

The Sabbath Recorder

DENOMINATIONAL BUDGET Statement of Treasurer, January 31, 1951

Receipts		January	4 months
Adams Center	\$	114.95	\$ 114.95
Albion		54.00	54.00
Alfred, First		319.10	532.10
Alfred, Second		121.95	310.35
Andover			24.00
Associations and groups			36.80
Battle Creek			364.87
Berlin	104.50		184.04
Boulder	82.09		124.25
Brookfield, First			48.00
Brookfield, Second			63.00
Chicago	32.00		102.00
Daytona Beach	72.80		173.65
Denver	91.73		181.79
De Ruyter			142.94
Dodge Center			49.94
Edinburg			19.03
Farina	15.00		60.00
Fouke			17.35
Friendship			20.00
Gentry			10.92
Healdsburg-Ukiah			3.51
Hebron, First	20.80		60.13
Hopkinton, First			92.60
Independence	50.00		135.00
Individuals			116.50
Irvington			100.00
Little Genesee	207.20		220.97
Little Prairie	5.00		25.00
Los Angeles			45.00
Lost Creek			116.09
Marlboro	73.50		283.50
Middle Island			7.66
Milton	546.37		1,465.21
Milton Junction		151.90	358.95
New Auburn		7.10	29.10
New York City, First		86.91	119.41
North Loup		81.38	81.38
Nortonville			122.50
Pawcatuck			560.00
Piscataway	20.00		100.00
Plainfield	1,314.62		1,796.90
Philadelphia			27.25
Richburg			138.00
Riverside			597.84
Rockville	8.00		18.22
Salem	177.27		177.27
Shiloh	140.00		785.00
Walworth			27.60
*Washington, Evangelical	105.00		105.00
Waterford	29.10		70.31
White Cloud	19.26		115.21
Totals		\$4,051.53	\$10,535.09

Disbursements		Budget	Specials
Missionary Society	\$	970.72	\$ 377.52
Tract Society		464.64	218.50
Board of Christian Education		542.25	226.00
Women's Society		14.26	61.00
Historical Society		45.67	2.50
Ministerial Retirement		214.37	370.41
S. D. B. Building		85.00	3.00
General Conference		283.53	11.50
World Fellowship and Service		19.54	
Relief Appeals			141.12
Totals		\$2,639.98	\$1,411.55

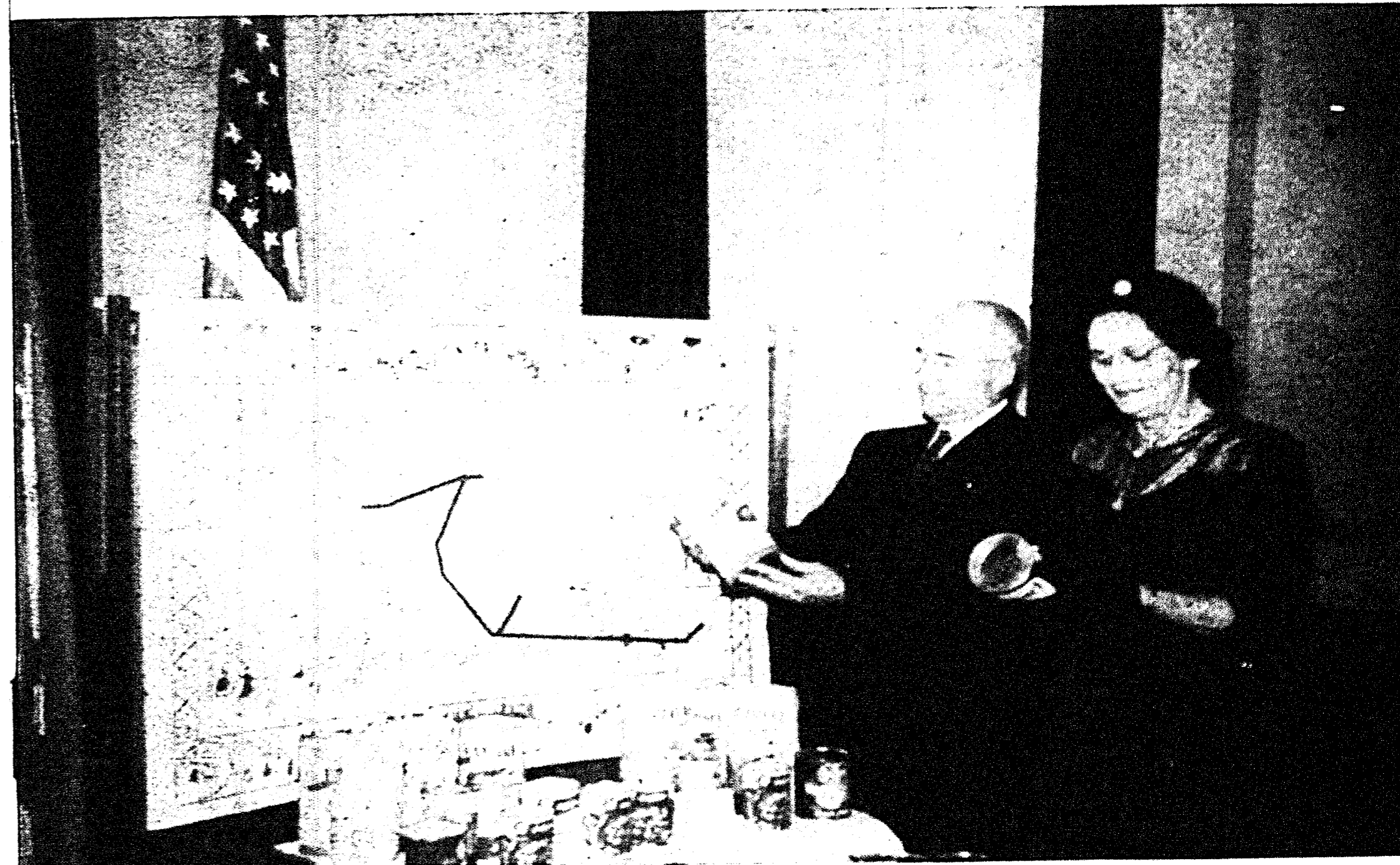
* By vote of the Evangelical Church, "no part of . . . amount is to go to the National Council."

