had been in the church no greater results were in evidence.

As we sat thus considering, two young men rode by on horseback. One was so drunk his companion had to help him to stay in the saddle as he called out in a raucous voice, "The Seven-Days aren't goin' to heaven when they die, they're all goin' to Van Horns." It was quite a thoughtful family that went to bed that night. The next morning at breakfast father was the first to refer to the incident with one of this half-cryptic remarks: "We have a greater stewardship here than we thought. We have made an impression in the community, but only those overcome by the spirits seem to notice."

Thus began my concept of stewardship and it has lasted through the years. True stewardship is not of money only, nor is it of time and talents, as such, by themselves. It involves the whole being with its hopes, aspirations, ambitions, its purposes and motives. The whole being thus involved in obedient, joyous, total relationship to God is true stewardship.

It wasn't until several years had passed that I connected my idea of stewardship with a specific Bible text. I ran across

it in the American Revised Version of 1901. The reference, 1 Corinthians 9: 17 reads: "For if I preach the gospel I have nothing to glory of; for necessity is laid upon me, for woe is me if I preach not the gospel. For if I do this of my own will, I have a reward, but if not of my own will, **I have a stewardship entrusted to me.**"

I would like us in our study now to pick up the example of the small boy who came home from Bible School a little mystified, asking his mother what the teacher meant. "Well, dear, what did she say?" The boy answered wonderingly, "She said you would understand the Bible a lot better if you read it in 'several virgins.'" I suppose that in some instances a study of several versions might not add much to one's meditation. In the case of this verse, however, each version adds a different and significant thought.

Let's read just our theme phrase from some of them (1 Cor. 9: 17b):

King James—"A dispensation of the gospel is committed unto me."

Revised Standard—"I am entrusted with a commission."

Phillips—"A sacred responsibility (is) put upon me."

New English—"I am simply discharging a trust."

Weymouth—"A stewardship has nevertheless been laid upon me."

Moffatt—"...no more than for a steward to discharge his trust."

American Revised—"I have a stewardship entrusted to me."

Now, in these various translations of this phrase we find several characteristics and attitudes of stewardship. Consider first that a steward is committed. He has accepted the call or appeal and submitted himself to its conditions and now

has a commitment or sacred obligation to fulfill. He becomes one set apart, different, one who reaches just a little bit deeper in his devotion as he fulfills the call. Jesus had this commitment to His Father and He called for it in His disciples when He said, "As thou (the Father) hast sent me into the world, even so send I them into the world."

A steward, when he has submitted to the call and committed himself, then comes under orders. Now he has an obligation and duty and must give obedience. This is a basic condition of true stewardship. Micah 6: 7 asks if the Lord will be "...pleased with thousands of rams, or with tens of thousands of rivers of oil." Nothing can take the place of complete commitment and obedience. In 1 Samuel 15: 22, Samuel confronts the erring Saul with the challenge, "To obey is better than sacrifice, and to hearken than the fat of rams."

Now we might turn to Jesus again for His instruction on the matter. A man has come to the temple to worship by presenting his money. But Jesus would have a more important element of stewardship for him to fulfill. Matthew 5: 24, "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Truly the gift without the giver is bare.

Jesus has also given a deeper and more basic concept of stewardship in showing that we share with God in the ongoing processes of creation. We remember how He said, "My Father worketh even until now, and I work." Every time we make a change for good in the elements around us, or combine some of the elements of God's creation into new form to enhance the lot of man, we share with God in this ongoing creation. This places our stewardship in the category of a trust, with privilege and opportunity. This characteristic of a trust, more than any other, is mentioned in a majority of the above listed translations.

Because Jesus saw this depth in this relationship, He said, "I sanctify myself." This was in His relationship to His dis-

ciples and to the Father. The context in which the phrase occurs is John 17. This chapter is one of our prime Bible passages giving the concept of true stewardship of the whole being. This is what Jesus says in verses 19 and 20. "And for their sakes I sanctify myself, that they also may be sanctified by the truth. Neither pray I for these alone, but for them also which shall believe on me through their word."

This brings into the characteristics of stewardship the element of initiative. It becomes easy to follow a pattern of activity, or a regular routine, but true stewardship requires taking new steps, initiating new programs, and attempting untried methods.

