THE OLD GRIST MILL
The power of ever-flowing water turns the millstone to grind the grain in this old New England village. Oxen with frosty breath bend their necks to provide the power to haul the golden grain to mill on a winter morn. Modern life substitutes better power to meet the needs of man, but the new age and the new year can bring no substitute for the ever-sufficient power of Christ who meets the deeper need of heart and soul.
Luxury Living and Sacrificial Giving

Vice-President Nixon, addressing the 62nd Congress of American Industry, recently set before the manufacturers the position of the administration that in the light of the need for greater defense spending they could not expect a decrease in taxes in the near future. This, of course, was unwelcome news to the businessmen who had been campaigning for tax reduction.

Mr. Nixon pointed out that Russian science has moved from the eighteenth to the twentieth century in the space of forty years. They have tried to avoid the expense of economic development, he pointed out. He went on to say that the income of the average Russian industrial worker today is only two-tenths of one per cent higher than it was in 1917. "During the same period," he reminded them, "the income of the average American industrial worker went up 484 per cent."

This brings us again to the realization that in the eyes of the rest of the world and particularly in the eyes of one billion people under Communist domination, Americans are in the class of luxury-living. If we ourselves think soberly about these things we have to admit that much of what we count as the necessities of modern living are really luxuries instead. Most of us are constantly demanding more comforts, more gadgets, more lavish eating, finer clothing, and a greatly enlarged travel budget. It is really a young man needs the prayers of the people of America.

Conversion and Conviction

A father writes of the conversion of his youngest son. The father is the recognized leader of one of our churches in Western Europe. He had brought up his three children in the church trying to instill in them the fundamentals of the Gospel, attempting to instill Sabbath convictions in their hearts. Like most Christian parents, he was not completely successful.

When the youngest son was 18 he emigrated to Durban, South Africa. Shortly after his arrival at Durban, writes the father, he was converted and joined the church of that place. His conversion brought an interest in evangelistic work, in which he soon became active. Realizing that he needed more preparation to serve the Lord effectively, he sought for a school and finally decided to cross the ocean from South Africa to Toronto, Canada, where he recently enrolled in Central Baptist Seminary.

But with his conversion and serious study of the Scriptures another question, long pushed aside, claimed his attention. His parental training revived an old conviction, a Sabbathkeeping conviction. The Baptist pastors to whom he appealed could not seem to give him satisfactory reasons for keeping Sunday. The matter filled his mind from the voyage to Canada. Upon arrival at the seminary he asked his fellow students about it and read books suggested by his professors.

According to his father's letter, he did not find the Sunday arguments satisfactory or convincing when he really studied the question. Until the two years he has matured in his convictions and is preparing for service. What is his future place of service may be it is perhaps too early to say. Such a young man needs the prayers of the people of America.

Special Issue News

The appearance of the first quarterly special issue of the Sabbath Recorder is only a little over a month away. It is due to be mailed to subscribers and distributors the first or second week of February. Most of the material has already been received at the publishing house from the editor, Dr. Loyd F. Hurley. It promises to be an interesting and valuable number.

During the month of January, the Sabbath Recorder must receive word from the churches and individuals as to how many extra copies they can use. Otherwise the Tract Board will have to order many to order printed. Up to the present time not a single definite order has been received. The superintendent of our work in Jamaica, B.W.I., has indicated that the churches of that island want (and will pay for) a considerable number.

It is the opinion of the managing editor that although this special issue stressing evangelism will be helpful in an English-speaking mission field it will be far more
MEMORY TEXT

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. Luke 11: 1. The Sabbath Recorder

valuable for home mission work — and that is what many think should be particularly stressed during the next few years.

Let us get those large orders rolling in at once. It is up to all of us to make good on the often expressed desire for Recorder issues that can be handed out or sold like tracts — issues that do not contain the "family news" of the denomination usually found in our regular issues along with the evangelistic and Sabbath material.

Nearly every church, we believe, has a business meeting in January. It is hoped that whatever action is necessary to get this project under way will be urged upon the churches by the members who are interested. The distribution of these evangelistic numbers will have to be organized largely at the local church level by people designated or by people who voluntarily assume leadership.