Comparative Figures

Total Budget	\$37,000			
Receipts for October	\$1,557.18	4.20%	\$3,083.33	8 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%
Totals	\$8,142.57	21.98%	\$12,333.33	33 1/3%
Special gifts, designated:				
October	\$ 150.39			
November	260.10			
December	570.48			
January	1,411.55			
Total	\$2,392.52			

Milton, Wis.

D. Nelson Inglis,
Acting Treasurer.



Rev. and Mrs. Emmett H. Bottoms Inspect Food Gifts
(See Missions, this issue)

Seventh Day Baptist General Conference

ALFRED, N. Y.

AUGUST 14-19, 1951

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

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WILLIAM L. BURDICK, D.D., Emeritus
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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.

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PLAINFIELD, N. J., FEBRUARY 26, 1951

Vol. 150, No. 9 Whole No. 5,431

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PLANS ANNOUNCED FOR CONFERENCE MEALS

"A cafeteria form of service, because of its conservation of both time and money, seems to be the ideal way of providing Conference delegates with meals," stated Dr. Harold O. Burdick recently. "Since it will not be possible to provide cafeteria service at the Brick dining room because of a summer remodeling and redecorating schedule, Conference delegates will be served at the Ag-Tech cafeteria in 1951," explained the chairman of the Conference Commissary Committee.

In describing the advantages of the proposed arrangement, Dr. Burdick made it quite plain that the Commissary Committee has conceived of the business of eating as an integral part of the total Conference program. Hours of service are dovetailed into the schedule of daily meetings. Meals will be served from 7-8:30, 12:00-1:30, and 5:30-6:30, and these hours will be rigorously observed, Dr. Burdick warned, so that scheduled services will not be interrupted.

A special dining room will be provided for committees that wish to work while they eat, and the spacious and comfortable lounge in connection with the cafeteria will be available for visiting and resting before and after eating.

There is ample parking space across the street from the cafeteria so that delegates may drive to meals if they desire.

"The Minos family," said Dr. Burdick in conclusion, "has been serving meals to the Alfred University community for several years, and delegates may expect good food and good service from them during the 1951 General Conference." During the weekend other eating places in the village will be open.

Associated with Dr. Burdick on the Commissary Committee are Mr. and Mrs. Wilbur Getz, Mr. and Mrs. Robert Campbell, Mrs. Ray Wingate, Mrs. Phil Post, Mrs. Jay Wilcox, Mrs. Leland Williams, Mrs. W. A. Thomas, Mrs. Carl Snyder, Mr. and Mrs. C. M. Potter, Harold Crandall, Jr., Mrs. Frank Stillman, Mr. and Mrs. John Jacox, and Miss Etta Witter. — Publicity Committee.

Front Cover Picture
Missionary Society Photo

WHAT DOES THIS MARKER MEAN?

Many are the markers and memorials standing across the world dedicated to the faith and work of Seventh Day Baptists.

These are silent yet eloquent evidence of the witness for Christ and the Sabbath that our forefathers have given as they established homes, Churches, and schools in various places of the earth.

One of the most recent markers to be erected is the one "at the site of the West Hallock Seventh Day Baptist Church near what is now known as Edelstein, Ill." The Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist Churches provided and sponsored the placing of the marker through its committee consisting of Truman G. Lippincott, chairman; Mrs. Lillian G. Campbell, and Rev. Edwin B. Shaw (deceased).

The service of dedication was held at the site on Sabbath, September 30, 1950, in charge of Rev. Carroll L. Hill of Milton, Wis. The marker was set in place by Truman G. Lippincott and Homer Hess, also of Milton.

Acknowledgment was made "of the foresight of Lee McWhorter, who had title to the land on which the Church stood. When selling the land, he thoughtfully included in the deed a phrase enabling the quarterly meeting to establish a suitable marker."

What does this marker mean? "This marks the site of the West Hallock Seventh Day Baptist Church 1850-1922." Thus runs the inscription for future generations to read.

You will enjoy reading the account of the dedication service by Mr. Lippincott and the brief history of the West Hallock Church, as prepared by Mrs. Lippincott for the occasion, which appears elsewhere in this issue of the Sabbath Recorder.

MORE THAN MARKERS!

Seventh Day Baptists are a people of more than markers and memorials, as much as they respect the past. They are a people with a message and a mission for the present and the future.

The message: The love and forgiveness and power of God as revealed in His Son

Jesus Christ our Lord, and imparted by the Holy Spirit.

The mission: To share and declare the message which leads to the obedience of God's commandments as lived and taught by Jesus Christ, including the Bible Sabbath, the seventh day of the week.

The Message

The message is God-given and is imparted by the Holy Spirit to all believers in Christ throughout the world. No person or group has a monopoly on the Gospel of Jesus Christ. God is using many groups and millions of people to spread abroad the glad tidings of salvation. We do greatly err if we are laboring under the delusion that only Seventh Day Baptists will be saved.

One of our ministers of blessed memory was calling one day on a mother in Israel. She asked if Seventh Day Baptists would be the only people to go to heaven. He replied, "I have many friends who are not Seventh Day Baptists. I hope to see them there."

We agree.

