

The Sabbath Recorder

JUST ONE EASTER?

We wonder! Should we leave the celebration of the Resurrection to one day in the year? We preach the death of Christ all through the year. We sing hymns about the Cross at any time, and pass by the Resurrection hymns.

No, we don't really wonder — we feel that we should celebrate the Resurrection often. After all, it is part of the gospel: "Jesus died for our sins, . . . was buried, and rose again." That is Paul's definition of the gospel in 1 Corinthians 15: 1-4. Without the Resurrection, the death of Christ would be meaningless.

We serve a risen Saviour — a living Saviour! Because He lives, we too shall live. The Resurrection was one of the great themes of the apostle's preaching. The vitality and growth of the early Church, and of the Christians, was due to the truth of the Resurrection. Other religious leaders have suffered and died. Others have paid the price for their belief. But only Christ rose from the dead. That is what makes Christianity different. Let's emphasize it! — Shiloh, N. J., Church Bulletin.

Marriages

Clement - Babcock. — Donald Clement, son of Mr. and Mrs. George B. Clement, Ord, Neb., and Phyllis Babcock, daughter of Mr. and Mrs. Erlow T. Babcock, North Loup, Neb., were united in marriage on June 11, 1950, at the Seventh Day Baptist Church in North Loup, Neb., with Rev. Warren Studer, pastor of the Evangelical United Brethren Church, officiating. Their new home is near North Loup, Neb.

Lewis - Randolph. — Mae Randolph, daughter of Mr. and Mrs. Ashby Randolph of Bristol, W. Va., and Harry V. Lewis, son of Mr. and Mrs. Oliver Lewis of Stonefort, Ill., were united in marriage in Salem, W. Va., on Sabbath eve, March 16, 1951. The bride's pastor, Rev. Rex E. Zwiebel, read the ceremony. They are at home in Salem, W. Va., where both are students in Salem College.

Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have.

H. B. G.

BIRTHS

Kenyon. — A daughter, Joy Vivalene, to Mr. and Mrs. Raymond M. Kenyon, Jr., Noose-neck Hill Road, Hopkinton, R. I., March 18, 1951.

Davis. — A daughter, Susan Frances, to George E. and Virginia Lee Robinson Davis, 600 Bounds Circle, Morgantown, W. Va., January 28, 1951.

Welch. — A daughter, Martha Sarah, to Mr. and Mrs. Leslie Welch of Leonardsville, N. Y., January 23, 1951.

Morgan. — A son, Roy Curtis, to Mr. and Mrs. Sewell Morgan of West Winfield, N. Y., March 10, 1951.

HINTS ON THE USE OF YOUR TIME

1. Make up your mind that you will never be able to do all the things you would like to do with your time.

2. Don't overcrowd your schedule. Recognize at the start the limitations of a normal working week.

3. In order to make sure you get to the essentials, learn to say no to the non-essentials.

4. Start each day by tackling the tasks you know must be done that day, not selecting just what appeals to you most.

5. Concentrate on the task at hand. Get the maximum satisfaction out of doing it. Forget other tasks momentarily.

6. Take as many short cuts as possible, such as doing two things at a time, if the nature of the task permits. Turn over to others what they can do better or more quickly than you can. (I always feel thus about pastors who do their own mimeographing.)

7. Give yourself ample time each day (half an hour is desirable) for prayer and thinking through with God what is before you.

8. Keep calm and poised as you go to each new task. A tense attitude will handicap you and even reduce the time you have left for later activities.

9. Avoid situations which you know in advance will consume more time than you can afford.

10. Let each day begin as a fresh unit. Forget yesterday's troubles and failures. Start the new day fully rested physically and mentally. — The Moravian. Used by permission.

Selective Service Recognizes the Convictions of Sabbathkeepers

Sabbathkeeping high school, college, and university students will not be required to take the Selective Service tests on Sabbath day.

Colonel Daniel O. Omer of Selective Service, Washington, D. C., telephoned the Sabbath Recorder office to this effect on Friday morning, April 6. Colonel Omer assured us that General Hershey will set some other day than Sabbath on which the tests will be given. It was at the suggestion of Rev. Carlyle B. Haynes of the Seventh Day Adventist headquarters, Washington, D. C., that Colonel Omer telephoned us.

Affected by this recognition on the part of Selective Service are all Sabbathkeeping high school, college, and university students who may be eligible to report for the tests — Jewish, Seventh Day Adventist, Seventh Day Baptist, Church of God, and others.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE Missions

WILLIAM L. BURDICK, D.D., Emeritus

(MRS.) FRANCES DAVIS Woman's Work

RONALD I. HARGIS Christian Education

HARLEY SUTTON, Emeritus

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

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

Terms of Subscription

Per Year.....\$3.00 Six months.....\$1.50

Student rate.....\$1.00 per college year

Retired Seventh Day Baptist ministers

and their widows\$1.00 per year

Monthly Special Issues15 cents per copy

(The first issue of each month)

Regular Issues10 cents per copy

Postage to Canada and foreign countries 50 cents

per year additional. Subscriptions will be discontinued

at date of expiration when so requested. All

subscriptions will be discontinued one year after date

to which payment is made unless expressly renewed.

Published weekly (except August when it is published biweekly) by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., APRIL 16, 1951

Vol. 150, No. 16

Whole No. 5,438

IN THIS ISSUE

Editorials: Religious Liberty Is Coming of Age.—Extra Copies of This Issue.—	
Budget Encouragement	243
Features: A Statement on Denominational Reorganization	244
"The Brick"	245
In the Name of Maturity—Give!—Fifth Monarchy Men and Seventh Day Baptists	246
Statement of Christian Experience and Belief	248
Missions: The Bottoms Bound for New Zealand	250
Woman's Work: Thank God for Work	251
Children's Page: Our Letter Exchange	251
Marriages. — Births. — Obituaries	252
News in the World of Religion	242, 253
Yours to Defend	254
Denominational Budget	255
Will These Children Be Fighting Us Tomorrow?—Our Servicemen	Back Cover

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

In a number of states there are various proposals now in the legislatures and in committees to permit bingo and other games of chance "for the benefit of religious and charitable organizations." Generally the Churches are in opposition.

The resolution of the Connecticut Council of Churches is typical: "We commit ourselves to uphold our state laws against gambling. We affirm unalterable opposition to any relaxation of these laws, in view of the increasing evidence that gambling is one of the first half-dozen most desperate problems facing our nation with its corrupting effects on individual character, home life, and legitimate business, as well as government. Especially do we repudiate all attempts to place the Church and charitable groups in a favored position to promote minor forms of gambling, such as are proposed by certain members of our State Legislature, and groups who cry that there is no way to raise funds for their particular enterprises except by raffles, lotteries, and games of chance. The Church should reject for itself methods that are not considered right and legal for all others. How can the Church foster gambling in its own house and speak with moral earnestness and authority against organized gambling that corrupts law enforcement and robs by exploitation of human weakness?"

M. Jaime Torres Bodet, director of UNESCO, said to Church leaders recently: "Charity derives from two ideas: Love of that which should be dear to us; and love of that which, in the supreme scale of values, is of greatest price. And I would ask you: Is there anything more precious, anything that we should hold more dear, than children? The suffering of a child, with his obscure sense of being ill-fitted for life, is an indictment of us which we adults should find unbearably painful. It is for the conscience of humanity to cry out against the forfeiture of the child's indefeasible right to happiness. . . . Though, in our time, new sciences have been developed under the names of educational therapy and social pediatrics, children have, in the same period, been the victims of crimes far worse against humanity than almost any committed. The number of children in the world who, as the aftermath of the last war and the resulting upheavals, lack the basic necessities of life, has been estimated at 600,000,000. Two hundred thirty million of these children are going hungry. In Europe alone there are 13,000,000 orphans."