One suggestion is that every regular subscriber order enough extra copies so that it will average more than one for our whole subscription list, remembering that many cannot be expected to pay for or distribute these extra copies. It is further suggested that individuals, as far as possible, send their orders through the church they attend or where their membership is. In that way orders can be consolidated to the advantage of all. However, the Recorder office will be glad to accept orders direct from lone-Sabbathkeepers and those who wish quantities for personal distribution.

Address Correction

If there is question about the address of the Rev. A. T. Bottoms (see issue of Nov. 25, p 12) of R. 1, Long Island, Ala., please correct it in your Year Book or in your personal mailing list.

FORGE AHEAD

If your aims are high, my brother, And your faith is constant and true, You may stand in the stormy weather, And to God more humbly call Who will bring their parts together, Or the ones that He may choose, That will stand the stormy weather, So the best you'll never lose — Forge ahead.

If you meet gigantic forces That would turn you down the hill, Just consider all their sources, Then aim higher, higher still. And with grace and grit that's greater Set your soul against the trend, And you'll win a little later If to foes you'll— lose bent — Forge ahead.

Taylorsville, N. C.

Walter E. Isenhour.

New Members in National Council

The admission of four communions to the National Council of Churches brought their total to 34. The action taken during the fourth General Assembly in St. Louis, Missouri, gave membership to the Diocese of the Armenian Church in North America, the Polish National Catholic Church of America, the Free Magyar Reformed Church in America, and the Serbian Eastern Orthodox Church.

These denominations are not new in America. All have been established here at least 50 years. They are, however, somewhat closer to the Roman Catholic way of worship than the mainstream of Protestant churches. (Will the presence of more such bodies in the National Council contribute or improve the chances of more unity in the realm of faith and order?)
special issues. The different boards represented felt that each board was vitally concerned with this wide distribution since the main thrust of their work is concentrated in this field of evangelism. It was reported that the material for the February issue is nearly all on hand at the publishing house and work is proceeding on it. In essence this first issue will be a continuation of the evangelistic emphasis and message of its predecessor, Rev. Loyal F. Hurley, as this has been presented in numbers of our church bulletins supplement to tear off an order blank at the bottom of the next supplement and turn it in to the pastor of the church. Other plans were also to be executed in cooperation with the Distribution Committee of the Tract Board.

Miss Peterson called for an evaluation of the effectiveness of the above-mentioned bulletin supplements which she edits, drawing on material submitted by the various pulpits. It was reported that the only two larger churches which had not been using them have now ordered them in quantities, practically every church and into many of the Sabbatarian churches. The committee suggested that the first issue will be a continuation of the bulletin supplements which she edits, promoting by asking every Seventh Day Baptist who receives the church bulletin to break off their work and to travel to the pastor of the church. Other tentative plans for the use of a quartet grew out of this meeting and may possibly materialize.

City evangelism was another item on the agenda of this Planning Committee, and was also at this time. The problem was reviewed and certain definite costs were outlined. The matter was called to the attention of the Co-ordinating Council and the Committee will be further studied by the Missionary Board.

Outreach by radio also took some of the committee's planning time. Recent requests for well-worked-out programs to be used by local churches were taken into consideration. One suggestion coming to the committee, and favorably considered, was the possibility of asking more than one of our qualified ministers to prepare ten-minute messages on Seventh Day Baptist beliefs suitable for radio broadcast or for local discussion for church periods. It was felt that such tape-recorded messages might well prove valuable in preparing our people for local evangelism and in carrying the message of our denomination to wider audiences. A committee of the Tract Board is actively working on radio programs.

Planning Committee members engaged with the heavy responsibilities of their office work sometimes have a feeling that to break off their work and to travel to a somewhat distant spot to confer for two or three days is a waste of time and money. However, on the return trip they are practically unanimous in feeling that they could not adequately serve the denomination without such periodic get-togethers for consultation, co-ordination, and creative thinking.

At the first all-day session of the committee, was reported to feel that he might need to resign as field evangelist 1958. The Planning Committee gave considerable discussion to this matter under the leadership of Secretary Orrin.

One proposal outlined for 1958 four evangelists engaged on a "new song." We read of a "new heart," a "new spirit," of becoming a "new creature" in Christ, of a "new and living way," and of a time when all things will be "made new." We are not thinking just of New Year's Day, but of three hundred and sixty-five days of good cheer and joy, of blessing and good fortune.

New Year's Day is different from the other holidays. On Christmas we "go up to Bethlehem" to worship the Christ born in a manger. On New Year's Day we worship the Christ born thirty-three years ago, in a carpenter's shop, and living in a new song.

