

The Sabbath Recorder

from the three Protestant churches in the town, also seven or eight from the Catholic church. Three of her assistants were Ruby and Eunice Maxson and Mrs. Arlie Greene. There was an enrollment of over 100 and an average attendance of over 90. There have been expressions of regret that it did not last longer. The Ten Commandments were the subject for study.

Our new kitchen is one of beauty and greatly improved convenience. A fine sink with hot and cold water connections with the parsonage was the donation of Nicholas Fatato and Son, steam fitters from Schenectady, and is indeed a joy after many, many years of carrying in water for dishwashing. New lights, added cupboards and plastic top counters, new gas range, as well as new paint, have increased its beauty and usefulness.

Twelve young people went from here to Lewis Camp, and have come home full of enthusiasm and a desire to go again next year. Mrs. Paul Maxson was in charge of the cooking, assisted by Mrs. Robert Bentley. Both are noted for their fine cooking. — Correspondent.

BATTLE CREEK, MICH. — The Battle Creek, Mich., Seventh Day Baptist Church was organized in 1904, and to commemorate our fifty years of existence we are planning a golden anniversary celebration next October 15, 16, and 17. This will coincide with the regular fall meetings of the Northern Association, and we plan to carry out our anniversary theme throughout the weekend.

We are hoping that a great many non-resident members, former members, and friends of our church will be with us for this occasion. Will you not start planning now to be with us for this very special celebration, or send a word of greeting? — (Mrs. Geo.) Madelene Parrish, chairman, Anniversary Committee.

Marriages

Stillman - Coon. — James Irish Stillman, Jr., of Houston, Tex., and Carolyn Jean Coon, daughter of Mr. and Mrs. Garrelt D. Coon of Burbank, Calif., were united in marriage June 12, in the Fireside Room of the First Presbyterian Church of Burbank with Dr. Chester Buley officiating. The bride is the granddaughter of Mr. and Mrs. Fay B. Coon of Milton, Wis. The groom is the grandson of Dr. and Mrs. George B. Shaw of Alfred, N. Y.

Births

Van Dyke. — A daughter, Cynthia Ann, to Mr. and Mrs. Jerome Van Dyke, Littleton, Colo., February 22, 1954.

Thorngate. — A son, Tommy Lynn, to Mr. and Mrs. Gordon Thorngate, Arvada, Colo., June 22, 1954.

Thorngate. — A daughter, Debrah, to Dr. and Mrs. David Thorngate, April 16, 1954. They are living in Monterey, Calif.

Moulton. — A son, Todd Michael, to Mr. and Mrs. Bernard Moulton, of Kalamazoo, Mich., July 23, 1954.

Babcock. — A daughter, Susan Marie, to Mr. and Mrs. David Babcock of Battle Creek, Mich., July 21, 1954.

Wentworth. — A daughter, Nancy Carol, to Mr. and Mrs. James Wentworth of Battle Creek, Mich., July 17, 1954.

Obituaries

Kennedy. — Nora Dell, daughter of John W. and Nancy Fletcher Radcliffe, and widow of Charles E. Kennedy, was born June 6, 1888, and died suddenly July 17, 1954.

Mrs. Kennedy was a member of the Lost Creek Seventh Day Baptist Church. Surviving are four sons: Lloyd W. and Ray of Clarksburg, W. Va., Erlo of Lost Creek, W. Va., and O. Glenn of Chatham, N. J.; two daughters, Mrs. Thelma Sleeth of Clarksburg and Mrs. Wylma Jeffries of Atlanta, Ga.; an adopted son, Carl Winters, USN; nine grandchildren and one great-grandchild.

Farewell services were held in the church on July 19, 1954, and the body interred in the Brick Church Cemetery. Rev. Rex E. Zwiebel officiated. R. E. Z.

Monroe. — Elva Scouten, was born in Nebraska, August 11, 1898, and died at Little Rock, Ark., July 14, 1954. She resided at Fouke, Ark., and was a member of the Seventh Day Baptist Church.

Mrs. Monroe is survived by her husband, Nathan Monroe, two daughters, Mrs. Ira Soper, Wellfleet, Neb., and Miss Meleta Monroe, Fouke, Ark.; four sons: Lusbert of Texarkana, Ark.; Berwin, Glathan, and Everon, all of Fouke; her mother, Mrs. Gertrude Scouten, Fouke; four sisters: Mrs. Ethel Davis and Mrs. Hazel Robertson of Fouke; Mrs. Neva Jensen of Topeka, Kan.; Mrs. Pansey Green, Milton Junction, Wis.; and six grandchildren.

Funeral services were held at the Fouke Seventh Day Baptist Church conducted by her pastor, Rev. T. R. Sutton, assisted by Rev. Howard Wilson of the Arabella Heights Baptist Church. Burial was in the Fouke Cemetery. T. R. S.



Clarence M. Rogers, Salem, W. Va.

Mr. Rogers, newly elected president of the Seventh Day Baptist General Conference and a prominent young attorney, will lead the Conference during the year under the theme, "To Serve Him." The next annual session will be held at Camp Sequoia, Fayetteville, Ark., at a time in August to be determined by the Commission.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per
year additional. Gift and newlywed subscriptions will
be discontinued at date of expiration unless renewed.
All subscriptions will be discontinued six months after
date to which payment is made unless renewed.

Published weekly (except August when it is pub-
lished biweekly) for Seventh Day Baptists by
the American Sabbath Tract Society.

Entered at the post office in Plainfield, N. J., as second
class matter. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., AUGUST 30, 1954
Vol. 157, No. 7 Whole No. 5,606

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BEFORE THE CONFERENCE

It might be assumed that the annual Conference of a small denomination such as the Seventh Day Baptist could begin quite informally without much preparatory business. Such is not the case. In recent years a small body of men elected by the Conference and including the Conference president have met for several days just prior to the Conference at a nearby place to thoroughly discuss problems and major items of business facing the denomination. The Commission, therefore, acts as a sort of steering committee, and apparently a much needed one even in a small denomination.

This year for the second time, the evening prior to the beginning of the annual assembly witnessed the gathering together for a supper conference of the presidents and secretaries of all the boards of the denomination under the direction of the Executive Secretary of the General Conference. These men and women not only shared some of their problems with the other leaders but also listened to a summation of the proposed report of the Commission as presented by the members of that body, who were also present. This is the gathering known as the co-ordinating council. It has the purpose which the name implies. At other times during the year the secretaries meet for a day or two with the executive secretary, but this one time the larger committee attempts to glimpse the whole work of the church in such a way that all the boards and agencies may enter upon the annual business meeting with co-ordinated purpose and plan.

Not all can be secretaries or presidents of boards or Commission members but those who are were made to feel the weight of responsibility as they sat together for three or four hours. It was a time of serious thinking, of comparing notes, of trying earnestly to understand the points of view of those representing the various departments of the work.

The things that went on before the official opening of Conference were neither unnecessary nor undemocratic. Rather, they contributed to the democratic processes which characterize our small denomination. They prepared the way for guiding to some extent the over-all discussions that came later on the floor of Conference and the various committees.

AUGUST 30, 1954

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QUICK GLANCE AT CONFERENCE BUSINESS

As Conference drew to a close and as the deadline for this issue of the Sabbath Recorder was fast approaching, certain items of business were finished which can be mentioned but briefly for want of time. More complete reports will appear later.

The lengthy report of the Nominating Committee besides naming the president, Clarence M. Rogers, designated Rev. Charles H. Bond of Westerly, R. I., as first vice-president, which under the present plan, amounts to his elevation to the presidency the following year. He and Rev. Earl Cruzan are the two new members on the Commission for the coming year.

The biggest issue before the Conference, judged by the debate it produced on the floor of Conference centered around the report of the committee which for two years has been studying the special problems of continuing the School of Theology at Alfred University. It involved primarily the question of whether the denomination would be willing to meet the minimum accreditation requirement within five years of an annual expenditure about four times the present cost of the school. When the vote was finally taken by ballot, the delegates rejected 188 to 92 the proposal to give up the degree program of the school.

Human nature is not always easy to explain. On the final afternoon of Conference the delegates adopted without discussion or dissenting vote a budget calling for gifts of \$70,750, which is 9% larger than the current budget. At the close of the meeting the executive secretary commented on this and left a sermon thought pleading with the delegates to do better than the three disciples who came down from the Mount of Transfiguration and so nearly forgot their mountain-top experience that they soon fell to bickering among themselves about leadership in the Kingdom.

Perhaps more significant than many other things in this Conference was the naming at the Missionary Hour of two missionaries to Nyasaland. Last year's Conference featured the sending of two missionary nurses to that land who sailed a few weeks later. Rev. and Mrs. David

MEMORY TEXT

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Corinthians 10: 31.

ENCOURAGING STATISTICS

There were 37 churches represented at the General Conference with a total of 856 registered delegates and visitors, about half of whom were outside the local area. The young people's retreat prior to Conference enrolled 70 campers and 20 staff members.

The Sabbath morning offering taken up at the church for the Denominational Budget amounted to about \$966. This amount was swelled by the reported contributions of 30 churches on the preceding Sabbath to make a total Conference offering of over \$2,500. This, when added to the July contributions reported on the back page of this issue is estimated to bring the total receipts to about 70% of the budget, with the budget year ending September 30.

Another interesting note is that for the first time in several years there has been a net increase (not great) in the membership of our churches. It is hoped that next year the increase will be beyond the conservative goal of 5%.

Further in the realm of vital statistics are items in the report of Committee on Petitions. During the year six ministers were ordained to the ministry, and after due consideration by Commission and the above-mentioned committee, were recognized as accredited ministers of the denomination. They are Rev. A. Addison Appel, Rev. Duane L. Davis, Rev. Paul B. Osborn, Rev. David C. Pearson, Rev. John G. Schmid, and Rev. Edgar F. Wheeler. Two newly organized churches which had formerly existed as fellowships or missions were recognized by the Conference, the Twin-Cities (Minneapolis-St. Paul) Church and the Schenectady Church.