THE SABBATH RECORDER

243

RELIGIOUS LIBERTY IS COMING OF AGE

You no doubt have read the significant statement which appears on the front cover of this issue of the Sabbath Recorder. We venture to say that in very few places in the world would it be possible to have a concession of this kind granted to Sabbathkeeping young people. Thank God for our country!

Yet, we wonder if we fully comprehend what this recognition on the part of Selective Service means to Sabbathkeepers throughout the United States and in the Armed Forces abroad.

During World War II we saw Army chaplains, who were not Sabbathkeepers, champion the rights of Sabbathkeeping soldiers. Although the observance of the Sabbath was not a point of conviction with these chaplains, nevertheless, they recognized the conviction of soldiers of the Sabbath faith and urged commanding officers to assign them light duty on Sabbath as well as providing opportunity for worship where possible. Of course, there were commanding officers and commanding officers. And some Sabbathkeeping soldiers were un-co-operative in being unwilling to do full duty regularly on Sunday when soldiers of other faiths were off duty in their turn. So much depended upon the individual men in this matter.

By the same token, so much will depend upon individual students and their families in the matter of their reporting for the Selective Service tests on another day than Sabbath. It will be regrettable indeed if any Seventh Day Baptist student — in high school, college, or university — reports for the tests on Sabbath day. General Hershey's office has assured us that another day will be set on which Sabbathkeeping students may report.

Truly, this is an outstanding opportunity for Seventh Day Baptist students. As they accept it they not only benefit by the provision made on their behalf by Selective Service, but also they will strengthen the Sabbath witness and the cause of religious liberty.

EXTRA COPIES OF THIS ISSUE

Several ministers indicated that they would like to have extra copies of the Sabbath Recorder in which the Ministers' Conference Statement on Denominational Reorganization appears.

This is the issue. See the next page.

After careful consideration, it was decided to make available copies of this issue to all of our Churches in the United States. Seven hundred fifty extra copies were printed and are being distributed free of charge on the basis of Year Book distribution unless a different number of copies has been requested.

It is cheaper for the Sabbath Recorder to print and distribute in one operation than to fill orders for separate requests as they are received. However, if any Church would like to have yet additional copies of the issue of April 16, they will be sent free of charge as long as the supply lasts.

Besides the statement from the Ministers' Conference, there are several other items in this issue that will commend it for a wider distribution.

The supplying of these extra copies constitutes a service that the Sabbath Recorder is happy to render in the interest of the kingdom task.

BUDGET ENCOURAGEMENT

Let us study carefully the report of the Denominational Budget treasurer which appears on the inside of the back cover of this issue.

Much might well be said of the appearance of the names of Churches for the first time, of the amounts of contributions which represent genuine sacrifice, of the sustained giving by a number of Churches.

In this brief comment we propose to emphasize the gradual increase in giving month by month over the past six months as shown under Comparative Figures. This is reason for encouragement and rejoicing.

Although the Denominational Budget lacks 12.38 per cent of being at normal level, by adding a little over 2 per cent to the normal rate of giving over the next

A STATEMENT ON DENOMINATIONAL REORGANIZATION

At the request of the Ministers' Conference, the Conference president has prepared an introduction to "A Statement on Denominational Reorganization" as follows:

Introduction

Jesus' parting words to the Apostolic Church were these, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. A paraphrase for our people might read, "Ye shall receive power that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in the local parish, in the association, in the General Conference, and in mission fields even unto the uttermost parts of the earth!"

Seventh Day Baptist leaders are convinced that another thrilling chapter can be added to the Acts of the Apostles, as it were, in our day. To this end, prayerful consideration and intensive study are being given to numerical and spiritual growth, to increased financial stewardship, and to a more integrated administrative organization.

After expressing common cognizance of the need for the sustained power, guidance, and inspiration of the indwelling Holy Spirit, the following statement on reorganization developed.

Alton L. Wheeler.

The Statement

1. Upon recommendation of the Commission the Seventh Day Baptist ministers at their conference held at Shiloh and Marlboro, N. J., on April 2-5, 1951, explored the possibility of the General Conference employing an executive officer to

six months, the budget can be raised in full.

As Seventh Day Baptists, let us give further evidence of our firm faith in God and the task for Christ and the Sabbath that He has committed to us.

The Denominational Budget can be raised in full. Let us do it!

give spiritual leadership, pursue the long-range objectives outlined by Conference and the Commission in consultation with the boards, and to promote the Denominational Budget.

It was felt that such an executive might lighten the administrative load of the board secretaries considerably and allow them to concentrate on the programs of their specific boards. It was also felt that such an office should be created for a term of not less than three years, within the framework of the regular Denominational Budget, and that giving might reasonably be expected to increase with more systematic promotion procedures being followed. The need for a detailed job analysis for such a position was referred back to the Commission and its special committee for further study.

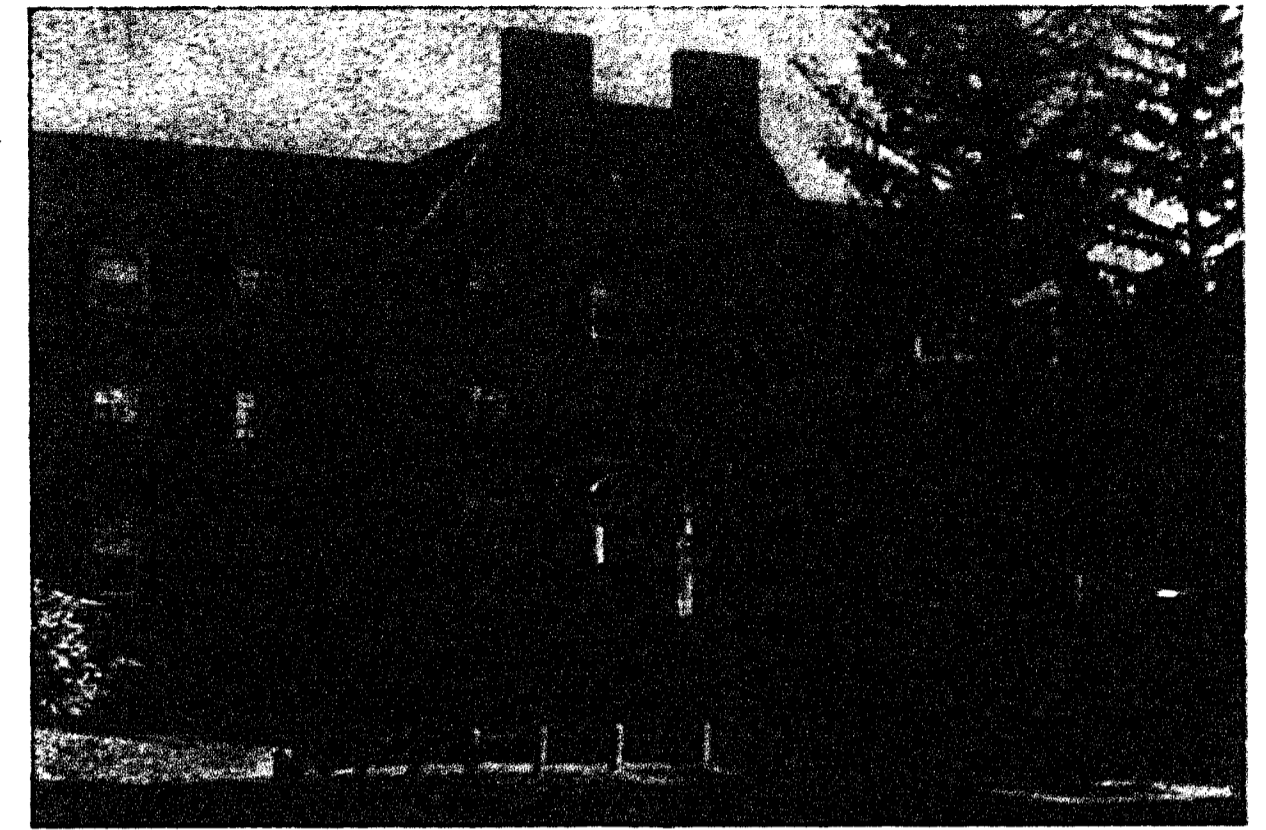
2. Upon recommendation of the Commission, the group discussed the designation of members of the Commission as representatives of the associations, either increasing the number of members on the Commission or grouping the associations for representation purposes.

