

The Sabbath Recorder

means to prostrate oneself; in the latter, "not to think of oneself more highly than he ought to think." In another sermon on "Blessed are those who hunger and thirst," the pastor made clear that the hunger for spiritual food must be largely cultivated. Hence the urgency for early religious training.

New committees have begun their work. A spirit of willingness to serve has been shown. With God's blessing on the willing heart, surely Christ's work will advance more readily.

A workday at Pacific Pines Camp, October 30, brought the busy month to a close.

DODGE CENTER, MINN. — This is not religious news, but it is a bit unusual. The Dodge Center Star Record on November 3 carried a front-page picture and story of the bow and arrow shooting of a 321-pound, 16-point buck by a party of archers of whom several were members of the local Seventh Day Baptist Church. Bow and arrow hunting has a growing appeal to strong young men who love the woods and are willing to match strength and skill in the use of Bible-time weapons with the native fighting equipment of the beasts of the field.

This particular buck had been harassing the countryside. He had molested the dairy cows, wounded a bull so badly that the animal had to be killed, had attacked a farmer on a tractor, and otherwise ruled the woods. The archer who brought down the great buck is reported to be justly proud of his first shot. Sportsmen who are successful with primitive weapons may be called sportsmen indeed. They are called Nimrods. Genesis 10: 9 tells us of the origin of the saying, "Even as Nimrod the mighty hunter before the Lord."

WATERFORD, CONN. — Recently Pastor Paul Burdick and his wife visited in Pennsylvania, spending some time at Butler and at Salemville, also attending a Burdick reunion at Little Genesee. He also called in Grove City, Pa., on Rev. and Mrs. Henry Jordan, finding them to be in good health and very much interested in matters pertaining to the denomination. They live with their daughter and son-in-law, Prof. Clark Daves, of 82 Superior Street.

The men of the church have painted and repaired the back porch of the par-

sonage. The ladies have held food sales and a "white elephant" auction. The floods and windstorms that have hit Connecticut went to the north of us with their damage, but we have felt some of their effects.

A men's club has been formed with anticipation of growth. One meeting was held at the church. Refreshment and fellowship were enjoyed by all present.

A community hymn sing was thoroughly enjoyed on the last Sunday in the month. It is hoped that we may have them at least two Sundays a month.

The Junior group, which meets every Sabbath afternoon at four o'clock, followed one of their recent meetings with a Halloween party planned by their leader, Miss Emma Burdick. All present seemed to be very happy. — Correspondent.

Obituaries

Bruhn.—Nelly Peterson, 71, wife of one of the prominent leaders of Seventh Day Baptist work in Germany, died at Hamburg, Aug. 31, 1955.

Her health had been impaired by an accident suffered four years ago. Prior to that time Mrs. Bruhn was very active in the work of the churches. Besides her husband she leaves a son, Lorenz, also of Hamburg, Germany.

J. G. S.

Groves.—Deacon Samuel Curtis, son of John and Clara Lippincott Groves, was born March 2, 1881, in Logan County, Ohio, and died October 10, 1955, at the home of his daughter, Mrs. Kenneth Mitton, of Salem, W. Va., where he had been visiting for a week. (See more extended life story elsewhere.)

Wichert.—Mrs. Margaret, was born in Germany, July 4, 1876, and died in a hospital in Belleville, N. J., Sept. 24, 1955.

Mrs. Wichert came to America with her aunt in 1907. After the death of her husband in 1933 she made her home with her cousin, Mrs. Ernestine Fassbender, of Irvington, N. J. She attended church with them and was baptized in June, 1955. Funeral services were conducted by her pastor, Rev. John G. Schmid, and interment was in Hollywood Memorial Park, Union, N. J.

J. G. S.

1956 SABBATHKEEPERS' CALENDARS

9¼ inches wide x 14¾ inches high — finer than ever — now ready for delivery. Beautiful nature scene in colors — Sabbaths in royal purple. Printed early this year to permit more extensive use as holiday gifts, and to facilitate delivery to distant lands. 25¢ each — quantity discounts.

THE BIBLE SABBATH ASSOCIATION,
Pomona Park, Florida.



LANDING OF THE PILGRIM FATHERS

FELICIA HEMANS, 1793 - 1835

(Last two verses)

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? the spoils of war?
They sought a faith's pure shrine!

Aye, call it holy ground,
The soil where they first trod:
They have left unstained what there they found —
Freedom to worship God!

The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. George Parrish
CHRISTIAN EDUCATION Mrs. Lester Nelson
CHILDREN'S PAGE Neal D. Mills, M.A., B.D.
..... (Mrs.) Mizpah S. Greene

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COME YE THANKFUL PEOPLE

At Thanksgiving time there is probably no more appropriate admonition to Christians than the first words of Henry Alford's hymn written 110 years ago, "Come, ye thankful people, come." There is no sweeter invitation in all the Bible than the simple well-rounded word, "Come." And, if we are to really "raise the song of harvest-home," we must come together to do it, preferably in the house of the Lord.

Doubtless some of the Scripture in the hymn writer's mind as he penned that thanksgiving song was that found in the first two verses of Psalm 95: 1, 2: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

Traditionally in Thanksgiving Day proclamations and sermons mention is made of plenteous harvests, well-filled grain bins and fruits in abundance. At this time of year we rightly pause to recognize that these things are possible through the active blessing of God as much as through the manual labor of those directly engaged in agriculture. This past summer there have been representatives of Communist Russia visiting our farm lands. We can hope that if they themselves were godless people that they may have observed, at least subconsciously, that there was some connection between our general prosperity and our general dependence on God. How close the connection is perhaps we ourselves cannot say. We are reminded of a possible similarity to the experience of Saul the persecutor. There is some reason to think that from the time he held the robes of the men who stoned Stephen until his Damascus experience there was something working in his heart.

Though contrasts such as noted above between the U.S. and the U.S.S.R. may help to make us see our reasons for giving thanks more clearly, we have to remind ourselves that thanksgiving is a matter of the individual heart. It is an attitude of mind not too closely related to the abundance of things which a man possesses. The Apostle Paul, who in early youth had all the advantages of citizenship, of travel, of the highest education, and of the es-

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teem of religious leaders — this apostle, writing to slaves and people low in the economic scale about thankfulness, was able to say, "I have learned, in whatsoever state I am, therewith to be content."

Contentment and thankfulness are Christian graces that require cultivation even in the hearts of the redeemed. A regularly appointed time of coming together for prayer is one of the best ways to ensure fruitfulness in these graces. Certainly once a year is not enough, but those who are found regularly thanking God in the congregation will be the ones who will get the real blessing out of an annual day of special thanksgiving.

