

The Sabbath Recorder

WEEPING MARY

The tardy sunshine slants through orchard mist
To warm her, huddled by the masonry,
Touching the shoulders shuddering with sobs,
Dropping caresses on the tear-stained face,
Glinting bright copper in her tumbled hair —
And fitfully she dreams.

“Ah, Magdala, so far in miles and years —
Old Magdala, beside the lapping sea,
With friendly, sprawling huts of fisherfolk
Basking unworried in the summer sun,
Stolidly squatting there through winter rain —
And always the smell of fish!

“Aye, and the garrisons of Antipas,
Those hard, grim, lusty men of haughty Rome —
One of them smiled from ranks, and later kissed —
What was his name, that one?

“And then He came — the gentle, knowing One;
What were a roof and bread compared to Him?
Or legionary's smile — or even life?
He was, Himself, a world complete and rich —
Too rich, mayhap — else why those bitter days?
Mockings, scourgings, lies and counterlies!
Sadistic fingers pointing toward a Cross!”

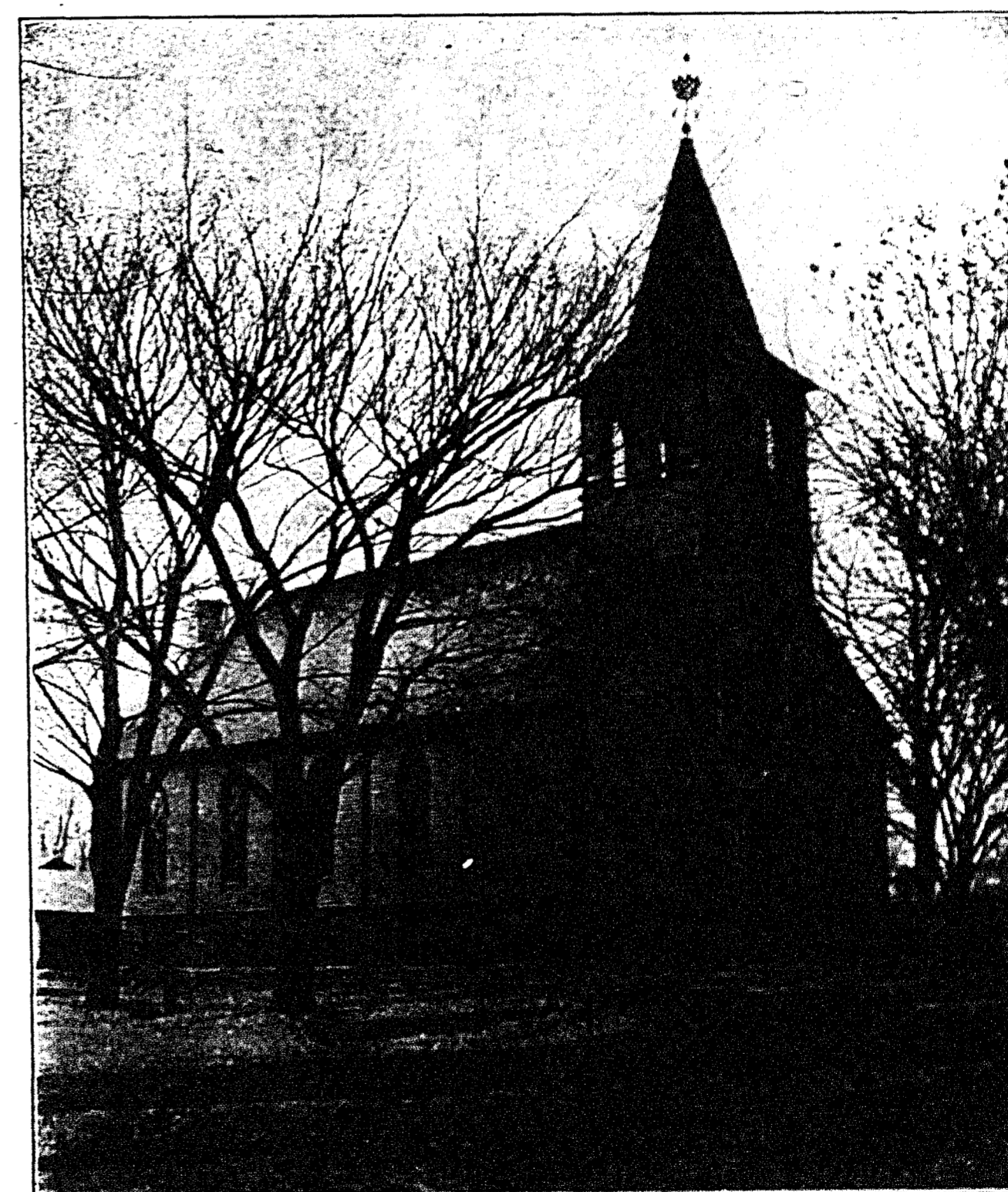
“No!” Wildly she wakes and cries.
“No!”

“God, let the tortured mind reject pretense of thought —
Like crushed kaleidoscope, spill senseless, brittle chips!
Cobweb the door where love dwelt yesterday,
For grief's a choking hand upon the soul.”

Soft through her crying breaks a voice she knows;
In disbelief, she turns to see Him there.

“Mary, I had thought that thou wouldst know —
Mary — do not weep.”

—Don Vincent Gray.



Seventh Day Baptist Church, Milton Junction, Wis.
(See article on page 196)

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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L. H. NORTH, Manager of the Publishing House

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(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

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Denominational Budget Back Cover

A CONFERENCE NEEDS ROOM

The demands of a General Conference for space are literally staggering. Big spaces are needed, and so are little ones. There must be rooms for public meetings, and rooms for private meetings. Some of the rooms are for business purposes and some are for worship. Committees, officials, the denominational boards, prayer groups — all must be provided with appropriate space.

With the co-operation of Alfred University all of these various kinds of spaces will be handily provided for the coming Conference sessions next August. A variety of committees have been entrusted with the task of finding the proper room for the various Conference activities.

L. R. Polan is chairman of the Committee on Committee Rooms, and will be assisted by Randolph Webb. The Committee on Grounds and Parking will be headed by Eugene Reynolds, who has enlisted the assistance of Police Officer Dixon. Mrs. Helen Ogden is chairman of the committee to provide nursery facilities, and serving with her are Lilian Jacob, Clare Randolph, Ogareta Potter, Anne Rood, Mrs. Floyd Pierce, and Marion Carpenter. The committee charged with the responsibility of supplying rooms for personal relaxation and comfort is headed by Edna Saunders; she will be assisted by Flora Burdick, Mr. and Mrs. Lynn Langworthy, Henry Hunting, and Dora Degen.

—Publicity Committee.