The Mission

Yet, we believe that God has given Seventh Day Baptists a distinct mission to accomplish. This mission springs from the distinctive truth that we, along with other Sabbathkeeping Christians, seek to live, teach, and preach.

One has stated that "Seventh Day Baptists are a self-appointed committee for the propagation of the Sabbath truth." Another has amended the statement to read: "God-appointed."

Our aim as a "self-appointed," "God-appointed" committee is to help in restoring the Bible Sabbath to the Christian Church. This we increasingly ought to do in co-operation with other Sabbathkeeping Christians throughout the world. Many of us co-operate with those who have a certain respect for our Sabbath convictions but who have little or no regard for the sanctity of the Sabbath as such. If only we could agree to disagree on points of doctrine which we do not hold in common with other Sabbathkeeping Christians, nor could we accept, and agree to agree on aggressive Sabbath promotion, an impact would be made upon the Chris-

tian Church at large that could not be readily overlooked or lightly brushed aside.

The Sacred Sabbath

Be he literalist or liberal, he has never yet proved that the divine sanction was placed in a special manner on any other day except the seventh day of the week, the holy Sabbath day. Nor can he prove that it was transferred to any other day. As Christians, we believe that all time is sacred in the sight of God. Nevertheless, Sabbathkeeping Christians also believe that the seventh day, the Sabbath, was set apart from the other days by the Creator for rest and worship and for an opportunity for fuller service not afforded during the work days of the week.

A Unifying Force

Contrary to the opinion of some, we hold that the Sabbath would be a strong unifying force among Christian groups throughout the world. We have the message of Jesus Christ in common with other Christians. Why not the Sabbath, the crowning evidence of God's presence with His people?

It is the honest conviction of many Sabbathkeeping Christians that they cannot co-operate with interchurch movements beyond certain limits because of the apparent disregard for the Sabbath truth on the part of constituent groups both at the local and council levels. This ought not to be forgotten. The channels of free consideration and discussion always should be kept open.

However, as far as Seventh Day Baptists are concerned, there are few, if any, individuals or groups which will not co-operate in interchurch activities on the community level. May this not be a worthy pattern for our co-operation on the national and world levels? For, after all, national and world plans and programs must become operative on the community level, otherwise they will prove to be noneffective.

Nevertheless, when the Sabbath, which Sabbathkeeping Christians hold in common and which might well become the principal unifying force in the great Christian Church, next to faith in our common Lord, is disregarded or ignored, it cannot go unchallenged.

FROM THE EDITOR'S MAILBOX

Sirs:

Read with interest your article in the Sabbath Recorder for January 22, 1951, on page 34, concerning "Tom Paine and the Mill Yard Church."

There is an account of his return to Christ under Quaker influence during his last days. I believe it is authentic. It was so remarkable, the agnostics were so shocked, the freethinkers were so confounded, that his close associates suppressed it. It is in print, however.

Very sincerely yours,

William B. Adams, F.R.G.S.

Rockville, Md.,
January 26, 1951.

Dear Hurley:

Now would be a good time to pay up my Recorder subscription. Find enclosed check for \$3. We always enjoy and appreciate it.

Sincerely,
Rex E. Zwiebel.

Lost Creek, W. Va.,
February 5, 1951.

Dear Editor:

I would not be without the Recorder. Find enclosed \$3 for the same.

Yours in His service,
Mrs. James A. Saunders.

16 S. Broad Street,
Westerly, R. I.,
February 9, 1951.

Sabbath Recorder:

Enclosed is a money order for \$4 to renew my subscription for 1951 and to send the Recorder to my sailor son. . . .

I consider the Recorder one of the necessities of life.

Yours truly,
D. Alva Crandall.

Hope Valley, R. I.,
February 12, 1951.

COMMISSION MEETING

According to reliable information, it is proposed that the Commission meet in Plainfield, N. J., March 29-April 1, 1951.

SCHOOL OF THEOLOGY COURSES OF STUDY

An intensive program of study featuring the development of characteristic Christian concepts is currently being offered in the second semester at the School of Theology at Alfred.

The work of the first semester, recently concluded, concentrated on the Hebrew and Old Testament backgrounds of Christian thought, with eight hours weekly devoted to the study of Old Testament life, literature, and religion, and three additional hours to the study of the Hebrew language.

Building directly upon this background, the second semester carries forward this study in closely integrated fashion. The life, religion, and literature of the New Testament Scriptures is being taught four hours each week by Dean A. J. C. Bond. The Inter-Testamental period with its development of attitudes and doctrines is being discussed two hours each week in a seminar course under the direction of Dr. Wayne R. Rood. A four-hour course entitled, "The History of Christian Thought," will trace the development of Christian doctrines from the New Testament period to the present. These lectures are being given by Dr. Rood.

Directly related to these central considerations are the two remaining courses of the curriculum: the two-hour course in Homiletics administered by Dean Bond attacks the problem of declaring the Christian message in sermon form, and the two-hour seminar, jointly offered by Chaplain Myron K. Sibley and Dr. Rood and called "Christian Ethics," wrestles with the difficulties met by the individual Christian in implementing these basic principles in his daily life. — Contributed.

ANNUAL MINISTERS' CONFERENCE SHILOH AND MARLBORO, N. J.

APRIL 2-5, 1951

See, "Ministers' Conference Moved Up,"
Christian Education section, page 140.

ONE HUNDRED YEARS

By Truman G. Lippincott

Chairman, Quarterly Meeting Committee

"This marks the site of the West Hallock Seventh Day Baptist Church 1850-1922"

Through the efforts of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches bronze tablets have been established at the Church sites of some of our former Churches. So far, markers have been placed at the location of the Berlin, Utica, and Rock River Churches in Wisconsin, and now a bronze tablet has been set at the site of the West Hallock Seventh Day Baptist Church near what is now known as Edelstein, Ill.

