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 hope 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 Bulley officiating. The bride is the granddaughter of Dr. 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 V. 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, USBN; nine grandchildren and one great-grandchild.

Farewell services were held in the church on July 19, 1954, and the body entered in the brick Church Cemetery. Rev. Rex E. Zweibel officiated.

Monroe. — Elva Scouten, was born in Nebraska, August 11, 1898, and died as 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 Everson, all of Fouke; her mother, Mrs. Gertrude Scouten, Fouke; four sisters: Mrs. Ethel Davis and Mrs. Hazel Robertson of Fouke; Mrs. Neva Jensen of Topkea, Kan.; Mrs. Pasney 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.

The Sabbath Recorder

The next annual session will be held at Camp Sequoia, Fayetteville, Ark., at a time in August to be determined by the Commission.
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 prior to the Conference at a nearby place to thoroughly discuss problems and major items of business facing the denomination.

The primary purpose in this case is to appoint 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.

There were three men and women not only some of their problems with the other leaders but also listened to a summarization 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; that is, to coordinate the annual conferences between the departments 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 were are those who feel the weight of responsibility as they sat together for three or four hours.

Further in the realm of vital statistics there are items in the report of Committee on Accreditation that should be mentioned without discussion or dissenting vote a budget calling for gifts of $69,750, which is 9% larger than the present budget. At the close of the meeting the executive secretary commented on this and left a sermonic 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. It is hoped that next year the increase will be beyond the conservative goal of 5%.

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 1,896 members drawing from a total membership of 3,994. Of this number 1,013 were women and 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 balance due early in September.

Another interesting note is that for the first time in several years there has been a net surplus (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.
That the primal act of our fellowship is with the Father, and with His Son Jesus Christ.

John wants his readers to share with him in this experience of eternal life, which, John tells us, is "in his Son." To understand this matter of fellowship with Jesus, 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 his image-bearer, a relationship of their own free will. 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 didn't want to see your parents told you not to while they were away? When they came home you weren't eager to see them, you knew you were guilty. Perhaps you did not have love for them, or you were jealous of them. God, who loved you, did not have love for you.

"Adam, where are thou?" It was a heart-breakingly 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 back to Eden. He provided a substitute for the man and his wife — the primate as a sin-offering. 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, who was born 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). God had given His Son for the world, for you and for me, that you and I might come to the Lord and be reconciled, that we might go as members of His family, belonging to His nature, and living in union with Him, being His sons and daughters, and having eternal life, the life of God, being used here, which he translates, "a 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, par­taking of His nature, and living in union with Him, so that we may have fellowship with Him.

That which we have seen and heard declare we unto you, says John, 'that ye may have fellowship with the Father and with his Son Jesus Christ.' He wants his readers to enjoy what he and the other apostles now experienced. They need to know the blessing of ob­taining communion with God, to experience His atoning work, to have the hope of His sure return. They need to know the power of spiritual life, and this life is in His Son. The 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 in His own body and blood. There can be no fellowship wrought by the Holy Spirit.

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, par­taking of His nature, and having eternal life, so that we may have fellowship with Him.

Our fellowship is with the Father, we say, and with His Son Jesus Christ. 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 ob­taining communion with God, to experience His atoning work, to have the hope of His sure return. We are not going to do it and do it for our 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 didn't want to see your parents told you not to while they were away? When they came home you weren't eager to see them, you knew you were guilty. Perhaps you did not have love for them, or you were jealous of them. God, who loved you, did not have love for you.

"Adam, where are thou?" It was a heart-breakingly 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 back to Eden. He provided a substitute for the man and his wife — the primate as a sin-offering. 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, who was born 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). God had given His Son for the world, for you and for me, that you and I might come to the Lord and be reconciled, that we might go as members of His family, belonging to His nature, and having eternal life, the life of God, being used here, which he translates, "a 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, par­taking of His nature, and having 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 have fellowship with the Father and with his Son Jesus Christ.' He wants his readers to enjoy what he and the other apostles now experienced. They need to know the blessing of ob­taining communion with God, to experience His atoning work, to have the hope of His sure return. They need to know the power of spiritual life, and this life is in His Son. The 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 in His own body and blood. There can be no fellowship wrought by the Holy Spirit.