MINISTERS' CONFERENCE SPEAKER

Rev. Kenneth W. Masteller

Pastor, First Baptist Church

Haddon Heights, N. J.

Bible Conference Speaker and Teacher,

Philadelphia School of the Bible

— Topics —

Monday, April 2 — "This Urgent Hour"

Tuesday, April 3 — "By My Spirit,

Saith the Lord"

We drink one another's health and spoil our own. — Jerome K. Jerome (1859-1927), "On Eating and Drinking."

THE SABBATH RECORDER

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CHANGES TO BE MADE IN THE SABBATH RECORDER

The Special Issues to Be Discontinued

The first special issue of the Sabbath Recorder appeared under the date of November 4, 1946. According to the present plan the last special issue of the Sabbath Recorder at the present time will appear under the date of September 3, 1951.

The action to discontinue the special issue of the Sabbath Recorder was taken at the bimonthly meeting of the Tract Board on March 11.

Primarily, this move is in the interest of economy caused by increased pressure from several quarters. It is common knowledge that to some people throughout the denomination the amount of support over and above subscription receipts necessary to publish the Sabbath Recorder in its present form appears to be too great. This question has been variously considered at different times, but more especially beginning with the pre-Conference session of the Commission in August, 1947, and at subsequent meetings of the Commission as well as at sessions of the General Conference. It will not be necessary in this connection to treat at length the pros and cons of the cost of publishing the Sabbath Recorder.

Preparatory to the action taken by the Tract Board, Courtland V. Davis, chairman of the Committee on the Sabbath Recorder, formulated a letter that was addressed to the members of the board. Among statements which he made is this one:

"The monthly special issue intended and published primarily as a tract has been carried by the Sabbath Recorder long enough to be carefully evaluated by all interested parties. It should now be carried in the budget for its tract value as a part of our distribution of literature; or if it does not have sufficient tract value in comparison with our other literature and in consideration of its cost, then it should be dropped. That decision lies properly with the Committee on Publications and the board as a whole."

Upon canvassing the special issue sub-

scription files, it has been discovered that only two special issue subscriptions expire after October 1, 1951, and only seventeen copies of the special issues subscribed for and distributed by two Churches likewise expire after October 1, 1951. Consequently, it would seem logical to set the date of October 1, 1951, for the discontinuance of the special issue as such, the last special issue to be published being that of September 3. Refunds will be made to the two individuals mentioned as well as to the two Churches for payment which they have made beyond October 1, 1951.

According to the figures furnished by the business manager, L. Harrison North, the saving in actual printing expense in discontinuing the special issue of the Sabbath Recorder over the present plan will be \$636.

At the consent of the Tract Board, the editor of the Sabbath Recorder will turn over to the Committee on Publications all material of a special issue or tract nature which cannot be accommodated in the regular issues after October 1.

The New Plan of Publication

Further, the Tract Board at its meeting on March 11 adopted the proposal presented by the Committee on the Sabbath Recorder to the effect that 25 16-page and 25 8-page regular issues of the Sabbath Recorder be published per year, at an approximate yearly saving of \$2,211 over the present plan of publication.

Inasmuch as the special issue will be discontinued as of October 1, 1951, it would seem logical to inaugurate proposal No. 2 as of that date. Consequently, the Sabbath Recorder will be published as set forth in proposal No. 2 as a regular issue of 16 pages and 8 pages alternately, with two issues being left out in the month of August as is done under the present schedule.

Why Not?

At the same meeting of the Tract Board a third proposal was adopted as follows: "That when the paid circulation of the Sabbath Recorder shall have reached 2,000 copies, the yearly subscription price

be reduced to \$2.50; and, that when the paid circulation shall have reached 2,500 copies, the yearly subscription price be reduced still further to \$2.00."

Condensation of Material

In order to effect a change-over from the present plan which will mean a condensation of material in order to realize a saving on printing expense, even in the light of mounting printing costs, and at the same time to accommodate an increasing amount of good material, it will be necessary to establish certain procedures. Among these procedures will be: The condensation of statements of belief, the condensing of certain articles or the publication of excerpts from them, the confining of departmental material to the 16-page issues, shorter Church news, the publishing of all obituary notices in 8-point type, and the limiting of obituaries to 120 words as was done at one time, with a maximum of 160 words in the case of some persons whose service to the Church and the denomination might require it.

The Need for an Understanding Spirit

We bespeak the interest, understanding, and co-operation of all readers of the Sabbath Recorder and all interested friends throughout the length and breadth of the denomination in making these changes in the Sabbath Recorder for the reasons that have been stated. The proposals adopted have been under consideration for several months and have been quite thoroughly discussed by the Board of Trustees of the American Sabbath Tract Society, the agency charged with the publication of the Sabbath Recorder. We hope and pray that these changes will be for the best interest of the people which the Sabbath Recorder seeks to serve and that our denominational paper will become a strengthened channel of Christian evangelistic, educational, and missionary endeavor. To this new plan we consecrate ourselves in the name of Jesus Christ and for the promotion of His Sabbath.

COMMISSION MEETING

Plainfield, N. J.

March 29-April 1, 1951

SEVENTY-FIFTH ANNIVERSARY OF MILTON JUNCTION CHURCH

The Milton Junction Seventh Day Baptist Church observed the 75th anniversary of its organization on Sabbath, November 18. Following the morning service, a committee, of which Mrs. Clarence Olsbye was chairman, served a dinner to more than 100 present and former members. In the afternoon there was a special program in the Church auditorium conducted by Leland C. Shaw.

Mrs. E. R. Hull and Mrs. L. C. Shaw played a piano and organ duet, then all joined in singing, "The Church's One Foundation." Dr. George E. Coon, who has been a trustee for 46 years and has served in the offices of chorister and organist, read a paper prepared on the formation of the Seventh Day Baptist Society of West Milton, an organization which was formed prior to the organization of the present Church.

Miss May Burdick read a paper, prepared by her mother, Mrs. Charles Burdick, concerning the development of the Ladies' Aid Society.

Miss Mercy Garthwaite, who is a charter member of the Young People's Christian Endeavor Society, wrote a paper concerning the history of the young people's society. As she was unable to be present because of illness, Mrs. Helen Hull, who was a member at one time, read the paper.

All six of the living former pastors were represented, five by letters, and Rev. Erlo E. Sutton of Boulder, Colo., in person. The present pastor, Rev. Kenneth B. Van Horn, likewise brought a greeting.

Several letters were read from absent and former members. These included a letter from Mrs. Carrie Rice, who lives with her daughter, Mrs. P. B. Hurley, in Riverside, Calif. Mrs. Rice is the only living constituent member.