On Sabbath day, September 30, 1950, a group of former members, relatives, and friends met at the location of the old West Hallock Church for appropriate unveiling and dedication of the marker at West Hallock, Ill.

Rev. Carroll L. Hill conducted a very impressive service of dedication during which music was furnished by a male quartet from Milton, Wis. — Herbert Crouch, Carroll L. Hill, Walter R. Sayre, and Truman Lippincott. After the unveiling of the marker which was covered with the Christian Flag, Mrs. Truman Lippincott of Milton read a brief but interesting history of the Church.

Upon request of many that were there that day, and for those that were unable to attend the service, the following is the program, and the history as written by Mrs. Lippincott:

Invocation
Music, Quartet
History of West Hallock
Unveiling of the Marker
The Dedication
Music, Quartet
Benediction

History of the West Hallock Seventh Day Baptist Church

In the beginning of the nineteenth century several families of the Seventh Day Baptist faith journeyed westward from their homes in New York State, arriving in Chicago after a tiring trip of six weeks.

Their plans were to go down into the interior of Illinois where they had been

told they would find rich farm land. In a short time they started south in their lumber wagons escorted by some down-state farmers who had driven to Chicago with their grains and stock. After days of rough and tiresome riding, these venturesome people gazed upon the unbroken prairies of the country which was to be their home.

Of course, their first concern was the building of homes for themselves and shelter for the animals they had brought with them. After this task was completed, they began to talk of a school for their children. Many of these pioneers were well educated and naturally wished their children to have the same advantages they had had in the East. Their plans were for a school which would offer more advanced work than reading, writing, and arithmetic.

While these plans for a school, rather like a high school, were taking form, these people had not forgotten their religious training. In fact, ever since they came to their new home here in South Hampton, Ill., they had held Church meetings on the Sabbath and prayer meetings during the week in the homes of the members. We find that they also had a Sabbath school for the children and adults alike.

In the Eighth Annual Report of the Missionary Society there is a letter dated December 31, 1849, written by Brother Samuel Davison who was a missionary working in Illinois. Part of the letter is as follows:

"Our congregations at Farmington and at South Hampton are quite respectable and regular. In the vicinity of Farmington we had had eighteen families of Sabbathkeepers during the past winter. . . . At South Hampton there are now seven families settled compactly together, who keep holy the Sabbath day, and maintain regular Sabbath meetings. A number of them take an active part in their prayer and conference meetings. At the time of my last visit they referred the subject of their organization into a Church to my judgment. My present calculations are that we shall hold a series of meetings for the occasion towards the latter part of next month."

The records show that the Church was constituted in 1850, under the name of South Hampton. In 1852, they requested membership in the Northwestern Association. In a Conference report of 1855, Brother Samuel Davison writes "There are seventeen families of Sabbathkeepers at South Hampton and the Church there is contemplating building a house of worship. This Church has already taken the preliminary steps toward acquiring a resident minister."

In 1856, the South Hampton Church hired their first minister, James C. Rogers. At this time Anthony Hakes was elder and Truman Saunders, deacon. Their membership was 32. This year of 1856 saw the construction of the long-planned-for school. It was built on land given by John Simpson. This building also served as a Church.

In the statistics of the Northwestern Association in 1861, Anthony Hakes was the pastor and S. Coon and S. M. Burdick were the elders, while Truman Saunders and V. M. Burdick were the deacons, and Riley Potter, the clerk. The South Hampton Church by now had 86 on the Church roll, an increase of 54 in three years.

The statistics of 1872 show a membership of 147 for this Church and Rev. Nathan Wardner as the pastor. Anthony Hakes and S. M. Burdick were still there as elders, but there were two new deacons, Henry Estee and Daniel Potter. William Spicer was the clerk. Other men we hear about in the early history of the Church are Thomas Vars, George Butts, Perry Stillman, Winter Green, and William Saunders.

In September, 1872, the General Conference was held at South Hampton, Ill.

In 1874, the name of the Church was changed from South Hampton to West Hallock, and the organization was merged with the Seventh Day Baptist Missionary Society.

The West Hallock Church seems to have reached its peak at this time with respect to its activities and membership. From here on the history of the Church shows a decline in accomplishments, the membership falling from 147 in 1872, to 84 in 1903, the last year that there is a record of a minister at West Hallock.

Perhaps one of the reasons for the decline in membership was the lack of educational facilities. For example, several families moved to Milton where their children attended college, while some moved to other Seventh Day Baptist communities. So what this Church lost, others gained.

During the years 1881-1905 the following served as pastors of the West Hallock Church: W. H. Ernst, Geo. M. Cottrell, Stephen Burdick, T. J. Van Horn, R. O. Tolbert, and F. E. Peterson. During this period we find these names in the Church records: Moses Crosley, H. C. Stewart, and Geo. Potter. For several years after 1905 there was no regular pastor, the pulpit being supplied by outsiders.

The Church was never formally disbanded, though in 1914 the records show only 9 members on the roll. About 1914-15 the Church was used for a Church school in the summer. There is no record of its being used again except for a funeral in 1920.

Milton, Wis.

THE FARM BY THE BALANCING ROCK

By Rev. Paul S. Burdick

Come, all ye good people of Hopkinton town,
And list to my tale, tho' you smile or you frown;
I, too, was once hom'd where Rhody's green isle
Names a state, broad of heart, tho' in size infantile.

There are farmers a-plenty by Hopkinton way,
And housewives whose pumpkin pies brighten
the day;
But for pies that are rich, and farm homes that
cheer,
There's none quite the equal of this one, I fear.

By the Balancing Rock, and the Triangle stop
By the road signs that tell you just where you
should shop,
Have a care now, and turn at the Orchardist's
sign —
Be sure you don't miss — where the trees inter-
twine.