Pearson, two very young candidates with considerable home missionary experience, are scheduled to fly to Nyasaland about September 20 to head the mission staff at Makapwa Mission.

CONFERENCE PRESIDENT'S ADDRESS — 1954

Rev. Lester G. Osborn

SHARING OUR FELLOWSHIP

1 John 1: 3 — "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly, our fellowship is with the Father, and with his Son Jesus Christ."

John wants his readers to share with him and the other apostles a very real experience — that of the eternal life of which he writes. He says, "that ye may have fellowship with us." It is not mere human companionship, not just a friendly relation with other believers that he means, but "fellowship with the Father and with his Son Jesus Christ." Goodspeed expresses the meaning of the Greek correctly when he translates, "So that you may share our fellowship, for our fellowship is with the Father and with his Son Jesus Christ."

The Greek root from which this word comes means "common" in the sense of being shared by many. The verb KOINONÉO means "to have common share in, to partake in." The noun KOINONOS is "partner." The noun used here, KOINONIA is "mutual participation." Fellowship in this sense, means partnership, sharing, participation in mutual interests. It is companionship because of that which is held in common. So the basis of this fellowship of which John is speaking is the experience of the "life . . . manifested unto us." It means having eternal life, the life of God, being partakers of His nature, belonging to His family, having been born of God, from above, by the miracle of regeneration wrought by the Holy Spirit. Only like natures can have fellowship. A pig and a sheep have little in common. While the sheep would be seeking green pastures, the pig would head for the nearest mudhole and wallow in it. There can be no fellowship between a race track gambler and a musician, for their interests are not the same.

We read in 1 Corinthians 1: 9 that "God is faithful, by whom ye were called into the fellowship of his Son, Jesus Christ our Lord." Philippians 2: 5 admonishes us to "Let this mind be in you which was also in Christ Jesus." If we are to have

divine fellowship we must have the mind of Christ. We must love what He loves and hate what He hates. So the basis of our fellowship is the experience of eternal life, which, John tells us, is "in his Son."

To understand this matter of fellowship with God, we must go back to Eden. We read in Genesis 3 of God and man "walking in the garden in the cool of the day." There was perfect fellowship between the Creator and the being He created for His own pleasure. Then one day a tragic thing happened. God had given man entire liberty except for one simple prohibition. Man listened to Satan's lies and allowed doubt and distrust to enter his heart. He chose to go his own way and disobeyed God. He sinned, and a veil came between him and God. The fellowship was broken. When God came for their daily walk in the garden together, man went and hid. Do you remember how it was when you were a child and did something your parents told you not to while they weren't eager to see them. You knew you were guilty. Perhaps you did as I used to on occasion, went and hid. God called, "Adam, where art thou?" It was a heart-broken cry, a cry of yearning, of longing for fellowship. God gave Adam a chance to make a clean breast of things, to confess and ask forgiveness. But Adam tried to shift the blame. Because of his sin he was driven from the garden and barred from the tree of life. For by breaking the fellowship he had forfeited the right to eternal life.

But God! In His great love, God set about to restore that broken fellowship, to cover the sin that stood between. He provided coats of skin for the man and his wife — the primal act of sacrifice. Eventually the sacrificial system was established, and for centuries men could come to God only by way of the blood of an innocent animal as a sin-offering. Only thus could he approach his Creator. Then, "when the fulness of time was come God sent forth his Son, made of a woman" (Galatians 4: 4). "God so loved the world that he gave his only begotten Son" to remove the barrier and restore the fellowship. One day they led Him up Calvary's hill and crucified Him. He died there in

our stead. "We have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all" (Isaiah 53: 6). He "bare our sins in his own body on the tree" (1 Peter 2: 24), "being made a curse for us" (Galatians 3: 13). The record tells us that when He died "the veil of the temple was rent in twain from the top to the bottom" (Mark 15: 38).

Listen, friends. We read in 2 Corinthians 5: 19 that "God was in Christ reconciling the world unto himself." Notice, won't you, that it was not God who was reconciled, but man. Man had broken the fellowship. It was man who had changed, not God. It was man who put up the veil — but it was God who removed it!

So now, because of Calvary, we may come boldly to the throne of grace — can have personal, direct communion with God, without priest or animal sacrifice. We may come through faith in Christ and His finished work. "As many as received him, to them gave he power to become sons of God" (John 1: 12). It was thus we become members of God's family, partake of His nature, and receive eternal life so that we may have fellowship with Him.

"That which we have seen and heard declare we unto you," says John, "that ye may share our fellowship . . . with the Father and with his Son Jesus Christ." He wants his readers to enjoy what he and the other apostles have — to share with them assurance as partakers of the life, appreciation of its privileges, and accomplishment of its duties. Eternal life is regarded as a divine fellowship. "And," says John, "God hath given to us eternal life, and this life is in his Son."

Fellow Seventh Day Baptists, we want to make Christ known to others. They need to know Him as the Royal Son of God, to experience His atoning work, to know the power of His indwelling, and to have the hope of His sure return. They need to know the blessing of observing His Sabbath. We want to share these things with them. We want to win people to Christ and the Sabbath. We are not doing it! Why? Are we going at it the wrong way?

We have talked a great deal in the past few years about reorganization. Do we think that we alone will accomplish our

purpose? Are we depending on programs and projects? Are we substituting "denominational loyalty" for loyalty to His cause? Are we putting our trust in Conference and association meetings, mistaking fellowship with each other for the divine fellowship to which we are called? Are we, perhaps, depending on pleas for funds to carry on our work? To be sure, our giving is too meager to support our programs and projects, which, in turn, fall far short of meeting the calls coming to us. What is the reason?

As I said a year ago when I accepted the gavel from the retiring president, "We cannot give or share what we do not have ourselves, nor can we give or share in greater measure than we possess." It is a sad fact, and one to cause us great concern, that we are not growing. We are not bringing souls into fellowship with our Lord. Is the reason for our lack of results in souls saved that we really have nothing to declare — that we ourselves do not have this experience of eternal life which John talks about? Is it because we have not "seen and heard" — do not know this fellowship in our own lives? Might it be because we are not members of God's family? We do well to ask.

Someone said of us, "Seventh Day Baptists are so busy saving their churches that they have lost sight of their mission." Is this true in any measure? I have felt for some time that we have been so occupied with ways and means that the vision of our mission has been dimmed. We spend so much time and energy in oiling the machinery, that we really do not put it to work. I fear that we have depended so much on "the things that be of men" that we have forgotten the source of spiritual power. One of our ministers said some years ago, "We have been so busy doing the King's business, that we have lost our contact with the King." If this is true of us, it is indeed tragic.

I have planned the program for this Conference with this thought in mind. Our book-of-the-year, *First John*, is the "know" book, the book of certainty. As the various messages are given, showing us the conditions of and obstacles to fellowship, may the Lord stir our hearts to new assurance, so that we can say, "I know whom I have believed." May our

lives be enriched by a real, vital contact with Him. May we, during these days, come "to know Him" in a deeper experience, so that we can truly say, "That which we have seen and heard declare we unto you." May we go back home from Milton after this 1954 Conference more earnest and zealous, more consecrated, more ready and better prepared "to make Him known," so that others may know "the only true God, and Jesus Christ whom he hath sent," whom to know is eternal life — so that by our "declaring" they may come to have fellowship with Him.

CALENDAR REFORM

Many sincere Christians have been deeply concerned about the possibility that action would be taken at Geneva this summer which would pave the way for the adoption of a type of calendar reform which would contain a blank day each year and thus destroy the weekly cycle which has come down to us as a religious heritage from the Bible. Proposals for such a new world calendar were submitted to the United Nations Economic and Social Council meeting in Geneva, Switzerland.

It now appears that these proposals have been doomed by widespread religious opposition coming from Catholics, Jews, Seventh Day Adventists, and many other groups of Protestants in many lands. The advocates of the new calendar could present only personal and business reasons, not scientific arguments for a change. Seventh Day Baptists can be happy that they are not to be faced with the problem of observing a Sabbath that would wander backwards through the secular week. We hope there is some finality in the decision.

More than 500 college students evidenced an interest in careers in Christian service as the result of visits to college and university campuses this year by representatives of the Student Volunteer Movement. The movement, which is the nation's oldest ecumenical student organization and is now a unit of the National Council of Churches, referred the students to the mission boards of their own denominations for further information — Religious News Weekly.

LETTER FROM NIGERIA TO GENERAL CONFERENCE

Nigerian Union Mission of
Seventh Day Baptist Churches,
P. O. Box 1, Ahoada, Nigeria,
West Africa.

26th July, 1954.

Dear President & Brethren in Christ,

Greetings in the wonderful name of our Lord and Saviour Jesus Christ.

While the General Conference is fast approaching, our minds here are at the same time centering at Milton by the bound volumes of the "Sabbath Recorder."

Spiritually speaking, I feel the purpose of the General Conference is regarded as a time of accounting, a time to look at the record and to decide what has been good about that record and what must be made better from the last Conference. It is a time during the ministerial year to take stock on the conference table and appraise what it has done, and at the same time think something about what has been left undone.

It is apparently aware that I shall not be at the Milton Conference, but spiritually I am there with you, entreating God on His divine Throne to make the Conference a pleasant one, bringing us here thrilling news through our future Sabbath Recorders.

We know full well that the problems confronting the denomination are many, compound and complicated, but if the workmanship of the Conference is modeled in unity as a body of one calling, then I am sure the Lord will make the Conference problems grow better, and much better than our expectancy.

While the denomination is going to the Milton Church to tackle the problems, we of the Nigerian Union Mission of Seventh Day Baptist Churches do remind the Conference to implement its Battle Creek decision — to send us a representative to study our work here. At this end, I extend to you our warmest greetings on behalf of our people here.

Our prayer here is that God may unite us as one body in spirit regardless of the great distance, sharing His divine Word in love and faithful hope, irrespective of skin, tongue or creed.

(signed) Pastor Oyibo N. Imegi.