Messages came also from Mr. and Mrs. H. M. Burdick, Mrs. Marianne Whitford, Mrs. Corinne Rohweder, Mrs. Lillian Webster, Mrs. Marion Deardorff, Philip Coon, Carroll Coon, Mrs. Elizabeth Bowers, and Mrs. Addie Crandall.

A quartet, consisting of Victor Loofboro, Irvin Randolph, Ivan F. Randolph, and Oren Babcock, sang two selections.

The words of one song were written by a former pastor, Rev. Ahva J. C. Bond of Alfred, N. Y.

The program closed with brief greetings by several members including Mrs. Lou Burdick whose grandfather was "boss carpenter" when the Church was built, and Miss Mabel West, who, with her sister, Anna, and their mother, Mrs. Nettie West, all former members, served many years as missionaries in China.

At intervals throughout the day, many enjoyed the old pictures and scrapbooks which were on display.

A list of the pastors with the years of their service follows:

Lester C. Rogers	.....1875-1876
Amos R. Cornwall	.....1876-1877
Nathan Wardner	.....1877-1890
George W. Hills	.....1890-1893
George W. Burdick	.....1893-1899
George J. Crandall	.....1899-1905
George W. Lewis	.....1905-1907
William C. Daland	.....1907-1908
Ahva J. C. Bond	.....1908-1913
Henry N. Jordan	.....1913-1918
Edgar D. Van Horn	.....1918-1923
Erlo E. Sutton	.....1923-1926
John F. Randolph	.....1926-1944
Orville W. Babcock	.....1944-1948

Rev. Kenneth B. Van Horn has been pastor since 1948. — Milton and Milton Junction Courier. Sent by Mrs. Leland C. Shaw.

ROBERT LIPPINCOTT ACCEPTS SHILOH CALL

Robert P. Lippincott, who will be graduated from Northern Baptist Theological Seminary this spring, has accepted the call of the Church at Shiloh, N. J., to succeed Rev. Lester G. Osborn, who is soon to go to the Church at Ashaway, R. I. Mr. Lippincott will begin his pastorate on July 1.

Robert Lippincott is the son of Mr. and Mrs. Herbert Lippincott of Battle Creek, Mich. During his seminary course at Northern he has worked with the Chicago Church, acting as co-pastor for the past two years.

Mrs. Robert Lippincott was Marie Becker, of Dinuba, Calif., a sister of Miss Sarah Becker. — Contributed.

A PARABLE

There was a company which hired forty-five men to work for it in building a Church. The company carefully considered the costs of the building project asked by a Great Community Spirit, and the purposes for which it should be undertaken. Each potential shareholder was provided annual reports, current news on construction, and considerable propaganda to learn the potentialities of the new plant. The would-be shareholders were enthusiastic about the building, and talked much of what could be accomplished through it. They were provided simple and effective means of putting their productive strength into the project by personal effort, testimony, and also money investments. They indicated this building (and even more wings for it) should be built.

The company began construction in full confidence of adequate support. The workers were paid the first week and the second, but the third week funds were a bit shy, and the company had to dig into building reserves for the week's payroll.

Shareholders were, in the meantime, earning their weekly wages, and were buying family necessities — and a luxury or two. Perhaps a habitual indulgence had become such a natural part of the family expenses that its drain on productive family surpluses (pardon the impossible allusion) was unnoticed. Most of them were saying: "We'll buy a larger share in the new Church plant some time before the year's out, but not while we're so busy with our family obligations."

The company managed to struggle through most of the year with barely meeting wage costs, and by cutting down the expectations for completely meeting the Church's construction plans. Certain important, but somewhat unnoticeable, facilities included in the plant could not be finished.

It has been rumored that certain citizens of the community who invested rather large sums during the last month of the year seemed to be quite disturbed that the Church plant was not as nearly complete as the Great Community Spirit called

for. Others have said, rather quietly, that even Church builders need daily bread.

How can our Seventh Day Baptist ministers, teachers, and doctors carry on their work if their income comes from those who wait till the last minute to pay up? Our Churches and boards are not so replete with money as to be able to provide regularly for salaries three fourths of the year with only half of the current Denominational Budget received.

Perhaps God was wiser than we in suggesting the kind of stewardship His Church would demand! Perhaps tithing is the way to keep fresh our Christian responsibilities, and to embolden us in facing open doors. Perhaps there is something to the matter of secularizing society through making Church work too unrelated to everyday productivity. Perhaps we should expect our Church's strength to be somewhat dependent on the strength and talent God gives us for earning daily bread for self and family.

David S. Clarke,
for the Committee
on Budget Promotion.

DON SANFORD ACCEPTS ANDOVER-INDEPENDENCE CALL

Don A. Sanford, who is in his second year of study at the Alfred School of Theology, has accepted the call of the Andover and Independence, N. Y., Seventh Day Baptist Churches to become their pastor beginning April 1.

Don is a son of Mr. and Mrs. Mark R. Sanford of Little Genesee, N. Y. He and Ilou Miars, daughter of Dr. and Mrs. G. J. Miars of Jackson Center, Ohio, were united in marriage on October 29, 1948, in their senior year at Milton College, Milton, Wis. They plan to move to Independence in June, from which place Don will commute to his seminary classes next year.

Rev. Carl R. Maxson, present pastor of the Andover and Independence Churches, Mrs. Maxson, and their family will move to Waterford Conn., April 1, to take up the work of the Church there.

OUR SERVICEMEN

Where They Are

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

Alfred, N. Y.

Lawrence Stanley Harris, SA - USN
Hospital Corps School, Class 110
Portsmouth, Va.

Howard D. Martin
VR 1 Naval Air Station
Patuxent River, Md.

TRACT SOCIETY SECRETARY'S REPORT

According to the report of Frank R. Kellogg, corresponding secretary of the American Sabbath Tract Society, "approximately 8,000 tracts together with some pamphlets and books of denominational interest have been sent to Churches and individuals" during the past two months prior to March 11. Secretary Kellogg states that "these items are sent out only when requested." He further comments, "this should prove that there is a large, fertile field for the distribution of our tracts which we must find a way to reach."

Brother Kellogg called the attention of the board to some of the requests and calls he is receiving. Among these requests is one from a man at Auburn, N. Y., who has become deeply interested in the Sabbath and wants to become associated with Seventh Day Baptists at an early date.

The best method of answering these calls which are widely scattered is a problem which not only faces the Tract Board but our other boards as well. What is the Christian answer?

Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 14-19, 1951

CHRISTIAN CHILDREN'S FUND, Inc.

Dr. J. Calvitt Clarke, executive director of China Children's Fund, Inc., announces the change of the name of this fund to that of Christian Children's Fund, Inc.

"Explaining the need for changing the fund's name, Dr. Clarke said that when the fund was started in 1938, its operations were then confined only to China. However, over the years, as additional needs in other countries presented themselves, the fund broadened its operations by establishing and operating or by contributing to the operation of orphanages in other countries."