Looking again at the familiar hymn by Henry Alford with which we began, it is not too surprising to note that only the first verse has anything to say about thankfulness for harvests gathered in. The other three verses speak of the world as God's field, the coming of the Lord to take home His harvest of souls, and the joy of Christians at the final, glorious harvest-home.

"Come, ye thankful people, come!"

SWORDS TO PLOWSHARES IN JAPAN

An editorial in a recent issue of the *Westerly Sun* suggests in its closing sentence that what is happening in Japan today "calls to mind the words of the Bible about the days when swords would be beaten into plowshares."

The particular thing being done in Japan is an attempt to reclaim the land under Ariake Bay by building dykes six miles long and draining the bay. Japan, deprived of more than half of its overseas territory by the peace settlement of World War II, has had a very serious problem of feeding its dense island population. This reclamation project which is one of the largest in the world would provide land for 5,000 farm families and enable them to raise two million bushels of wheat and rice. It would save the country \$10,000,000 now spent abroad for food.

One of the significant things pointed out in the brief editorial item is that Ariake Bay was the secret training ground

for those elements of the Japanese Imperial Navy which made the disastrous attack on Pearl Harbor. Wheat fields and rice paddies, symbols of peace and normal family life, may soon replace the ocean bay which once sheltered the lethal weapons of national aggression.

Probably this small-scale (in relation to world problems) beating of swords into plowshares should not be overemphasized. Dipping the water from one small bay could well be termed "a drop in the bucket." It can scarcely be said that the nations of the world are about to announce success in drying up the oceans of aggression or turning all the lairs of undersea and surface warships into peaceful fields of waving grain. But attempts in that direction are certainly to be encouraged and commended.

Not many years ago the defeated nation of Japan, encouraged by U. S. occupation authorities, wrote a new constitution renouncing war and standing armies. Pressure from our country due to the changing international situation forced a modification of that idealistic stand, which appears to have been reluctantly accepted by the heavily burdened island nation. The rifles and munitions systematically destroyed or thrown into the ocean after World War II are now being replaced to a considerable extent with our blessing. The situation seems to demand it. When surrounded by predatory neighbors, it seems unreasonable that protection from aggression should be borne entirely by nations half a world away with no help from those who need the protection. At least that is the reasoning of many in high places.

What then do we see? Here and elsewhere two forces are at work. Bloody swords are being beaten into shining plowshares and plowshares are again converted to swords for the emergencies that may arise. Perhaps it has always been thus and always will be while the government of the world is in human hands. We know not which way our own nation is going. Hopes for peace rise and fall. International tempers blaze and wane much like the climaxes of "soap-box opera." Who can say how much real progress is

Secretary's Column

Stronger Associations

Associational co-operation beyond an exchange of delegates is envisioned in action recently taken by the Pacific Coast Association. It voted to invite adjoining associations to send young people to its Senior Camp, extending the period for an additional week, and undertaking to pay the camp fees for the visiting youth.

Such action is a forward step. Fellowship within the denomination extending beyond our own immediate neighborhood should be one valuable means of strengthening our denomination, and when it involves the youth of the denomination it should make for greater future strength. As a complement to the Pre-Con Camp program conducted on a denomination-wide basis, it should serve for further spiritual growth among our young people.

The possibility of making some such program uniform has frequently been discussed in recent years. Commission talked about it at last summer's meeting. The Planning Committee discussed such a program and the possibility of implementing it. It is in the minds of the Board of Christian Education. One association has started it, and it might be well for other associations, especially those that have active camp programs, to give serious thought to similar action.

This action is also in line with the concern for building greater strength at the grass-roots of our people. Because this concern has suggested that more spiritual

being made? Only God can see the future. The greatest comfort for the present is in knowing that God also controls the future.

It is revealed in the Word of God that some time the Prince of Peace will come and that the government shall be upon His shoulders. The Old Testament contains these promises; the New Testament is full of them. Christianity is a religion of hope. Christian hymns are strikingly different from the wailing cadence of Hebrew cantors. We look for a reign of righteousness when Christ and His Kingdom shall be supreme.

activity nearer home might result in less need for annual Conferences, it has become misnamed as the biennial Conference proposal. This last is not an end or purpose of the proposal, merely a possible development. Too many of us have seized upon this possibility, and because we like annual Conferences, we tend to condemn the entire proposal.

It is greater spiritual strength in the local church and among individual members that is the objective of the program, and we believe that the step taken by the Pacific Coast Association is one in that direction. Other suggestions in the so-called "Package Proposal" have the same end in view — not the elimination of annual sessions of the Conference. If, as in this case, the local strengthening can come about with a continuation of annual sessions, so much the better.

Adoption of similar programs is commended for serious consideration by the other associations.

[There will be one or two more articles from the secretary. When this one was sent in he expressed a hope that he could get a little bit ahead.]

According to a news release from W. W. Reid the Lutheran Church is now established in every country of South America. The organizing of a church in Ecuador recently completed the list. The same release states: "In addition there is about to be established in Mexico City a strong Lutheran church. The new congregation will embrace 1,200 German-speaking members and 300 Scandinavians." To us who are accustomed to establishing new churches with 15 instead of 1,500 members, these figures are puzzling. The word "embrace" is probably significant. Quite likely the figures indicate the number of people in the city of Lutheran background rather than the number who have promised to be active in the church. However, the Lutherans in this country have done a remarkable job of gathering in such people.

SABBATH SCHOOL LESSON

for December 3, 1955

The Meaning of Discipleship
Lesson Scripture: Luke 9: 23-36.

EXECUTIVE SECRETARY DIES SUDDENLY

A. Burdet Crofoot, executive secretary of the Seventh Day Baptist General Conference, succumbed to a heart attack at 5 a.m. Sunday morning, November 13, at



the Hornell, N. Y., hospital a few hours after he was taken ill.

This sudden untimely death in the prime of life is a stunning blow not only to his wife, his aging father, and other members of his immediate family, but also to the denomination as a whole. More and more in the past two years he had become, by virtue of his position and by virtue of his unique qualifications, the most important layman in the denomination. To him all boards and agencies looked for co-ordinating the far-flung work of our people. Around him centered the promotion of the Denominational Budget, and his plans and promotion were becoming increasingly effective.

The fears which some of our people had when the office of executive secretary was created were allayed in the personality of the first occupant of that office. Mr. Crofoot was mild-mannered, never seeking the limelight, never going beyond the authority delegated to him, always being found in the role of a servant of the denomination and a helper of all the

officers and secretaries over whom he had supervision. His temperament and wide experience gave to his decisions a manifest fairness attested by all who worked with him.