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, par­taking of His nature, and having 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 have fellowship with the Father and with his Son Jesus Christ.' He wants his readers to enjoy what he and the other apostles now experienced. They need to know the blessing of ob­taining communion with God, to experience His atoning work, to have the hope of His sure return. They need to know the power of spiritual life, and this life is in His Son. The 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 in His own body and blood. There can be no fellowship wrought by the Holy Spirit.

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, par­taking of His nature, and having 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 have fellowship with the Father and with his Son Jesus Christ.' He wants his readers to enjoy what he and the other apostles now experienced. They need to know the blessing of ob­taining communion with God, to experience His atoning work, to have the hope of His sure return. They need to know the power of spiritual life, and this life is in His Son.
lives be enriched by a real, vital contact with Him. May we, during these days, come "to know Him more and more 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 know 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 from a religious heritage from the Bible. Proposals for such a calendar world-wide were submitted to the World Council of Churches, United Nations Economic and Social Council meeting in Geneva, Switzerland.

It is reported 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 admission boards of their own denominations for further information — Religious News Weekly.

THE SABBATH RECORDER

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, we hear here 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, 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 has been 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 to have direct contact or spiritual interest I am there with you, enthralling 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 expectation.

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, 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, not complacently, having the great distance, sharing His divine Word in love and faithful hope, irrespective of skin, tongue or creed.

(signed) Pastor Oyibo N. Imegi.

AUGUST 30, 1954

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, 1953. The first, or organizational, meeting was held immediately at the conclusion of that Conference, at which time Dr. Lloyd D. Seabrook was elected Chairman of "to represent the Commission for the year." Rev. Elmo P. Randolph, and Mr. Clarence Rogers were named as the Auditing Committee; Rev. Elmo P. Randolph was authorized to countersign checks of both the Treasurer of the Denominational Budget and the Conference Treasurer; Messrs. Duane Hurley and Leland Skaggs were named as the committee to consider the possibility of the Seventh Day Baptist Recorder being prepared to program the preparation 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 Conference 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 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 13. Among the items considered were the problems of our missions; the problems arising out of our Conference of a Denominational Building and Publishing House in Plainfield; details of re-organization of Commission; the commission's adequate representation of Sabbathkeepers; ministerial relations; credentials for churches seeking Conference membership and the place of the meeting for the year 1955; Areas of co-ordination of our various denominational agencies and analysis of the jobs of our various secretaries were studied, and plans were made for further study of these areas at the Co-ordinating Commission 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. 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 is 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 the general agent, Jonathan Vyvyan. On the next day the meeting was told that the General Conference should be given to the proposition that theological training should be given, nineteen churches had voted, according to the final count of 769 votes cast, 690 were for Alfred. It was mentioned that the first order of the general agent in 1854 was a visit from the education committee and to consider the possibility of establishing a theological school at the school at the school.

Dean A. J. C. Bond was elected July 31, 1954, after nineteen years of service as last 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 has served 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 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, beginning in 1944. He will continue part time as pastor of the Second Alfier 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 Continual 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 auditing 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 Zwiefel and Myron 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. Elton 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 part of the General Conference last year in its requirements for theological accreditation. These courses brought four young pastors to Alfred bringing regular students, and others have expressed the hope that they may attend next year. The school is grateful to the Alfred Day Baptist Church for the services of its pastor, Rev. Clifford W. P. Hansen, who has given the first six weeks' course in Sabbath Philosophy. The cost of his coming was met from a special gift of Mr. and Mrs. Lewis F. Randolph of Randolph and Elizabeth Davis F. Randolph. Mr. and Mrs. Lewis F. Randolph, Rev. Artur E. Whitford, and Elizabeth Davis F. Randolph.

An outstanding feature of the year's program was the series of four lectures given by Rev. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. 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. Martin Henrici, rural Methodist pastor in Maine, a personal friend of Dean Bond and of many of our friends. These lectures were given in memory of Mr. and Mrs. Lewis F. Randolph's parents, Rev. Lewis F. Randolph and Elizabeth Davis F. Randolph.
The 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 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 films strips which it had 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, and 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. Mathis,
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 our not noticing 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 the 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 enjoyed.