One of Christianity's most vital problems is keeping its program relevant to the issues of current living. Jesus spoke specifically and directly to the immediate, daily needs of individual people. Stewardship is a functional relationship. It is the practice of the Christian life. It is the result of a vital faith. It is the process, and also the consequence of an integrated life; a life committed, dedicated, and directed by divine purpose.

We could follow the development in the life of any one of the disciples, but let's watch it in the life of Jesus. Very early He establishes the relation to God when He asks His distraught parents why they didn't know that He "... would be about his Father's business." Later we hear Him use Isaiah 61 to describe the activities of this relationship to man. "The Spirit of the Lord is upon me for he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord" (Luke 4: 18, 19). This sets the mood of His stewardship, both to God and to man.

He goes on teaching His disciples in daily contacts and soon we hear Him teaching a prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." Do you really think that any one of these disciples could think of this

Impressions:

Advisory Council American Bible Society By Victor W. Skaggs

One of the most ecumenical meetings in modern history took place at the Commodore Hotel in New York City on November 15 and 16, and in Wayne, New Jersey, on November 17 when the Advisory Council of the American Bible Society held its annual session. Seventy-one denominations were represented at the sessions, and a unanimity of spirit was demonstrated by everyone involved. The elected representative of General Conference, Victor W. Skaggs, attended all the sessions. Secretaries Alton Wheeler and Leon M. Maltby attended as they were able.

Through reports, addresses, and moments of devotion the representatives of the denominations were informed of the progress of the society's work in 1965 and of its hopes and plans for a major expansion of that work in the year to come. It was quite evident that the year of the society's 150th anniversary it to be "The Year of the Bible."

Plans are under way to make the nation aware of the work and the program of the American Bible Society. President Johnson and ex-Presidents Harry S. Truman and Dwight D. Eisenhower are lending the power of their names in support of the anniversary effort, and it is

"kingdom" and this "will" in any other terms than in the deeds and example Jesus had set before them? This entails making paths straight, deeds as well as words, bringing forth fruit that is worthy. This is compassion symbolized by the cup of water, the sympathy of going the second mile. Someone else has expressed it as "a hand upon your shoulder in a friendly sort of way."

These are the practical aspects of true and total stewardship, as Jesus taught and exemplified it to His disciples. Then we hear Him describe the master's challenge to his stewards after he has distributed to them their commitments symbolized by "pounds" in Luke 19: "Occupy till I come."

expected that major strides in the expansion of the program of distribution of the Scriptures will be made in 1966.

New formats and a combination of old and new translations and revisions mark the society's current publications. These are combined with the selection of specific portions of the Scriptures aimed at particular groups in modern society. New translations into languages in which the Bible has never been printed or into languages where the current translation is not adequate occupy time and attention and energy, and require a sizeable part of the Bible Society's budget.

One of directions of Bible Society work that is tremendously significant as we look to the future is the rapid development of co-operative planning with the Bible Societies of other lands through the United Bible Societies. This movement, which has been growing for several years, has, during 1965, become a source of major strength in the world work of the churches of Jesus Christ.

To provide the Bible to every man in every country in a language he can read at a price he can afford is the aim of the American Bible Society. Thus, the society is the arm of the churches in spreading the revelation of God to the ends of the earth. It is our helper.

A Full Day

How many hours in a day can you serve the Lord? Most of us unless salaried by some church organization do not arrange to give very many hours to the Lord. There is one organization, however, with the help of dedicated gifts and quite a number of dedicated people which manages to do the seemingly impossible. It is the missionary organization Far East Broadcasting Co.

By using modern electronics, FEBC broadcasts the message of Christ 115 hours a day in 36 languages. Simultaneously, from five separate studios in Manila five programs originate in as many languages. They are channeled through a master switch control board then broadcast through twelve transmitters each beamed toward the appropriate country.

MISSIONS — Sec. Everett T. Harris

The End of Missions

The writer once joked with a former secretary of the Missionary Board that his announced Conference theme "The End of Missions" sounded too fatal and too final for him to speak on it. The reply was that "the end doesn't justify the means but the end should always govern the beginning and the steps in between." Suddenly it wasn't a joke at all. The secretary was right. The end or goal we have in mind should always govern the beginning and the steps we take to accomplish that end.