Now, up through the woods to the house on the
knoll,
You'll be glad for the view of the fields that
unroll;
Be glad for the flowers, if summer is here,
Or a nook by the fire, if winter is near.

Take this deep-seated chair, cold milk in a mug,
Let your feet tread so lightly this hand-braided
rug;
Now, rack your brain closely — you're sure to
be ask'd
Of the loved ones at home, how they fare and
how task'd.

Then, a word for the Church — does she still
stand the shock,
Or is she unsure as the Balancing Rock?
Then God's Word is searched, and our voices
in prayer
Encourage each heart that He heareth us there.

Oh! 'tis good to be warmed by the fire in the
grate,
But far better the warmth that our hearts radiate.
Then, back to the mill, or the desk and the
clock —
Thank God for the farm by the Balancing Rock.
And tho' critics may scoff, and atheists sneer,
God walks every foot of its acre to dear.

Christmas, 1950,

To the W. D. Kenyon.



Photo by Kenneth Kenyon

Robert E. Kenyon, Jr.

Seventh Day Baptist General Conference

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

MRS. TRASK, WIFE OF JOHN TRASK

By Dr. Corliss F. Randolph

President and Librarian,
Seventh Day Baptist Historical Society

What little is known of the wife of John Trask is found in the sixth edition of Pagitt's "Heresiography," but was probably written by the editor of that edition, William Lee. Whoever the writer, he says that he had been well acquainted with her.

Of the parents or of the early history of Mrs. Trask there is no available record.* That she was a woman of unblemished character, the writer attests; but that she was unmovable in her opinions, he also affirms. With her maid as assistant, she kept a private school in her home at Fleet-bridge where her efforts were mainly directed to teaching children to read. In this she was notably successful. The author says, "There was hardly found any, that did equal her for speedy bringing of children to Read. She taught a Son of mine, who had only learned his Letters in another place, at the age of four years or thereabouts, in the space of nine months, so that he was fit for the Latin school, into which he was then also entred."

Her regulations were quite ironclad; for example, "Unless Parents would cause their children to come precisely at seaven of the Clock in the morine, and send them their breakfast at nine, she would not teach them." The tuition fee was fixed at four pence (eight cents) a week, from which there was definitely no discount. However, if the parents were very poor, "she would sometimes send them somewhat of that price back again; as she would likewise do at times when she thought that for some Scholars she deserved not so much. This she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh." Her speech was characterized by the Quaker "thee" and "thou."

She kept school five days in the week, carefully observing the seventh day as the

*In one place in his unpublished "ms.," Whitley couples the names of John Trask and Dorothy Coome together as if they were husband and wife. Elsewhere he definitely states that Dorothy Coome was the wife of Hamlet Jackson. Hence the error in the former installment on "The Traskite Church."

Sabbath, and closing school on Sunday out of respect to her patrons. Her school was so popular that there was apt to be a number waiting two or three months for admission.

At last, because of her Sabbath observance, she was confined in the "New prison in Maiden-lane, a place then appointed for the restraint of several other persons of different opinions from the English Church." Here she remained until the prison was abandoned by act of Parliament, 1640, when she was taken to the Gatehouse, where she remained till her death.

Inmates of such prisons as those in which Mrs. Trask was confined were expected to supply themselves with food and clothing. She had an annuity of forty shillings, a piteously small sum even in those days of low prices; but however great her needs at any time, she would neither borrow nor accept gifts, saying that in so doing she would dishonor God. She earned something by taking care of rooms of other prisoners, "and helping certain Prisoners"; such help has been interpreted as writing letters for those "certain Prisoners." Pagitt intimates that she might have been permitted to earn something outside the prison to meet her needs; but this she definitely declined to do. Her diet, for many years, consisted of bread, water, herbs, and roots. She ate no meat, drank no wine, no brewed drink. Toward the end of her life, she yielded to the persuasions of a fellow prisoner and began "to eat and drink as others did; . . . but altering her course of dyet, she presently fell sick, and soon after dyed."

Her husband was a fellow prisoner with her in Maiden-lane, but she refused to occupy a room with him, but "got for herself a place, where she was penned up betwixt a few boards." Even after death, she would not be buried beside her husband.

Of her last days, Pagitt says, "As she lived, she dyed, out of communion with all Christian Churches whatsoever: living, she acknowledged no communion with any Church, either Catholique, National, or Independent: nor would she join with the Anabaptists. I often perswaded her to

joyn herself, at least to some sort of Christians, those whose waies she most approved: but she would never hearken to any such counsel. All went amiss in some things or other, for which she would not joyn with them." She persisted in "her absolute refusal of Communion with all Christians: wherein she persisted to her Death, and I may say, as much as lay in her power, even after her death, with the strangest obstinacy that can be imagined. For she not only charged, but indented with the keeper of the Gate-house, and engaged him by all the wayes she could think of, that he should not bury her in any Church nor in any Church-yard, but in the Fields."

Mrs. Trask had been a prisoner for fifteen or sixteen years "for her opinions about the Saturday Sabbath" when she died; and with her death, Pagitt says, "So there was an end of her Sect, in less than half a generation. 'Tis true, it begins of late to be revived again." But of that, another time.

In conclusion, the suggestion is made in "Seventh Day Baptists in Europe and America," Vol. I, p. 111, that Richard Lovelace who, for a time, was confined in the same prison as Mrs. Trask, dedicated to her his poem entitled "To Althea from Prison," in which occur the lines.

Stone walls do not a prison make,
Nor iron barres a cage.