REPORT OF COMMISSION

TO THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
IN SESSION IN MILTON, WISCONSIN, AUGUST 17 - 22, 1954

Your Commission respectfully submits the following report and recommendations to the General Conference:

The current Commission has had three meetings since Conference in Battle Creek in 1953. The first, or organizational, meeting was held immediately at the conclusion of that Conference, at which time Dr. Lloyd D. Seager was elected Chairman of Commission for the year. Rev. Earl Cruzan and Mr. Clarence Rogers were named as the Auditing Committee; Rev. Elmo F. Randolph was authorized to countersign checks of both the Treasurer of the Denominational Budget and the Conference Treasurer; Messrs. K. Duane Hurley and Leland Skaggs were named as the committee to consider the needs of our Seventh Day Baptist colleges. President Lester Osborn was requested to prepare the program for this year's Conference.

The mid-year meeting of Commission was held in the Gothic in Alfred, New York, December 28-30, inclusive. One of the important accomplishments at this meeting was the decision that each member of Commission should visit the churches in his area between then and this Conference to discuss with the local people the denominational problems, hopes, and objectives. Most of the churches have been so visited, and your Commission feels that considerable gain in understanding of denominational problems has been accomplished as a result of these visits. Commission plans to continue this program in the future. At the December Meeting Commission also elected Rev. Clifford W. P. Hansen, pastor of the Salem Church, as our delegate to the Second Assembly of the World Council of Churches, now being held at Evanston, Illinois.

The latest meeting of Commission was held at Albion, Wisconsin, August 10 to 15. Among the items considered are the problems of our missions; the problems arising out of our possession of a Denominational Building and Publishing House in Plainfield; details of re-organization of Commission; more adequate service to lone Sabbathkeepers and pastorless churches; ministerial relations; credentials for churches seeking Conference membership and the place of meeting for the 1955 Conference. Areas of co-ordination of our various denominational agencies and analyses of the jobs of our various secretaries were studied, and plans were made for further discussion of these areas at the Co-ordinating Council meeting held immediately prior to the opening of this Conference. A preliminary study of the financial structure of the denomination has been prepared and was reviewed at this session of Commission as a basis for further study. Copies of this preliminary study are available for examination to any persons interested.

At this meeting also the first annual report of the Executive Secretary was received and accepted.

A list of Seventh Day Baptist ministers has been prepared and is available for inspection at this Conference. Permission is requested to bring this list up to date as of the time the 1954 Year Book will be published.

The Auditing Committee reports that the accounts of the Treasurer of the Denominational Budget and the Treasurer of the General Conference have been duly audited by a competent auditor and found to be correct.

(To be continued)

SCHOOL OF THEOLOGY

Extracts from Annual Report

Rev. Albert N. Rogers

In the year 1854 General Conference began, through its Education Committee, to raise a permanent fund for the training of ministers. The committee met on September 15 of that year in Alfred and heard a report from its general agent, Jonathan Allen. On the question of where ministerial training should be given, nineteen churches had voted according to Allen's report; and of 769 votes cast, 690 were for Alfred. So it came about that our theological education for a century has centered here.

Dean A. J. C. Bond was retired July 31, 1954, after nineteen years of service, the last two as acting dean. Under his administration many of the men received their training who are now among the leading ministers of

our denomination, and for most, if not all, he shared in ordination proceedings. He has been identified with the National Council of the Churches of Christ in America and the World Council of Churches, as well as a popular preacher in the churches of western New York. For a number of years he carried on the annual Ministers Conference, and his leadership in denominational matters is well known. In teaching and administration, Dean Bond has been ever conscious of the parish requirements of pastors. His wise counsel will still be sought in his retirement, and his deep faith and understanding are cherished by all his colleagues and students.

On recommendation of the Advisory Council, Rev. Albert N. Rogers was appointed by President M. Ellis Drake as Acting Dean and Assistant Professor of Practical Theology for the incoming academic year. Mr. Rogers has been assistant to the dean for two years, and a member of the faculty since 1944. He will continue part time as pastor of the Second Alfred Church at Alfred Station.

Dr. H. O. Burdick, chairman of the Advisory Council and dean of the Alfred University College of Liberal Arts, has given much time to our accreditation requirements and to our service to the denomination. Dr. Alfred E. Whitford has served as chairman of the Continuous Support appeal with Dr. Ben R. Crandall acting as treasurer for that fund.

Enrollment for the year totaled eleven including six special students, and several others audited one or more courses. Regular students were Darrell Barber, Donald E. Richards, Delmer E. Van Horn, and David L. Beebe, Seventh Day Baptists, and Ernest W. Bittner, a Congregationalist. Doyle Keith Zwiebel and Mynor Soper, recent graduates of Salem College, are to begin their work this fall.

Summer courses were offered for the first time this year, the course in Rural Church and Community Leadership being part of the University Summer School. Appreciation is expressed to Dean Fred H. Gertz for his help in arranging this. The school is proud to have had Dr. Ralph A. Felton of Drew Theological Seminary on its summer faculty. He is widely recognized in the rural church field and has made some of his publications available to us at less than cost.

Six credit hours of denominational studies were offered this summer as proposed by General Conference last year in its requirements for ministerial accreditation. These courses brought four young pastors to Alfred besides the regular students, and others have expressed the hope that they may attend next year. The school is grateful to the Salem Seventh Day Baptist Church for the services of its pastor, Rev. Clifford W. P. Hansen, who gave a two weeks' course in Sabbath Philosophy. The cost of his coming was met from a special gift of Mr. and Mrs. Lewis F. Randolph of Ashaway, R. I., given in memory of Mr. Randolph's parents, Rev. Lewis F. Randolph and Elizabeth Davis F. Randolph.

An outstanding feature of the year's program was the series of four lectures given by Rev. Margaret Henrichsen, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many Seventh Day Baptists and author of a best-selling nonfiction book, "Seven Steeples." She is a granddaughter of Rev. Abram Herbert Lewis, who was the author of several books on the Sabbath, editor of the Sabbath Recorder at the turn of the century, and a prominent leader of our denomination. Her insights into the ministry and its message were warmly received and have been shared since with other schools.

Rev. Melvin G. Nida has been appointed Assistant Professor of New Testament and Christian Ethics effective September first. He will greatly strengthen our curriculum and aid in supervision of the library. He has completed most of his requirements for the Th.D. degree and plans to continue on the staff of the Helping Hand although he will not be editor.

The Continuous Support appeal brought greater returns than ever before, and in response to Dr. Alfred E. Whitford's work as chairman the Salem, Battle Creek, and Pawcatuck (Westerly) Churches, along with the First Alfred Church, placed the school in their annual budgets. Two memorial gifts were received, one of \$400 given by Mrs. Clarence W. Spicer of Toledo, Ohio, in memory of her late husband, and the Rev. Lewis F. Randolph memorial gift of \$300 previously mentioned. Volunteers helped address a mailing to over 2600 Seventh Day Baptist families which contained a six-page folder entitled "Your School of Theology" and a letter from Dr. Whitford. The co-operation of the Women's Society Board of

Directors in supplying the mailing list is gratefully acknowledged. The Advisory Council requests authorization to carry on this appeal again in the coming year.

AMERICAN SABBATH TRACT SOCIETY

Statement of the Board of Trustees

The 111th annual statement of the Board of Trustees of the American Sabbath Tract Society is herewith respectfully submitted to the General Conference.

The trustees are humbly conscious that they have been chosen to carry on one of the major departments of Kingdom work as represented by Seventh Day Baptists. Gospel promulgation has always been largely dependent upon the printed page. Before God we have been called upon to give a certain portion of our time to supervise the production of those printed pages, to be the custodians of that literature, and the headquarters for its distribution. A great financial trust has also been thrust upon us by those going on before who so firmly believed the truths we hold as to bequeath funds for the carrying on of that work for years to come, if the Lord tarries. We thank God to be able to shoulder some of these responsibilities, and request the prayers of the Conference delegates that we may be given wisdom and zeal in our Sabbath stewardship.*

Report of the Corresponding Secretary to the Board of Trustees

For the year ending May 31, 1954, your secretary would report on the work of his office and the work of the committees not otherwise covered in the published report.

Pursuant to the action of the board in calling a man to the double responsibility of editor and secretary, we assumed the latter office August 1, 1953, taking over the duties previously carried on through the consecrated labors of Frank R. Kellogg. It was estimated that the division of time and of salary should be about 60% for editorial and 40% for secretarial work with clerical assistance on a part-time basis for both offices. In our opinion, this division is nearly correct. The heavy weekly demands of the Recorder upon reading and writing time have a tendency to seem more urgent than the long-range planning that ought to be done in the secretary's office. However, it has been possible to take care of the correspondence and orders and to grow into the larger aspects of the position to some extent. We believe that under the present plan of leaving field work to the other boards the combination of the two positions has advantages both ways.

Correspondence is of several kinds. Letters to other secretaries are quite frequent. Form letters have been sent out to associations in the interest of promoting the establishment of tract committees, and tract lists have been distributed. We have initiated considerable correspondence, though the bulk of our mail has been in response to inquiries about literature and beliefs. The records show 269 personal letters sent out in the period covered, in addition to the mimeographed letters. Though the secretary does not do field work as such for the society, he has made several visits to Sabbath-keeping groups in New York City and has represented the Tract Society as well as the local church and the Sabbath Recorder at many places accessible to Plainfield on weekend trips. These have included all of the meetings of the Missionary Board, Tract Board, and Co-ordinating Committee as well as the General Conference.

Advisory Committee

The Advisory Committee, headed by Charles North, has been active during the year, meeting at the call of the chairman or the secretary-editor, until recently, when it was determined to hold regular monthly meetings. This committee has been of invaluable service both as an editorial committee and as an advisor to the secretary. Many of the problems of the board have had their preliminary discussion among the capable members of this committee.