This denial is not 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 education has prepared us 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 toward 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 adult- hood. 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 on a one-way road that leads to an admirable goal. The qualities of real Christians help us to attain this goal.

Aggression 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. The 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 other forms of advertising. 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 spots.
Missions
Why Expansion of Crandall High School

Rev. Wardner T. FitzRandolph, who is headmaster of Crandall High School as well as the minister in charge of 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 and useful and proper habits. This may be done by the following means: (1) secondary training for higher school certificate; (2) teacher training; (3) vocational 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. We do not have any material to work upon. The mature men who would like to enter the ministerial work are so uneducated that we find we must first get them through 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 professionals or pro-life men would continue at Crandall High. Those who are capable or ambitious would be prepared to make a better living, and keep the school going, 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 on farm, 4 hours school; third year, 2 hours trade and 6 hours school, or for some, 2 hours school, 4 hours farm; 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 Fouke, Ark., where the Quartet stayed during the period spent at Fouke. On Tuesday, while three of the quartet took the 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. After 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 tour. Two days were spent at two of those camp sites which have been proposed for the Conference meeting in 1955. Returning to Little Rock, meetings were held at the YMCA hotel nights with an approximate average attendance of thirteen including the evangelistic team. Two trips were made to the Little Rock on Sabbath and Sunday. These trips totaled over 400 miles. On Monday, June 28, the boys arrived at the home of Rev. and Mrs. William L. Burdick at Falls, Texas, to catch a train for Denver, the remaining member assisting Rev. Trevah Sutton in organizing a small youth retreat which was held on the church property for two days. After Friday the Quartet arrived at the church 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.

We are partners with Christ in the missions. The trophies of the missions have come to us through 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 always, 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. All peoples and all peoples have come to us through Christian missions. The advantages of the cross have been poured into our laps and the Father is calling upon us to use these advantages for the establishment of His kingdom."

COLORADO

A 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 Daven in Fouke, Ark., where the quartet stayed during the period spent at Fouke. On Wednesday while three of the quartet took the 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.

"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 professionals or pro-life men would continue at Crandall High. Those who are capable or ambitious would be prepared to make a better living, and keep the school going, 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 on farm, 4 hours school; third year, 2 hours trade and 6 hours school, or for some, 2 hours school, 4 hours farm; fourth year, school; fifth year, school — higher school certificate."

SABBATH SCHOOL LESSON

For September 11, 1954

Christian Citizenship and Co-operation

Lesson Scripture: Romans 13:8-10

I Corinthians 6:19-20

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, 1953.)

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.

Chast said, "Who soever sirs ye remit, they are remitted unto them; and who 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 be those who give them the glad tidings of God's love. No Christian is excused. We must be witnesses at home and, if we cannot, 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 missions. The trophies of the missions have come to us through 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 always, 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. All peoples and all peoples have come to us through Christian missions. The advantages of the cross have been poured into our laps and the Father is calling upon us to use these advantages for the establishment of His kingdom.

We are partners with Christ in the missions. The trophies of the missions have come to us through 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 always, 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. All peoples and all peoples have come to us through Christian missions. The advantages of the cross have been poured into our laps and the Father is calling upon us to use these advantages for the establishment of His kingdom.
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.

I. We need to remember that missions cannot fail. As just mentioned, when Christ said, “Go ye into 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. Thirdly, when Christ said, “All power is given unto me in heaven and on earth,” He showed them a new fact. He was going to extend the Kingdom of God upon the whole earth; and this is the hand that will satisfy the holy passion. All missions will satisfy the holy passion. All people need to be reached. The whole world is Jesus’ mission field. The world he set out to save is the world he set out to build. The Church is not to be kept alive by its own efforts; it has come to stay.”

II. We need to remember that missions are not defeated. This truth is stated in the fourteenth chapter of Isaiah which reads, “Isaiah 9:6-7. For as in the days and the days of old, so shall it be.”

III. We need to remember that missions will satisfy the holy passion. All missions will satisfy the holy passion. All people need to be reached. The whole world is Jesus’ mission field. The world he set out to save is the world he set out to build. The Church is not to be kept alive by its own efforts; it has come to stay.”

IV. We need to remember that missions will satisfy the holy passion. All missions will satisfy the holy passion. All people need to be reached. The whole world is Jesus’ mission field. The world he set out to save is the world he set out to build. The Church is not to be kept alive by its own efforts; it has come to stay.”