A careful reading of the entire poem shows that "Althea" was a woman of a wholly different type from that of Mrs. Trask. Moreover, an introductory note to the entire poem found in Bishop Percy's "Reliques of Ancient English Poetry," edited by Willmott, and published in London and New York, 1857, p. 342, states that "Althea" was one Miss Lucy Sacheverell.

**STEWARDSHIP SABBATH
March 3, 1951**

Every Seventh Day Baptist Church
will want to make early and effective
plans for the observance of
Stewardship Sabbath.

**COMMISSIONING SERVICE FOR
REV. AND MRS. EMMETT BOTTOMS**

Over one hundred persons from the New England Seventh Day Baptist Churches assembled with some friends from the Westerly community to participate in a commissioning service for Rev. and Mrs. Emmett H. Bottoms, our new workers to New Zealand, on February 6. The commissioning service was prepared by the Missionary Board and proved to be a very heart-warming experience for all in attendance. Following the service in the sanctuary of the Westerly Church, nearly all of the congregation went to the vestry downstairs for an informal reception prepared by the Women's Aid of the Church.

Following an opening worship service with prayers and an anthem, with the Scripture reading by Rev. Kenneth Stickney of Rockville, the food gift of 100 pounds of various canned meats, spices, and fruits was dedicated in a brief litany conducted by the board secretary. These foods had been arranged in the front of the Church by the Westerly Junior Christian Endeavor Society, with a four-foot world map standing behind them. The endeavorers had colored the map and had marked out the route which the Bottoms will be taking to New Zealand by way of England.

The congregation heard Rev. Mr. Bottoms state that the Seventh Day Baptist Church has a unique place to fill in meeting men's needs, and that he intended that God should work through him and his wife in this new project. Following his brief statement, Mrs. Bottoms gave a short talk in which she emphasized her desire to serve in whatever ways God should call them. She pointed out that New Zealand wasn't so far away after all. She felt that whatever new opportunities presented themselves, God would provide a way for them to lift up their voices in Christ's name. In childhood Mrs. Bottoms recalled she had thought of New York State as a great distance away from her native Alabama, and could hardly imagine how people lived there, to say nothing of living there herself.

Many persons spoke of the Bottoms' sincerity and humility before God and

their fellow men, and were happy to have the brief opportunity following the commissioning service to meet the Bottoms and to talk with them. The Bottoms' humility in being called by our denomination to enter so great an open door caused the rest of the congregation to glimpse a larger vision of kingdom service for our denomination.

In his commission to the workers from the Missionary Board, President Harold R. Crandall asserted that the New Zealand evangelistic project was not "all paid for," and that the Bottoms were not the only ones who would have to continue to expend themselves in selfless service. He pointed out that the Second Century Fund was providing the basic needs for the project, but that new doors were being opened, and that new cause for help would arise from the project. Pastor Crandall very beautifully challenged the Bottoms to a high order of service in England and New Zealand, and wherever God might lead them in this work.

The commissioning service closed with a brief ceremony of consecration to the New Zealand work led by Rev. Charles Bond, pastor of the host Church. The representatives from Seventh Day Baptist Churches in Waterford, Ashaway, Hopkinton, Rockville, and Westerly all joined in the concluding hymn, "Forward! Be Our Watchword," feeling that they represented all Seventh Day Baptists in dedication to this new venture in world-wide Christian co-operation.

In England, Pastor James McGeachy has been busy in arranging for the coming of the Bottoms, and a small hall in the Co-operative Hall Building at 129 Seven Sisters Road, Holloway, has been engaged for three Wednesday evenings during the Bottoms' visit. Pastor McGeachy and the Bottoms will do considerable visitation along with the Wednesday night preaching missions. Rev. Mr. McGeachy has also arranged for the Bottoms to visit Rev. E. A. Payne, who is to be the next secretary of the Baptist Union of Great Britain, now of the Baptist Historical Society. "Dr. C. F. Randolph," reports Mr. McGeachy, "visited Mr. Payne last summer, and I reminded him how Rev. M. E. Aubrey, the present secretary of the Bap-

tist Union, nicely received Dean Bond and myself in 1938." It is also planned that the Bottoms will visit a Sabbath eve service at the Jewish Christian Community and visit some converted Jews of the Jerusalem Fellowship.

"We have had a mild spell of weather during the last two or three weeks," writes Pastor McGeachy, "so we are hoping it will be like this next month, or that if we are to have another severe cold spell that it will come and go before the Bottoms arrive." One of the sacrifices the Bottoms are making in uprooting so many ties for this one-to-three-year project, is an extra portion of winter weather in 1951. They will have left a rather severe winter in Adams Center to jump into a foggy London climate, and then to travel for more than a month straight through the tropical sun, back into the beginning of winter in New Zealand. So in speaking of the weather to the Bottoms, we are especially sincere in hoping that they get lots of bright sunshine, even though they get plenty of cold.

A further brief report of the sailing of the Bottoms from New York City can be expected in a later Sabbath Recorder.

D. S. C.

NEW ZEALAND EVANGELISTS INSPECT FOOD GIFTS

The front cover picture shows Rev. and Mrs. Emmett H. Bottoms looking over the Mill Yard Meals of Sharing food gifts from New England Seventh Day Baptists to Old England Seventh Day Baptists. Only part of the foods bought for taking to London are shown as they appeared on display under the world map in the Pawcatuck Seventh Day Baptist Church, February 6, at the Bottoms' Commissioning Service.

More than twice as much money was given by New England Seventh Day Baptists as was needed to buy the 100 pounds of foodstuffs allowable for persons visiting the United Kingdom. The extra funds will go into special needs of the England work. Sugar, canned chicken and turkey, tongues, corned beef, fruits, and pepper were among the items suggested as most needed by our English people. D. S. C.

WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met on January 14, 1951, at the home of Mrs. G. H. Trainer with the following members present: Mrs. J. L. Skaggs, Mrs. Orla Davis, Mrs. Ottis Swiger, Mrs. G. H. Trainer, Miss Alta Van Horn, Miss Eva Lee Cole, and Miss Greta F. Randolph.

Mrs. Skaggs led the devotional period, reading Acts 11: 21-26; Matthew 23: 8; and Psalm 133: 1. She also read an article from the Church Woman, and a prayer.

Mrs. Swiger reported the following balances: General Fund, \$94.42; Evangelistic Fund, \$900.33.

Letters and greetings were presented from Mrs. Antonia Froendt, Rev. Alton L. Wheeler, and the Bible Sabbath Association.

Miss Van Horn gave the report for the Christian Culture Committee.

Miss Cole, reporting for the Christian Citizenship Committee called attention to the following expressions copied from the Church Woman in relation to beer advertising:

Resolved: That each local and state council express its disapproval of the advertising of beer on radio and television to the local stations, the network and sponsors, and to the Federal Communications Commission.

That we express appreciation to those stations which do not carry such advertising, and we reaffirm our opposition to liquor advertisements in magazines and newspapers.

That each local and state council express its condemnation of liquor advertisements on the radio to William S. Paley, chairman of the board, to Frank Stanton, president of the Columbia Broadcasting System, 485 Madison Avenue, New York 22, N. Y., and to William J. Wagner, general manager of the Alaska Broadcasting Co., 830 Securities Bldg., Seattle, Wash., in regard to the advertising of liquor in broadcasts to Alaska and Hawaii.

We are quoting these expressions so that each local society can get the sentiment of the council and base its actions upon them.

Miss Greta F. Randolph read the report of the Ways and Means Committee, as follows:

The Ways and Means Committee would recommend:

1. That the board appropriate \$50 toward expenses of special evangelistic meetings to be held in Putnam County, Fla., if the present plans of the local group materialize.

2. That a bill of \$6.58 be paid to Mrs. L. Harrison North for expenses in attending the Professional Staff of the National Denominational Boards working with women.

3. That Mrs. Okey Davis continue as member of the World Literacy and Christian Literature Committee and Mrs. J. L. Skaggs as member of Rural Missions Co-operating.

4. That Mrs. Skaggs forward the scrap-books (for mission work) now on hand to Rev. Wardner F. Randolph.

The recommendations were adopted.

For your information we announce that Mrs. Skaggs has been appointed to the General Assembly of the Division of Christian Life and Work by the National Council of Churches.

Mrs. Swiger read the following report of Mrs. L. Harrison North:

Report of Meetings, December 14-15, 1950, General Department of United Church Women

A proposal for an "enlarged secretarial cabinet" was tabled at the November meeting of the United Council of Church Women, held at Cincinnati. However a meeting of the Professional Staff of National Denominational Boards working with women and the Professional Staff of the General Department of United Church Women was held at the Riverside Church, New York, on December 14 and 15.

When I received the proposed agenda I wondered about attending as I am not a professional secretary; in fact I was the only nonprofessional or laywoman, there; but I was made to feel very much at home as co-ordinator from our Women's Board.

There were about forty in attendance, representing twelve denominations. It was deeply regretted that there were no

representatives of other racial groups than the white. Each of the constituting communions of the National Council, other communions of the National Council, and other communions carried by the former United Council of Church Women received the same notice of the meeting, but it was felt that in the future a special effort should be made to get representation from all groups.

Much of the time was taken groping for an answer to, "Where do we go from here?" There was considerable discussion of organizational problems. A committee will summarize the recommendations of the group and present them to the January meeting of the Administrative Committee of the General Department of United Church Women. (One suggestion is for a less cumbersome name for this subdivision of the National Council.)

Special stress was put on the fact that the National Council is made up of denominations working together. The first loyalty of every woman is to her own Church. It is felt that both denominations and interdenominational agencies will benefit from the new venture.

The most impressive feature of the meeting was the pause each noon for prayer. Thirty-one million women are being called to daily prayer at noon.

PRAYER FOR PEACE

In the light of the crucial world situation we would seek to bind the world together with a definite prayer for peace; asking all women to join daily, at the noontide hour using the following prayer (written by Mrs. Harper Sibley).

O God, who hast put into the hearts of men a great longing for peace but hast also given to man the power to choose, grant us the will to make our choices in accordance with Thy will. Bind the world together, O God, in fellowship, service, and love, and grant that I may take my part in its fulfillment.

It was a privilege to attend this meeting with women of various denominations. That our being a part of this ecumenical movement does help make our beliefs known is shown by the remark made by one denominational secretary. She was

MINISTERS' CONFERENCE MOVED UP

At the request of the Conference president and the chairman of Commission, the dates for the Ministers' Conference were moved up. The date has now been set for April 2-5, 1951, and will be held at Shiloh, N. J., both the Shiloh and the Marlboro Churches sharing in the entertainment.

Rev. Rex E. Zwiebel has consented to act as chairman of the program planning committee, and with a staff he has selected is hard at work on organizing the program.

One of the main subjects for discussion and study will be the plan for reorganization of our denominational program. More information will be forthcoming on detailed plans for this conference. Let us study and plan so that our time together may be most inspiring and fruitful.

R. I. H.

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Ronald I. Hargis

Executive Secretary, Seventh Day Baptist
Board of Christian Education

The site for the Pre-Conference Retreat for 1951 has been secured. It is the Cuba Lake Camp, and it promises wonderful times for all campers.

The director of the camp will be Ronald Hargis, and the camp program will come as a climax to the local camping programs. In order to make such integration more successful, the secretary has prepared and will soon be sending out course outlines

one of four or five who asked me about Seventh Day Baptists. When I replied, she said, "That's what I told those who asked me at Cleveland."