It was pointed out that details of such a proposal would need working out particularly with respect to the expense involved and the possible dangers of unwieldiness due to increased size, but all agreed that if such a plan would provide a more direct link between local Church members and General Conference it would be desirable. Discussion was also given to the possibility of biennial sessions of General Conference with additional emphasis on the associations and their meetings in the alternate years.

3. Further, in consideration of the relation of the boards to possible reorganization, the matter of locating the board secretaries at Plainfield, with offices in the Seventh Day Baptist Building, was discussed. The Ministers' Conference mentioned the possibility that two of the secretaries might serve near-by Churches on a part-time basis, thus meeting some of the increase in costs arising from such a move, yet making unnecessary an increase in the operating budgets of the boards.

It was proposed that the board secretaries, in co-operation with the Conference

"THE BRICK,"
Alfred University,
Alfred, N. Y.



Pictured above is "The Brick," one of the central buildings of the Alfred University campus, in which many visiting Seventh Day Baptists will live during the General Conference sessions next August. This building is said by some to be the oldest brick building in Western New

York. Though the interior was largely rebuilt in 1933 following an extensive fire, the walls are the original structure, the brick for which was made and fired in Alfred long before the world-famous Ceramic College was established on the campus. — Publicity Committee.

president, would then form an executive board for further co-ordination of the total program of the denomination, the chairman of such board to be chosen from its membership.

4. Some within the Ministers' Conference feel that it has not been shown conclusively that present difficulties are directly the result of organizational weakness, although it is granted that there is inefficiency and duplication of effort. It was agreed that the General Conference must decide whether one or another of the foregoing proposals, or none of them but a sincere effort to make the organization more effective, would further the interests of the kingdom of God.

(Note: The foregoing statement is simply a statement of important matters discussed at the Ministers' Conference and released by the conference for publication. It is not to be construed as recommendations that were adopted. The Ministers' Conference definitely felt that Seventh Day Baptists would be interested in what some of their leaders had discussed.)

SEVEN NATIONS CONSIDER THE ALCOHOLIC

Dr. Robert Fleming of Harvard University, who was in attendance at the Conference of Seven Nations on Alcoholism in Geneva, Switzerland, reported that they "spoke the same language" on the following points:

1. Nobody is immune to alcoholism but it develops much more rapidly with some than with others.

2. Abstinence from the use of alcohol is the only solution to the problem of alcoholism.

3. General hospital treatment, with its varied facilities, gets better results than the psychiatric hospital.

"Most alcoholics are not psychiatric cases," he said, "they are normal people whose drinking has caught up with them."

The conference was attended by representatives of seven nations: the United States, Great Britain, France, Switzerland, Sweden, Denmark, and Yugoslavia. It was sponsored by the United Nations. — Clipsheet.

IN THE NAME OF MATURITY—GIVE!

Prepared for Dr. Alfred E. Whitford,* member of the Budget Promotion Committee, by Rev. Albert N. Rogers

Thousands of our more thoughtful citizens are now reading Dr. Harry Overstreet's book, *The Mature Mind*. While this popular author does not write primarily of Jesus, he makes it quite clear that maturity to the Christian includes much for which the life of Jesus stands. One of the most mature things ever said, declares Overstreet, was the words from the cross, "Father, forgive them, for they know not what they do."

It calls for some maturity to visualize the Denominational Budget. But one of God's great gifts to us just now is the chance to change dollars and cents into the Christian graces through the teaching and ministry of our chosen representatives and Christ's.

Start at the far end, if you will. In Jamaica is a girl attending the Crandall High School who passed her Cambridge examinations in less than three years' time, according to Rev. Wardner Fitz Randolph. That's equivalent to a girl in New York State passing her Regents' examinations in a similar length of time. What do you think inspired this girl to such a prodigious accomplishment if not a glimpse of Christ? And how would she have had such a glimpse, had it not been for the Randolphs, the Millses, and those who went before them?

Here's a young man preparing for the ministry. He says frankly that he is doing this because of the influence of Rev. Harley Sutton. You and I know it was in turn the influence of Jesus Christ, his Redeemer.

The Board of Christian Education receives twenty cents of each dollar given to Christ through the Denominational Budget. With its share the board edits the *Helping Hand* and the *Sabbath Visitor*, fosters the Alfred School of Theology, employs a specialist in Christian education, Rev. Ronald I. Hargis, to assist the local Churches, and sets up annual conferences for ministers and for more advanced young people. The board intends that each of

*At the time of writing, a patient in Bethesda Hospital, Hornell, N. Y.

FIFTH MONARCHY MEN AND SEVENTH DAY BAPTISTS

By Dr. Corliss F. Randolph

President and Librarian,
Seventh Day Baptist Historical Society

The Fifth Monarchy Men comprised a sect of millenarians which arose in England about the middle of the 17th century. They literally interpreted the prophecy of Daniel that the four great monarchies of Assyria, Persia, Greece, and Rome were to be succeeded by a fifth monarchy — the reign of Christ on earth for 1000 years. They differed from other Second Adventists in considering it a duty to assist such establishment by force.

This sect was headed by a small group of self-appointed managers, of whom Oliver Cromwell was one; and in the expectation that his revolt against King Charles I, and the succeeding interregnum would usher in the new era, Fifth Monarchy Men joined his army in considerable numbers. Jealousy arose among the leaders, some of whom felt that the movement was not progressing swiftly enough, or that Cromwell was arrogating to himself sole leadership in executing their well-laid plans; and in 1657 a plot was discovered to murder the Protector and revolutionize the government; but the leaders were arrested and imprisoned till after Cromwell's death.

The literature concerning this movement, extending all the way from Martin Luther down to the present day, is voluminous; and new additions are made to it from time to time. In 1912, the American Historical Association, Washington, D. C., published *The Political Activities of the Baptists and Fifth Monarchy Men in England During The Interregnum*, a prize essay by Louise Fargo Brown, Ph.D., Instructor in History in Wellesley College (hereinafter referred to as *Brown*). This is a book of convenient size, and contains 258 pages, including a bibliography of 27 pages and a fairly full index. Since the appearance of this book,

these things shall be a means of confronting us and others with Christ.