Publications Committee

Under the chairmanship of Rev. C. Rex Burdick this committee has been one of the most active committees of the board. It has considered the reprinting of numerous tracts, has authorized the printing of two new ones,

and has been considering other manuscripts. To its other duties was added the task of assigning the responsibility for carrying out the recommendations of the 1952 and 1953 Conference Committees on Publishing Interests. Some progress has been made since these matters were referred to their proper committees. The records show that we have published 61,500 tracts during the year in addition to 5,500 Sabbath Rally Day programs. The cost for this publication already has been about \$1,050 during the budget year, which exceeds the total amount allocated for that purpose by the Denominational Budget. It is to be noted that 17% of the money received by the society from the Denominational Budget is allocated to publishing and distribution of literature and audio-visual work.

Distribution Committee

The Distribution Committee, under the chairmanship of David Shepard, has been concerned with devising more effective ways of distributing our literature. The actual distribution is largely under the care of the secretary. During the fiscal year our records indicate that 55,226 tracts have been sent out. During most of the year an individual record of the tracts has been kept. It is possible, therefore, to know which tracts are in greatest demand. It appears that we have sent out about 2,300 tracts of our own selection as samples. Most of the others were called for by name. The call for tracts in the Gospel series and in the Seventh Day Baptist series has been generally much lighter than the call for the miscellaneous tracts which are concerned for the most part with the Sabbath. Total distribution is larger than last year by 22,000. Our tract depository is fairly well stocked, in limited numbers.

Audio-Visual Committee

It has been difficult to find time for this committee under Courtland V. Davis to preview the filmstrips which it had been hoped would be added to the depository. Thirty-six of those on hand have been loaned to churches. Pending the purchase of more materials the complete catalogue of audio-visual supplies suggested by the Conference committee has not yet been prepared by the secretary. This year has witnessed the birth and growth of a new service, the collecting and lending of tape-recorded radio broadcasts and other programs. The Tract Society has furnished tapes for a 3-month series of broadcasts by the Hammond, La., Church, and for a similar period of Western Association radio programs.

Sabbath Promotion

The principal work of the Sabbath Promotion Committee under the leadership of Frank R. Kellogg has been the arrangement and promotion of the annual Sabbath Rally Day program for May 15. Mimeographed suggestions for the observance were sent to all churches, and later the entire issue of free bulletin covers was sent to those churches which could make use of them. The interest seemed to be keen, though results are hard to obtain.

Conclusion

The Tract Society in its regular quarterly meetings has transacted the business which was laid before it, has met its problems with faith, has looked forward to the future with vision, and has bowed before the Heavenly Father in gratitude for the guidance of the past. We recognize that God has blessed the publishing house in a material way. We have often had occasion to be proud of the facilities available for the denominational work, for the adequate board rooms in the denominational building, and for the ready access to our historical library. We pray that the board and other denominational leaders may have divine wisdom as they lay plans for the continued effective work of this board.

Respectfully submitted,
Leon M. Maltby,
Corresponding Secretary.

1955 Conference Theme: "TO SERVE HIM."

VALEDICTORY ADDRESS

By Camille Crofoot,
Alfred, N. Y.



The Class of 1954 has chosen for its motto these words from the Scripture: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

This motto has great meaning for many people but it is of special significance to a graduating class. For twelve years we have studied and played in this school, sometimes asking and seeking for knowledge and education; often getting it in spite of a noticeable lack of initiative on our part. We have looked forward to this graduation night for as long as we can remember. Now it is here, and because our goal has been accomplished we must look to the future and to new aims in life.

As is the accepted procedure, the adults and leaders of the twentieth-century world will be more than willing to give us our share of the troubles and concerns of modern society. Though we must be twenty-one before we are allowed any vote in how we are governed, many of our boys will undoubtedly before then be inducted into the armed forces. Immediately they will be faced with life in the adult world. They will have adult responsibilities and duties, but they will be denied some of the privileges which should be concurrent.

This denial is wrong, but in spite of this the responsibilities must be accepted. Even in the armed services we can get more out of life by putting more into it. If our duties are competently performed we earn the respect of others as well as self-respect, which is more important.

Many of us are going on to schools of higher learning. Some go because they are not ready to settle down and earn a living, some go to escape the armed forces, some go to have a good time, and there are even a few who plan to learn something. This education is only a step towards an ultimate goal. Others of our

class will start the work at which they plan to spend their lives. These, also, come up against the problems of adulthood. By asking and seeking, these problems may be met and handled more satisfactorily.

No matter what the first steps taken are — armed forces, college, regular employment, marriage — they are based on what we have already learned in high school. These steps lead directly to our entire future.

Beyond this graduation hall lies an equal opportunity for each one of us. We and we alone can take or lose this opportunity. If we are more occupied with compassion and consideration of others they will be inclined to be concerned for our welfare. If we accomplish one good thing and then become content to rest on our laurels, the world will not bring our goal to us. We must continue seeking and never become entirely self-satisfied. If bitterness or jealousy turns our minds to evil, humanity will not assist us toward our aim. Love and charity cause people to want to help. Laziness, cowardliness, and many other attributes of Satan can take us from the one road that leads to an admirable goal. The qualities of real Christians help us to attain this goal.

Aggressiveness can be a virtue or it can be a sin. We seniors must make it a virtue in asking and seeking for what is good. The world will be more willing to aid us if our aim is great and good.

Hitler is remembered but he is not loved. The difference between fame and infamy is slight, at first, but it grows greater until the two are as distinct as white and black. This distinction offers a challenge to the Class of 1954 to seek and find a goal worthy of its heritage.

An item in Time Magazine is reported as saying that if cigarettes were as irritating as cigarette commercials the nation might turn to chewing tobacco. It is further reported that when 2,200 advertising executives were polled recently for their opinion on TV plugs, they agreed that the seven most objectionable were cigarette spiels.

Missions

Why Expansion of Crandall High School

Rev. Wardner T. FitzRandolph, who is headmaster of Crandall High School as well as our mission worker among the Seventh Day Baptist churches of Jamaica, has been encouraging support of an expansion program for Crandall High School, now situated in Kingston, Jamaica. Mr. FitzRandolph brought this matter to the attention of the Board of Managers of the Missionary Society on July 25 in a prepared statement. As this is being read, it is expected that he will have addressed the General Conference telling again of the needs for a vocational training school as an integral part of Crandall High.

When requested to state the aims of the school in such a way as to show the need for expansion, Mr. FitzRandolph presented the following brief outline.

"The aims and objects of Crandall High School are to develop intelligence into useful and fruitful living. This may be done by the following means: (1) secondary training for higher school certificate, government and professional; (2) teacher training; (3) commercial and business training; (4) ministerial training; (5) training for Christian leadership in the community; (6) preparing those with lesser IQ for lives of usefulness on farms and in trades in their own villages.

"How are we doing (in accomplishing these aims)?"

"Our primary aim at the present time is No. 1, preparing for school certificate. In this we are doing very well.

"In No. 2 we are not doing what we ought but Dr. O. B. Bond is giving much of his time to training the teachers we are using to become very good teachers indeed. In other words we are training teachers to meet our own needs, no more.

"In No. 3, commercial and business training, we are doing fairly well.

"We are doing very little ministerial training (No. 4) because we have no material to work upon. The mature men who would like to enter the ministerial work are so uneducated that we find we must first send them to high school before we can train them for their religious work.

We do give them some religious teaching and also use them in the field work as we are able and not interfere too much with their studies.

"No. 5, training for Christian leadership in home communities, does not work out as we would like. We train them for work which they cannot find in their home villages. They are fitted for positions higher than those that can be found at home.

"It is in No. 6 that the Jamaica brethren think that we can do the greatest good to the greatest number, at the least cost. This is where the vocational training school comes in and would be made to integrate with Crandall High School.

"If land were available, the first years of high school could be taught there with only the last two taught at the school at 29 Charles Street. That, at least, would be the case with our own boys and girls. We could start them all at the vocational school. Those who revealed an intelligence and bent for 'book learning' and an ambition to be teachers, preachers, or business or professional men would continue in Crandall High. Those not so capable or ambitious would be prepared to make a better living, and keep the Sabbath, and teach better living in their home communities.

"A school schedule might give you a view of what they have in mind: first year, 4 hours on farm, 4 hours school; second year, 4 hours farm or trade, 4 hours school; third year, 2 hours trade and 6 hours school, or for some, 2 hours school and 6 hours trade; fourth year, school; fifth year, school — higher school certificate."

Review of Summer Student Quartet Services

(Note: This article was written by Doyle Keith Zwiebel of Jackson Center, Ohio. Mr. Zwiebel was a member of the quartet which assisted Dr. Loyal Hurley in evangelistic work in the Southwestern Association during the summer.)

The Salem College quartet left Salem on June 4, 1954. They were accompanied by two Seventh Day Baptist girls, Jeanette Haling and Katherine Davis, both of whom were going to their homes in

Colorado. The group arrived in Paint Rock, Ala., late that night and spent the next two days in the home of the pastor, Rev. Ralph Soper. The boys sang at three meetings during the weekend.

On Monday the second lap of the trip was made and the group arrived at the home of Mr. and Mrs. Glen Davis in Fouke, Ark., where the quartet stayed during the period spent at Fouke. On Tuesday, while three of the quartet took the girls to Wichita Falls, Texas, to catch a train for Denver, the remaining member assisted Rev. Trevah Sutton in organizing a small youth retreat which was held on the church property for two days. On Friday Dr. Loyal Hurley and the quartet initiated the ten days of evangelistic services. Due to lack of practice the musical portion of the program was poor, but the inspiring messages of Dr. Hurley made up for this.

From Fouke the boys headed for Little Rock from where they left the morning after they arrived for a tour through the northern section of Arkansas, visiting three or four lone Sabbathkeepers on this 400-mile trip. Inspection was made of two camp sites which have been proposed for the Conference meeting in 1955. Returning to Little Rock, meetings were held at the YMCA three nights with an approximate average attendance of thirteen including the evangelistic team. Two trips were made to the Nady Church on Sabbath and Sunday. These trips totaled over 400 miles. On Monday, June 28, the boys arrived at the home of Rev. and Mrs. David Williams at Mineral Wells, Texas. The next stop was at Edinburg, Texas, where they attended several of the meetings of the Southwestern Association.