And what is the end of missions? It is for missionaries to work themselves out of a job. It is to so develop the leadership and initiative among nationals that our missionaries can come home or can move to another mission field. This has been called "the indigenous principle" at work on mission fields. Some people are scared of the word. But they should not be. It is a good word and a principle of action that will be around for a long time.

In fact the indigenous principle began with the Apostle Paul. He made several journeys around the Mediterranean Sea and left behind churches that were not only self-supporting and self-governing but also were zealous to spread the same gospel message they had heard and experienced.

Seventh Day Baptists were over a hundred years in China. If there is any one great lesson to be learned from our experience in China it is that we must work out a different strategy for carrying out Christ's Commission than that followed in China. We do not expect to carry on missionary work for one hundred years in any of our present major missionary fields today. Indications are clear that the turning over of leadership in Jamaica and Malawi are in keeping with the mood of the day.

It is time to think in terms of new mission fields or of entering into a major, all-out effort in British Guiana where Seventh Day Baptists have given only halfhearted, off-and-on support for the last 45 years. Some of us feel that the

door is open as never before for Seventh Day Baptists in British Guiana.

The Rev. Leland E. Davis has written a clarion call for an expanded program in British Guiana. Some would like to enter into new fields but first read his statement and see what your heart and mind tell you is the primary task for Seventh Day Baptists in 1965.

Under date of November 9, 1965, Pastor Davis has written: "In the light of existing circumstances, if we want to grow in Georgetown, we must now consider what some term 'a vastly expanded program.' We have already outgrown our present facilities in Kitty. It is not right to ask the next missionary to try and advance our cause unless we catch a vision. Last Wednesday, for instance, we had over 85 children in the chapel. Some were Hindus as well as Moslems and from Christian families. Every seat was full! How can we ever hope to bring many of these over into our Sabbath School where we have separate classes without additional space? How can we ever hope to bring many of the 25 teenagers who are now coming regularly on Friday night to C.E., over into the Sabbath School? While we can handle up to 25 children we can't handle more than a dozen junior-age children and about that many teenagers for Sabbath School. Last Sabbath, six new children from the Wednesday group came to Sabbath School, and if six more came this week, we would have no place to seat them around the dining room table.

"Secondly, how can we be expected to serve the greater Georgetown area in a 'bottom house' from Kitty? Were we not sent here nearly four years ago to establish a work in Georgetown? How can we be expected to set up training classes which will meet the needs of our teenagers as well as present lay workers in the village as well as in the city without a central place now? Shall we wait another five years? The forthcoming Independence for Guyana in 1966, the return to economic stability, the sharp increase in business investments abroad, coupled with our cramped conditions at the present mission, make it imperative

that we consider a 'vastly expanded program.' The prospects here as anywhere are as bright as the promises of God."

The end of missions in British Guiana is to develop indigenous churches and an incorporated Conference of Churches the same as in Jamaica and Malawi. And the work should be built up with this in mind. We should have the end in mind and all the steps between from the beginning. But we have not yet given the British Guiana mission field the support and opportunity which has been afforded to the others. Some of us believe with deep conviction that the time has come to make an all-out effort for Christ in British Guiana.

Dedicated Service in Jamaica

The time draws near when Pastor Duane Davis will leave the North Loup church on released time in order that he may offer dedicated service in Jamaica. Tentative plans are being made whereby Pastor Davis will travel by plane from Omaha, Neb., to Kingston, Jamaica, early in January 1966. It is expected that he will serve for one month under the direction of the Jamaica Conference Executive Committee, in such ways as they may choose.

Pastor Davis has been requested to return to his home by way of New York and a visit to Westerly where he may share his experiences and insights with the Missionary Board, which board has sponsored this project.

The Missionary Board has expressed appreciation to the North Loup church for willingness to release Mr. Davis from pastoral duties during this period of dedicated service. Through prayer support and OWM giving we can all have a part in this project.

A letter from Rev. Joe A. Samuels, corresponding secretary of the Jamaica Conference, has expressed the gladness and enthusiasm of the Jamaica brethren as they learned of the plan. The Jamaica Conference Executive Committee has been working out the details of Pastor Davis' schedule of services. Secretary Samuels has written, "Let us all be much in prayer for those whose responsibility it will be

to plan and carry out this great and challenging anticipated project, which could provide an open door of opportunity to share our witness for Christ with our fellow Jamaicans of all levels, more than we have ever been able to do before."