First the two statements — simple declarations of fact: "I am with thee . . . I am thy God." The Psalmist says, "Happy is the man who trusts in the Lord" (Psalm 144: 15). "Lord," is the covenant name of deity — the name used in His relations and dealings with men. He is the law-giver, the one who is in covenant. We can depend on His word. When He makes a promise we know that it will be fulfilled. Jesus says, "All power is given unto me . . . Lo, I am with thee always" (Matt. 28: 18-20). The Duke of Wellington said that his troops numbering only 10,000 men could hold off 100,000. How valuable is the presence of the Lord Jesus to you? "All power" is His, and He uses it for us. Good news indeed for a joyous new year.
THE SABBATH RECORDER

January 6, 1958

MISSIONS — Sec. Everett T. Harris

Missionary Pastors Report

Middle Island and Ritchie.

W. Va., Churches

Pastor Donald E. Richards began as of October 1, 1957, to serve the Middle Island Seventh Day Baptist Church on two Sabbaths each month rather than once a month. Thus he will divide his time more equally between the Middle Island and Ritchie Seventh Day Baptist Churches. Pastor Richards writes that he plans to conduct Sabbath services on the first and third Sabbath mornings at Middle Island.

A community Bible study group meeting is scheduled for the first and third Wednesday evenings of the month. On the first Sabbath of the month it is planned to have a noon lunch and then to hold services in the afternoon. "The foregoing program," he reports, "will be augmented by additional mail calling in the area."

The Middle Island and Ritchie Churches are to be congratulated and commended for their plan to increase their pastor's salary, most of which is suggested minimum are to be congratulated and commended for their plan to increase their pastor's salary, most of which is suggested minimum

Paint Rock, Ala., Church

Pastor Ralph M. Soper writes concerning an ordination service for deacons having been held at the Paint Rock Seventh Day Baptist Church on Sabbath afternoon, November 30, 1957. On this occasion Robert A. Butler, Jr., and Orland E. Sutton were set apart for the work of deacons.

Pastor Soper writes, "Brother Marion Van Horn was over from the Fouke and Texarkana Churches and gave us three hours of good sermons and all who were present (about 70) enjoyed them."

Those taking part in the ordination services were Pastor Clifford Beebe, Brother A. T. Bottoms, Kay Bee, Pastor Ralph M. Soper, and Shepherding Pastor Marion C. Van Horn. The statement of the call of the church was read by Mrs. Robert L. Butler, Sr., church clerk.

Pastor Soper's quarterly report shows a weekly radio program being given every Wednesday at 1:30 p.m. over Station WROS. Of this radio program the pastor writes, "Many contacts have been made and several have attended Church as a result of these radio programs."

Salemville, Pa., Church

Pastor Edgar Wheeler has written: "We are trying more and more to move into new territory (not geographical so much as those who have not been touched by the church at all). Once in a while we have an experience in Gospel-witnessing that is a true inspiration, such as one with a professor unbelief recently.

"Divine Providence is mysterious and wonderful. When things seem the worst in the matter of provision, something turns up to see us through. We are truly thankful."

Hammond, La., Church

Pastor Theodore J. Hibbard's quarterly report shows 3 baptisms, 12 converts to the Sabbath, and 13 added to the church during the quarter ending September 30, 1957.

Pastor Hibbard writes, "The work at Livingston and Walker has shown some progress. The group is planning to build a church. The Gaylord Company has been contacted and there is a good possibility that an acre of ground will be donated for the building of a church there. There are several people who are interested in the Sabbath. The Colored group has not progressed as much as we had hoped but time and Brother Showers is working hard."

Schenectady, N. Y., Church

Pastor Lester Osborn tells of consideration being given by the Schenectady Seventh Day Baptist Church to work out a constitution and set of by-laws for the church.

He writes, "Our people are rather enthusiastic over a canvass of the community, trying out hymn sings, and later, evan-
Pastor Osborn has elected coverage through the board's Blue Cross Group Hospitals Plan. This plan now covers 17 of the 19 board employees. Consideration is now being given to the possibility of Physicians' Service coverage.