The return trip to Paint Rock was begun on July 4 and one night was spent in Hammond, La. The meetings in Paint Rock were conducted on the nights of July 9, 10, 11 with Dr. Hurley again bringing the evening messages.

SABBATH SCHOOL LESSON for September 11, 1954

Christian Citizenship and Co-operation
Lesson Scripture: Roman 4.9.
1 Corinth

Some Things to Be Remembered in Considering Missions

(Reprint of major portion of address delivered by Secretary William L. Burdick at the General Conference in Boulder, Colo., August 19, 1936.)

(Continued from July 26 issue)

III

We should remember who is to carry on this work.

We are never to forget that you and I and all Christ's followers are the ones to whom the Father has given this privilege and assigned this task.

Christ said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." This does not mean that we have power to forgive sins as God forgives. It is saying that we can, if we will, be instruments in Christ's hands of leading men to forsake their evil ways and turn to God so He can forgive them. The forgiveness of men's sins depends upon us. There are multitudes of people in many lands who will never know the blessedness of sins forgiven unless we tell them the glad tidings of God's love. No Christian is excused. We must be witnesses at home and, if we cannot go, we must help send others with the message. All other activities pale into insignificance compared with this.

We are not asked to do this work alone. We are partners with Christ in the missionary undertaking. "We are laborers together with God." When we sincerely and honestly attempt to do Christian work, Christ is with us. For instance, when we plead with men to accept Him as their Lord and Master, there are always two who bear witness to what we say, namely, the Holy Spirit and man's conscience. Christ began the Great Commission by saying, "All power is given unto me in heaven and in earth," and He concluded it by saying, "Lo, I am with you alway, even unto the end of the world."

All Christians are responsible for the establishment of Christ's kingdom. America is especially responsible in this matter. Where much is given, much is expected, and America is ^{above} all peoples on the earth. This has come to us through Christian missions. The trophies of the cross have been poured into our laps and the Father is calling upon us to use these

things to carry the light of the Gospel to all the world. Furthermore, He has raised up Seventh Day Baptists to do their share in the colossal task.

IV

We need to remember that missions cannot fail.

As just mentioned, when Christ said, "Go ye therefore, and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you," He prefaced His Great Commission by the statement "All power is given unto me in heaven and in earth." He made this statement to assure them and us that missions cannot fail. Everything else may fail but not missions. The infinite power, wisdom, and love of God are back of them. As was stated at the beginning of this address, the outgoing love of God prompted missions. This love is eternal, and only the triumph of missions will satisfy the holy passion. All the forces of the universe will see that they are not defeated. This truth is stated in the fourteenth chapter of Isaiah which reads, "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

We as individuals, churches, a denomination, and as denominations in this generation may fail, but His purpose of love will be realized. If we fail He will raise up others to establish the kingdom of His Son.

Christ's kingdom will triumph. I look down the corridors of time to that glorious day and I want a part in it. Do not you? I look forward to the consummation of all things foretold by Christ and the prophets when all the rulers of the earth shall cast their crowns at the feet of the Son of God, when wars shall cease, when sin shall be turned to joy and gladness, and when outgoing love shall reign supreme. I want to use the opportunities of this day in such a way that I can truly say I have helped to bring this about. We are going to see this great day and we can share in its joys and glories if in faithfulness and love we do what we can for the extension of the Redeemer's kingdom.

WORSHIP THOUGHT FOR SEPTEMBER

By Mrs. R. T. Fetherston

Theme: To Know Him

Over this Conference year many have brought us thoughts on this subject and have suggested ways to know Christ better. In thinking about this the story of the rich young ruler came to my mind. Won't you read Matthew 19: 16-22? Several things might be noted — this young man was a good, religious person. He couldn't, however, really know Jesus and be a kindred spirit — his riches stood in the way! Does something stand in the way of my knowing Christ? You notice also that he asked several questions before the real answer came. Do I want to know badly enough to ask several times? The first answer even commended the young man. He might have turned away quite satisfied with himself. Do I ever do that? If I finally receive an answer that shows me something that is truly keeping me from knowing the mind of Christ, do I turn away, sorrowing?

I believe we might ask these same questions for our home life, our church work, the work of the Women's Board and even our denomination. What needs to be eliminated in order that we may really know Christ?

A children's sermon I heard recently went something like this: A father gave his little son a new pocketbook, of which the boy was very proud. He carried it with him everywhere and kept gathering choice stones until he had the pocketbook filled with them. They were nice ones — some beautifully colored, others of odd shape and the boy enjoyed looking at them and playing with them. One day, however, his father said to him, "Son, you have learned to take good care of your pocketbook, I now have something of very great value for you to put in it." He showed him a handful of gold pieces worth a great deal. The boy, of course, wanted the gold pieces, but he had learned to love the stones. He had to make the choice! Finally he took his purse and completely emptied it of the cherished but worthless stones in order to put in the valuable gold pieces.

Prayer: Our Father, we thank Thee that Thou art always willing to give us the best and to show us the best way if we are only willing to cast aside the lesser good. Help us, O God, to be willing to take out of our personal lives, and the affairs of our churches and of our denomination those things — and may we ask until we find out what they are — that are keeping us from knowing Thy Son, our Saviour, In whose name we pray, Amen.

(Given in the devotional period at the August meeting of the Women's Board.)

Women's Meeting at the Eastern Association

At the Eastern Association held at Berlin, N. Y., the ladies were seated at a reserved table and after the meal the associational secretary, Miss Mildred Greene, led a short service and business meeting. Miss Ethel Rogers read from the Church Woman a meditation written by Mrs. Margaret Henrichsen, granddaughter of Dr. A. H. Lewis, and Mrs. Eli F. Loofboro read "A Church Woman," a parable, also from the Church Woman.

Mrs. Anna North, who was the Women's Board representative at the National Assembly in Atlantic City last October gave us some of the highlights of that meeting. — Gleaned from a report of Women's Activities in the Association.

THERE IS ONE BODY, BUT!

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

What did Samuel Longfellow mean when he penned those words, and what do we mean when we sing them — or when we sing, "The Church of God is One"? Surely the unity of the Church is something real and true. Jesus prayed that the Church might be one. When differences and divisions began to appear Paul insisted to the Galatians, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3: 28). And he begged the Ephesians to be "eager to maintain the

unity of the Spirit in the bond of peace" (Ephesians 4: 3). The ecumenical movement is the result of the rediscovery of that unity. But with that discovery came the painful realization of division.

This problem of the unity and division of the churches is in the minds of many in this year of the meeting of the World Council of Churches at Evanston, Ill. Who is a Christian? Underneath the outward forms of the Roman Catholic Church I find much in common with my Catholic brethren, yet much of the polity, practice, and spirit of the Roman Church I cannot accept as Christian. I can find more of the Christian spirit in a Jewish synagogue than in some churches, yet my Jewish brother will not admit that Jesus was the Messiah. Can I call my Catholic brother a Christian? My Jewish brother? On the other hand, if there must be complete agreement there is probably no one in the world with whom I can join to form a church. What then is a Christian church?

This is not a matter for theologians only, for even our boys and girls come up with such questions as, "Why can't we join in the Communion service with members of another church?" and "Why must people be baptized over again when they join certain churches?"

Christian education must deal realistically with this subject and with both sides of it. We can voice the statement of the First Assembly of the World Council at Amsterdam, "We intend to stay together." But we need not say, "The Church is one; therefore it matters little which branch you join." There are differences and they are important in the eyes of some people. And we must not say, "This is the one true Church and all who do not conform to it are not Christians." Youth is quick to detect shallowness, prejudice or bigotry.

Let us point out the oneness of the world-wide Christian fellowship both as a fact and as an ideal yet to be achieved. And let us study frankly, honestly, and sympathetically the differences that make divisions in the Church. Let teachers and parents adventure with youth in the quest for the truth that will make us free from the bonds of ignorance and prejudice which hold us apart.

N. D. M.



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene,

My parakeet says, "Such a pretty boy. Yeaha-a-a, you're a pretty baby, I-O." When we move we are going to get a rabbit free. It is from a laboratory.

My daddy is a chaplain at Greedmoor State Hospital in Queens Village, N. Y. C. We are moving soon to our home in Uniondale, Long Island.

Yours truly,
Wendelyn Stephan.

55 Ehrbar Ave.,
Mt. Vernon, N. Y.

Dear Wendelyn:

Parakeets are surely cute and rather more active than the parrot. But I looked up the word parakeet in the dictionary and it defines it as "A small long-tailed parrot." My daughter got a parakeet for Christmas but I believe the only things he says so far are "Hello" and "Good-by."

One day I was hurrying along our street in Chicago, when suddenly a loud voice said, "Stop right where you are!" Well, I stopped as directed, and again came the voice, louder than before, saying, "Go along, you little fool!" and to my surprise I found the voice came from a parrot I could see in an open window. Well, I proceeded to "go along," laughing as I went.

I know you will enjoy your rabbit. I haven't seen one in some time but a cute little chipmunk makes his appearance nearly every day on the lawn near my dining room window. He is very tame and cute.

Do write again soon. "May the Lord bless thee and keep thee."

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene,

I am eight years old and this is the first time I have written to you.

I have three sisters. We just got back from Canada where we went on our vacation, the week of the Fourth of July.

While there we stayed at Grandpa and Grandma Godbout's and visited all the relatives in the neighborhood. It was fun while it lasted but we were glad to get back home.

I have two dogs; one named Rexie and the other named Tippy.

I guess I'll have to close as it is nearly dinner time.

Yours truly,
Jeanne Godbout.

Blue Pond Trail,
Hope Valley, R. I.

Dear Jeanne:

I'm so glad that you have decided to become one of my Recorder children, and I do hope you will write often. I enjoy receiving and answering children's letters.

I would like to take a trip to Canada as my brother's widow lives in Calgary; but I'll not be able to. She wants me to come by plane.

The children next door had a dog named Roddie who was almost fifteen years old, but he died of old age last summer. Three-year-old Christine said, "Roddie's all right; he's gone to heben."