Paul Burdick Back from Malawi

Pastor Paul Burdick, who has spent nine months with his son, Dr. Victor Burdick, at Makapwa Station in Malawi, has now arrived home (as noted under the picture in last week's issue). He found it possible to see quite a little more of Africa without extra fare on his return trip. He came by way of South Africa spending one day at Salisbury in troubled Rhodesia and about a week at Lagos in western Nigeria. He had hoped to visit Seventh Day Baptist leaders in eastern and in northern Nigeria and a niece near Kano but the necessary travel arrangements did not materialize. (The distance from Lagos to Kano is about 1,000 miles.) He had a night flight from Lagos to New York where he was met early in the morning of November 22, by his wife, other members of the family, and two friends from Plainfield, N. J.

The Advisory Committee of the Missionary Board set up a meeting for December 2 at which Pastor Burdick was expected to share his experiences and insights. The extended trip to Malawi was arranged at family expense rather than board expense, but as noted in previous articles he made himself very helpful to the churches and the mission station.

Universal Week of Prayer January 2-8, 1966

Around the world Seventh Day Baptists will emphasize the Universal Week of Prayer the first week of January. Those in the U.S. General Conference are asked to make this a time of praying for a deeper personal involvement in Christian service. Is your church making plans to enlist all of its membership in this program of praying? The Conference president, in co-operation with the Missionary Board, has sent out to all churches a four-page program sheet with pertinent suggestions for each day.

Baptist Alliance Committee Makes Plans for Fellowship

The Administrative Committee of the Baptist World Alliance met at the BWA headquarters in Washington Nov. 22-23.

It was the first time this Committee has met since 19,598 Baptists from 77 countries held their 11th Baptist World Congress in Miami Beach last June. William R. Tolbert, Jr., president of the Alliance and vice-president of the Republic of Liberia, flew from Monrovia to Washington to preside at the meeting.

Josef Nordenhaug, the alliance's general secretary, reported that "the opportunities for strengthening our world-wide fellowship were never greater. The growing fraternal spirit among Christians of all persuasions gives us added opportunities for witness and service in the face of the vast powers arrayed against God and His Anointed."

Dr. Nordenhaug pointed to the leadership of Dr. Tolbert and the most representative executive committee in alliance history as indications that "we are entering the most significant five-year period in the history of the Alliance."

Since the constitutional amendments adopted at Miami, the Executive Committee now has one or more members from each of the denominational groups affiliated with the Alliance. Dr. Nordenhaug said that 104 of the potential 144 members have already been named.

(The Executive Committee, which is the governing body of the Alliance between congress sessions, will meet in London next August. The Administrative Committee which has just met in Washington, is a subcommittee of the executive.)

In two busy days of discussion and planning, the administrative subcommittee among other things:

Adopted a \$148,500 budget for 1966 and approved recommendations of the treasurer, Carl Tiller, for more efficient financial procedures.

Initiated plans for a meeting next March of North American Baptist leaders to set in motion the already approved North American Fellowship of the Baptist World Alliance.

Received a report by Robert S. Denny, youth secretary, that selection of a site

for the Baptist Youth World Conference in 1968 has been narrowed to six European cities and that a final decision is expected next March.

Learned that the report volume for the Baptist congress at Miami Beach will be published February 1, containing 576 pages of text and pictures.

BWA Leader Dies

C. Oscar Johnson, a big man with a buoyant spirit and a sincere dedication to Christian causes, died November 24 after a short illness.

He was president of the Baptist World Alliance 1947-50 and led in the purchase of a Baptist building in Washington and in an intensified program for the relief of suffering people after World War II.

Dr. Johnson, who was 79 years of age, brought the coronation address at the closing session of the Baptist World Congress in Miami Beach last June. It was the last in a series of masterful orations the beloved minister had delivered to church groups around the world.

Boulder Ordains Deacons

The Boulder church ordained a deacon and a deaconess on October 30. The Rev. Duane L. Davis, pastor of North Loup, gave the morning message, followed by Sabbath School. Members of the Denver church were present for the special occasion.