Seventh Day Baptists are already receiving appeals from the Christian Children's Fund, Inc., for contributions to its work. The fund is a member of the Foreign Missions Division of the National Council of the Churches of Christ in the United States of America. It is now operating 38 orphanages in 11 non-Communist countries which care for 7,000 children. Under its new name the fund will continue soliciting support to be administered "to help orphaned, starving, and otherwise needy children" in these countries. — Release, adapted.

Stewardship Interests

The stewardship committee met to study our part in giving toward the Denominational Budget. The committee was unanimous in feeling that we should try to raise our proportionate share of the Denominational Budget, and a recommendation will be made at the next business meeting.

It was agreed that the emphasis on tithing on a voluntary basis should be continued in our Church. A letter from Conference President Alton Wheeler, in which he makes a study of tithing, will be duplicated and distributed in the near future. — Denver, Colo., Church Bulletin.

**ANNUAL MINISTERS'
CONFERENCE**
SHILOH AND MARLBORO, N. J.
APRIL 2-5, 1951

RURAL CHURCH NOTES

One rural pastor out of seven has young people come in regularly to help with office work. In 48 Churches there were 122 young people who voluntarily gave their services to do regular typing for their pastor.

Large city Churches employ a secretary. Rural Churches are increasingly using volunteer help for this office work.

Even the smallest rural Churches now mimeograph a weekly Church bulletin. A copy of the monthly parish paper is sent to every family in the constituency. Quarterly financial reports are mimeographed. Special Church events are announced through the mails.

The young high school volunteers thus contribute labor gifts in typing valued at \$42.57 per Church, \$43.19 for mimeographing, and \$21.77 for addressing envelopes. Thus these young people contribute in labor over half as much per capita as the total cash gifts of the average Protestant in America.

These facts are included in a recent survey of 341 typical rural Churches in 44 states and belonging to 23 denominations. The bulletin is being distributed by the Rural Department, Drew Seminary, Madison, N. J., on a nonprofit basis for 30 cents.

One pastor in commenting on the work of these young people said, "They have a real sense of belonging to the Church because they have this opportunity."

—Release.

DR. RALPH E. DIFFENDORFER CALLED HOME

The Japan International Christian University Foundation, Inc., announces with deep sorrow the death on January 31, 1951, of its first president and the prime mover in its organization, Dr. Ralph E. Diffendorfer, 1879 - 1951.

Seventh Day Baptists who have been acquainted with Dr. Diffendorfer through the years will remember his great zeal and enthusiasm for Christian missions in their various forms. We thank God for his fruitful life.

HISTORY OF SEVENTH DAY BAPTIST CHURCH DODGE CENTER, MINN.

By Rev. Earl Cruzan, Pastor

(Continued from last week)

The fortieth anniversary was observed with appropriate services on June 4, 1899.

From July 1, 1899, to August, 1901, the Church was under the leadership of Rev. James H. Hurley. The events of this pastorate were the purchase of a new organ, the marriage of Charles S. Sayre to Miss Mabel A. Clarke, the ordination of Mr. Sayre to the ministry, and the death of Eugene S. Ellis who had been a deacon of the Church for 16 years.

In 1901 the Church voted to raise the pastor's salary to \$500.

Rev. George W. Lewis, a son of a former pastor, began his turn of service in October, 1901. Thirty members were added to the Church during his pastorate. The Intermediate Society of Christian Endeavor became a factor in the religious instruction of the youth.

At the close of Elder Lewis' service, a call to Rev. Charles S. Sayre was declined, and Elder William H. Ernst, who had retired from the active ministry and lived at Dodge Center, was elected pastor until a permanent one could be secured. April 1, 1906, Rev. Mr. Sayre accepted the call of the Church.

At this time a different parsonage was secured by means of a trade with Deacon Elias A. Sanford. The Church advanced notably in a musical way during Rev. Mr. Sayre's pastorate. A large Seventh Day Baptist cornet band of boys of all ages was organized. This had an enviable career for many years. The Church celebrated its fiftieth anniversary June 4-6, 1909. Forty-two members were added during this pastorate.

In February, 1912, Rev. Theodore J. Van Horn accepted the call to become pastor at a salary of \$600. While here he organized a Society of Brotherhood for the men, which promised interest and service for the Church. He resigned in 1915 and for nearly a year the pulpit was supplied by Rev. Eugene Socwell, who was living in Dodge Center.

Rev. Herbert C. Van Horn came to serve the Church in May, 1916. During this pastorate the cry of war was again heard. When the United States entered World War I, our young men and women were quick to respond to the call for help. The pastor was one who enlisted in the country's service. During his absence the pulpit was filled by laymen, ministers of other Dodge Center Churches, or by Rev. Eugene H. Socwell.

Rev. Mr. Van Horn resigned in 1923, and the pulpit was again supplied by others until a pastor was secured in 1924. At this time Rev. Edward M. Holston came as pastor. It was largely by his efforts that a community Vacation Bible School was sponsored by the Churches of the village, and was successfully carried on for many years. He also trained a community chorus and assisted in the leadership of the Boy Rangers of Dodge Center. Twenty-seven members were added to the Church.

This pastorate which ended in October, 1929, was followed by that of Rev. C. Grant Scannell who served for two years. For a number of years following this pastorate, the Church was supplied by members and for a time by Rev. T. J. Thornell. In May, 1933, Rev. James H. Hurley was again called to the pastorate. Failing health compelled him to give up the work in less than a year. He retired to his home at Welton, Iowa.

The Church was without a pastor for several years until Pastor Charles W. Thorngate accepted the call and began his pastorate in September, 1937. During the intervening years various factors had caused a weakening of the Church. It was during his pastorate that the Church grew in unity and strength. The seats of the Church at Garwin, Iowa, were purchased and installed in the Church here and some of the old benches given to the Church at New Auburn, Wis. Pastor Thorngate resigned on September 2, 1944, but continued to serve the Church as pastor for nearly two years until another pastor could be secured. In June, 1945, revival services were held with Rev. Judson H. Stafford as evangelist. Gas heat was installed in the Church in the spring of 1946.

Pastor Thorngate moved into his own house after his resignation in 1944 and the parsonage was vacant a portion of the time. It was sold in 1946.

Rev. Earl Cruzan accepted the call to the pastorate of the Church to begin his ministry on August 15, 1946. The Church secured the present parsonage at that time. There was some indebtedness on it, but this has been paid off through the Lord's Acre projects that the Church has sponsored the past two years.