CHRISTIAN EDUCATION — See, Rev E. Zwiebel

New Lamsa Translations

The young people who attended Pre-Con Retreat at Battle Creek, Michigan, in 1953 will remember Dr. George M. Lamsa who told of his plan to translate the whole Bible from the Peshitta, the authorized Bible of the Church, of the East. The Lamsa Bible is now available and may be purchased from the Milford House, High Street, Salem, W. Va. This translation is based on manuscripts which have comprised the accepted Bible of all those Christians who have used Aramaic as their language of prayer and worship for many centuries. It makes available to the modern reader that form of Christianity, from which the Bible of the Church of the East was translated anciently. Text which was translated anciently can be understood by persons with little or no background in Aramaic.

Grover Brissey Ordained

January 6, 1958

Davis; Shiloh Church — Mr. and Mrs. Bert B. Sheppard; other churches — Mrs. A. N. Rogers, Miss Cynthia Rogers, Miss Frances Johnson, Miss Zambia (Syria) and Mrs. Theodore Coon. Over fifty delegates and visitors were present.

The pastor of the Washington Church presided over the ordination services and organization of the council. Jennings Randolph was chosen as moderator and Mrs. Harriet Gilson as clerk of the council. (Mr. Randolph, a member of the Washington Church, was asked by the pastor to continue presiding during the ordination.)

Ordination Program

Pastor Donald E. Richards of the Berea Middle Island Seventh Day Baptist Churches read the scripture, 1 Timothy 2:1-8. The ordination sermon was preached by the Rev. Everett T. Harris, on the subject, "Willing to Be Made a Minister" (Eph. 3:6, 7). After special music by Mrs. Bert B. Sheppard, the charge to the candidate was given by the Rev. R. H. Haddock, professor of Bible and assistant professor of physics at Salem College. The Rev. Albert N. Rogers, dean of Alfred University's School of Theology, gave the charge to the church. The con-secrating prayers were offered by the Rev. Wardner FitzRandolph, returned missionary from Jamaica, and the Rev. Edgar F. Wheeler, pastor of the Salemville, Pa., Seventh Day Baptist Church.

Welcoming Mr. Brissey to the ministry, the Rev. Luther W. Critchlow, pastor of the Washington People's Seventh Day Baptist Church, said, "As we have sent out missionaries we look forward to these and others from the mission fields coming to us to instruct and lead us. Welcome to the great work of the ministry, its joys and its sorrows, struggles and triumphs."

The Rev. Grover S. Brissey, according to custom, pronounced the benediction.

There were seven accredited Seventh Day Baptist candidate ministers present for the occasion besides a good congregation of local members and friends. The newly ordained minister returns to his missionary educational work early in January when a new school term begins.

Statement of Experience and Christian Faith

By Grover S. Brissey

(Given prior to his ordination to the ministry at Washington, D. C., December 21, 1957.)

It being the custom and procedure of our people that when one is called to ordination as a deacon or minister to have a statement of the candidate, it seems wise to prepare the same on my past life and faith.

A little over a century ago I accepted Jesus as my personal Savior, followed His example in baptism, and united with the Ritchie Seventh Day Baptist Church near Berea, W. Va. After my marriage to Alma B. Davis of Salem, we located our home there and I transferred my membership to the Salem, W. Va., Church.

When this (Washington Seventh Day Baptist) Church was organized we, with Theodore and Dorothy, became charter members of this church. At the present time I hold dual membership here and in the Jamaican Seventh Day Baptist Conference at Kingston, which has been the general practice of most of our foreign missionaries.

Most of you assembled here know of my religious and private life and it need not be rehearsed.

Statement of Beliefs

In my statement I wish to follow the thought as expressed in Ecclesiastes 5:2, and especially the last clause: Be not rash with thy mouth, let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few.

I believe in:

First: God, creator, ruler, sustainer in all eternally. To me it matters not whether we use the word God, Lord, Creator, Jehovah, or any other term. I personally like the simple expression addressed to Moses, "I Am." It is not what we call but to know whom we call the Great Spirit.