Roddie had the habit of walking downtown and back every day. He made me think of a little old man, he walked so slowly. Dogs are good playmates and I'm sure you enjoy yours.

May God bless you, and may every day and every way keep you faithful unto Him.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene,

This is the second time I have written to you.

I think I am one of some five hundred children who gets to enjoy the new Kepner Junior High School next fall. They are really putting up the new homes around us; five in back and four in front.

This fall I go from Junior class to Intermediate class.

Here is a poem I like.

A Good Sabbath

A Sabbath well spent
Brings a week of content,
And strength for the toils of tomorrow;
But a Sabbath profaned,

REPORT ON NIGERIA

Rev. Clifford W. P. Hansen

In harmony with the request of the Battle Creek session of the General Conference in 1953, the Salem Church has, through its pastor, and in close cooperation with the Co-ordinating and Missionary Committee of the Southeastern Association, maintained contact by correspondence with the Seventh Day Baptist churches and interested individuals in Nigeria, British West Africa.

We are informed that the Nigerian work, under the direction of Pastor O. N. Imegi, is progressing with some considerable enthusiasm, and that it has expanded so that there are now eight organized churches. Two of these church groups have completed new church buildings, of which some pictures have been received. They are built of concrete blocks with thatched roofs. Three more church buildings are now in the process of being built. The other three groups are gathering building materials so that they can also begin the erection of new church buildings.

In harmony with the suggestions of the Battle Creek General Conference, the Seventh Day Baptists in Nigeria have, under the direction of Pastor O. N. Imegi, organized themselves into an autonomous conference under the laws of Nigeria. The organization is known as the Nigerian Union of Seventh Day Baptist Churches and has its headquarters in the city of Ahoada.

Plans have been laid for the erection of a maternity home, which is thought to be a major need of these people. Toward this, the United Leper and Medical Board,

Whatever is gained,
Is a certain forerunner of sorrow.

Lovingly,
Jean White.

153 Osceola,
Denver, Colo.

Dear Jean:

I was pleased to receive your letter today, but will have to wait until next time to answer it.

Lovingly,
Mizpah S. Greene.

operated by Pastors Johnson and Tonge in New Zealand, has contributed approximately 250 British pounds.

We would report that the leaders of this work in Nigeria appear to have some considerable ability in organization and planning, and that they seem to manifest a spirit of genuine desire to be guided by the established beliefs, principles, and policy of Seventh Day Baptists. They have sought counsel in a number of matters involving doctrine and policy and we have tried to suggest such approaches to their problems as would seem quite generally to represent Seventh Day Baptist thought and practice. In order to illustrate something of the depth of the problems faced, we would point out that polygamy seems to be a part of the established way of life in this area, and we have received several requests for suggestions that might guide the church leaders in relating themselves to this fact. Other problems would appear equally as grave and perhaps more so.

We have received statistical reports from two of the churches, and one financial report from headquarters; also quite complete details of the projected maternity home.

During the past year, a substantial amount of literature, chiefly literature published by our own denomination, has been sent to Nigeria. The bulk of this literature has consisted of Sabbath school quarterlies, the Helping Hand, and the Sabbath Visitor. We have also sent denominational books, tracts, and, more recently, copies of The Sabbath Interpreter. It should be reported that the Wilkes-Barre, Pa., Church contributed \$50 toward meeting the cost of this literature. We understand that a typewriter has been furnished from Germany. We are not, however, completely certain of the source.

In November, another church group offered to turn over their church and school properties to the Nigerian Union of Seventh Day Baptist Churches, provided that Seventh Day Baptists, under American leadership, would operate the school. This property included considerable land, a church building, and two school buildings. We received a picture of one of the school buildings. This offer and request was forwarded to us, and by us, in turn, to the



Ogbogu Seventh Day Baptist Church, Nigeria

General Conference Commission and to the Missionary Society. It was, of course, necessary to inform the Nigerian leadership that we could not at this time commit ourselves to this project and that we were not in a position to administer this school at the present time.

A number of letters have come to us from persons who claim to be, or desire to be, Seventh Day Baptists, but are apparently not connected with the Nigerian Union of Seventh Day Baptist Churches. It has been our policy to reply to these letters and give these parties the name of Pastor Imegi and his address; also to pass their names and addresses on to Pastor Imegi. We can say that almost without exception, this correspondence seems, in spirit, manner, and educational quality, to be considerably less desirable than does that which has been received from Pastor Imegi and his associates.

In general, our policy has been to show a genuine interest in this new and growing work, give moral encouragement whenever possible, and practical and spiritual guidance when requested, while at the same time making it plain that we were not in a position to undertake financial obligations. We have sought to impart to the Nigerian leaders a sense of self-dependence and initiative. Aside

from literature, we have sent no other material or financial aid.

The General Conference last year voted to express its hope that we might at some future time send a representative to Nigeria to study at first hand the work there. We have, throughout the year, received a number of requests from the Nigerian leadership for such a representative to visit them, to see their work, to give counsel to those who carry the responsibility for its growth and development, to preach to the people there and thus strengthen them spiritually, and to report back to America.

We believe that such a contact is very much needed — that it will be of great help to the workers in Nigeria, and also of great help to us here in America as we seek to establish a proper and suitable relationship to our Nigerian brethren. Until such a visit is made it will be impossible for us to know how to relate ourselves to many of the problems that arise. The Southeastern Association has gone on record as being interested in helping to bring about such a visit by someone from America. This would seem to be a basic prerequisite for the establishment of the most satisfactory relationship between the Nigerian work and the homeland.

AS ONE MAN SEES IT

It is most refreshing that some of our churches have returned to the revival method of bringing people to Christ. Personal evangelism is important to be sure but it has not resulted in building up our churches and strengthening the denomination. No doubt in some cases during the old-fashioned revival period there was a bit more emotionalism than was wholesome, and yet since religion is 90 per cent or more a matter of the heart, the heart must be reached. Is it reached by cold facts and argument?

Are our churches and the denomination all working together toward one goal — the salvation of souls? It was for that purpose the church came into existence. If churches and individuals spend time and energy in trying to put forth some pet idea, and criticize all who do not agree, our denomination will continue to lose. Other denominations are growing rapidly, even some with unpopular beliefs. Why is it the Seventh Day Baptist denomination is not growing in numbers and spirituality, but losing? There is sure to be some disagreement as to methods, but there never should be any disagreement as to why we have churches and what their function is. Criticisms and carping must be relegated to the rear if we are to go forward as a great religious body with the one purpose of saving souls. Our boards must work together for one common purpose — the SALVATION OF SOULS. Money is never sufficient. If the objectives are enthusiastically advocated and all work wholeheartedly for them, money will come in to support them. But we must not be divided on any salient point or enthusiasm dies, people lose interest, and the denomination continues in a slump. Let's just think and act for the upbuilding of Christ's cause, in the pulpit, on the radio, and among the laity. Then our churches will grow, the denomination will rise out of its slump and, best of all, souls will be saved.

H. N. Wheeler.

There is no man so poor as he who has only money. Edwin Pugh.

PAINT ROCK CAMP

Adeline Soper

The Paint Rock Seventh Day Baptist camp was held on top of Keels Mountain near Paint Rock, Ala. It opened on the morning of July 12 and closed with the Sabbath morning worship service in the Paint Rock Church, July 17, after which the campers were taken home in the church bus. There were 22 campers registered. Our camp theme was, "To know Him and make Him known."

Courses taught were: *Prayer Life* by Pastor Elizabeth Randolph; *Decisions* by Pastor Ralph M. Soper; *Christian Witness* by Pastor David Pearson.

Miss Randolph's class compared the prayer life of the Christian and the prayer life of Jesus. A good definition for prayer is "Connection with God."

Christ came to make God known to us. We come to know God by prayer, by studying the Bible, through nature, and a good many other ways. As we come to know a person better it becomes easier to talk with and confide in the friend. So it is with Jesus. As we come to know Him by these things it becomes easier to go to Him in prayer, talk with Him, tell Him of our troubles, and ask Him for things. We studied the different times Jesus prayed and we studied the meaning of the Lord's Prayer. This enables us to pray this prayer more earnestly and understand more fully what we are praying.

Pastor Soper's class on "Decisions" took up different decisions of life and the one great decision that we all must make some day — whether we will accept or reject Christ. Along this line we studied about Job, whom the devil could not tempt. (Job, Chapters 1, 2, and 42.) God permitted Satan to tempt Job to test his fidelity. Job had to make many decisions as to whether he would follow Satan or God.

Pastor Pearson's class on witnessing took up and followed out our camp theme, "To know Him and make Him known." A witness of Christ is a servant of Christ. (Acts 1: 8; Isaiah 43: 10.) Christ has an order for us to follow. Christ wants us to be His witnesses in foreign countries as well as at home. (Mark 16: 15.)

Chapel was led each day by different members of the staff. On the last day

Pastor Pearson preached a sermon on the "Blood of Christ" — how it cleanses us from all our sins. (Colossians 1: 17; Peter 1: 1; and Colossians 1: 18.)

Three campers accepted Christ as their personal Saviour.

Committees made up of campers were in charge of vespers each night. After the program of music, Scripture, and prayer, Miss Randolph delivered a sermon. Vespers the first night were on the beauty of Jesus (Galatians 5: 22-23); the second night, the power of Jesus; third night, "What doth the Lord require of thee"; fourth night, on letting our light shine. The last night, the evening of the Sabbath, Brother Soper was in charge of a fagot service. All present but one put a fagot on the fire and made a testimony. This was the first service of this kind ever attended by some of the campers and all received a great blessing and spiritual uplift. This talk was based on John 11: 28.

In behalf of the campers, I want to say, "Thank you" to the teachers for the kindness they showed us, and another "Thank you" to Mrs. David Pearson for her delicious cooking.

I am sure this camp will help all campers to know Christ better and to make Him known to more people.

EARLY SHILOH HISTORY

Extracts from an article in the June 8 75th anniversary edition (160 p.) of the Bridgeton Evening News compiled by Mrs. Everett Newkirk from the church history published in 1937.