You will do well to read *The Mature Mind*. You will do better to seek it for yourself and for others through regular giving to the Seventh Day Baptist Denominational Budget!

various contributions on this and related subjects have appeared in the *Transactions Of The Baptist Historical Society*, of London (hereinafter referred to as *Transactions*). Perhaps the most notable of these are the "Fifth Monarchy Movement," Vol. 2, pp. 166-181; and "The Fifth Monarchy Manifesto of 1654," Vol. 3, pp. 129-153.

The ranks of the Fifth Monarchy Men were open to any and all of any Christian body, and the Baptists joined them in large numbers from the beginning. (*Brown*, p. 59.) Among these were Dr. Peter Chamberlen and others of his Church, including John More, John Spittlehouse, and the French physician, Naudin, who was implicated in the plot against Cromwell. In 1659, Peter Chamberlen "proposed to set up Christ's kingdom through the instrumentality of a parliament elected by congregations, and announced that he had 500,000 pounds sterling pledged for this work." (*Brown*, p. 184, footnote.) Besides Dr. Chamberlen, Seventh Day Baptists included Rev. Edward Stennett, father of the celebrated family of preachers and noted hymn writers, and John James.

The Fifth Monarchy Manifesto of 1654 was issued in behalf of ten Churches, besides a group confined in Lambeth Prison, all of London. The list of 110 names attached to the Manifesto, all arranged by Churches, contains the following, "In the name of the whol church that walks with Dr. Chamberlen: Peter Chamberlen, John Light, John Spittlehouse, John Davies, Richard Ellis, Richard Smith, Robert Feak." The name of no woman appears in the entire list of 110 names. Naturally so, perhaps.

There is in existence today, in the Bodleian Library, in Oxford, the original manuscript records of a Church of which Dr. Chamberlen and all the others whose names are appended to the Manifesto, were members, except that of Robert Feak. The Church roll includes the name of the French physician, Theodore Naudin, already referred to. These records consist of 130 closely written pages; and the book has been carefully transcribed and published in *Transactions*, Vol. 2, pp. 129-160, under the title "A True and Short Declaration." Its earliest date is August, 1652, and its latest, May 23, 1654. The records are written in various hands; but, for the most part, in that of Dr. Chamberlen, in whose possession it

appears to have been from December 25, 1653, to the end. There are two blank pages at the end of the book. These records bristle with such incidents as social customs — including a quaint marriage contract, the gift to the Church of a silver bowl, doctrines and beliefs, personal grievances, and finally, with a wide open split when a large share of the membership withdrew and left the Church.

That this was a Baptist Church, all writers appear to agree, one that practiced washing one another's feet and laying on of hands; and it was long believed to be a Sabbath-keeping Church; but a more recent and a more careful study of the records appear to show the contrary. The days of the week are indicated by astronomical signs; and they admittedly show that their meetings were held on the first day of the week. Of Dr. Chamberlen, probably the most influential man in the Church, one who wrote the most of the records, Dr. J. W. Thirtle, a man most sympathetic in his attitude toward Seventh Day Baptists, says, "Beyond question he was a Philomath, one who combined astrology and medicine. He, too, took his degree (in medicine) at Padua where Judiciary Astrology was a prominent subject of study." (*Transactions*, Vol. 2, p. 112.) Further, he quotes Aveling (*The Chamberlens and the Midwifery Forceps*) as saying that, in the day of Chamberlen, "No physician was considered accomplished in his art who knew nothing of astrology." All of which goes to show that it was quite natural for Dr. Chamberlen to use astronomical signs for days of the week.

It is of prime importance, then, that Doctor Thirtle, whose biographical sketch of Dr. Chamberlen appears in Vols. 2 and 3 of *Transactions*, after examining the dates in the records of this Church where the days of the week are indicated by astronomical signs thus showing that its meetings were held on the first day of the week, became convinced that, though he had hitherto firmly believed that it was a Sabbath-keeping (Seventh Day Baptist) Church, he now declared that it "Unquestionably was one of the First Day Order." He further says, "Needless to say, however, that though the Church whose records have been summarized was made up of First Day worshippers, it tells nothing against the statement that the Pastor was at that time a Sabbath-keeper in his personal practice. Joseph Stennett, the

second, served the (First Day Baptist) Little Wild Church of a like accommodating order. (*Transactions*, Vol. 3, p. 177.) A similar situation obtains with the present pastor of our Mill Yard Church in London, who regularly preaches for a First Day Baptist Church on Sunday morning, in London. And a like situation is found today with one or more of our American pastors.

As previously noted, the last date in the record of the Church of "A True and Short Declaration" is May 23, 1654, about five weeks before the date of the Fifth Monarchy Manifesto, June 30, 1654. The church records appear to show that on January 1, 1653/4, the Church roll contained the names of 22 members in London, besides 7 in Ireland, and 6 in other parts of England. This was after the schism when more than 20 members left the Church; but the signers of the Fifth Monarchy Manifesto remained with the Church.

Was the Church which was represented by Dr. Chamberlen and others in signing the Manifesto one and the same with that of the Church of "A True and Short Declaration"? Or did the latter named Church cease to exist with its last record, and was a new Church formed between May 23, 1654, and June 30 of that same year? Or is there yet another explanation?

At all events, the Fifth Monarchists continued their activities, Dr. Chamberlen and John Spittlehouse among them; and, finally, in 1661, after the Restoration, John James was arrested on a Sabbath morning, hurried away to prison, convicted as a Fifth Monarchist, and condemned to death. But of that, more will be said later.

If anybody had any doubt as to what the effect of the Kefauver Committee investigations would be, his doubts ought to be resolved by this time. At least this nation knows what is going on. — Clip-sheet.

QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held at Chicago, Ill., April 20, 21, 1951, at Bethany Church, 3600 West Congress Street.

May Burdick,
Secretary.

Statement of CHRISTIAN EXPERIENCE and BELIEF

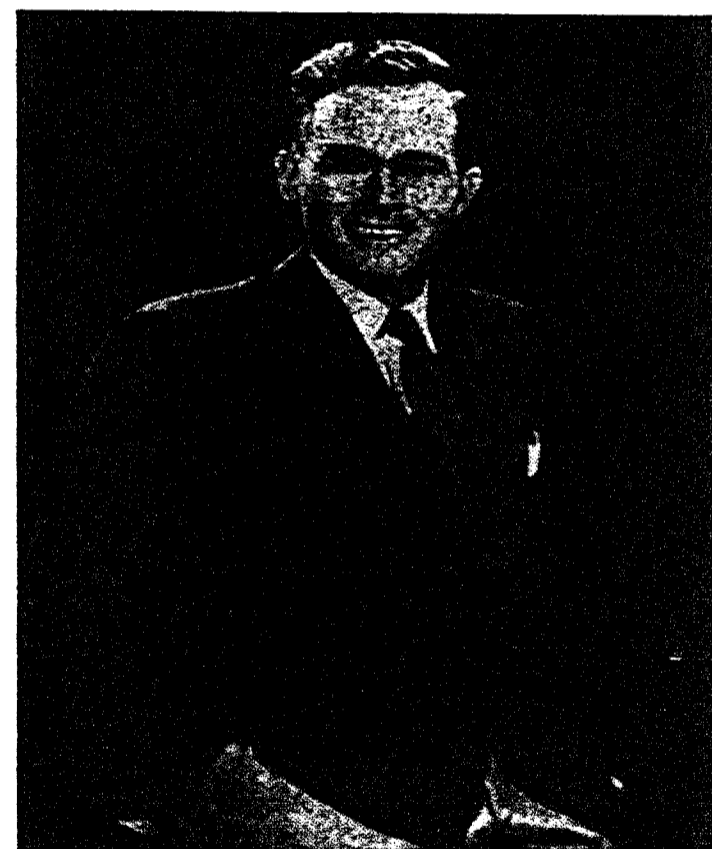
By Rev. Melvin G. Nida

Pastor, Seventh Day Baptist Church,
Richburg, N. Y.