At the annual meeting in 1947, the building of a basement was discussed and a committee appointed to draw up plans and present them to the Church. Plans for the basement were approved and a loan secured from the Seventh Day Baptist Memorial Board. A group blood-donors project at the Mayo Clinic was begun to help raise money for the Church basement. The building was started September 1, 1947, and the basement was in use by the spring of 1948. A great deal of volunteer work was done on the building. This, plus the blood-donors project, has enabled the building to be completed with but little local indebtedness, which should be cared for by fall (1949).

In July, 1947, Wallace A. Greene and Donald Payne were chosen as deacons and Mrs. Ethel M. Greene and Mrs. Helen Marguerite Clapper as deaconesses. They were ordained at the association in October as the first session of the North Central Association was held at Dodge Center.

The Junior Christian Endeavor was re-organized under the leadership of Mrs. Cruzan in the fall of 1946 and has continued active since that time.

A Young Adult Group was organized in October of 1946. This group meets monthly in the homes of the members with a program and social time.

Over 6,000 tracts were mailed out to the local post office box holders in the fall of 1948.

This brings us up to the nintieth anniversary of the Church. There are a few facts from the history of these ninety years which have a part in this record.

From the seventy-fifth history I would bring this quotation: "We would not forget the consecrated service of the many talented wives of pastors, who have given

ungrudgingly of their time and effort as choristers, Sabbath school superintendents, presidents and workers in the Women's Benevolent Society, Junior Christian Endeavor, as pulpit supplies, and teachers in the Sabbath school. The results of their labors among us cannot be estimated."

The young men who have gone from this Church as ministers of the gospel are: Henry B. Lewis, Orpheus S. Mills, George W. Hills, Nathan M. Mills, George W. Lewis, Samuel R. Wheeler, Martin Sindall, and Rolla J. Severance. Charles S. Sayre was ordained by the Church.

Those who have served as deacons and deaconesses are: Nathan M. Burdick, Charles Hubbell, Henry B. Lewis, Norman Palmer, Hector Severance, George W. Hills, Adelbert A. Whitford, Eugene S. Ellis, Elias A. Sanford, Joel Tappan, Norman Severance, Edward L. Ellis, Walter Lewis, Arthur D. Payne, Charles Socwell, Wallace A. Greene, Donald J. Payne, Mrs. Mary N. Rounsville, Mrs. Flora A. Tappan, Mrs. Lottie L. Langworthy, Mrs. Ethel Greene, Mrs. Helen Marguerite Clapper. These have not all been ordained but have faithfully served the Church in this capacity.

There have been many years when the Church was filled by constituents, but many have sought homes in other communities, many finding Church homes in New Auburn, Wis., Battle Creek, Mich., and other places.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

The recent battling in Seoul, Korea, and vicinity resulted in the complete destruction of the Bible House and all its equipment in that city. It was owned and conducted by the Korean Bible Society, an offspring of the American Bible Society and the British and Foreign Bible Society. News comes, however, that Rev. Young Bin Im, secretary of the Korean Bible Society, survived the three months of occupation of the city. Because of the destruction of the Korean presses, the Japan Bible Society is now publishing Scriptures in the Korean language; and in Tokyo, London, and New York copies of the Korean Bible, the plates of which were lost in Seoul, have been photographed and will be reproduced by the offset process.

WITH THE BOTTOMS IN LONDON

"Most of our ministers of the United States would 'throw up their hands' in defeat, if they had the miles of walking and other hardships which this pastor encounters year in and year out." So spoke Rev. Emmett Bottoms, American evangelist, as he reported on the work in London, Eng., where our Seventh Day Baptist pastor, Rev. James McGeachy, serves. The Bottoms have visited in most of the Seventh Day Baptist homes in London, driving clear across and around the city quite a number of miles.

On Sabbath morning they drive clear across the city to hold service at 11 a.m., and return to the northern section for regular services in the chapel of the Upper Holloway Baptist Church. There were from 4 to 6 in the morning service, with 8 to 12 at the afternoon worship. On Wednesday nights, however, 20 to 22 persons, largely unaffiliated with Seventh Day Baptists, have been reached each night by special meetings held in a small auditorium of a well-known hall.

"We find there are many and varied beliefs — one could even say 'isms' — in this city. It is very difficult for Seventh Day Baptists here," wrote Mr. Bottoms on March 4. "We had a very nice visit with Dr. Payne in Oxford last Monday. He told us of an old history book which recently came into his hands from Wales. It has two pages telling of all of the Seventh Day Baptist Churches, counties they were in — and everything — in England and Wales in the 17th century. He is sending Dr. Corliss Randolph a photostatic copy soon."

The Bottoms are now staying in the McGeachy home, and the two men are engaged especially in heavy responsibilities for visitation, preaching, tract distribution, etc. Upon arrival in New Zealand, the Rev. Francis Johnson family will temporarily entertain the Bottoms in their home, unless accommodations can be found before their arrival. Apartments are not easy to secure in the city of Auckland, Mr. Johnson informed us some time ago.

GENOCIDE — HISTORICAL AND OPERATIVE

By Miss Eva Lee Cole

Librarian, Salem College, Salem, W. Va.

The word genocide is new but the thing for which it stands is almost as old as history. It was coined by Dr. Raphael Lemkin, Professor of International Law at Yale University. It is formed from the Greek word "genos" meaning race and the Latin word "cide" meaning to kill. From this combination we have the new word "genocide," commonly accepted as meaning "race killing" or mass murder.

As defined by the Genocide Convention, in Article II, "Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial, or religious group of human beings: (a) Killing members of the group; (b) causing serious bodily or mental harm to members of the group; (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) imposing measures intended to prevent births within the group; (e) forcible transferring children of the group to another group."

The destruction may take the form of massacres, of executions, of subjecting the

It was anticipated that the Bottoms should visit the Dutch Seventh Day Baptist friends March 8, but probably not be able to get into Germany to visit our Churches in the Western Zone because of passport legalities. Brother H. Bruhn, in a recent letter, spoke appreciatively of the services to be rendered in other places, and spoke wistfully of the Bottoms visiting their Churches and homes.

It is now reported that the SS Mataroa will sail from England for New Zealand March 16, on which passage has been booked for Rev. Mr. and Mrs. Bottoms, taking five to six weeks for the journey.

We are sharing travel and entertainment costs with the English and New Zealanders during the Bottoms' work. Your continuing prayer and financial support is craved for the New Zealand evangelistic leaders.

D. S. C.

group to such conditions under which its members cannot live, the destruction of the language, the literary works, its religious writings, or its racial characteristics by transferring the children of one group to other groups.

Examples of genocide are abundant in history. Early man practiced it in brutal unreason. It was more convenient and safe to kill conquered people than to solve a historic problem. The Romans destroyed Carthage after long and deliberate counseling. Genghis Khan practiced it deliberately. Throughout the Middle Ages there were Jewish pogroms in various countries of Europe.