The afternoon meeting was called to order by Dr. Erlo E. Sutton. The girls ensemble sang, followed by Scripture and prayer by the Rev. Albert Rogers of the Denver church. The candidates for ordination, Mrs. Thomas (Jane) Bottoms and Duane D. Davis, gave their statements of Christian experience. Rev. Duane L. Davis gave the charge to the candidates and the church. Deacon Willard Wells welcomed them to the diaconate. Dr. Erlo E. Sutton offered the consecrating prayer, with visiting ministers and other members of the diaconate taking part. The Boulder church is indeed blessed to have such consecrated workers.

—Mrs. Manly J. Wright.

Children and Bible Stories

(The following analysis is found in the Fourth Quarter, 1965, of "World Christian Education," written by the Rev. Douglas S. Hubery, general secretary, Methodist Youth Department, London. It is a summarized statement from the writing of Dr. R. J. Goldman.)

Many Bible stories hitherto assumed to be good for children either because they are contained in the Scriptures or because they have a natural appeal to the need for action or adventure or danger, have conveyed to boys and girls ideas about God and His dealings with men which are not Christian. The Bible is not an easy book even for adults to understand. There must therefore be a much more carefully considered selection of Bible material introduced into the lessons we teach. The question to be asked all the time is "What idea of God is conveyed in the story, and is such an idea compatible with the revelation of God through Christ?" Adults may be able to make the necessary adjustments (though the evidence is that many of them do not—hence the widespread rejection of the Bible and the retention of a confused and childish theology); making such adjustments and should not be certainly children are not capable of making to do so.

The sense of history remains undeveloped in the majority of cases until twelve or thirteen, and attempts to set the unfolding revelation of God into the content of biblical and church history serve only to increase confusion and bewilderment. We sometimes smile when children reveal their uncertainty about stories of Saul in the Old Testament and Paul in the New Testament. The fault, however, does not lie in the mind of the child, nor necessarily in the lack of skill in teaching methods. It lies more deeply in the inability to comprehend a span of centuries with its changes of historical circumstances in the life of the Hebrews in the location of Palestine.

Limitations set upon the choice of biblical material and the use to which it may be put do not mean a denial of ultimate biblical authority. Properly un-

derstood, the contrary is true. At the right age and at the right time, the Bible will be appreciated at its real worth, and instead of becoming a closed Book beyond the age of fourteen, it will be a Book turned to with genuine interest and appeal.

Silver Cross Certification

A question has come about one of the requirements needed for a Sabbath School to earn a Silver Cross Certificate. A Sabbath School is asked to have its workers attend nine workers' meetings. Since the time from last September to next May does not give a full year in which to hold the nine meetings, no school could be expected to fulfill this requirement. It might be figured percentage-wise. Assuming that the meetings would be held monthly, nine would be $\frac{3}{4}$ of the year. If the school began working for the certificate in October 1965, the school would be expected to have its workers participate in six workers' meetings.

For the first year, work for the certificate requirements must be adjusted to end May 31, 1966, so that the certificates may be awarded at General Conference in August.

The Board of Christian Education will leave it up to the judgment of the local committees of Christian Education to decide if they have earned one of the certificates.

For the year beginning June 1, 1966, we expect the school to meet the requirements quite exactly.

The last word in requirement number 3 of the Silver Cross Certificate should be "school" instead of "sessions."

Christian Education Keyworkers

In order that each church might be fully informed of the work and interests of Christian education, the Seventh Day Baptist Board of Christian Education is asking each church to appoint a Christian education keyworker to be the correspondent with the board. At this writing only four churches have sent in names.

Plan Ahead

Has your church made plans to step up evangelistic efforts in 1966? It is not too soon to start. Planning ahead makes sense.

Several weeks ago all pastors and clerks received informative Seventh Day Baptist Dedicated Service booklets prepared by the Planning Committee. Application blanks were included for use in asking for workers, if desired, to supplement the outreach being done by our churches. We hope these were not carefully filed away only to be forgotten.

Certainly if Summer Christian Service Corps workers are to be more effective they must be trained for the type of work they will be expected to do. Until we know the needs of your particular area it is impossible for the Women's Board and the Director of Evangelism to make adequate plans. Since we are hoping to start a correspondence training course in January we are asking for your co-operation in planning definite projects immediately.