(Given at his ordination to the Christian ministry at the Semiannual Meeting of the Western Association, held with the Richburg Seventh Day Baptist Church on Sabbath day, October 28, 1950.)

Call to the Ministry

It is not easy to single out the influences that have been the strongest to bring me to this day. Ever since the time of my conversion in a small Church at Christmas time thirteen years ago, there has been the feeling in my heart that my place is in Christian service. I could only dream



Rev. Melvin G. Nida

then, for there were no plans; I had no denomination, no field, or any knowledge of what it took to be a pastor. But the dreams of youth are not in vain.

Much of my early religious thinking was influenced by another young man with whom I associated. We studied and worked together and served as leaders for a young people's group.

The Sabbath came to me soon after my conversion, as a result of study of the

Bible. I was seeking to do the will of the Lord and when the Sabbath was brought to my attention it was not difficult to take this step of obedience.

Endeavoring to follow the leading of the Lord, I sought additional schooling beyond my high school diploma. Open to one of meager financial means was the county normal school. I completed the course of training for teachers and began teaching because I felt that here was a means to an end, a steppingstone to further education. As was so often the case in those days, it was the war that led me on in a way that I had not planned.

According to the dictates of my conscience I served in a nonmilitary capacity for three and one half years. During this period, while in camp near White Cloud, Mich., it was brought to my attention that there was a Sabbathkeeping Church by the name of Seventh Day Baptist in White Cloud. Some of the fellows at camp had attended Church and young people's groups, and knowing that I was a Sabbathkeeper brought back news of the Church to me. Before I had a chance to visit the Church I transferred to Manchester College for a period of training in relief and reconstruction work and thence to a hospital unit near Baltimore, Md. From there I wrote back to White Cloud, addressing my letter simply, "Pastor, Seventh Day Baptist Church." It was Pastor Leon M. Maltby who answered my letter, and after a period of correspondence the White Cloud Church accepted me into full membership literally sight unseen. Pastor Maltby directed me to the Shiloh Church which was just a good hitchhiking distance from my station.

As time went on my visits to Shiloh became more and more frequent for I had met a young lady by the name of Jeanett Dickinson. Miss Dickinson gave up her schoolteaching position at the end of that year and went to Plainfield to assist the late Rev. Herbert C. Van Horn in the Denominational Building at Plainfield. Not long after, I received a transfer to the Veterans' Hospital at Lyons, N. J., which is close to Plainfield. In the fall of 1944, we were married and in the spring of 1946, I was released from my service to the government.

My endeavor during this period, however, was not only to acquire a wife. Salem College accepted the formal education I had taken during this interim as my third year of college credit. In the spring of 1947, I received my degree from Salem College and with our son Larry we moved to Chicago to begin my seminary training. Two years were spent in Chicago as student pastor of the Chicago Church while attending seminary. Last year we moved to Alfred to complete my seminary training. Last spring I received from Alfred University by Bachelor of Divinity degree and with our family, which now included Elizabeth, we moved into the Richburg parsonage. It has not always been easy to provide the financial means for the years of training necessary to the pastor's calling. But there has always been a way, a job open at the right time and in the right way. In this I have felt God's guidance. "Hitherto hath the Lord helped us."

This is not to be the end of the story, I pray, for there are many debts that must be repaid — debts of service and love, debts of sacrifice and helpfulness, debts of instruction and leadership. Freely I have received; I pray that freely I may give.

I have received much from my mother. It was she and dad who sacrificed to make the beginning of my education possible. I am sure her influence was always great, but she has stood by in a special way ever since that night when she and I together walked down the aisle of that little Church to give our hearts to the Lord. It was she who stood by during those trying days when my conscience would let me do no other than take the stand I did against participation in war. She cannot be here today but much of the honor of this hour belongs to her.

I have received much from my wife. In a sense this is also her ordination although to her go no titles except that which she had already earned — mother. She, too, has dreamed dreams and seen visions and has been the impetus to help bring many of them to reality. She has shouldered the responsibility of the home when my nose has been buried in books. And more than that she has helped with

my work. She has typed term papers, offered her suggestions, and corrected mistakes of English and style. It is she who has encouraged and shared. It is she who has been a preacher's wife and a pastor's assistant.

To Pastor Maltby who promptly answered my letter of inquiry, to Pastor Loyal F. Hurley who has instilled a love for truth, to Dr. Wayne R. Rood for the discipline of truth, to Mrs. Anne Post Bergh who freely gave lessons in voice to help my speaking voice, to countless others who have helped shape my thinking — to all these I owe much.

To the White Cloud Church I owe much. They were willing to offer the right hand of fellowship to someone who deeply needed it. Their fellowship has been more than letters, too. Even after

THE BOTTOMS BOUND FOR NEW ZEALAND

The Emmett Bottoms sailed from Southampton, England, bound for New Zealand on March 16. Their passage through the Panama Canal occurred on April 1 and 2, according to the SS Mataroa's schedule, and they are due in Wellington on April 22. Panama may seem like retracing steps after having gone to England, but travel by this route is cheapest and most quickly available. Reservations for this passage go back to the negotiation in 1948 and 1949 for the late Rev. Gerald D. Hargis and Mrs. Hargis.

In a March 12th letter, Paster James McGeachy, our only ordained English leader, extended his deep appreciation to American Seventh Day Baptists for sending the Bottoms.

"We greatly appreciate this demonstration of love for the old mother Church on the part of her American children," he continued in speaking of the foods carried to England by the Bottoms from the New England donors. The Bottoms enjoyed mealtime fellowship with more than seven Seventh Day Baptist families and friends, beside the McGeachys.

Pastor McGeachy reported the contacting of more than a dozen new persons through the Wednesday night services held three of the four weeks during the

my membership with another Church, they sent me a generous financial gift to help with my last year of college training at Salem. To the Plainfield Church for the encouragement of my license to preach in 1945, to the Chicago Church for encouragement and training and a welcome of love, to the Richburg Church for a comfortably furnished parsonage and continuing expressions of love, to Salem College that was willing to accept my credits and make it possible for me to complete my college work, to the Alfred School of Theology that gave what I feel has been my most profitable year of study — to these and others I owe much. Like Paul, I feel that I am what I am, if I am anything, only by the grace of God and through those who have helped.

(To be continued)

Bottoms' stay. Some newcomers also attended the Sabbath services. The Bottoms exchanged greetings with a group of Baptist leaders and ministers, among whom was a recently arrived New Zealand minister. But more of these events later!