Mr. Crofoot stated upon accepting his new position that he had long felt that he ought to render a greater service to the cause of Christ as represented by Seventh Day Baptists. Since he had not felt a definite call to the ministry this was an opportunity. Though his years of service were cut short and though he had practically no time in his brief illness to reflect upon the service rendered, we cannot but feel that his life had a rich ending.

In the Lord's work the work is always bigger than the man. We suppose that a successor must be secured and will be secured by the Commission of our General Conference. At the moment it seems difficult to imagine how one can be found who will grace the office so well.

What I Owe My Pastor

I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of, but for his guidance.

I owe him trust, that he may be free to serve the church unhampered by criticism and fault-finding.

I owe my pastor the protection of kindly silence by refraining from repeating, in his presence, the slander of unkind gossip that would worry him and prevent him from doing his best.

I owe him prayer, that God may make his service a blessing to everyone with whom he comes in contact.

I owe him enough of my time to help him in his work, whenever he may need me.

I owe him encouragement, when vexations and annoyances make his work difficult.

I owe my pastor consideration, not to interrupt and hinder his work by financial worry.

I owe my pastor attention when I go to church, that he may not be annoyed by seeing my careless inattention. — Baptist Reflector.

MEMORY TEXT

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name. Psalm 96: 7, 8a.

*Are we going up?***Making Ourselves Known**

Last of a series of articles on church growth by a young woman in the West who prefers to remain anonymous.

"I've never heard of the Seventh Day Baptist Church."

There's a familiar phrase. Every one of us has heard it, some of us so much we couldn't begin to estimate how often.

Sometimes, though, we hear it this way, "I certainly wish I'd heard of your church before I joined the _____ church. Now we're members and we wouldn't care to change."

At other times we hear of people who wish for years they had a church like ours and by purest chance just happen to find our name. When you hear of someone like this, doesn't it always make you wonder how many others there are?

It might be very interesting to select a year sometime and spend all twelve months of it just trying to tell as many people as possible that there is such a thing as the Seventh Day Baptist Church. We would not be trying to persuade, or influence, or convert, or get them to join, for those are hard things to do. We would just tell, and that is easy.

When we think of telling about our church to total strangers, we do usually think of answering questions and explaining our beliefs. It takes training to do this, naturally. Only a minister or a well-trained layman should attempt it.

It takes no training to say, "We're making a survey. Have you heard of the Seventh Day Baptist Church?" Young people's groups or other groups might find it very stimulating to form Sabbath afternoon caravans and head for towns where we are not known and there to canvass from house to house, or stand at

a street corner downtown and hand out copies of tracts such as "Seventh Day Baptists, Who They Are — What They Are" or "Who Are These Seventh Day Baptists?"

Nor is it necessary to limit ourselves to ringing doorbells and other personal contact as a means of reaching people who haven't heard of us. Actually, house-to-house calls are good because then you needn't "waste" a tract on a person who says, "No! I'm a Catholic." If you do find a person who is interested, you can take name and address and mail out material.

Other media could be employed effectively, however. Many communities have weekly papers that everyone reads. It wouldn't cost very much to put in a small informative paragraph, one that lays some stress on the reiteration of the name of our church but keeps the information simple, perhaps like this:

— advertisement —

Have you heard of the Seventh Day Baptist Church? The first Seventh Day Baptist Church in America was established in Rhode Island in 1671. This is a Christ-centered Church that emphasizes daily Christian living and believes that man is intended to keep all 10 of the commandments. For information about the Seventh Day Baptist Church nearest you write to the American Sabbath Tract Society, Seventh Day Baptist Building, Plainfield, N. J.

Wouldn't it be fascinating to see what would happen if all of our churches took up a special collection every Sabbath and put ads like that in as many weekly papers as possible in their own state?

Advertising costs in city daily papers tend to be prohibitive and unless an ad were placed right next to "Dick Tracy" it might be overlooked. The new postal regulations permit "householder" mailing now, however, and while this is expensive it is probably quite efficient for a "tell everyone" campaign. The Los Angeles Church finds it worth while to do this. Phone calls are another possibility for cities. City community shopping guides should also be considered.

Many other ways could be found for telling people about us.

It would indeed be very interesting to see what would happen if for one year we devoted all our time, energy, and money on such a "tell everyone" campaign. Maybe nothing would happen, but there is one thing about it, it is relatively easy to do; and maybe it would rid us for a while of that annoying remark, "I've never heard of the Seventh Day Baptist Church."

(P.S. Just one converted millionaire and the whole campaign would be paid for.)

LONG-RANGE REVIVAL PLANS

[Looking forward to having the new field evangelist in Battle Creek early next fall the pastor, Rev. Leland E. Davis, wrote the following editorial for The Friendly Guest which he entitled *If My People*.]

With every promise in the Bible, there is at least one or more conditions. These conditions must be met before the promise is fulfilled. According to 2 Chronicles 7: 14, several conditions must be met before there can be a revival in the church.

Every heart must first be humble. "If my people . . . humble themselves." One way to be humble before God is to pray to God! Humility and prayer go together. A proud heart seldom prays.

Second, every heart must be clean. God cannot work through channels that are clogged with the filth of sin. God can only forgive confessed sin. For "If we confess our sin, he is faithful and just to forgive us our sin and cleanse us from all unrighteousness."

Lastly, every heart must be open. It must be ever open to the Word of God. Nehemiah prayed for a revival. He worked hard to bring one to pass. But only when God's people rediscovered the Book of the Law, did his prayer become a reality. Ezra read clearly and they understood that they had desecrated the Sabbath, neglected to bring the whole tithe, and married unbelievers. According to God's standards this was sin. They repented. What was the result?

Revival in the heart results in joy. For when God's people repented of their sin, "God made them rejoice with great joy."

There is no greater joy than that which comes through a heart which is humble, clean, and open.

Revival in the heart results in the strength to serve. After the people had repented, Nehemiah said: "Do not be grieved, for the joy of the Lord is your strength."

Today many of God's people claim to be too tired to work for God. They are too busy with their own interests to be interested in seeing the church reach out. Being too busy to attend prayer meeting and Bible study cuts off the source of divine blessing. The result is unhappy and unfruitful Christians. We must meet the conditions before we can experience a revival. And revival in the heart paves the way for evangelistic outreach.

Lost Liberty

In recent months there have been a number of indications of greater freedom of religious assembly in Russia. Baptist sources have spoken of crowded churches. A different story is reported by the *Lutheran Companion* of November 9. Eight representatives of the Evangelical Churches of the Rhineland and of Westphalia, claiming to be the first foreigners to be admitted to the tightly isolated Baltic States since the Russian occupation, found the Lutheran churches there without young people, living in fear, being denied the right to train ministers or to obtain theological literature.