If your church could use one of our teams of dedicated workers please fill out the application blanks as fully as possible, keeping the white one for your church file and sending the two colored ones to the Rev. Alton Wheeler, general secretary. Also, young adults who wish to serve—or older ones—should get their application blanks to the general secretary as soon as possible. Already nearly a dozen have indicated interest but we feel sure there are others wishing to take part in this challenging work.

We ask the prayers of all our people that right choices may be made and our planning done in the true spirit of Christ whom we strive to serve. We trust that you will remember the Summer Christian Service Corps also with your financial support. As the work expands, more will be needed. Christmas contributions from Sabbath School classes and other church groups added much to our funds last year. Gifts may be sent to the Women's Board in care of our treasurer, Mrs. Harold Baum, R. 1 Box 13, Edgerton, Wis. 53534. Please indicate "for SCSC" if that is your wish.

Enthusiasm for SCSC

On November 17, 1965, the ladies of the Milton Junction and Albion churches were guests of the Milton ladies at a Birthday Tea followed by a program in observance of the Baptist Day of Prayer.

The speaker was Irene Bond of Nortonville, Kan., who is a Milton College student. She told of some of her experiences as a member of the Summer Christian Service Corps (SCSC). While the workers were not so welcome at some homes they were made to feel very welcome at others and sometimes felt they received much inspiration from those they visited.

Irene and her partner took turns at leading the discussion and at first dreaded to have their turn, but soon were anxious to lead out. She spoke of their work with the children and how rewarding it was to teach them of the Savior's love.

Irene's talk renewed the women's enthusiasm for the work of the Summer Christian Service Corps. Gifts to help in this work may be sent to the treasurer of the Women's Board, Mrs. Harold Baum, Route 1, Box 13, Edgerton, Wis.

**Denominational History
Now Available**

Do you have copies of the two-volume work "Seventh Day Baptists in Europe and America"? Every home should have the set. You can now get them at a new low price. When last available the price (no profit) was \$12 per set. By placing a quantity order with the world's largest book bindery the newly bound set can be purchased for only \$9 in cloth or \$10 in buckram. Order from the American Sabbath Tract Society. We will pay postage on cash-with-order purchases.

SABBATH SCHOOL LESSON

for December 18, 1965

Jeremiah: Prophet of the New Covenant
Lesson Scripture:
Jeremiah 31: 15-17; 33: 14-16; 31: 31-34

Baptists Study Church, State, and Public Funds

A new day has dawned for Baptists in the area of church-state relations. This was evident in the group of 250 Baptist executives, educators, pastors, and laymen who met in Calvary Baptist Church, October 6-8, to attend the ninth annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs. Subject of the conference was "Church, State, and Public Funds."

For many Baptists the principle of the separation of church and state has been hard and irrevocable: the churches should not accept funds from the state for any purpose whatsoever. However, to many of the conference delegates the absolute position in church and state had crumbled and was falling down because the day in which we live is more complicated and diverse than was the case when life was simple and when the government was not involved in aid to educational institutions, pensioners, medical patients, the poverty-stricken, and the aged. The magnitude of today's problems makes it impossible for churches and private charities to take care of the needs of the people.

A clear majority of those present in the group concerned with government help to education felt that there was no violation of the principle of separation of church and state in the borrowing of federal funds, even at lower rates of interest than loans could be secured from other sources, so long as the interest charged is adequate to cover the cost of administering the loan program. Likewise there was agreement that the acceptance by private or church institutions of government funds for services rendered does not violate church-state separation.

Others said that public grants should be administered by public agencies and should not go to private institutions, but that there is no violation of principle in government funds going to individual persons in need of health, educational, or social services

—Frank A. Sharp. (ABNS)

Homecoming Sabbath

The Sabbath after Thanksgiving has not been officially designated on the Seventh Day Baptist calendar as "Homecoming Sabbath" but it seems to be a suitable time. Information has reached our office indicating that several churches made it a special time for people to throng to the old home church. Adams Center, N. Y., Ashaway, R. I., Battle Creek, Mich., and Lost Creek, W. Va., all had homecoming services. If readers know of other churches that regularly plan such services on this date certainly others would like to know about it. Drop the editor a note.