From March 8 to 12, the Bottoms visited the Dutch Seventh Day Baptists, being guided by Pastor P. Taekema and Brother G. Zijlstra, both of whom speak very fine English. "We visited in many homes," writes Mr. Bottoms, "some in each of four large cities: Haarlem, Amsterdam, The Hague, and Rotterdam. They all seemed so happy we called. Brother Zijlstra went with us every place and served as interpreter." No doubt you recall Dr. Lloyd D. Seager's reporting at the time of the 1948 World Council of Churches Assembly a yearning for help on the part of our Dutch brethren which could be met by placing an American minister in Holland on a permanent basis. The Bottoms have repeated the appeal — on their own and on their observation of Dutch hopes.

D. S. C.

As Kipling pointed out, "The truth can be twisted by knaves to make a trap for fools," and for that matter, the twisting traps quite a few people who are not fools. — Clipsheet.

THANK GOD FOR WORK

May Fellowship Day, May 4, 1951

By Esther Stamats, Director

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2: 15.

This theme was chosen after careful thought to coincide with current emphasis of the Department of Christian Social Relations on Economic Life. It also recognizes the relation to a study planned by the Commission on Women of the World Council of Churches.

The new Fact Book for May Fellowship Day, 1951, is entitled "Women at Work" and written by Miss Beulah Amidon of the Survey Staff. This booklet will be helpful as a study guide for Church women, not only on May Fellowship Day, but for an indefinite number of years.

This new Fact Book develops the historical background of women at work, showing how the traditional jobs of women have changed through the years, and the new areas have opened up.

Part I deals with women who work for wages, types of work, conditions of work, prejudices against women who work, need for vocational guidance.

Part II deals with women who work, but not for wages; at home, in the important profession of Mother and Homemaker, outside the home as volunteers.

The conclusion challenges Church women to lay hands to new important tasks awaiting their vision and action.

The May Fellowship Day packets are available at 50c each and contain: Poster, Women at Work" (including Guide for Workbook and Suggestions for a Worship Service), report, and order blank. Additional copies of the Fact Book are 40c a copy.

Three Questions

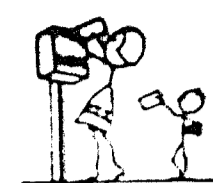
Who most needs your money?

The rum seller or you?

And after the exchange,

What good did it do?

H. F. Hummel.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

You and I are almost twins for my birthday is on April 13th. My brother Bobby is six and Bruce is three.

A little dog came here and stays, and sometimes it runs away.

I would like to see you and visit with you for I think you like children.

I had a new hat and coat and gloves for Easter, and mama gave each of us an Easter basket of candy. We had pretty flowers at Church Sabbath day.

Happy birthday to you!

Barbara Jean Kenyon.

Ashaway, R. I.

Dear Barbara:

I'll have to say I hope you had a happy birthday, for when you read this your birthday celebration will be over. I hope that you have many happy birthdays. A dear friend of mine has her birthday on April 15. We have celebrated our birthdays together for twenty-five years, taking turns in entertaining. This year it is my turn.

Indeed, I do like children and am always happy to have them around me. I, too, hope that someday I can see and visit with you. I do enjoy your letters, and hope you will write often.

Over three weeks ago today our son and wife and three children, Karen, eight, Kris, seven, and baby Kathy, one year and five months old, came from Bridgeton, N. J., to stay until the following Wednesday noon. We had such a good time. How I did hate to see them drive away in their big station wagon!

I know you must have been very happy over your Easter gifts. I received several Easter cards but did not even have an Easter hat. What do you think of that? Well, it was so cold here that I guess a winter hat was more comfortable.

Your true friend,

Mizpah S. Greene.

Dear Recorder Children:

Since there are no more children's letters this week I'm using a story from a little book my father gave me on my tenth birthday. I have treasured the book all these years. The title of the story is —

Karl Pierce at School

"How fast you are growing! You will soon be a man," said a gentleman to a little boy.

"I'm most a man already. I smoked a cigar yesterday," replied the boy.

We may be sure that boy was not Karl Pierce. We should know at once that he was not the kind of a boy to think that cigar smoking is a manly thing to do.

Some of Karl's schoolmates smoke, and they try to get Karl to do so, too. "Why don't you do as we do?" they asked him.

"I have seven reasons for not doing it," he replied. "Would you like to hear them?"

"Yes. Go ahead."

"The first reason is, smoking keeps a boy from growing. The second is, it makes a boy's head so thick that he cannot study. The third is, it makes a boy sick. You boys that smoke have pale faces and sore mouths. The fourth reason is, that it wastes money. None of you would throw your money in the fire; but many of you burn it up in cigarettes. My fifth reason is, that smoking has caused many destructive fires. People are very careless about throwing away the stubs of their cigars or cigarettes. My sixth reason is, that a tobacco smell in my clothes and breath would make me disagreeable to other people. My seventh reason is, that it would make me a slave of habit. I have heard father say that every smoker thought he could stop smoking whenever he chose to give it up; but that very few of them could do it. Now, boys," said Karl, "can you give me seven good reasons why you smoke?"

Not one had a word to say.

"I would like to have an antismoking society," said Karl.

"Yes; let's do it!" said some of the boys.

"I will draw up a pledge," said Karl, "if any of you will sign it."

The next day Karl had his pledge ready. This is the way it read:

Marriages

Cornish - Wonnacott. — John Edward Cornish, son of Mr. and Mrs. John B. Cornish of Battle Creek, Mich., and Doris Wonnacott, daughter of Otis C. Wonnacott, of Grand Rapids, Mich., were united in marriage on the evening of March 24, 1951, in the sanctuary of the Battle Creek Seventh Day Baptist Church. Rev. Alton L. Wheeler officiated.

Campbell - Stearns. — Ellamay Stearns, daughter of Mr. and Mrs. Don Stearns, and Jim Campbell of Coudersport, were married March 24, 1951, in a candlelight service at the First Hebron Church, Rev. Ronald I. Hargis, officiating. They will live with the groom's parents temporarily.

BIRTHS

Davis. — A daughter, Carol Suzanne, to Mr. and Mrs. C. Stanley Davis, Jr., 212 East Seventh Street, Plainfield, N. J., March 26, 1951.

Guyer. — A son, Wendell Royal, was born to Mr. and Mrs. Axthle Guyer, New Enterprise, Pa., March 7, 1951.

White. — A daughter, Janice Barbara, to Mr. and Mrs. Ernest B. White, 15 Lawrence Drive, White Plains, N. Y., December 10, 1950.

Albert. — A daughter, Carol Elise, to Mr. and Mrs. Henry W. Albert, 4220 Queen Street, Fort Wayne, Ind., April 1, 1951.

Obituaries

Randolph. — Isaac S., son of the late David and Jeanette Gilman Randolph, passed away at his home in Shiloh, N. J., March 28, 1951, at the age of 59 years, following a long period of failing health.

Surviving are his wife, Reba Woodside Randolph; a daughter, Mrs. Margaret Fogg; a son, David A.; and three sisters: Mrs. Nettie Carll, Mrs. Alice Dickinson, and Mrs. Olive Lupton.

Funeral services were conducted on March 30, by Pastor Lester G. Osborn of the Shiloh Sev-

WE, WHO HOPE SOME DAY
TO BE STRONG MEN, PROMISE
EACH OTHER NEVER TO USE
TOBACCO IN ANY FORM.

Many of the boys signed their names to this pledge. Cannot some boy who reads this story also get some signers to Karl's pledge? — Selected.

enth Day Baptist Church, of which Mr. Randolph had been a member for forty-three years. Interment was in the Shiloh Cemetery. L. G. O.