More startling is the photo they took of the Communist-endorsed Archbishop of the Lutheran Church of Latvia, Gustavs Tours, wearing a "peace dove" emblem instead of the clerical cross. One of the number told a correspondent, "The farther we got from Moscow the less we saw of religious freedom." Another significant act of subservience observed was this same Lutheran archbishop kissing the hand of Philaret, the prelate of the Russian Orthodox Church, in a country that has been predominantly Lutheran. In Estonia the visitors were told that the Lutheran archbishop had been "ill" ever since his visit to Great Britain where there had been "undue fraternization with exiled Estonians."

Missions

Work Begun at Maiden Hall

Seventh Day Baptists of Jamaica are going about the work of making their dreams come true. As stated in a recent "News Flash from Jamaica," the materials for beginning the building project are being gathered and work has begun.

The Board of Managers of the Missionary Society, meeting at Westerly, R. I., October 23, considered the building plans which had already been approved by the Jamaica Board of Christian Education. An architect's drawing of the proposed building was on display. It was explained that adaptations were to be made in the architect's plans so that the building project might come more nearly within the foreseeable means and resources of the Conference. Tacit consent was given to the plans as they were submitted.

Rev. Wardner FitzRandolph's letter (the first week of October) giving details of building plans states, "Two classrooms (are) to be built of reinforced concrete and building blocks at an estimated cost of £400 for material and £300 for labor. It is to follow the style of the buildings in Mr. Clark's drawings and would be the two classrooms to the right of the chapel in the plan by Clark which I am mailing you by air mail. We will build them in such a position that the chapel and other two classrooms can be built later. That central group would eventually be constructed facing the road in the old cane patch down by the highway.

"It was voted to build additions to the present house for the start of a dormitory. We plan an addition all along the north side, another room in the southeast corner, and to widen the front veranda. We plan to build a separate kitchen at the back. These alterations will permit the care of fourteen pupils as boarders and two teachers. We voted to build a cistern for water supply at first and will build a bathroom in the house.

"We also voted to build a laying house for poultry of which we will have about sixty coming to a laying stage in January. We voted also to grade the ground for classrooms.

"Professor Brissey, Brother Waugh, and I are to visit the property on the ninth of October to estimate cost. I imagine it will come to about what the classrooms will cost or a total for classrooms and other work authorized of £1400 or \$4,000.

"This is the work planned in order and estimated cost: 1. Build cistern £50 (\$140); 2. Grade school building site £30 (\$84); 3. Repair and enlarge house £400 (\$1,120); 4. Build poultry house £50 (\$140); 5. Build separate kitchen £75 (\$210); 6. Build classrooms £700 (\$1,960); total £1305."

More recently Pastor FitzRandolph has written: "The Board of Christian Education voted to start work at once and appointed me to have charge of the work instead of letting it to a contractor.

"Placing the work on me is going to make it impossible for me to carry on in every way as I have been doing. I will have to spend much time there."

Plans for New Teacher at Crandall High

At the fall meeting of the Jamaica Board of Christian Education, consideration was given to the need for an additional teacher as Crandall High School expands their program to begin classes at Maiden Hall.

A letter was read from Secretary E. T. Harris asking if the Jamaica Board would be willing to assist with the salary as with Miss Wells' salary.

After some discussion it was voted to request the Missionary Society to "pay the full salary for one year, until Maiden Hall School is going and fees coming in."

Headmaster FitzRandolph has written: "We will need the other teacher authorized by Conference when we open the new school and would plan on her living at Maiden Hall, acting as supervisor under Principal Brissey. So it will need to be a capable and settled person. We will need someone at Maiden Hall who can give music lessons although we may be able to find a Jamaican to do that. We would expect any teacher sent to be able to teach most first- and second-year high school subjects, the subjects being divided with a Jamaican teacher. We also will need a piano and school desks."

Beth Writes Nyasaland News

School is under way, and from all indications it should be a very good school year. I am sure that David already said that we were omitting Standard VI this year in order to get the entire school on a better footing, as advised by the Educational Director. At first, we were sorry that it had to be such, but already it seems for the better, and that in the future we may again add it to a school that is sound from the bottom up.

The Lord has provided three certified teachers for us, leaving two that are not, but they have been here before. I do not think that anyone has written from here since our latest teacher arrived, for it was only a few days ago. Joan and I planned on sharing Standard V this year, but a certified teacher arrived at the last who was qualified to teach the Standard, and since we were looking for such, and had provided for one in the budget, we were indeed happy to have him.

It is early yet to tell for certain how they will work out, but as I mentioned, so far we are indeed happy at the running of the school. This now leaves us free from teaching, though we each teach a religion class in the morning. This should give us time to do things that before were not done. Joan will be able to get around to all the classes, and out to the Village schools to see what things are like, and then we will have time to get into the medical work.

Our building is not finished yet (for we had preparations for school that had to come first) but it soon will be. We will have more time for religious and home instruction among our village women, and the maternity work will offer a great opportunity along this line also. We hope to have child clinics in the new building, and my, there is enough to keep us busy.

I have had a blessing out of preparing a sort of "textbook" for religion for Standard V. It is a mimeographed pamphlet that the students will use for the course entitled, "God's Eternal Plan for Man's Salvation As Revealed in the Old Testament." We are challenged to try our hands at preparing some small pamphlets on various Christian subjects, in

the native language. Other churches have such, but of course are presented from their point of view.

School opened this year with a series of three evangelistic meetings, and we are privileged to say that five came forward to accept Christ. Probably David will write this up, anyway we will see that it is done by someone. It is greatly due to this that the school has gotten under way so beautifully, and there is harmony and a feeling of working together among our students and all staff members. Might we continue to realize from whence come understanding and peace; might we more than ever before put Christ first in all activities is our prayer.

Joan will write a report of the school as soon as all is in order — enrollment and all settled down. We are keeping the classes much smaller this year in order that each student may receive more personal help, and thus benefit in a greater measure.

May the Lord continue to bless His work as we work together with Him.

Native Pastor Expresses Thanks

(Note: The following letter dated Oct. 13, 1955, was received from Pastor J. W. Mankhanamba, recently ordained pastor of the Bali Hill Church. He accompanied Rev. David Pearson on his recent journey to visit the Seventh Day Baptist churches and groups of Northern Nyasaland, "a trip of some 1,300 miles or thereabouts." David writes that the mission car broke down on the return trip and was left at Blantyre for repair.)

"Humbly I am writing this letter to you though you do not know me. But Rev. David Pearson who is our good superintendent here in Nyasaland has told me about you, so I have found that it is better for me to write and thank you and others who were with you in selecting Mr. and Mrs. Pearson to come to Nyasaland.