V. We need to remember that missions will satisfy the holy passion. All missions will satisfy the holy passion. All people need to be reached. The whole world is Jesus’ mission field. The world he set out to save is the world he set out to build. The Church is not to be kept alive by its own efforts; it has come to stay.”

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 we are all grateful for the suggestions. We need 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 have surprised me. 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 turn away when I receive a first answer that shows me something that is truly keeping me from knowing the mind of Christ, do I turn away, wondering why?

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.”

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 never 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: 1). This is not a matter for theologians only, for even our young 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 as an ideal, we will achieve it. Others may 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: Conform to it or you are not Christians.” Youth is quick to detect shallowness, prejudice or bigotry.

Let us point out the oneness of the “Church” Christian fellowship both as a fact and as an ideal we want to be achieved. Let us study frankly, honestly, sympathetically the differences that make divisions in the Church. Let teachers and church leaders pray for the truth that will make us free from the bonds of ignorance and prejudice which hold us apart.

N. D. M.
THE SABBATH RECORDER

OUR CHILDREN'S LETTER EXCHANGE
Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene,

My parakeet says, "Such a pretty boy. Yeaaa-a-a-a, you're a pretty baby, 1-0." When we went out the other day we found our little proud one. We thought 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 it as it is nearly dinner time.

Yours truly,
Jeanne Godbout.

Blue Pond Trail,
Hope Valley, R. I.

~fy

I have written 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 heaven."

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,
Whatever is gained,
Is a certain forerunner of sorrow.

Lovingly,
Jean White.

153 Osceola,
Denver, Colo.

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, operated by Pastors Johnson and Tonge in New Zealand, has contributed approximately $50 British.

We would report that the leaders of this work in Nigeria appear to have some considerable ability in organization and planning; the desire to manifest a spirit of genuine desire to be guided by the established beliefs, principles, and policy of Seventh Day Baptists. They have sought contacts 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 quarterly, 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're informed that one of the school buildings offered and request was forwarded to us, and by us, in turn, to the
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 everyone has been received from Pastor Imegi and his associates.

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.

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.

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 church 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 not 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 fault in the methods, but there never should be any disagreement as to why we have churches and what their function is. Criticisms and carping must be avoided the church is a body, and if we are to go forward as a great religious body with the one purpose of saving souls, the church must work together for one common purpose, for the salvation of the SAPION OF SOULS. Money is never sufficient. If the objectives are enthusiastically advocated and all work wholeheartedly for them, the 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.

AS ONE MAN SEES IT

It is 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 the church 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 not 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 fault in the methods, but there never should be any disagreement as to why we have churches and what their function is. Criticisms and carping must be avoided the church is a body, and if we are to go forward as a great religious body with the one purpose of saving souls, the church must work together for one common purpose, for the salvation of the SAPION OF SOULS. Money is never sufficient. If the objectives are enthusiastically advocated and all work wholeheartedly for them, the 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.

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 "Communication with God."

Christ came to make God known to us. We come to know God by prayer, by studying the Bible, through nature, and in 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 sooner or later — 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 our camp theme, "To know Him and make Him known." A witness is the 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. (Acts 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 cleanse us from all our sins. (Colossians 1: 17; Peter 1: 1, and Colossians 1: 23.)

Three campers accepted Christ as their personal Saviour.

Committees made up of campers were in charge of vespers each night. After the program, a prayer and then 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" 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**


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 Cohansay. According to this document, his property was to be parcelled out among his children, his grandson, Caleb Ayars, Jr., receiving a like amount. The division of the 220-acre tract was to give Shiloh its present layout. . . .

Strange now but natural to the times, the starting point of Shiloh was an oak tree which 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 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 Sabbatharian population from the Bridgeton 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 growing interest among Sabbathkeepers here.

In 1710, many Bowentown residents left that church at the time their pastor, Rev. Thomas Morgan Edwards, held the First Day Baptist Church at Shiloh Mill two miles west of them. The old meetinghouse continued to be the church home to the faith it was founded.

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 his recognized pastor, was present among them. The senior Jonathan Davis, without doubt, read the 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 subscription to the same document, 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. This is said to have been 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 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 her or his own name, except at the bottom of the women's list, where three young women were up for election. John Swinney may have signed for them, out of deference for her beautiful penmanship.