Ring. — Henry, son of Peter A. and Erika Ring, was born January 28, 1876, on the Ring homestead in Union County, S. Dak., and passed away March 6, 1951, at his home in Redlands, Calif.

On September 5, 1904, he was married to Minnie Olson. Besides his widow he is survived by three children: Evelyn E., Donald V., and Mrs. Helen Hurley; a grandson, James R. Hurley, all of Redlands; and a sister, Mrs. Ellen Daugherty of Denver, Colo.

In the spring of 1915, he moved with his family from South Dakota to Nortonville, Kan., to be near the Church of his choice. Here he engaged successively in the automobile business, hardware, and for about twenty years was associated with the First National Bank of Nortonville.

In 1941, he retired from active business and with his wife moved to Redlands, Calif., to be near their children.

At an early age he was baptized and joined the Dell Rapids, S. Dak., Seventh Day Baptist Church of which his father was pastor. Later he joined the Seventh Day Baptist Church of Nortonville, and at the time of his death was a member of the Riverside Church.

Funeral services were in charge of his pastor, Rev. Leon M. Maltby, assisted by Rev. E. S. Ballenger. Interment was in Hillside Cemetery, Redlands, Calif. L. M. M.

Palmborg. — Elin Victoria, daughter of William R. and Catherine L. Palmborg, was born in Upsala, Sweden, February 7, 1870, and was called to rest on March 27, 1951, at her home in Los Angeles, Calif.

A convert to the Sabbath and a member of the First Seventh Day Baptist Church of New York City, her life was spent in public school teaching in the Russian-Jewish section of that city.

She retired in 1940 and came to the West Coast to meet her sister, Dr. Rosa W. Palmborg who was returning from the China mission field. Since that time they have lived together. She has been faithful in attendance and work in the Los Angeles Church, loved by all.

Surviving is her sister, Dr. Palmborg, and two cousins.

Farewell services were conducted March 30, at the Simon's Funeral Home, Riverside, Calif., by Pastor Leon R. Lawton, assisted by Rev. Leon M. Maltby. Interment was in the Seventh Day Baptist plot, Olivewood Cemetery, Riverside. L. R. L.

Crandall. — Harriet Titsworth, wife of Col. A. Julian Crandall, was born April 15, 1870, the adopted daughter of the late Horace and Phebe Crandall, and died March 29, 1951, at St. Augustine, Fla.

At an early age she was baptized, and had been a member of the First Hopkinton Seventh Day Baptist Church since April 8, 1882. She was prominent in the Ladies' Aid.

On March 2, she and Col. Crandall observed their 62nd wedding anniversary with a family gathering at their Florida home.

Mrs. Crandall is survived by her husband, president and manager of the Ashaway Line and Twine Manufacturing Co., four children, Mrs. Ernest Cole of Winchester, Ky., Marcus A. Crandall of Los Angeles, Calif., Julian T. Crandall of Ashaway, and Mrs. William T. Martland of Huntington Park, Los Angeles; six grandchildren, and nine great-grandchildren.

Farewell services were conducted at Schilke Funeral Home, Westerly, by Rev. Theodore Driftmier, husband of her granddaughter. Burial was in Oak Grove Cemetery, Ashaway.

T. A. S.

Burdick. — J. Byron, son of Jesse G. and Alice Ayars Kenyon Burdick, was born on October 16, 1895, at New Market, N. J., and died at his home in Dunellen, March 27, 1951, at fifty-five years of age.

He was a member of the Pircataway Seventh Day Baptist Church.

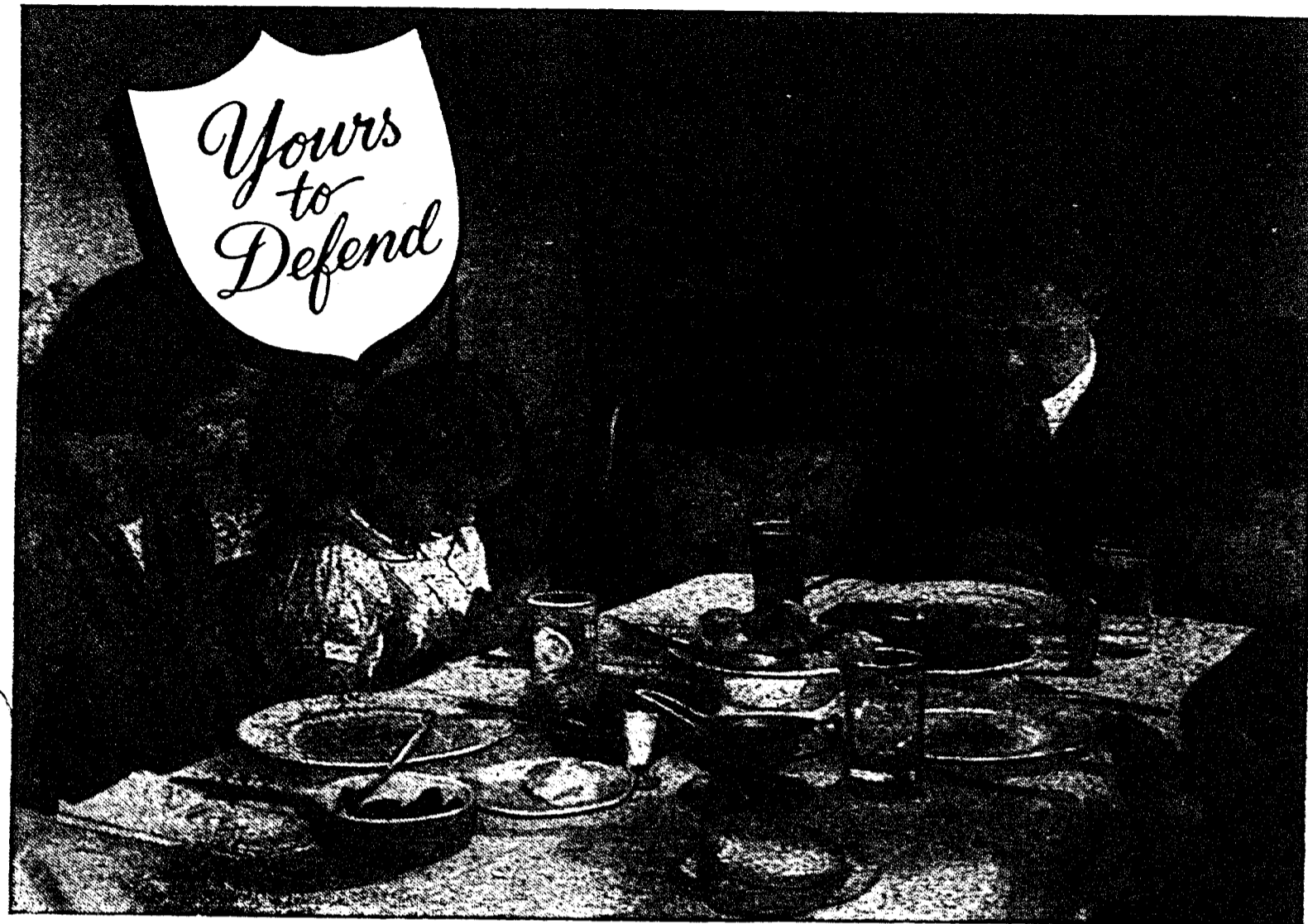
He is survived by his wife, Frances DuMont, three children, William R., Robert D., and Mrs. Felix Gavornik; one brother, Russel, all of New Market; and one half brother, Harry Kenyon of Middlesex.