"Yes, it is something of wonderment to you to have a letter from one whom you do not know but I can say that one day you will see me when Jesus comes again. I was sent to Bali Hill Church as

WORSHIP SERVICE FOR DECEMBER

Prepared by Mrs. Edgar Wheeler
De Ruyter, N. Y.

Christ Jesus Came

Song: "Angels from the Realms of Glory"

Scripture: Matthew 1: 18-25

Prayer

Meditation:

"And thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1: 21).

Christ Jesus came! The Prophet Isaiah had eagerly looked forward to the manifestation of God's saving grace in the person of the Messiah, the Promised One who should come from heaven to walk among men and bring divine help to men struggling with sin.

The Jews awaited the coming of the Messiah with great longing, but they were unprepared spiritually to accept Him

an evangelist, but now I am a pastor. I have been ordained this year in July at the end of our conference meeting.

"I and my wife, we are thanking God because of what He has done for us. We have a church 30 yards long by 6 yards wide. I am thanking God that from 30 church members whom I found, today I have 93 church members, of which I thank God for it.

"I am thanking for pastoral training which Rev. D. Pearson is giving us from time to time. Today we are not home, we are far away from Makapwa Mission to Northern Province. I am thanking, too, that Rev. D. Pearson took me with other two workers for this trip. Oh, yes, God is Almighty and I know that when I will be back to my home church I will tell my people all what I have heard and seen through this trip.

"I think it is not only myself who is thanking for the work you did to send these workers here. Many Africans are thank(ful) for it. And we hope that you will extend your good work to send other workers to help them.

"I will be very glad to have a letter from you, sir. Thank you."

when He did come. History bears witness that Christ Jesus came, though it has not intentionally proclaimed Him the divine Son of God and Saviour of the world. The impact of His life, His teachings, His death and resurrection have been so great as to transform the multitudes who have committed their lives to Him through the years since His coming; and even beyond this, altering, mellowing the course of history generally. Unwitting testimony of His greatness is borne in the dating of time from the approximate date of His birth. Christ Jesus is a true historical character.

But what of the significance of His coming? This the world has generally overlooked. Matthew in his Gospel explains the meaning of the coming of the Christ child by quoting from the Prophet Isaiah: "And they shall call his name Emmanuel, which being interpreted is, God with us."

This, then, is the significance of the historical Christ: He was God incarnate walking among men. In Him God manifested Himself through flesh and blood, so that all men could see and experience His grace. John spoke thus of Christ: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1: 1). And again: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1: 14). God's expression of Himself, the Word, made itself known to men in a living Person, the Lord Jesus Christ. The fact of what God is like remained no longer a matter of conjecture, but a known fact through Christ Jesus. And John said that the picture of God seen in Him was one "full of grace and truth," a winning picture of God, which inspires the sincere of heart to faith and committal to Him.

His life was one which expressed to men the fact that God is a loving heavenly Father, by His interest in the little affairs of men — bringing joy at a wedding, healing lonely hearts, healing sick bodies and minds, sharing the companionship of their homes.

However, the supreme expression of the heart of God was that redeeming work of Jesus Christ on the Cross and His resurrection. Through Christ Jesus, God took a hand in man's spiritual problems, his sin, his guilt, his condemnation. His death and resurrection made forgiveness of sin more than a promise — a proven fact, because He Himself became our sacrifice for sin. He brought hope to sin-sick souls longing for a way back to God, in the assurance that God would forgive and receive them.

See again how John puts it: "For God so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). If this be the heart of God, how we can trust Him and commit our lives to Him! Christ Jesus came to bear the Gospel, the good news of the truth about God — that He is merciful and loving, purposing to restore sin-alienated men to Himself, redeeming them, remaking them in the likeness of His holiness.

How wonderful if this Christmas we would share the true gift of Christmas, the Lord Jesus Christ, with those who do not know Him!

"Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1: 21).

Hymn: Joy to the World"

The key that opens the door is the one that fits the lock. The prayer that loosens the gate of heaven is not the one with gilded words but the one that falls from the lips of a righteous man and fits into the will of God.

Budget Figures

The October receipts and expenditures were expected for the back page of this issue according to a telephone conversation with Burdet Crofoot a few days before the issue was put together. These figures always come through the executive secretary's office and thus may be delayed for a week or more.

Women's Society Goals for 1955-56

Although each keyworker has a copy of the 1955-56 goals for her society, we are sure that each of you will also want to see and learn a little more about them.

You will notice the goals are divided into 3 groups this year, each vital to every one of us — personal, society, and denominational. Suggestions will be given during the year as to how we can best co-operate by uniting our efforts on the society and denominational goals. Personal goals will be discussed also, but each individual has her own idea as to how she can gain the most from her own personal meditation. Some use this time to read, others to memorize the prayer card or other Scripture, while still others enjoy just sitting quietly and letting God speak to them. Whichever type you are, we are sure you will gain much from uniting with all our Seventh Day Baptist women in using the hymn, "O Master, Let Me Walk with Thee," as our special song for the year.

Each of us has sung this hymn many, many times, and we think we know it; but we are sure you will find new thoughts and blessings each time you quietly and thoughtfully sing, memorize, or study through this wonderful old hymn. Let's not just sing it, let's understand it, and put it to work!

Personal Goals:

- Start each day with God by having a five-minute personal meditation.
- Promote better family life by having a "family council" night.

Society Goals:

- Continue to develop new leadership in your society and community.
- Co-operate with your keyworker in doing the work outlined for you by the Women's Board.

Denominational Goals:

- Continue to support Seventh Day Baptist publications.
- Do your part in meeting the Denominational Budget.
- Do some definite thing each quarter for missions.

Helping Make the Bible Live

How to make the Bible live in the minds and hearts of boys and girls and young people is the concern of every earnest Sabbath school teacher. Amos and Ruth and Nicodemus were ancients who walked the rocky roads of Palestine; Susan and Ellen and Tom are moderns — a long way in time and space from those ancients and their country except that they catch the spirit of those people who still walk across the pages of the Bible.

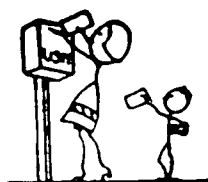
The November issue of the International Journal of Religious Education is devoted to this important problem of making the Bible live. It is full of suggestions for using such dynamic methods as rhythmic and reading choirs, original writing and dramatization, visual aids, field trips, and artistic expression to bring the Bible "out of life into life." It will be of great value to Vacation School teachers and in workshops. This special issue may be had by sending 35 cents to the International Journal of Religious Education, 79 East Adams St., Chicago 3, Ill.

All the issues of this splendid magazine contain helpful information and many usable suggestions for worship services, for special programs, and for good teaching. Subscriptions are \$3 per year, two years for \$5. Orders sent to the Board of Christian Education at Alfred, N. Y., will be promptly handled and a commission will be realized by the board.