Some churches had something more than a homecoming on the weekend after Thanksgiving. This was true of Lost Creek, which had a Lord's Acre service and parsonage dedication with Secretary Alton Wheeler as speaker. The Dodge Center, Minn., church scheduled their missionary program for the Thanksgiving holiday. Were there others?

ITEMS OF INTEREST

Better Ministerial Training

The Board of Missions of the Methodist Church has approved giving \$675,000 to the World Council of Churches to strengthen theological education in the "younger churches" of Asia, Africa, and Latin America. The amount is to be spread over a five-year period. The purpose of the fund is to develop and strengthen indigenous theological education, stimulate local responsibility, and provide a higher standard of scholarship and training suited to the needs of the churches to be served. Strengthening theological education is considered fundamental to strengthening the younger churches themselves, as better trained ministers provide better leadership in every phase of church life.

—W. W. Reid.

Charitable Institution

Glenn Archer charges that the War on Poverty legislation puts the churches in a deceitful position; they pose as charitable institutions but become government administrative agencies, not charities at all.

New Type of Vietnam Relief

A momentous step in the field of Christian relief was taken October 1 by the Vietnam director of the N. A. E. World Relief Commission, Inc., Robert L. Davis, in signing a contract with Tran Ngoc Lieng, Social Welfare minister of Vietnam.

The pact signified the initial go-ahead on a World Relief Commission long-range plan to establish a basic educational institution, an agricultural training school, and a vocational education program to be known collectively as the **Christian Lay Leadership Training Center**.

"The purpose of the **Christian Lay Leadership Training Center** is to perform a service for God," states Davis, "and to establish a long-range program of self-help growth which will bring hope and aspiration to the Vietnamese people as they join in this experience of mutual endeavor, based upon Christian leadership."

Strange Thing

Ghana, a socialist state in Africa with strong communistic influences, has ordered 500,000 Bibles to place in the public schools for each student.

More Parsonage News

We had an article recently which suggested that 1965 might go down in history as "parsonage year" for Seventh Day Baptists since an unusual number of new parsonages were built or bought. There are now a few additions to that report.

The pastor of the Lost Creek Church now has that long-awaited change of address from Clarksburg, W. Va., to the parsonage next door to the church.

The Texarkana church did not get mention among the churches that provided new parsonages in 1964. It was an important forward step, since this young church had not previously owned a house for its pastor to occupy.

If there are other significant parsonage or church building projects, send the news to your denominational paper so that others may rejoice with those who have achieved something in this type of service.

NEWS FROM THE CHURCHES

MILTON, WIS. — Sabbath, November 13, 1965, was a very special day in the Milton church. This marked the 125th anniversary of the founding of a Seventh Day Baptist Church on Du Lac Prairie where the present Milton, Wis., is located.

At the beginning of the Sabbath, there was an impressive vesper worship service at which time a mother and her son, and another young lad were baptized. Hearts were warmed as testimonies were given by several, and by these three with their requests for baptism and church membership.

The Sabbath morning worship brought inspiration in music and the sermon. Organ and choir music and the hymns emphasized our praise to God and our appreciation for our church. The sermon by Pastor Elmo Randolph pointed out how the blessings of today are the result of the "divine discontent" of such as Joseph and Nancy Goodrich and others of the early leaders in church and community. The sermon, with the text, "Teach Us to Number Our Days," was based on passages from Ephesians 4 and Numbers 10. Worshipers found a challenge to let any discontent lead to unity in Christ that the church might go forward and do good.

Prayer was offered by Dean Kenneth Smith of Milton College, who was at one time a student pastor in the church. The benediction was given by a former pastor, Rev. James L. Skaggs.

A large group stayed after the worship service for the Meal of Sharing. Then many more returned for the afternoon session in charge of the Anniversary Committee. By request a male quartet repeated the number they sang at the Sabbath eve vespers, "The Beautiful Hills," the music of which was written by a great music leader here a few generations back, J. M. Stillman.