Funeral services were held at Runyon's Funeral Home, Dunellen, on March 30, 1951, with Rev. E. Wendell Stephan of Plainfield, officiating. Interment was at Hillside Cemetery, Plainfield. E. W. S.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

The rapidly-growing new commuter communities on the fringe of the nation's cities call not only for new Churches but for new programs of service in the Churches, old and new, according to the "findings" of a Conference on the Town Church recently held in Baldwin, Kan. For example, because of the hours spent by people in commuting, and because of the duties which people find in their homes and gardens and with their families, it was recommended by the conference that consideration be given later meeting and dinner hours than are kept in most Churches, to shorter and better-planned business meetings, to wise use of the time of busy men, to short-time occasional activities. It was felt also that the Church in the commuter area should plan to use its building and other facilities for community activities such as boys' and girls' clubs, PTA groups, baby clinics; and that it should help in the organization and conduct of mothers' clubs, play supervision, hobby clubs, family dinners, nursery groups, and otherwise serve the interests of the people, promote friendliness, neighborliness, and good will.



FAITH OF OUR FATHERS

FAITH of our fathers living still . . . It lives even as its Founder lives. It has come down to the Christians of America—to your own local church—through the gloom of the catacombs, the martyrdoms of the Coliseum, the trials of the Reformation. Your own denominational heroes have lived and died in its defense. It is yours to defend today in the face of sinister forces and relentless foes.

Gird yourself for this spiritual warfare with the teaching aids of your own church publishing house. Scripturally sound, and reverently pre-

pared, they also reflect the rugged vitality and positive approach of your own particular witness.

In using the ordained teaching aids of your own group you invigorate your local program. You also enable your church publisher to funnel back net income into Christian work. Your dollars perform double duty for the Kingdom.

PROGRESS through Cooperation

**YOU NEED YOUR PUBLISHING HOUSE:
YOUR PUBLISHING HOUSE NEEDS YOU**

This is a cooperative advertisement of the Official Protestant Publishers Group, Box 67, Chicago 90, Illinois

**SEVENTH DAY BAPTIST PUBLISHING HOUSE
510 WATCHUNG AVENUE
PLAINFIELD, N. J.**

**DENOMINATIONAL BUDGET
Statement of Treasurer, March 31, 1951**

Receipts		March	6 months	New Auburn	
Adams Center			\$ 114.95		29.10
Albion			120.00		119.41
Alfred, First	331.80		1,212.75		253.26
Alfred, Second			310.35		122.50
Andover			24.00		2,138.00
Associations and groups			36.80		16.25
Battle Creek	155.00		654.87		136.25
Berlin			184.04		2,003.40
Boulder	32.50		191.63		44.25
Brookfield, First			113.22		178.00
Brookfield, Second			122.50		734.13
Chicago	111.00		234.50		30.00
Daytona Beach			257.11		40.18
Denver			271.05		58.40
De Ruyter			237.94		177.27
Dinuba			5.00		42.53
Dodge Center			49.94		148.30
Edinburg			128.24		12.50
Farina	40.00		115.00		344.75
Fouke	39.46		56.81		25.00
Friendship			20.00		5.00
Gentry	4.10		19.73		110.00
Hammond			46.59		13.05
Healdsburg-Ukiah	15.26		18.77		95.96
Hebron, First			77.32		28.75
Hopkinton, First			157.10		
Indianapolis	25.00		25.00		
Independence			150.00		
Individuals			116.50		
Irvington			100.00		
Little Genesee			220.97		
Little Prairie			25.00		
Los Angeles			77.00		
Lost Creek			297.41		
Marlboro	181.32		297.41		
Middle Island	147.00		504.00		
Milton	20.00		27.66		
Milton Junction	457.21		2,136.47		
	153.87		512.82		
				Totals	\$3,706.05 \$17,413.50

Disbursements		Budget	Specials
Missionary Society		\$1,103.81	\$ 159.44
Tract Society		528.34	50.00
Board of Christian Education		616.60	
Women's Society		16.21	45.00
Historical Society		51.94	
Ministerial Retirement		243.76	369.13
S. D. B. Building		96.66	
General Conference		322.41	
World Fellowship and Service		22.21	
Relief Appeals			78.23
Bank service charge		2.31	
Totals		\$3,004.25	\$ 701.80

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

Comparative Figures				
Total Budget	\$37,000			Normal
Receipts for October	\$1,557.18	4.20%	\$3,083.33	8 1/3%
Receipts for November	1,558.98	4.20%	3,083.33	8 1/3%
Receipts for December	2,386.43	6.45%	3,083.34	8 1/3%
Receipts for January	2,639.98	7.13%	3,083.33	8 1/3%
Receipts for February	2,772.63	7.52%	3,083.33	8 1/3%
Receipts for March	3,004.25	8.12%	3,083.34	8 1/3%
Totals	\$13,919.45	37.62%	\$18,500.00	50%
Special gifts, designated:				
October	\$ 150.39			
November	260.10			
December	570.48			
January	1,411.55			
February	399.73			
March	701.80			
Total	\$3,494.05			

Milton, Wis.

D. Nelson Inglis,
Acting Treasurer.

HAS CRIME INCREASED SINCE REPEAL?
Without fear of contradiction, I say that corruption of law-enforcement officers is rampant in many American communities today on a scale that makes the corruption of prohibition days look like kindergarten play. — Senator Estes Kefauver. — Clipsheet.

*Will These
Children
Be Fighting
Us
Tomorrow?*



There's a thrilling story being lived today!

Thousands of children in the Orient and Near East are homeless, unwanted and unloved. Some are dying of starvation. These conditions, caused by war, famine and extreme poverty, are planting the seeds of Communism—and future wars.

Our story tells how Christian love is bringing new life and hope to some of these children. You'll thrill and want

to have a part in this story when you read more about it!

Write today to Dr. J. Calvitt Clarke, address below, for your **FREE FOLDER**, telling this story you ought to know.



CHRISTIAN CHILDREN'S FUND, INC.*

RICHMOND 4, VIRGINIA

Member, Foreign Missions Division, National Council of Churches of Christ of U.S.A.

*Formerly, CHINA'S CHILDREN FUND, INC.

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.)

Richburg, N. Y.

Pvt. Lloyd M. McCrea, AF12360047
117th Air Installation Sqd.
Lawson AFB
Ft. Benning, Ga.

Seventh Day Baptist General Conference
ALFRED, N. Y., AUGUST 14-19, 1951

ALCOHOL COSTS

Compared to Polio, Heart Disease, Cancer, and Tuberculosis

Polio, Number of cases (1948)—40,000—Cost \$25,000,000.

Heart Disease, annual deaths 460,580—Funds raised—\$15,468,000.

Cancer Deaths estimated nearly 200,000 annually; 879,550 living cases in all stages (cost)—\$39,000,000.

Tuberculosis — 500,000 active cases; deaths in 1948 — 43,529 — cost (funds) \$14,000,000.

Overall cost of Alcoholism and Liquor Problem, \$12,300,000,000 (accepted conservative figure).

The combined costs of polio, heart disease, cancer, and tuberculosis does not total 1 per cent of alcohol costs. — "Quotable Quotes," Calif. Temp. Fed., Dec., 1950. — Clipseet.

The Sabbath Recorder

Remember -

"Alfred School of Theology Sabbath"

April 28, 1951

*Or some other Sabbath if
better suited to local plans.*