N. D. M.

YOUTH NEWS

Our young people have been active throughout the summer. There were 13 campers from Brookfield in attendance at Camp Harmony in July. The Juniors and Christian Comrades of the Brookfield and Leonardsville Churches have been meeting regularly. The latter group is hoping to make a trip to Plainfield at Easter time to visit the denominational building and other points of interest. Released-time religious education classes are held each Monday during the school year in our parish house.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

Daddy is writing this letter for me. I am four years old. When I am five years old I can go to Junior Christian Endeavor.

I like Sabbath school and church. It is cold and it snowed today. I like snow.

Pastor Kenneth Van Horn is our pastor.

My sister Faye is two years old.

Dodge Center, Minn. Bette Bond.

Dear Bette:

I was so glad to receive your letter and to know that I had another little Recorder friend. Please thank your Daddy for writing for you.

I have a little friend next door who is four years old, also. She comes to call on me several times a day. She often listens to my television with me, especially to Children's Theatre and Lassie.

There was snow on the ground when I woke up this morning, but soon the sun came out, and this afternoon the snow has all melted away.

I hope you will soon be five years old so that you can go to Junior C.E.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

My Dad is writing this for me. I am six years old and go to the first grade. I like to go to Sabbath school, Junior C.E., and church.

I like the woods and river. Grandpa Bond, Daddy, Bette, Faye, and I went for a hike.

I am going to a birthday party tonight for Steven Greene.

I have two sisters, Bette and Faye.

We have some new neighbors. They have a boy named Leslie. Billy Bond.

Dear Billy:

Thanks for your letter and thanks to your father for writing it for you. Next time perhaps you will be able to write yourself, or perhaps print your letter. I'm glad you enjoy Sabbath school, Junior,

and church. Their training will help you to lead the only right kind of life.

Some weeks ago I attended a birthday party for a young friend who was about your age when she lived in Andover. They not only had a birthday dinner at noon but also a birthday lunch at night.

I hope your new neighbor, Leslie, is near your age and will prove a fine playmate for you.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I am writing this letter to see if you know of any boy or girl in Canada who would like to write to me. I am sixteen years old, five foot five inches tall, and weigh nine stone. I have brown eyes and hair. I am the daughter of Pastor Johnson of the Seventh Day Baptist Church in Auckland, New Zealand. My hobbies are music, stamps, bike riding, and swimming. I play the cello in an orchestra and I also play the piano and ukelele.

I wondered if you had the address of Donna Maxson of Battle Creek, Mich. I think they have shifted so I am unable to write to her.

I wrote to you when I was a little girl so it is quite time I wrote again. I look every time and read your Children's Page with interest. It is lovely to hear about children over there.

Love for this time,
Rosemary Johnson.

Dear Rosemary:

I remember hearing from you before but it surely was a long time ago. I'm afraid I cannot help you out in finding a pen pal in Canada for the only people I ever knew there were my brother who died quite a number of years ago, and his wife who died about two months ago. I have never seen her but we wrote to each other quite often, and how I miss her cheery letters.

Perhaps you might like a pen pal in the United States. I have a granddaughter in Wellsville, N. Y., 54 Crouner Ave., eleven miles from here who will be sixteen, April third. She can out-top you in height for she is five foot seven. Her name is Gretchen Clemens.

Lovingly yours,
Mizpah S. Greene.

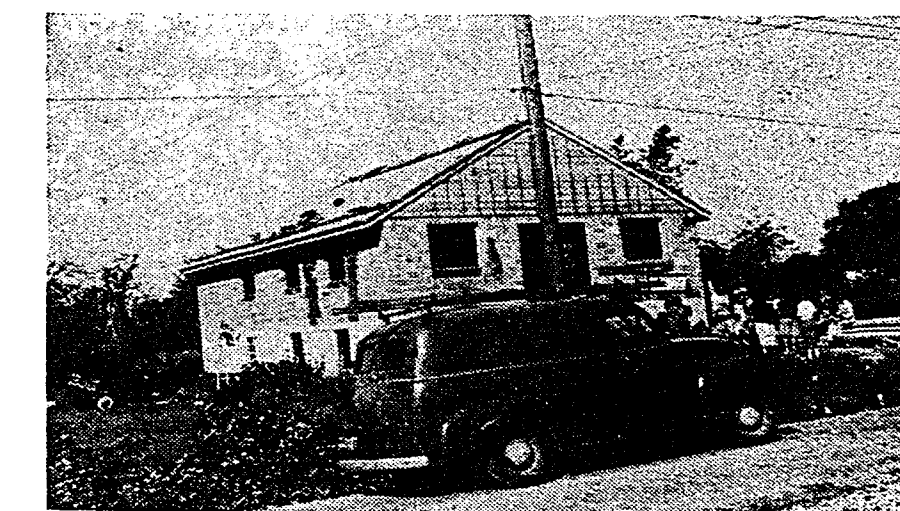
SCHENECTADY BUILDING PROGRAM

Those who attended the Yearly Meeting of the Eastern New York and New Jersey Churches at Shiloh on October 19 were privileged to see moving pictures and slides showing the beginning and progress of the work on the new church building at Schenectady. The pictures printed below, if coupled with a little imagination, will give some idea of what the church will look like when it is completed. The picture taking was evidently quite secondary to the work itself. When intensive



construction was halted this fall the roof was completed and the building pretty well enclosed.

The outstanding thing about this building program is that up to the middle of October the group had spent \$3,500 for materials and not one dollar for labor. One is reminded of the account of the rebuilding of the walls of Jerusalem in the days of Nehemiah: "So built we the wall; . . . for the people had a mind to work" (Neh. 4: 6). Not only did the members of the local organization spend every Sunday and holiday on the project, but others came from the Berlin Church,



and still others outside the denomination contributed time and materials out of good will or as repayment for services rendered by members of the congregation.

The new building is located on the eastern outskirts of Schenectady just off the highway leading to Albany. It is across the street from the Nicholas Fatato and Son Plumbing and Heating Warehouse, 3000 Albany Street.

The congregation expects to continue worshiping in rented rooms of a Baptist church in the heart of the city during the winter unless the building is sold. With the coming of spring it is hoped that large-scale work can be resumed with additional funds and that the church name now being displayed in front of the structure may soon signify the place of worship of the group. In the meantime the people are considering the calling of a pastor, and looking forward to the possibility of evangelistic meetings next summer.

A Lasting Gift

Is your Christmas list complete? Have you decided what you are going to give to those relatives and close friends just outside your family circle? Would you like to give something that has improved in size and quality but has not advanced in price for many years? Is there a gift that is within your means and will bring a threefold blessing? We would like to nominate gift subscriptions to the *Sabbath Recorder*. This weekly denominational paper will make your friends remember your thoughtfulness every week during the year. It will point them to Christ or tie them closer to the church. It will give the donor the satisfaction of having given something worth while and, incidentally, it may be a tax-deductible gift.