In the last century there were the massacres of the Armenians, and the destruction of the Hereros in Africa. In this century there were the massacre of the Greeks in Smyrna in 1922 and the persecution of the Serbs and Bulgars under the Ottoman Empire.

Under the regime of Hitler, 6 million Jews and other millions of Poles and Russians were exterminated. Of today, there is the liquidation of the Koreans by an instigated war and the deportations of the Lithuanian people into Siberia, from which there is no return.

Dr. Raphael Lemkin has long been a student of this practice and an active agent in presenting his views to international congresses. Being present at the International Conference for the Unification of International Law that met in Madrid in 1933, Dr. Lemkin presented the matter to that assembly. That group was not actively interested in the situation, so nothing was accomplished.

At the Nurnberg trials following World War II, Dr. Lemkin was legal adviser to the United States prosecuting attorney. Again he presented the matter of genocide to the group. Being a military tribunal, this court was empowered to deal with war crimes only. So, again, nothing was accomplished.

But Dr. Lemkin was not silenced by this second failure. At the UN meeting in 1946 he succeeded so well in arousing an active interest among the delegates that in November, 1946, a draft resolution

was submitted jointly to the Assembly by the delegations of Cuba, India, and Panama. The matter was discussed by the legal committee and finally assigned to the Economic and Social Council for a final drafting. This group called in other legal advisers, among them Dr. Lemkin. After the usual routine work, the final draft was ready for the Assembly that met in Paris in the fall of 1948. In the meantime, Dr. Lemkin and his helpers had been busy getting in touch with world leaders. When the final draft of the Genocide Covenant was presented to the UN, there was also presented a petition of 166 organizations in 28 countries representing 250 million people, asking the General Assembly to adopt the Genocide Convention. With ten per cent of the people of the world behind such a request there could be little legal quibbling and the final draft of the Genocide Covenant was adopted by the UN General Assembly by a vote of 55 to 0, with no nation abstaining from voting and only three nations being absent from the meeting.

To become an international law functioning as a treaty among the nations, this Covenant had to be ratified by the governments of the different countries. The adoption by 20 nations was necessary for the Covenant to become a law. This was accomplished on October 12, 1950. In November, 1950, the National Federation of Women's Clubs announced that 43 governments had signed the treaty. The UNESCO Courier of December, 1950, reports that 55 nations have ratified the treaty. So, on January 12, 1951, the United Nations Convention on the Prevention and Punishment of the Crime of Genocide — the deliberate mass extinction of human groups — came into force, having been acceded to by not only 20 countries of the world but by a far greater number — 55.

An international treaty has now become operative through the sanction of 55 nations of the world, but our nation, the United States of America, the land of the free and the brave, is not one of the signatories of this Covenant which grants to all men the privilege of living free from the fear of actual or living death imposed by the hand of misguided power.

Why has not the United States ratified the Covenant of Genocide? In this land of free speech, we seem to be having a word battle among the legal lights.

In the United Nations World of June, 1949, there is conducted a discussion representing both sides of the subject. Frank E. Holman, president of the American Bar Association, speaks at length against ratification. In his article, Mr. Holman cites a number of instances that might be construed by someone as criminal offenses. Among them are the Negro riots that occurred in Detroit, the Italian riot that occurred in New Orleans, and the Japanese riot that could have occurred in California had not the government prevented it during World War II. Mr. Holman destroyed his arguments when he mentioned the dismissal of three alleged Communist professors from the University of Washington, as being grounds upon which Mr. Vishinsky or Mr. Molotov could bring us before the International Tribunal for the crime of genocide.

In the same issue of this magazine, James N. Rosenberg, chairman of the United States Committee for the UN Genocide Convention, speaks for ratification. This article presents the thinking of a noble mind, as evidenced by the statement in which he sums up his reasoning by saying, "This is a matter for statesmen, not lawyers." One cannot read the article without wishing we were among the 55 signers of the Covenant.

In the Vital Speeches magazine of April 1, 1950, Carl V. Rix, also from the American Bar Association, gives us his views on the constitutionality of such a ratification. It seems that we would have to amend the Constitution before such a ratification could become a law in our country. He really has a point because of the wording of a clause that would place this treaty under state rather than national jurisdiction. He does not say why other international treaties have not been similarly affected. In Vital Speeches of May 1, 1950, Dr. Brendan F. Brown, dean of the Law School in the Catholic University of America, says most emphatically and convincingly that we should ratify the treaty.

In the Christian Century magazine of November 1, 1950, the editor states, and we quote, "We regret that the United States, which took the lead in negotiating the Genocide Treaty, was not one of the 21 nations whose ratification brought it into effect. We believe that the reasons which led the American Bar Association to oppose ratification were less weighty than the reasons which have induced most American Church bodies to endorse such action. Eventually, we are confident, American public opinion will bring about endorsement. But it is too bad to see the United States stumbling along near the rear of such a procession as this."

Quoting from an earlier issue of the Christian Century we give you this thought. "The failure of the United States to take action on the convention plays into the hands of the Russian propagandists. They will not fail to interpret this delaying action as an indication that we have some kind of pogrom in mind for our Negro minority."

Quoting from the Union Signal of January 13, 1951, we get this expression, "Russia, which is trying to kill off the Lithuanian people by deporting them into Siberia, of course, does not want the Genocide Convention adopted by us. Then she can point the finger of scorn at us and say: 'See, the United States is willing to have whole nations massacred.'"

The National Federation of Women's Clubs at its recent convention went on record for the second time in favor of the ratification of the Genocide Convention by the United States.

As public opinion increases, we feel sure the legal lights will become submerged and that America will ratify this human document of so much significance to smaller countries.

SPECIAL NOTICE

It will be appreciated if the ministers who have not yet sent in their attendance plans will send them direct to Mrs. William Parvin, Shiloh, N. J., so housing and meals can be arranged.

Rex E. Zwiebel, Chairman,
Program Committee.

Our Children's Letter Exchange

Dear Bruce:

You will be wondering why I have been so long in answering your good letter. I'll have to confess that after I copied your letter I mislaid it, so I had to wait until it was printed in the Sabbath Recorder.

I can imagine why your little cousin Billy was so pleased with the rocking horse he got for Christmas. A little boy who comes to see me nearly every day, and goes downtown with me on errands, received a toy tractor for Christmas and how he does enjoy it. He has to ride it downtown every day. Sometimes he rides behind me, and I have to watch out or he runs into my heels. Sometimes he goes so fast ahead of me that I can hardly keep up with him, which I have to do or he might run across the street in front of an automobile. He calls me Grandma Greene and usually asks, "Grandma, are you going to get me a popsicle?" He also has a sled and begs me to draw him downtown even if the snow is almost off the sidewalk. When I refuse he'll always ask, "Why, why?"