The venerable founder of Shiloh, Robert Ayars, made his will March 8, 1717, new style. His death occurred January 27, 1719. At the date of his will, he was living on his lands south of the Cohansey. According to this document, his property was to be parceled out among his children, his grandson, Caleb Ayars, Jr., receiving a like amount. The division of the 2200-acre Shiloh tract was to give Shiloh its present layout. . . .

Strange now but natural to the times, the starting point of Shiloh was an oak tree. This tree happened to be one that stood just 250 rods east of the west line of the Ayars' tract, and in the north line of what was set off to the son, Isaac Ayars. All that tract of woods lying north and

west of this oak tree became the portion of Robert Ayars' grandson, Caleb Ayars, Jr. . . .

The Ayars' will also provides, "I give my sons, John Ayars, Stephen Ayars and Joshua Ayars ye plantation I now live at, being about 800 acres of land and marsh to be generally divided between them." The property lines thus created later became roads and determined where the center of the village should be.

The Covenant Meeting

There was a rapid shift of the Sabbatarian population from the Bowentown region to the Ayars-Shiloh tract about 1718, when Robert Ayars deeded out division of his land to members of his family. Likewise, after his death the following year, after which provisions of his will divided all his lands. New conditions soon called for new methods. At the same time there was a revival of interest among Sabbathkeepers here.

In 1710, many Bowentown residents left that church at the time their pastor, Rev. Timothy Brooks, joined the Cohansey First Day Baptist Church at Sheppard's Mill two miles west of them. The old meetinghouse continued to be the church home to the faithful few who remained.

On the occasion when the early settlers convened to place their signatures upon the new church covenant, the man who had been a father to the Bowentown Church, and who always was its recognized pastor, was present among them. The senior Jonathan Davis, without doubt, presented the new organization with its Articles of Faith. It is believed that 32 years before this, he presented these same tenets to the Piscataway congregation.

Eighty-four years later, a third New Jersey church subscribed to the same doctrine, when the Marlboro Church was formed.

The practice of Seventh Day Baptists entering First Day Baptist churches had been in vogue from the time of the earliest churches till as late as 1790, as shown by Morgan Edwards in his History of the Baptists. Those keeping the Sabbath were learning that where both are in the same communion, Sabbatarians in the long run were absorbed by the Sunday membership. Self-preservation demanded that Seventh

Day Baptists identify themselves with it, rather than with other Baptist churches.

The band of Sabbathkeeping Christians met together to draw up a church covenant. Nine articles of faith were drawn up and the document signed. The first to sign this covenant was John Swinney, whose name appears at the top of the men's list. At the right, heading the list of women, is the name of his wife, Deborah Swinney. Each signer wrote his or her own name, except at the bottom of the women's list, where three young women were signed up by one of them. Anne Swinney may have signed for them, out of deference for her beautiful penmanship.

How Shiloh Was Named

At the time of the organization of the Seventh Day Church in 1737, the village of Shiloh was known as Cohansey Corners. The official name of the church given it in the charter procured in 1790 was "The First Congregation of Seventh Day Baptists" residing in Hopewell, in the County of Cumberland and State of New Jersey. However, until 1829, the church was more familiarly known as the Cohansey Church, although in 1771 both the name of the village and the church are reported to have been changed to Shiloh by Jonathan Davis, the second pastor of the church.

The changing of the name is one of the most interesting facts of the history of the village and church. It was during Elder Davis' pastorate that the second church building was erected in 1771, and the old building removed. Concerning the removing of the old church into the village, Deacon John Bright's mother reports: "It was on account of the old meeting house stopping at Cohansey Corners in imitation of the ark resting at Shiloh, that our village received that beautiful name, Shiloh, which it has ever since retained." Elder Davis is said to have been the one to quote the Scripture concerning the ark's resting at Shiloh, thus giving that name to the former Cohansey Corners and to the church.

Note: Another article describes the precious 1737 document which is still kept in the church safe. The Marlboro Church is also featured in several articles.

ITEMS OF INTEREST

Immediate shipments of two million pounds of surplus food are being prepared by the Christian Rural Overseas Program for its world-wide relief operation under new agricultural legislation passed in Washington June 30.

The CROP surplus shipment will go to Europe and Asia — dairy products to refugees and earthquake victims in Europe and cottonseed oil to supply much-needed fats to uprooted people in Korea and displaced Arabs in Palestine.

The bill which passed both houses of Congress June 30 is the Agricultural Trade Development and Assistance Act of 1954. It provides for the handing over by the government to voluntary agencies operating international relief programs of food supplies which are in excess of domestic requirements.

Immediately on passage of the bill, CROP applied to the U. S. Department of Agriculture for the release of 780,000 pounds butter, 526,000 pounds cheese, 538,000 pounds powdered milk, and 180,000 pounds cottonseed oil.

The Christian Rural Overseas Program is the food collection arm of Church World Service. CROP solicits and collects nationwide donations of farm products. Church World Service delivers and distributes these contributions in areas of need.

Speaking of surplus — the reserves of agricultural products in the United States are valued at \$7,000,000,000. Estimating that a ship could carry 200 carloads of food it would require 7,000 shiploads to move this surplus to needy areas overseas. Inhabitants of the islands of the seas who never saw a cow are even now beginning to enjoy health made possible by the distribution of powdered milk through Christian agencies. The milk of human kindness seems sometimes to be dried up but it can be made to flow again. Let us support CWS (Christian World Service).

Bible story comic books are being produced by the Billy Graham Evangelistic Association for newsstand sale at 10 cents a copy.

Annual Meeting of the American Sabbath Tract Society

The annual meeting of the members of the American Sabbath Tract Society, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., on Sunday, September 12, 1954, at two o'clock in the afternoon.

Franklin A. Langworthy,
President,
Frederik J. Bakker,
Recording Secretary.

NEWS FROM THE CHURCHES

EDINBURG, TEX. — In the midst of our preparations for the entertainment of the Southwestern Association on June 25, a hurricane made its appearance with about six inches of rain and lashing winds that uprooted trees, tore roofing from the church and other buildings all over Edinburg, and blew things around as a strong wind with rain can. We are very thankful to God that no one in our community was hurt. Now, two weeks later, most signs of the storm have been removed. The rain has made vegetation grow so that the country is green.

Association was a very busy, profitable time to the Edinburg Church. We are truly grateful for the opportunity that was ours of entertaining 25 visitors and delegates from so far away. We especially appreciated the presence and help of Pastor and Mrs. Loyal Hurley with the Salem Evangelistic Quartet, Pastor and Mrs. Earl Cruzan, and Pastor and Mrs. C. A. Beebe. Such is indeed a rare treat to our small out-of-the-way church. — Mary H. Van Horn, Correspondent.

RIVERSIDE, CALIF. — So devoted to camp was the five-Sabbath month of July that three times the pulpit was filled by others than the pastor. On the third of July while Pastor Wheeler was teaching at the Youth Camp, Elder Ballenger, though 89 years of age, brought an up-to-date sermon, "Digging for Facts," on the recent archaeological findings which increasingly corroborate the truth of the

Bible. His niece, Dr. Winea Simpson, made a recording.

On July 17, Mrs. Madeleine Robinson, local and foreign missionary, brought a challenging address on world missions, stressing somewhat the critical situation for Protestants in Bolivia and Spain. How can we help? We can all go with our prayers and gifts.

Our young medical student at Loma Linda, Dale Curtis, gave a thoughtful study, well fortified with Scripture, on "The Christian's Relationship to Truth" on July 24. Within the attentive congregation was Harvey Thiebeau from Sonoma, one of the communities which was represented in the now inactive Healdsburg-Ukiah Church.

The month was climaxed with Pastor Wheeler's thrilling report from camp in his sermon, "The Half Has Not Been Told." New decisions for Christ were made, and old vows renewed. The Lord had again visited His people at Pacific Pines. Consecrated leadership stood by to see the salvation of our God.

Although the new boys' barracks was not quite completed, part of it was used to shelter the large influx of boys at the final camp. The enrollment was 45. Throughout the camping season, 33 communities were represented.

Away for the summer months, and greatly missed are Mrs. Gertrude Campbell, visiting her daughter in Dodge Center, Minn., Mr. and Mrs. P. B. Hurley, who reached Salem, W. Va., in time to be present at the commencement at Salem College. They have since been in Milton, Wis., here Mrs. Hurley is caring for her aged mother, Mrs. Carrie Rice. Mr. and Mrs. Paul Crandall have been visiting their children in Battle Creek, Mich. — Mrs. A. O. Ritz, Correspondent.

BATTLE CREEK, MICH. — Again this year we have held two daily Vacation Bible Schools, one at Convis, a nearby community, June 7 to 11, with a well-attended final program on the evening of the 11th. The director was Mrs. James Gardner; in charge of beginners was Miss Jacqueline Wells; primary, Mrs. Ernest Thorngate; junior, Assistant Pastor Beebe; and intermediate, Pastor Davis. Mrs. LeRoy DeLand directed the music. Also

helping were Mrs. Beth Jones and Miss Donna Maxson. The children's missionary offering of \$12 went to the Migrant Workers. Over 60 children attended. The Battle Creek school was held June 14-25 with a total enrollment of 114. The theme of both schools was "God's Wonders." The children of the Battle Creek school gave a missionary offering for British Guiana.

About 20 young people enjoyed a retreat over the 4th of July weekend at Camp Holston. In charge were the two pastors, with Miss Jacqueline Wells as girls' counselor. One hundred people attended the annual all-church picnic on the Fourth.

A one-day Primary Camp was held July 7 with Mrs. W. B. Lewis directing, and 35 children on hand. Junior Camp was held July 11-16, with 17 boys and girls. On the staff with the two pastors were Dr. Ellis Johanson and Ruth, Miss Helen Rowe, Mrs. Nell Williams, and Miss Eleanor Fick. The intermediates, fourteen of them, camped from July 18 to 25 and had as their directors Pastors Davis and Orville Babcock of White Cloud, with Assistant Pastor Beebe. Also helping was Mrs. C. Miars of Jackson Center, who presided over the nutrition department. It takes many willing hands to operate schools and camps, for the work includes cleaning and repairing premises, driving cars, preparing meals, and much secretarial work. It is impossible to name all those who have helped so freely, but our gratitude goes to all. A later camp is being planned for "middle-aged" couples.