Don Gray showed several pictures, using an opaque projector. Early pictures of people, of the two buildings which stood on the property before the present structure, were fresh in the mind as they were followed by a tape recording giving the early history of the church. Inter-

The Sabbath Recorder

dispersed in the review of the history was music of former years — one anthem by a choir under the direction of Prof. L. H. Stringer, and another by an early Junior choir led by the founder, Kenneth Babcock. This music was of particular interest, not alone for the memories brought back, but the fact that some of the music had been recorded originally on a machine that used a wire for the record.

After a stirring anthem by a double quintet composed of young folk of the present day, Pastor Randolph, assisted by his wife, showed many colored slides of more recent events and people. It was an uplifting experience to relive Christmas joys, as scenes of the chancel and of the outdoor creche of several different years were shown in their splendor and color. Memories of Christian fellowship were stirred as groups of loved ones of former years were thrown on the screen. The day ended with thoughts of thanksgiving for the past and a forward look of hope for the future.

—Correspondent.

BOULDER, COLO.—Our church recently received a very generous bequest from the estate of Herbert N. Wheeler. The church is very grateful not only for the long years of active service given by Mr. Wheeler but also for this gift of love. Mr. Wheeler was a retired Forest Service supervisor and lecturer.

—Correspondent.

ROCKVILLE, R.I.—This year, Vacation Bible School was held jointly with the Hope Valley Baptist Church, the primary department being conducted in our parish house, the beginner and middler departments in the Hope Valley Church School rooms, and the junior department being in the form of a day camp held at Woodville. The day camp was a new venture and it proved to be very successful and popular with the children.

The Loyal Workers have done good work this year, having raised and used for foreign and home mission work almost \$300. Most of this was accomplished by putting on two suppers and sales, one in the spring and one in the fall. They have also made nine blankets for the ambulance corps and knitted five pounds

of yarn into articles for the Seaman's Church Institute in New York City.

Layman's Sabbath and Mission Emphasis Sabbath were observed with laymen taking part in each. A member of the Gideon Society spoke to us on November 13 telling us about their work in distributing Bibles to hotels, motels, schools, and the Armed Forces. He described the experiences of some of the people who were influenced by them. Our church was host to the South County hymn sing on Sunday night, November 28. — Correspondent.

Insomnia?

What better way can you find than to close the curtains of the day and to set the mind and heart at rest than a few minutes of quiet meditation and prayer? For in the spirit of quiet surrender to God we can leave ourselves in the everlasting arms of one who "gives his beloved sleep." — Ralph Heynen.

Marriages

Burdick-Welch.—Miss Leona E. Welch, daughter of Pastor and Mrs. Leslie A. Welch, Berea, W. Va., and Michael E. Burdick, son of Mr. and Mrs. Raymond Burdick, Brookfield, N. Y., were united in marriage by the bride's father, assisted by the Rev. Howard Waddell in the First Brookfield (Leonardsville) Seventh Day Baptist Church on Nov. 13, 1965.

Births

Davis.—A son, Karl Lovell, was born Feb. 18, 1965, to Arden L. and Janice Scott Davis of North Loup, Neb.

Granger.—A son, John Douglas, to Harry and Jeannette Williams Granger of Giltner, Neb., on Feb. 26, 1965.

Inabnit.—A son, Eric Robert to David and Dixie Inabnit of Riverside, Calif., on Oct. 14, 1965.

Langridge. — A daughter, Rebecca Lynn, to Richard and Sharolyn King Langridge, of Colorado Springs, Colo., on Sept. 15, 1965.

Madara. — A son, William Davis, to Janis (Davis) and Bill Madara of Merchantville, N. J. on November 1, 1965.

Sharp.—A son, Joseph Earl, to James E. and Karen Scott Sharp of North Loup, Neb., on May 14, 1965.

Williams.—A daughter, Laura Carole, to Roger and Vicky Williams of Grand Island, Neb., on February 24, 1965.



Commission of General Conference

Elected at the Seventh Day Baptist General Conference in August the Commission, gathered from distant points, has been holding its winter meeting in the headquarters building at Plainfield, N. J., December 5-10 (see article inside). Left to right: S. Kenneth Davis, term expiring 1968; Duane L. Davis, term expiring 1966; Lewis H. V. May, term expiring 1968; Alton L. Wheeler, general secretary; George E. Parrish, term expiring 1967; Mrs. Robert T. Fetherston, term expiring 1966; Marion C. Van Horn, president, term expiring 1967.