**How Shiloh Was Named**

At the time of the organisation of the Seventh Day Church in 1737, the village of Shiloh was known as Cohansay Corners. The original 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, in common usage the church was more familiarly known as the Cohansay 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, Deacon John Bright's mother reports:

'It was on account of the old meeting house stopping at Cohansay 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 Cohansay 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. Plus shipments of food, clothing and medical supplies are being sent to refugees and refugees in Europe and other countries. The band of Sabbathkeeping Christians met together to draw up a church covenant. Nine articles of faith were drawn up and 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 her or his own name, except at the bottom of the women's list, where three young women were up for election. John Swinney may have signed for them, out of deference for her beautiful penmanship.

**How Shiloh Was Named**

At the time of the organisation of the Seventh Day Church in 1737, the village of Shiloh was known as Cohansay Corners. The original 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, in common usage the church was more familiarly known as the Cohansay 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, Deacon John Bright's mother reports:

'It was on account of the old meeting house stopping at Cohansay 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 Cohansay 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. Plus shipments of food, clothing and medical supplies are being sent to refugees and refugees in Europe and other countries. The band of Sabbathkeeping Christians met together to draw up a church covenant. Nine articles of faith were drawn up and 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 her or his own name, except at the bottom of the women's list, where three young women were up for election. John Swinney may have signed for them, out of deference for her beautiful penmanship.

**How Shiloh Was Named**

At the time of the organisation of the Seventh Day Church in 1737, the village of Shiloh was known as Cohansay Corners. The original 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, in common usage the church was more familiarly known as the Cohansay 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, Deacon John Bright's mother reports:

'It was on account of the old meeting house stopping at Cohansay 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 Cohansay 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.
helping were Mrs. Beth Jones and Miss Donna Maxson. The children’s missionary offering was $1,144. The Protestants is in 114. Things 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 33 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 Johnson 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 Ole. Pastor Wheeler was back to the Missionary but as Assistant Pastor Beebe. Also helping was Mrs. C. Miers 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. Many of our young people have helped so freely, but our gratitude goes to all. A camp is being planned for “middle-aged” couples.

There seems to be no slackening of the “ordinary round” of the school work, even on the 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.