Second: Christ, the God-Man given in prophecy long before His coming and as depicted in the Gospels, a virginal con-
ception by the Holy Ghost, born in lowly circumstances; One who lived the normal life of a child; grew to manhood; lived in harmony with the Creator; was baptized by John (the one sent to prepare the way for the Messiah); was tempted as a man in all points as we are, yet withstood the same (with the same help obtainable by you and me); taught man on earth (which is man's training center for eternal life); completed His mission or the plan of salvation; was nailed to the cross and died for man's sins; ascended into heaven (and burial and resurrection into a new life); completed His earthly ministry in harmony with God. A text complete and written by man. A text complete and written by man.

fifth: Satan or Devil — the evil spirit which seeks to thwart the plan of God and destroy man. His product is sin, and sin is anything not in harmony with God.

sixth: Man — whom God created in His own spiritual image and likeness, placed here preparatory to an eternal existence — if we accept God's plan of salvation and live accordingly.

seventh: Prayer — reverent, humble petition to put the individual into a receptive mood when God answers; a two-way call of discourse.

Eighth: The Church — a body of believers in God, through Christ and inspired by the Holy Spirit in reading and living what I have already referred to as "Man's Ten Book.

ninth: Baptism — the symbol of death and burial and resurrection into a new life; the saturation of the soul's good conscience. Christ set the example.

tenth: The sacrament of the Lord's Supper — commemorating the suffering and death, the broken body and shed blood for the remission of man's sins; an ordinance by which we are to commemorate until He comes.

eleventh: The Sabbath — a sacred, sanctified, hallowed time to be kept. Ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

examination

just preceding his written statement of experience and belief Deacon Brissey said that he had felt the call to the ministry at various times even from childhood, but the most urgent call had come to him in Bermuda in 1942. Secretary Harris asked Deacon Brissey to tell the specific incident that happened in Jamaica which precipitated this sense of call.

With deep emotion Deacon Brissey told of a young woman who asked him to baptize her. But because he was not an ordained minister, he reminded her that the Jamaican Conference would not recognize the baptism. He suggested others to her who were eligible to perform the ordinance, but death overtook her without the ceremony being performed. The reaction from this experience affected him so deeply that he felt that if he could only do it over again, or if a similar experience arose, as an ordained deacon, he would baptize anyone who was prepared and asked him to do so, believing it would be recognized by God. But having had the call from God to the Gospel ministry, he said that never again did he want to find himself in a position where his duty was to perform any other ceremony relating to the soul's salvation would not be recognized by man as well as by God.

Then Secretary Harris asked Deacon Brissey to give his specific views regarding baptism with respect to regeneration. To this Deacon Brissey replied that baptism was a symbol to the world of man's redemption. "To baptize" comes from the Greek word "baptizó" which means "to plunge" or "to dip," You cannot "come up out of" unless you have been under. Jesus said, "Surely thy speech betrays thee as friend of Christ of Galilee!" — Unknown.

JANUARY 6, 1958

Let's Use the Bridge

Bridges are fascinating both in their plan of construction and in the purpose of connecting one land to another. I like especially the long suspension bridges that stretch across the gorges of water far below. I like the way the heavy cables loop from the anchor rock to the tower and then dip again almost to roadbed level in the middle as they go on the next tower and fasten to the rock on the other shore.

The bridge pictured above is an international bridge hanging 135 feet above the ship channel of the St. Lawrence River at Thousand Island, N. Y. It is one of the spans that links Canada to the United States. It is now possible to drive from one country to the other from Alexandria Bay across the very heart of those scenic Thousand Islands which many regard as one of the seven natural wonders of the world. This bridge connects the mainland w. w. to Wellesly Island, one of the larger islands of the group. The people who own homes and farms on the island as well as the people of two countries are served by this costly bridge.

It was man's planning and engineering skill (making use of God's constant laws of nature) which made this dream a reality. We cannot bridge the gaps between nations without taking God into account. There are many international...
bridges that ought to be built during 1958 — bridges that cannot be constructed of tempered steel and reinforced concrete. Let us say that the leaders of nations will turn to God for help and be willing to make use of His moral laws as they attempt to span the wide expanses which separate them.

Smaller bridges are just as important to most of us as the large ones. When one takes a boat for a 3-hour excursion around the Thousand Islands the guide points out another bridge which he claims is the shortest international bridge in the world. It is a footbridge between two little islands, on one the Canadian and the other on the American side. If your cottage was on one and your girl’s cottage on the other, that bridge could seem very important.

God the Father has built a bridge with the help of His Son Jesus Christ. It is a personal footbridge, so to speak, which makes it possible for you and me to cross from earth to the kingdom of heaven. If you have not yet trustingly ventured across this bridge, will you do it very first month of 1958? We do not have to understand all of the plan of God or all of the details of construction. It is enough to know the purpose of God in Christ. The purpose is to pay respects to the living faith upon that bridge we have joys of fellowship which are beyond what we imagined possible. We can feel that wonderful connection between heaven and earth. The bridge of Christ and His cross is ours to use.