There seems to be no slackening of the "ordinary round" of church work, everyone is busy all the time. Sabbath school has a new superintendent, Mrs. Hazel Langworthy. Ladies' Aid president is now June Gardner. Probably a dozen cars will carry about 40 delegates and visitors to Conference. We had a preview on the evening of July 31 of the dramatization written for the Women's Board program by Edna Wilkinson. Preparations are being made to celebrate the fiftieth birthday of this church. And so on we go in the "work that keeps faith sweet and strong." — E.M.

OUR SERVICEMEN

A/1c Dewitt Wesley McCrea AF12411766
Box 82, Hq. Sq., Sect. 3345 T.T. Wg.
Chanute A. F. Base, Ill.

S/Sgt. Lloyd Maurice McCrea AF12360047
42nd Air Police Sq.
Limestone A. F. B.
Limestone, Maine

Accessions

Lost Creek, W. Va.

Baptism:

Michael W. Zwiebel
Billie Rymer

Obituaries

Garthwaite. — Lester Bernard, son of Perry Fred and Hattie Hull Garthwaite, was born May 21, 1898, at Milton Junction, Wis., and died at his home in Rockford, Ill., of a heart attack, Feb. 24, 1954.

Survivors are his wife, the former Marian Johnson; two sons; a granddaughter; 2 brothers, Byron of Rockford, Ill., and Harlow of Tracy City, Tenn. Burial was at Rockford. E. F. R.

Garthwaite. — Harlow Benton, son of Perry Fred and Hattie Hull Garthwaite, was born Oct. 5, 1895, in Milton Junction, Wis., and died of a heart attack May 7, 1954, in a Nashville, Tenn., hospital.

Survivors are his wife, the former Oma Lee Abernathy; a daughter, Jane; and a brother, Byron of Rockford, Ill. Burial was at Tracy City, Tenn. E. F. R.

Church. — Carol Brown, was born Aug. 18, 1869, near Detroit, Mich., and died June 3, 1954, in a nursing home at Milwaukee, Wis., where she had made her home for the past two years.

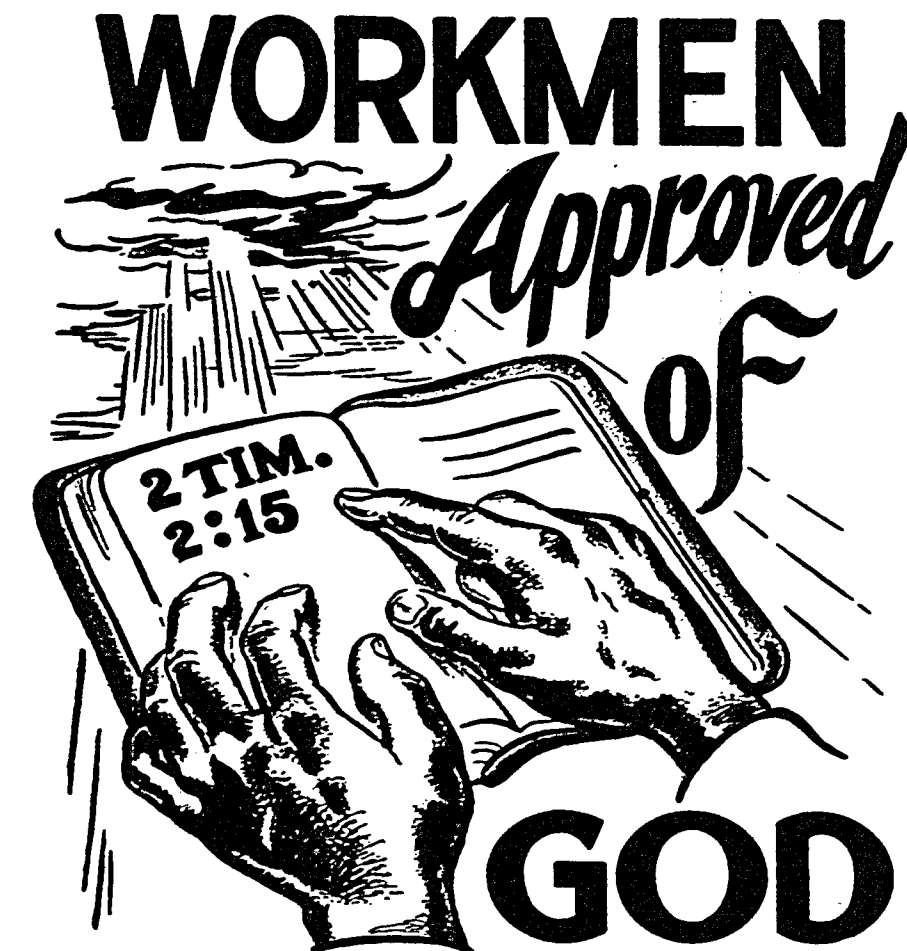
Her early life was spent at Brookfield, N. Y., where at the age of seventeen she united with the Seventh Day Baptist Church. In 1895 she was married to Willis B. Church of Sturgis, Mich., where they carried on a mercantile business until Mr. Church's retirement on account of poor health in 1923. They spent winters in Daytona Beach, Fla., until 1940, when they made their permanent home there. Mr. Church died Dec. 1, 1951, and soon after Mrs. Church suffered a shock from which she never recovered.

Since 1940 she had been a member of the Daytona Beach Seventh Day Baptist Church, and as long as her health permitted had been a very willing worker in the activities of the church, the Sabbath school, and the Aid Society. She was also a member of the D.A.R. and the Eastern Star.

The funeral and burial were at Sturgis, Mich.
J. W. C.

The Sabbath Recorder

- Labor Day 1954 -



Improved labor relations will result when those who work with their hands as well as those who work with the Word study to show themselves approved unto God.

DENOMINATIONAL BUDGET

Statement of the Treasurer, July 31, 1954

Receipts		July	10 months
Balance, July 1	\$	88.97	
Adams Center			\$ 450.65
Albion	74.34		415.61
Alfred, First			2,349.64
Alfred, Second			650.80
Associations and groups	61.40		320.75
Battle Creek	355.68		4,159.18
Berlin			429.81
Boulder			326.32
Brookfield, First	40.00		151.50
Brookfield, Second			226.55
Buffalo Fellowship	49.00		100.00
Chicago	95.00		911.00
Daytona Beach			330.65
Denver	5.00		629.00
De Ruyter			408.50
Dodge Center			225.85
Edinburg			199.25
Farina	15.00		175.00
Fouke			164.72
Friendship			40.00
Hammond	25.00		86.00
Hebron, First			83.16
Hopkinton, First			970.50
Hopkinton, Second			5.00
Independence	34.00		432.00
Indianapolis			61.10
Individuals			277.25
Irvington	100.00		300.00
Jackson Center			35.00
Little Genesee	90.92		403.36
Los Angeles	10.00		666.43
Los Angeles, Christ's			25.00
Lost Creek			761.52
Marlboro	608.46		2,093.07
Middle Island	11.16		109.43
Milton	560.30		4,321.16
Milton Junction	253.92		1,481.25
New Auburn	12.72		58.77
New York	20.00		297.44
North Loup	5.00		721.35
Nortonville	20.00		522.60
Pawcatuck			3,770.80
Philadelphia			173.25
Piscataway	42.00		175.00
Plainfield	409.75		3,894.41
Putnam County			30.00
Reedley-Dinuba	100.00		100.00
Richburg	8.51		373.90

Ritchie	30.00	130.00
Riverside		2,024.27
Roanoke	10.00	51.00
Rockville		79.02
Salem		810.50
Salemville		90.41
Shiloh	225.00	2,423.27
Stone Fort		65.00
Syracuse		50.00
Verona		677.55
Walworth	35.00	105.00
Washington		75.00
Waterford	37.17	225.68
White Cloud	88.77	711.46
Wilkes-Barre		25.00
Totals	\$3,522.07	\$42,436.69

Disbursements

	Budget	Specials
Missionary Society	\$1,191.30	\$ 211.59
Tract Society	276.60	
Board of Christian Education	487.50	
Women's Society	168.60	40.00
Historical Society	72.30	
Ministerial Retirement	294.90	226.26
S. D. B. Building	81.60	
World Fellowship and Service	12.00	
General Conference	415.20	
American Bible Society		16.25
Bank of Milton, service charge	1.72	
Balance, July 31	26.25	
Totals	\$3,027.97	\$ 494.10

Comparative Figures

	1954	1953
Receipts in July:		
Budget	\$2,929.00	\$4,301.75
Specials	494.10	1,991.12
Receipts in 10 months:		
Budget	33,433.46	30,633.54
Specials	9,003.23	7,561.86
Annual Budget	63,121.22	46,635.00
Percentage of budget raised to date	53.00%	65.70%

L. M. Van Horn,
Treasurer.

Milton, Wis.

Marriages

Harvey - Spaine. — At the First Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, August 14, 1954, Jack Crusen Harvey, R.D., Alfred Station, N. Y., son of the late Charles Harvey and Bernadine Crusen Harvey, and Patricia Anne Spaine, R.D., Alfred Station, N. Y., daughter of Thomas Spaine and the late Eva Jacox Spaine, were united in marriage, their pastor, Rev. Hurley S. Warren, officiating. The new home will be at Alfred Station, N. Y.

Births

Tamburrine. — A son, William David, to Mr. and Mrs. William Tamburrine of Baltimore, Md., on May 15, 1954.

Halterman. — A daughter, Marcia Ruth, to Mr. and Mrs. (nee Lucille Maltby) Joseph (Bud) Halterman of Boulder, Colo., on Aug. 4, 1954.

Duffield. — A daughter, Debbie Lou, to Mr. and Mrs. Chester Duffield, on May 13, 1954, in Amarillo, Tex.