We, too, have had quite a bit of cold weather and some snow. For several days it has been like spring and the snow was almost gone. This morning when I got up I found everything covered with snow again, and it's much colder.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It is slippery here. Is it there? We did not get out to Church this morning, March 3, because the wind blew our road full of snow last night.

Now I have my bicycle tires pumped up, and I ride to school when the road is plowed out.

We have Sabbath school at home when we can't go to Church. This morning daddy read us two good stories, mother played the piano, and we sang hymns.

This morning my brother Steven and I had to shovel a big snowbank away from the hen house door so we could get to feed the hens.

Steve and I and our sister Loras had a good time sliding on the icy porches today.

Your friend,
Philip Greene.

Dear Philip:

Well, we are very much Greener today, aren't we? I was so pleased to get another good letter from you this week.

It surely was slippery here the day you wrote but today the soft snow covers up all signs of ice. The day you wrote I nearly slipped down three times just going to Church. One of our neighbors fell and broke her wrist, and I heard that another neighbor had a bad fall. I have plenty of tumbles but so far haven't broken anything but three good eggs. Am I not lucky?

I well remember the first winter this Greene family lived in Independence. Dr. Greene was teaching in the School of Theology and several times had to spend at least one night in Alfred because of the heavy snow. It was up to me to shovel a path to the hen house and also to the mailbox. One day the mail carrier happened to come along just as I had made a path half way to the mailbox, and he kindly finished it for me.

My grandma and I used to have Sabbath school in her room when the winter roads were too snowy to get to Church two and a half miles away. We lived on a farm in Wisconsin and went to the Walworth Church.

Sincerely, your friend,
Mizpah S. Greene.

Wise Tabby White

Lucy was very fond of her beautiful white kitty which she had named Tabby White, and had many happy playtimes with her. But one night she could not understand why her mother filled Tabby's basket with a soft blanket and put it out in the garage. But she did not fret for she was sure her mother knew what was best for every time.

The next morning bright and early she hurried out to the garage to play with Tabby. What was her surprise when she looked in the basket to find not only Tabby but four cute, white baby kittens! She was a very excited, happy little girl

CHURCH NEWS

NORTH LOUP, NEB. — The pastor was welcomed back to his usual place Sabbath morning, March 3, following two weeks' absence due to an operation. He is gaining very well.

The Dr. Grace Missionary Society held its bake sale Friday afternoon, March 2, in spite of the inclement weather. The sum of \$20 was made.

The Junior and Senior Endeavor Societies met as usual Sabbath afternoon after a short vacation.

The Ladies' Missionary Circle met Tuesday afternoon with Mrs. G. L. Hutchins for a work meeting.

The Dr. Grace Missionary society met Wednesday afternoon with Mrs. Harwood Rice.

The Bible class met as usual Wednesday evening, February 28, and also this week. The class is studying the Gospel of St. Luke.

The pastor spoke on stewardship Sabbath morning with the music of the hymns centered about that subject. The sermon to the children was also on the same subject.

Richard Babcock of our high school sang a solo as a special number at the morning service.

At a recent meeting of the Ladies' Missionary Circle held at the home of Mrs. George Maxson the lesson was on heroes and heroines. The study brought out the fact that many people who might not be considered as such are certainly worthy of the name.

and spent many hours petting the kitten family. But one day when she went out to play with them, not a kitty could she find. The barking of a fierce dog sent her running to the house to call her daddy who soon chased away the dog. Then down came Tabby from the loft with her kittens, one by one, carried safely in her mouth.

"Who taught Tabby White to keep her kittens safe when in danger?" asked her daddy.

"It was God," said Lucy softly.

M. S. G.

Also, at the Dr. Grace Missionary Society held with Mrs. Bert Mallory, there was a discussion on child care.

The last meeting of the Men's Brotherhood was held in the Church basement with Claire Clement in charge of the program. The lunch committee was Horace Williams and Cecil Severance.

More recently the regular prayer meeting hour on Friday evening has been devoted to a study and discussion of denominational problems. — Myra T. Barber, Correspondent.

ALFRED, N. Y. — On Sabbath morning, March 10, the nine young people of the intermediate department of the Sabbath school, who had been sent as delegates to the State Youth Conference at Utica, N. Y., conducted the entire Church service with the exception of a tenor solo by Eugene Van Horn, Dr. Ray Wingate at the pipe organ, and the benediction by Pastor Harris.

The service was inspiring and instructive. Reports of the convention showed not only good Christian fellowship and fun but also depth of spiritual thought, experience, and decisions on the part of the young people. The congregation was most appreciative. This has been an annual event in the Alfred Church for many years.

These delegates were chaperoned at the Conference by Miss Miriam Shaw, Duane Davis, and Professors Truman Parish and Gerald Burdick, who also helped the young people arrange their Church service.

The delegates this year were Everett Harris, Jr., Marion Sutton, Ardis Hinkle, Mary Jan Parish, Dorothy McCrea, Roberta Glover, Duane Davis, Sara Jacob, and Paul Stillman. The convention theme was, "The Keys, the Door, the Call." — Mrs. Ben R. Crandall, Correspondent.

Do you have the Sabbath Recorder in your home? Three dollars a year will bring it to you. Either send your subscription to the Sabbath Recorder, Plainfield, N. J., or hand it to your pastor. — Dodge Center, Minn.; Church Bulletin.

THE SHEEP BOY

David, you killed Goliath.

What if you were so bold?

Your father's pastures call you;

Get home and keep the fold.

David, a sword is in your hand;

The oil is on your hair;

Still, you belong on your father's land

Till the crown is ready to wear.

David, your feet are red with blood;

Red grapes are on the stem.

The wine press here is the wrath of God;

Tread vintage in Bethlehem.

David, the people praise you;

Their songs flow rich and free.

Harps on the hills of Ephrata

Are sweeter songs to me.

David L. Beebe.

BIRTHS

White. — A son, Robert Charles, to Mr. and Mrs. Robert White, 618 Kalamath Street, Denver Colo., February 27, 1951.

Patterson. — A daughter, Nancy Jo, to Mr. and Mrs. Malcolm Patterson, 618 Kalamath Street, Denver, Colo., March 1, 1951.

Pace. — A daughter, Nancy Lynn, to Mr. and Mrs. Loren Pace, 4467 S. Clarkson Street, Englewood, Colo., March 2, 1951.

Obituaries

Tuttle. — Minnie E. Ockerman, widow of the late Sumner E. Tuttle of Scio, N. Y., was born September 30, 1875, the daughter of William and Addie Hall Ockerman, and died February 22, 1951, at St. Petersburg, Fla.

She was born on a farm at Phillips Creek and after her education taught school at Scio for a number of years before marrying Mr. Tuttle on June 30, 1897.