The subscription price is \$3.00 (\$1.00 for students). Send in the addresses now so that the subscription can be entered by Christmas time. If you do not know of anyone to whom to send the subscription, our office will gladly receive the money and use it for someone who is unable to pay or for a new friend.

THE LENGTHENED SHADOW OF A MAN

Albert N. Rogers

A biographical sketch given Sabbath Day, October 29, 1955, at the unveiling of the portrait of Corliss Fitz Randolph in the Seventh Day Baptist Building, Plainfield.

Most of us know full well that if we are looking for a memorial to Corliss Fitz Randolph we need only look around us. Here in these rooms which he helped plan and furnish, where he loved to be second only to his home and private study, he belongs. How fine that we are to have his portrait on these walls by the thoughtfulness of many friends!

Not many were privileged to know him intimately in the later years, and human memories are short. And so it is fitting that a little attention be given now to the manner of man he was whose "lengthened shadow" has become the Seventh Day Baptist Historical Society.

Franklin Fitz Randolph was one of the first to teach in the public schools of Doddridge County, when the free school system was established after the formation of the State of West Virginia. He had attended Alfred University and gone back to the family farm at New Milton, W. Va. To Franklin and Mary Elizabeth, his wife, the man we honor today was born July 24, 1863 — destined an educator.

We know little of the boyhood of Corliss F. Randolph. When he was twelve he attended a class taught by Charles A. Burdick in New Salem, ten miles away. A photograph shows him with a sensitive, somewhat dreamy face and slight neck. At twenty-one we find him following his father's footsteps to Alfred where he majored in the classics and was graduated in 1888.

The year before he left for college the boy's name appears as recording secretary for the Southeastern Association of Seventh Day Baptist Churches. He returned home to teach in the New Milton school a term or two following college, and then went to Ashaway, R. I., where he taught for a time and established his membership in the First Hopkinton Church. New England gives us perspec-

tive, and years later he fondly recalled those days.

He taught in Montclair, N. J., High School 1889-91, and in the public schools of Staten Island, 1892-96. His inquiring mind led him to read further in Greek and Latin at Columbia University. Following graduate study from 1896 to 1899 Mr. Randolph lectured at his alma mater two years. In 1899 he became principal of the Fifteenth Avenue School in Newark, N. J., where he served for a period of thirty-four years. Alfred University honored him with a doctorate in 1903 and Salem College did likewise the following year and again in 1913. He was editor of the publication *School Exchange* from 1907 to 1911 and in 1909 was appointed by the Board of Education of the City of Newark to make a study of European schools. His report is published under the title "European Schools," and in 1913 he published a second work in the field, "Education, and Not Instruction."

In 1890, soon after he located in the metropolitan area, Doctor Randolph was named to the Board of Directors of the American Sabbath Tract Society, through which so much of his Christian service was to be given. Whenever his work permitted he would attend the meetings which were usually held in Plainfield under the chairmanship of the eminent Stephen Babcock whom he admired and succeeded as president of the board in 1914. The Publishing House was moved from Alfred to Plainfield on January 1, 1895. Doctor Randolph's name appears on the program of the Seventh Day Baptist General Conference here in Plainfield that year, and also on the Conference program at Alfred in 1896. In 1897 it was decided to locate the Sabbath School Board of the Conference in the New York area and in due time Doctor Randolph became one of its officers.

For us today with our problems of organization, it is very interesting to see how they faced many of the same problems in that first decade of the twentieth century. There were Rev. George B. Shaw, Frank L. Greene, John and Roy Cottrell, E. E. Whitford, C. C. Chipman, Corliss and Esle Randolph — their names appear again and again in the reports

until the board was moved to Wisconsin in 1912. They had four editors for our adult lesson quarterly, *The Helping Hand*, and when they employed a field worker someone at the next Conference termed it "a radical step." They had one project which was prophetic of later work by Doctor Randolph, the Hocker S. S. Memorial Fund established to honor Ludwig and Maria Hocker who carried on religious education in Ephrata in organized fashion forty years before the celebrated Robert Raikes, supposedly founder of the religious education movement.

A combination of administrative ability and scholarship not always found in the same person was well demonstrated in the work of Doctor Randolph by this time. With C. C. Chipman he was named by the Tract Society to a committee on files of denominational literature. This committee continued for several years to assemble and bind important publications and place them in libraries. In 1900 Mr. Chipman was appointed chairman of a General Conference committee to arrange a program for the centennial observance to be held two years later. He immediately enlisted the help of Doctor Randolph. I believe it was the research for this assignment which led to Doctor Randolph's deep involvement in Seventh Day Baptist history, for it was decided that the papers presented at the anniversary should be published together with other material of lasting interest. Some twenty-five of the best minds among us were enlisted to write on various topics, but the editorial work of the two large volumes entitled "*Seventh Day Baptists in Europe and America*" fell to Doctor Randolph.

Ten years of work were required to produce the monumental reference work which appeared in April, 1910. About three hundred pictures were prepared for illustrations, some of them taken on the visit to the Natton Seventh Day Baptist Church in England which Doctor Randolph arranged to take during his study of schools abroad. He collected the valuable biographical material, arranged for the index to be prepared by a colleague in Newark, and wrote three of the monographs included: *The Southeastern Association*, *The Rogerenes*, and *The Ger-*

The Sabbath Recorder

man Seventh Day Baptists. During this same period a history of "Seventh Day Baptists in West Virginia" was privately printed as an expansion of the paper on the Southeastern Association running to over 500 pages. "Seventh Day Baptists in Europe and America" was described in *The Sabbath Recorder* as "the reference book of Seventh Day Baptist history for the next hundred years," and by 1924 copies had been sent to 135 libraries including some forty countries. If its editor had done nothing more he would have left us deeply indebted to him!

(To be continued)

NEWS FROM THE CHURCHES

BROOKFIELD, N. Y. — The school kindergarten has been using our parish house in Brookfield for the past year but has now moved into the new school addition. We are glad we could offer it for their use during the time of construction. It was necessary to make a few changes and add water and toilet facilities for their use, but now we have them also for our convenience.

The water supply at the parsonage had been insufficient. The new well which was drilled last fall has proved very satisfactory and the pastor and family appreciated being not without water during the extremely dry summer. Water from the well supplies the new school bus garage, which was also used last year for classrooms.