Presbyterians Encourage Indigenous Church in Thailand

(Excerpts of article in the Christian Century, April 4, 1951)

After 130 years of missionary service in Thailand, the Presbyterian Church U. S. A. is “handing over its plant, equipment, and churches to the Church of Christ in Thailand” and has promised to continue to contribute $370,000 a year toward the expansion of the Thailand churches. Its 69 missionaries will continue to serve but are to call themselves “fri­

ternal workers” in the future.

THE SABBATH RECORDER

A Tribute to Mrs. Ella Eaton Kellogg

By Dr. B. F. Johanson

It would seem appropriate at this particular time for Battle Creek Seventh Day Baptists to pay our respects to the late Mrs. Ella Eaton Kellogg. There are two reasons for this: The recent change in management of the sanitarium assures a more close adherence of health, diet, and religious practices that Dr. John Harvey Kellogg and his wife promoted for so many years. Under the doctor and his Sabbathkeeping chaplains all business offices of the “San” were closed an hour before sundown on Fridays. Second, a battle was on one and your girl’s cottage entitled “Cornflake Crusade” by Gerald Carson. In this, Mrs. Kellogg is given considerable credit for the origin of cornflakes.

In his biography of his wife Dr. Kellogg says: “Without the help derived from this fertile incubator of ideas the great food industries of Battle Creek would never have existed. They are direct or indirect outgrowths of Mrs. Kellogg’s experimental kitchen, established in the fall of 1883.” Another biographer says: “Perhaps her single greatest direct outgrowth is the present diet system of the Battle Creek San.”

In the early history of the sanitarium Mrs. Kellogg devoted untiring effort toward producing a palatable non-meat diet. It was in her diet kitchen, after innumerable experiments, and with the help of her husband and W. K. Kellogg, that the first cornflakes were produced. She established the Battle Creek Sanitarium School of Home Economics and among her many publications was a book of more than 500 pages entitled “Science in the Kitchen.” She was closely associated with the Good Health magazine for forty-three years and for a time it was her sole responsibility. Her tremendous energy was also directed toward social and temperance reforms and child welfare.

Mrs. Kellogg was born at Alfred, New York, and was a member of our Seventh Day Baptist church there. She graduated from Alfred University at the age of nineteen as the “youngest daughter of the university.” Alfred later awarded her a master’s degree. She married Dr. John Harvey Kellogg in 1879. She was the first Seventh Day Baptist to make a home in Battle Creek. However, she was not a charter member nor was she instrumental in establishing our church here in 1904. She became a member some ten years after our organization.

The purpose of this short sketch is not to present a complete biography of Mrs. Kellogg but simply to state a few facts which relate her to the Battle Creek Sanitarium; to moral, social, and health reforms; to the food industry of our city; and to the heritage of our church which held her in such high esteem that we dedicated our house of worship in her memory. — Battle Creek Friendly Guest.

Historical Society News

By Albert N. Rogers, president.

The Rev. C. Harmon Dickinson was elected treasurer of the Seventh Day Baptist Historical Society last month. He is past president of the Seventh Day Baptist Church and lives not far from the Battle Creek Sanitarium; to moral, social, and health reforms; to the food industry of our city; and to the heritage of our church which held her in such high esteem that we dedicated our house of worship in her memory. — Battle Creek Friendly Guest.

January 6, 1958

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North American Baptist Women Meet

A thousand North American Baptist women were joined by representatives from each of the world’s other continents when the North American Women’s Union of the Baptists and the Alliance held its second continental assembly in Toronto, November 5-7.

The women, representative of 10 million women members of Baptist churches the world over, participated in a fellowship and worship program on the theme, “The Family Circle of God.”

Highlight of the session was Interna­
tional Night, when Mrs. George R. Mar­ton, chairman of the BWA Women’s Department, presented six continental chairmen for reports on Baptist women’s work in their areas.