She was loyally a member of the Scio Seventh Day Baptist Church more than half a century following her baptism August 13, 1900. She served as a teacher in the Sabbath school and on the Church finance and ministerial committees.

The general store which Mr. Tuttle kept in Scio was always closed Sabbath days and she assisted him there as well as in his public life as justice of the peace and town supervisor. For years they were one of Scio's most prominent families. When her husband's health failed she gave him patient and sometimes arduous

care. Animals, band music, and travel were her special interests.

Recently the Scio home has been kept by friends of the family, Mr. and Mrs. Glenn Jones, and Mrs. Tuttle has attended services in the Second Alfred Seventh Day Baptist Church at Alfred Station.

Survivors are a first cousin, Mrs. A. C. Allyn of Scio, and a second cousin, Mrs. Mary Flack of Denver, Colo.

The body will be brought to Scio in May for burial in the family plot. A. N. R.

Canfield. — Olive A. Sanborn, daughter of Rev. John W. and Adelaide H. Sanborn, was born in Naples, N. Y., December 14, 1890, and passed away at the Cuba, N. Y., Hospital, February 12, 1951.

In 1913, she was married to Elmer J. Wilkins. To this union were born two children: Olive, of Friendship, and Rev. Elmer W. Wilkins of Boonton Township, N. J. Mr. Wilkins died in 1919.

On February 3, 1933, she married Lyle M. Canfield of Friendship, N. Y. They made their home at West Notch in the Town of Wirt.

She was active in Church and community life.

Farewell services were conducted February 16, at the Davis Funeral Home, Friendship, by her pastor, Rev. Roy M. Black of the Methodist Church. Interment was in the Scio Cemetery. — Information from clipping, the Bolivar Breeze.

Humphrey. — Ira D., son of Andrew and Laura Grippen Humphrey, was born April 14, 1875, near Albion, Wis., and passed away March 3, 1951, at the Edgerton Memorial Hospital.

He became a member of the Albion Seventh Day Baptist Church following his baptism early in life.

He married Maud E. Clifton, June 30, 1903, who died in September, 1921; was remarried to Maude I. Crandall, who died in 1943.

His nearest of kin who remain to honor his memory are: Mrs. Myrtle Golden Hill, of Vestal, N. Y.; S. C. Humphrey of Edgerton; and Mrs. W. H. Crandall, Milton, Wis.

Burial was in the Evergreen Cemetery at Albion with Rev. Kenneth Van Horn officiating. K. B. V. H.

Loofboro. — Euphemia Narcisi Sayre, daughter of Lewis and Margaret Babcock Sayre, was born in Welton, Iowa, August 12, 1865, and passed away on January 19, 1951, at Edgerton Memorial Hospital, Edgerton, Wis.

She was baptized and became a member of the Farina, Ill., Seventh Day Baptist Church; later took her membership to Welton, Iowa, and from thence to Albion, Wis.

She was united in marriage with Elmer Loofboro, December 3, 1885. One son, Dwight, was born to this union. He, her husband, grandchildren, and great-grandchildren, remain to honor her memory.

Burial was in Evergreen Cemetery at Albion, Wis., with Rev. Kenneth Van Horn officiating. K. B. V. H.

DENOMINATIONAL BUDGET
Statement of Treasurer, February 28, 1951

Receipts					
	February	5 months			
Adams Center		\$ 114.95			
Albion	66.00	120.00			
Alfred, First	348.85	880.95			
Alfred, Second		310.35			
Andover		24.00			
Associations and groups		36.80			
Battle Creek	135.00	499.87			
Berlin		184.04			
Boulder	34.88	159.13			
Brookfield, First	65.22	113.22			
Brookfield, Second	51.50	114.50			
Chicago	21.50	123.50			
Daytona Beach	39.30	212.95			
Denver	54.33	236.12			
De Ruyter	70.00	212.94			
Dinuba	5.00	5.00			
Dodge Center		49.94			
Edinburg	109.21	128.24			
Farina	15.00	75.00			
Fouke		17.35			
Friendship		20.00			
Gentry	4.71	15.63			
Hammond	46.59	46.59			
Healdsburg-Ukiah		3.51			
Hebron, First	7.79	67.92			
Hopkinton, First	64.50	157.10			
Independence	15.00	150.00			
Individuals		116.50			
Irvington		100.00			
Little Genesee		220.97			
Little Prairie		25.00			
Los Angeles	32.00	77.00			
Lost Creek		116.09			
Marlboro	73.50	357.00			
Middle Island		7.66			
Milton	214.05	1,679.26			
Milton Junction		358.95			
New Auburn		29.10			
New York City, First		119.41			
North Loup		81.38			
Nortonville		122.50			
Pawcatuck	1,018.00	1,578.00			
Piscataway	20.00	120.00			
Plainfield	107.50	1,904.40			
Philadelphia		27.25			
Richburg	40.00	178.00			
Riverside		597.84			
Ritchie	30.00	30.00			
Rockville		18.22			
Salem		177.27			
Salemville	42.53	42.53			
Shiloh	80.00	865.00			
Verona	332.25	332.25			
Walworth		27.60			
*Washington, Evangelical		105.00			
Waterford	12.60	82.91			
White Cloud	15.55	130.76			
Totals		\$3,172.36		\$13,707.45	

Disbursements

	Budget	Specials
Missionary Society	\$1,019.80	\$ 37.01
Tract Society	488.13	10.00
Board of		
Christian Education	569.54	
Women's Society	14.88	55.00
Historical Society	47.86	1.00
Ministerial Retirement	225.12	271.72
S. D. B. Building	89.27	
General Conference	297.73	
World Fellowship and Service	20.30	
Relief Appeals		25.00
Totals	\$2,772.63	\$ 399.73

* By vote of the Evangelical Church, "no part of . . . amount is to go to the National Council."

Comparative Figures

Total Budget	\$37,000			
Receipts for October	\$1,557.18	4.20%	\$3,083.33	8 $\frac{1}{3}$ %
Receipts for November	1,558.98	4.20%	3,083.33	8 $\frac{1}{3}$ %
Receipts for December	2,386.43	6.45%	3,083.34	8 $\frac{1}{3}$ %
Receipts for January	2,639.98	7.13%	3,083.33	8 $\frac{1}{3}$ %
Receipts for February	2,772.63	7.52%	3,083.33	8 $\frac{1}{3}$ %
Totals	\$10,915.20	29.50%	\$15,416.66	41 $\frac{2}{3}$ %

Special gifts, designated:

October	\$ 150.39
November	260.10
December	570.48
January	1,411.55
February	399.73
Total	\$2,792.25

Milton, Wis.

D. Nelson Inglis,
Acting Treasurer.

Seventh Day Baptist General Conference

ALFRED, N. Y.

AUGUST 14-19, 1951

The Sabbath Recorder