**August 30, 1954**
DENOMINATIONAL BUDGET
Statement of the Treasurer, July 31, 1954

Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>July 1 10 months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, July 1</td>
<td>$88.97</td>
</tr>
<tr>
<td>Adams Center</td>
<td>$450.65</td>
</tr>
<tr>
<td>Albion</td>
<td>74.34</td>
</tr>
<tr>
<td>Alfred, First</td>
<td>2,349.64</td>
</tr>
<tr>
<td>Alfred, Second</td>
<td>650.80</td>
</tr>
<tr>
<td>Associations and groups</td>
<td>355.68</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>2,159.18</td>
</tr>
<tr>
<td>Boulder</td>
<td>429.81</td>
</tr>
<tr>
<td>Brookfield, First</td>
<td>326.32</td>
</tr>
<tr>
<td>Brookfield, Second</td>
<td>151.50</td>
</tr>
<tr>
<td>Buffalo Fellowship</td>
<td>226.35</td>
</tr>
<tr>
<td>Chicago</td>
<td>95.00</td>
</tr>
<tr>
<td>Dayton Beach</td>
<td>330.63</td>
</tr>
<tr>
<td>Denver</td>
<td>629.00</td>
</tr>
<tr>
<td>De Ruyster</td>
<td>408.50</td>
</tr>
<tr>
<td>Dodge Center</td>
<td>225.85</td>
</tr>
<tr>
<td>Edinburg</td>
<td>199.25</td>
</tr>
<tr>
<td>Farning</td>
<td>15.00</td>
</tr>
<tr>
<td>Fouke</td>
<td>164.72</td>
</tr>
<tr>
<td>Friendship</td>
<td>40.00</td>
</tr>
<tr>
<td>Hammond</td>
<td>86.00</td>
</tr>
<tr>
<td>Hebron, First</td>
<td>83.16</td>
</tr>
<tr>
<td>Hopkinton, First</td>
<td>970.50</td>
</tr>
<tr>
<td>Hopkinton, Second</td>
<td>5.00</td>
</tr>
<tr>
<td>Indianapolis</td>
<td>432.00</td>
</tr>
<tr>
<td>Indianapolis, Individual</td>
<td>61.10</td>
</tr>
<tr>
<td>Irwin</td>
<td>277.25</td>
</tr>
<tr>
<td>Jackson Center</td>
<td>35.00</td>
</tr>
<tr>
<td>Little Genesee</td>
<td>403.36</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>666.43</td>
</tr>
<tr>
<td>Los Angeles, Christ's</td>
<td>25.00</td>
</tr>
<tr>
<td>Lost Creek</td>
<td>761.52</td>
</tr>
<tr>
<td>Marlboro</td>
<td>2,093.07</td>
</tr>
<tr>
<td>Middle Island</td>
<td>11.16</td>
</tr>
<tr>
<td>Milton</td>
<td>109.43</td>
</tr>
<tr>
<td>Milton</td>
<td>3,231.16</td>
</tr>
<tr>
<td>Milton Junction</td>
<td>1,481.85</td>
</tr>
<tr>
<td>New Auburn</td>
<td>12.72</td>
</tr>
<tr>
<td>New York</td>
<td>58.77</td>
</tr>
<tr>
<td>New York</td>
<td>297.44</td>
</tr>
<tr>
<td>North Lopp</td>
<td>731.15</td>
</tr>
<tr>
<td>Nortonville</td>
<td>312.60</td>
</tr>
<tr>
<td>Pawtucket</td>
<td>3,770.80</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>173.25</td>
</tr>
<tr>
<td>Picataway</td>
<td>175.00</td>
</tr>
<tr>
<td>Plainfield</td>
<td>3,894.41</td>
</tr>
<tr>
<td>Putnam County</td>
<td>30.00</td>
</tr>
<tr>
<td>Reedsley-Dinuba</td>
<td>100.00</td>
</tr>
<tr>
<td>Richmond</td>
<td>373.90</td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Budget</th>
<th>Specials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$1,191.30</td>
<td>$211.59</td>
</tr>
<tr>
<td>Board of Education</td>
<td>276.60</td>
<td></td>
</tr>
<tr>
<td>Women's Society</td>
<td>168.60</td>
<td>40.00</td>
</tr>
<tr>
<td>Historical Society</td>
<td>12.30</td>
<td></td>
</tr>
<tr>
<td>Ministerial Retirement</td>
<td>294.90</td>
<td>226.26</td>
</tr>
<tr>
<td>S. D. B. Building</td>
<td>81.60</td>
<td></td>
</tr>
<tr>
<td>World Fellowship</td>
<td>12.00</td>
<td></td>
</tr>
<tr>
<td>General Conference</td>
<td>415.20</td>
<td>16.25</td>
</tr>
<tr>
<td>Bank of Milton</td>
<td></td>
<td></td>
</tr>
<tr>
<td>service charge</td>
<td>1.72</td>
<td></td>
</tr>
<tr>
<td>Balance, July 31</td>
<td>26.25</td>
<td></td>
</tr>
</tbody>
</table>

Total Budget $3,522.07 $42,436.69

Comparative Figures

Receipts in July: 1954 1953

<table>
<thead>
<tr>
<th>Description</th>
<th>Budget</th>
<th>Specials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts in July:</td>
<td>$2,929.00</td>
<td>$4,301.75</td>
</tr>
<tr>
<td>Specials</td>
<td>494.10</td>
<td>1,991.12</td>
</tr>
</tbody>
</table>

Receipts in 10 months:

<table>
<thead>
<tr>
<th>Description</th>
<th>Budget</th>
<th>Specials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budget</td>
<td>33,433.46</td>
<td>30,633.54</td>
</tr>
<tr>
<td>Specials</td>
<td>9,000.23</td>
<td>7,561.86</td>
</tr>
<tr>
<td>Annual Budget</td>
<td>46,436.69</td>
<td>46,436.00</td>
</tr>
<tr>
<td>Percentage of budget</td>
<td>53.00%</td>
<td>65.70%</td>
</tr>
</tbody>
</table>
| raised to date            | 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 13, 1954.

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

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

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.