Starting off with a dedication last June, the Lord's Acre program has been going on among our members. The "gathering-in" service will be held on Sabbath, November 26. A Thanksgiving service is being planned for November 19 with the Leonardsville congregation invited to worship with us. Special music will be presented by our girls' choirs (from both churches) who have been singing since last spring. Their simple but effective songs add much to the services as they sing each week in their white choir robes.

We entertained the fall meeting of the Central New York Association in October. On Sabbath evening, following the meetings, the four pastors and their families, which number 26, enjoyed supper and fellowship together.

Marriages

Zwiebel - Bee. — Doyle Keith Zwiebel of Jackson Center, Ohio, son of Mrs. Altha Zwiebel and the late George M. Zwiebel, and Marie Isabelle Bee of Reform, Ala., daughter of Mr. and Mrs. Kay Bee, were united in marriage on Sabbath morning of General Conference at Fayetteville, Ark., Aug. 20, 1955, by the brother of the groom, Rev. Rex E. Zwiebel.

Births

Braswell.—A son, Frank Merritt, to Dr. and Mrs. Harold M. (Miriam Seager) Braswell, Jr., of Chicago, Ill., on October 31, 1955.

Austin.—A daughter, Cheri Lori, to Major William R. and Lorna Austin, formerly of Dodge Center, Minn., now at Ft. Hood, Tex., on Nov. 6, 1955.

Obituaries

Randolph.—Donovan F., son of Charles A. F. and Althea Davis Randolph, was born Sept. 16, 1897, and died Oct. 28, 1955.

Those who survive are his mother; his wife, Mrs. Marcella Whitaker Randolph; two sons: Donovan F., Jr., of Pleasant Hills, Pa., and Charles W. F., of West Mifflin, Pa.; two grandchildren; and one sister, Miss Cretah Randolph, of Salem, W. Va. Mr. Randolph was a graduate of Salem College and a member of the Phi Gamma Delta Fraternity. He was a real estate broker by profession.

Farewell services were conducted at the Lost Creek Seventh Day Baptist Church by Rev. Rex E. Zwiebel. Interment was in the Brick Church Cemetery. R. E. Z.

Relief in Haiti and West Germany

The World Relief Commission of the National Association of Evangelicals is maintaining an active program of relief and evangelization in many parts of the world. The most recent appeal came from Haiti as a result of hurricane damage. It is reported that more than 4,000 were in peril of starvation and tuberculosis and other diseases due to malnutrition.

The World Relief Commission met the emergency by immediately shipping \$1,000 worth of food and several bales of clothing to be followed by later shipments as available. Another great area of need is West Germany where food and clothing are being distributed with Gospel material to refugees from behind the Iron Curtain. In both cases, as in all other NAE relief work, the food and clothing are distributed by evangelicals with Gospel material in the language of the recipient.

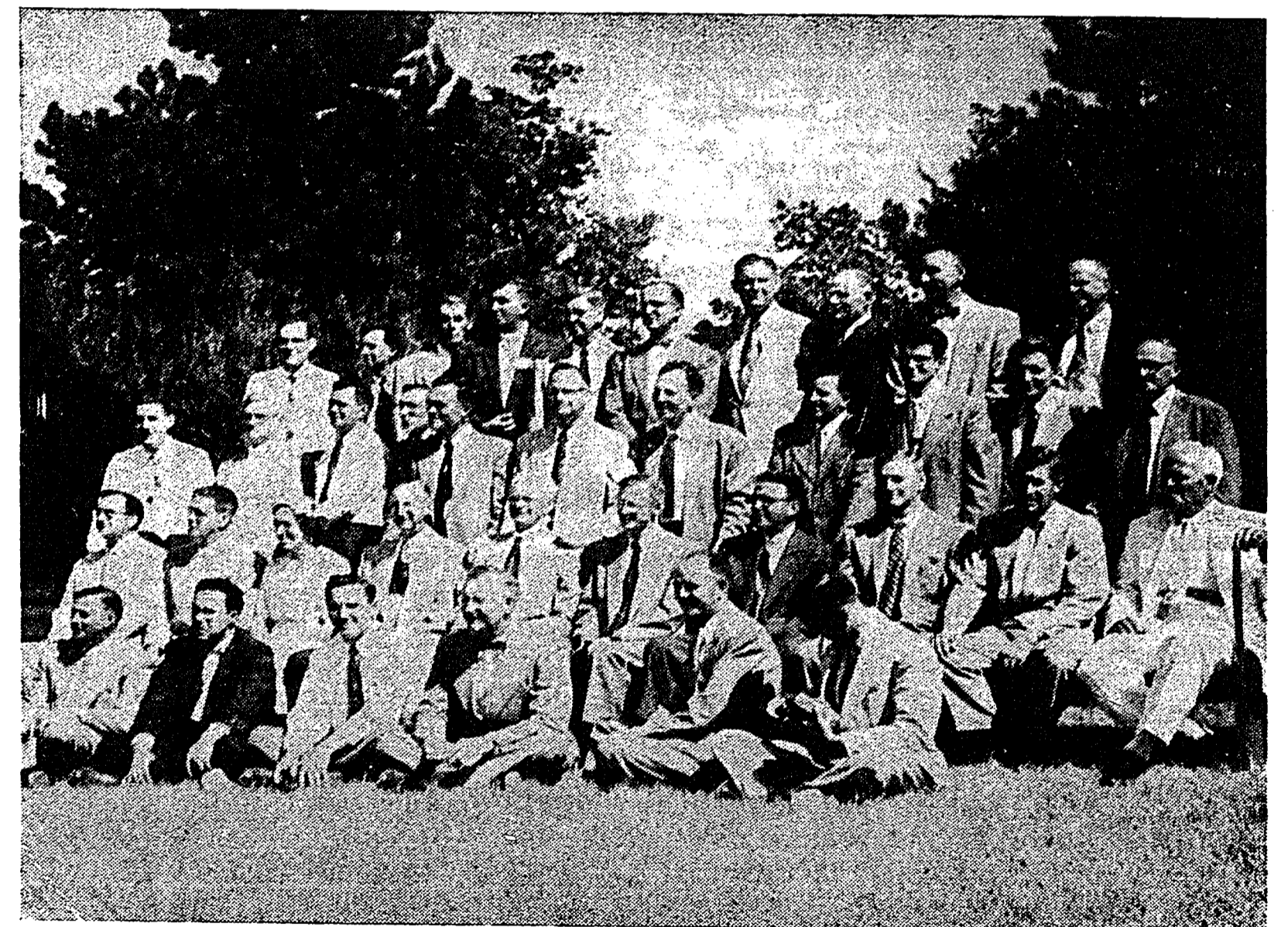


Photo by Rev. Neal D. Mills.

Seventh Day Baptist Ministers Attending General Conference
at Fayetteville, Arkansas, August 15-20, 1955