"Down with the Baptists"

The North Carolina Baptist State Con­vention at its recent meeting in Raleigh, overwhelmingly voted to ban dancing on the campus of church-sponsored Wake For­est College at Winston-Salem. About one­

fourth of the students (mostly male) re­
sponded by staging a demonstration on November 20 at which they jitterbugged on the campus plaza to the accompaniment of full-volume record players. They burned in effigy the retiring president of the Convention and displayed such slogans as “Down with the Baptists.” School trustees who had previously voted to allow dancing. The controversy is considered to be now ended.

Bibles in Colombia

In Colombia religious literature by the Colombian Government and the estab­lished Church were renewed last year. Many Evangelical schools and churches had been closed and buildings burned. In spite of the persecution the Evangelical Churches have more than doubled their membership in the past 10 years. Regardless of the difficulties and dangers, the colporteurs have continued their work and the number of workers has been in­

creased. Scripture circulation set a new all-time high for Colombia.
New Manual on Scouting in Evangelical Churches

A new booklet entitled Scouting in Evangelical Churches came off the press on January 1. It aims to interpret Scouting for the churches that are affiliated or are co-operating with the National Association of Evangelicals.

Editors of the booklet are Rev. Gunnar Hoaglund and Rev. Clate E. Risley of the National Sunday School Association. The manuscript was approved by the Boy Scouts of America. The booklet (No. 3555) is available at 45 cents per copy through the Supply Service of the Boy Scouts of America or the office of the National Sunday School Association in Chicago, Illinois.

SABBATH SCHOOL LESSON
for January 18, 1958

The Church Is a Fellowship
Lesson Scripture: Acts 2: 42-47; Romans 15: 1-9a

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — The Ladies’ Aid has been very busy this fall with four chickens and one turkey dinners. Their receipts were around $504 plus $190 from the bazaar. The ladies have tied four quilts. They contribute monthly to the local “Haven of Rest” Mission and have voted $25 monthly to the Rev. Marion C. Van Horn, the Southwest shepherding pastor, for gasoline. Clothing has been contributed for the World Community project. The society expects to make 36 girls’ hospital gowns for the Makauwa Mission. The sum of $25 dollars was voted the Jamaican Woman’s Board as a donation.

Sabbath Eve cottage prayer meetings have been held in the homes this fall.

The Christian Endeavor young people are meeting Sunday afternoons at the parsonage or at various homes for fellowship-recreation and supper. At the present time Pastor and Mrs. Davis are acting as sponsors.

Outstanding Berean Hours have been the talk given November 23 on “Former Home Placement” for children needing care and guidance, by Police Lieutenant Alice Sherrat, of the Battle Creek Police Department. Then on November 30, LeRoy Budrick, son of the Rev. and Mrs. Paul S. Budrick, told of his overseas experiences with the Heifer Plan, sponsored by the Brethren Service workers. He showed many beautiful color slides of the work with which he was associated for two years.

The children’s division of the Sabbath School brought in $15.28 for UNICEF at Halloween.

There has been much illness this fall. We all mourn the passing of Aunt Nell Ellis, Jack Langworthy, and Mrs. Herbert Cadwell. We miss Rev. and Mrs. Herbert Polan who are spending the winter at Daytona Beach, Fla., where he is acting as pastor for the church. The Goodwill Class sent 10 fruit baskets to the shut-ins, and the Sabbath School furnished baskets for three needy families at Thanksgiving. — Correspondent.

Accessions

By Baptism:
Kenneth Bottoms
Sherman Clarke
Washington, D. C.

By Testimony:
Rev. D. G. Werner
Mrs. D. G. Werner

Births

Brown. — A son, Victor Eugene, to Mr. and Mrs. Donald Brown (Mary Barber) of Pepperell Air Force Base, Newfoundland, on November 19, 1957.

Maxson. — A daughter, Linnette Sue, to Mr. and Mrs. Richard Maxson (Marion Budrick) of Lansing, Michigan, on December 4, 1957.

Obituaries

Whitford. — Byron Frank, second son of John Byron and Mary Margaret Whitford, was born March 21, 1876, in Berlin, N. Y., and died December 27, 1957, in a hospital in Newton, Conn.

“B. Frank” was graduated from Friendship N. Y., Academy, and from Alfred University with an A.B. degree in 1902. His life was devoted to teaching and service to young people. Among other positions he was principal of the Patterson, N. Y., High School and principal and assistant superintendent of schools in Stamford, Connecticut. He was a member of the Nile, N. Y., Seventh Day Baptist Church.

— J. F. W.