A bill of \$25 for four pages of the 1950 Year Book was presented and ordered paid.

Adjourned to meet the second Sunday in February at 2 p.m.

Mrs. J. L. Skaggs,
President,
Greta F. Randolph,
Recording Secretary.

Salem, W. Va.

for senior and junior high groups to be used in the local camp programs. The program for Pre-Conference Retreat will be built on the assumption that these outlines were covered in the local camps and will strive on this foundation to build creatively and thoughtfully a Christian philosophy for life.

The secretary and his wife have been in Salem, W. Va., leading a workshop in Christian Education for college students and local Church leaders.

Children's Page

Dear Mrs. Greene:

My grandma was showing me the Children's Page in the Sabbath Recorder, so I thought I would write you a letter.

I am ten years old. I have two sisters and one brother. I am in the fifth grade.

My uncle has twin girls three and one half years old.

I would like to hear from some girls my age.

My sister Myrna has written to you twice.

I was baptized August 6, 1950.

Love,

Beverly Jeanenne Davis.

11080 W. 38th Avenue,
Wheat Ridge, Colo.

Dear Beverly:

I was much pleased to receive your letter, and I do hope you and Myrna will both write often.

Twins are nice but they must keep their mother pretty busy. I was once in a bus station in Olean, N. Y., waiting for a bus to take me to Little Genesee. Also waiting was a lady with two pairs of twins, girls about two years old and boys seven years old. Another lady said to her, "Twins are easier to take care of than a single child, aren't they?" The mother answered in a very decided tone, "You ought to have them!"

It was good news to hear that you had been baptized. May God bless you in your Christian service.

Yours with love,
Mizpah S. Greene.

Dear Mrs. Greene:

I have not written you since 1949.

I got lots of things for Christmas. Here they are: a doll, doll blanket, doll clothes, a sled, a dollar, an apron, mittens, and a box of writing paper. My dog Joe got a bone from me with a bell in it. He chewed it all up.

I go to Sabbath school and my teacher is my aunt, Delberta Greene.

Rev. and Mrs. Emmett Bottoms are on their way to New Zealand. We are sorry to have them go.

February second was my Grandfather and Grandmother Greene's 47th anniversary. I am staying with them this week and ride to school on the bus with about forty other children.

Your friend,

Diane Elizabeth Avery.

Dear Diane:

You certainly were well remembered at Christmas and I'm sure this made you very happy and grateful. I'm wondering what kind of bell was in Joe's bone. I hope it didn't give him a stomach ache. Ha!

We, too, were sorry to have Rev. Mr. and Mrs. Bottoms go so far away for we consider them among our very best friends. We realize how much they are needed in New Zealand and are sure they will do a good work there.

Dr. Greene and I had our 47th anniversary last August 21st. Perhaps you can guess about how old we are, but I'm sure I don't feel old.

Yours with love,
Mizpah S. Greene.

ROBIN'S SEARCH

(Continued from February 12)

As he hurried around the corner, Robin saw ahead of him two little girls who were chatting merrily. Close up to them he crept to hear what they were saying. "Perhaps I can live with them," he thought hopefully. But he soon shook his head sadly and went on. One little girl fell down and the other would not help her up. The first child refused to pick up a pencil dropped by a smaller girl who ran by.

The rest of the afternoon Robin kept looking here and there for a peaceful,

happy home, but not one could he find to suit him. At last he was tempted to turn back to his home in the woods, for he was tired, discouraged, and disappointed. As he was passing a plain little house at the end of a city street he heard a sweet voice singing:

I'm just as happy as I can be:
I love my mama, my mama loves me;
I like to dust for her, I do,
To wash and wipe the dishes, too.

I am so thankful every day
I have dear mother to obey;
I'll try to be, in all I do,
Cheerful, helpful, brave, and true.

Robin's face shone with happiness and, in a twinkling, he slipped through the window and into the little house.

(Concluded)

CHURCH NEWS

ASHAWAY, R. I. — Activities of the First Hopkinton Church have gone on at a near normal level despite being without a pastor.

At Christmas time a beautiful pageant depicting the Christmas story, also the story of Ruth, was given. The pageant was under the able direction of Mrs. Clarence Crandall with Mrs. Archille Piccolo as reader.

On the Sabbath eve before Christmas, an appreciative audience enjoyed the cantata, "O Little Town of Bethlehem," by the Junior Choir with assistance from members of the former Senior Choir. Guest soloist was Miss Margaret Gavitt of Westerly.

A Christmas party and entertainment for the Sabbath school was held in the parish house on Sunday evening, December 17. A program with recitations and musical numbers was enjoyed. Decorations included a beautifully lighted Christmas tree and branches of greens centered with colorful ornaments between each window. Refreshments of homemade cookies and punch were served by the Junior Choir girls, and Santa arrived to distribute gifts and chocolate Santas to the children.

To stimulate interest in the activities of the Sabbath school, the adult class of the

school is meeting once a month at the homes of the members. At each meeting, plans of the Sabbath school are discussed followed by a social hour. In November, the class met at the home of Mr. and Mrs. Harold Collings, Sr. Mrs. Collings served delicious oyster stew, dessert, and coffee.

The December meeting was held on New Year's Eve at the home of Mr. and Mrs. Delmar Crandall. Television was enjoyed, followed by a buffet supper. From 11:30 until midnight, devotions were held to usher in the New Year. Mrs. Tacy Saretzki was leader. Nearly twenty members were present. The January meeting was held with Mr. and Mrs. Merritt Kenyon at their home in Hopkinton. A covered dish supper was served at six o'clock followed by a social time and a discussion of Sabbath school plans. The class will meet with Mr. and Mrs. James Waite in February. Much interest is being shown in this activity of the Church and it is hoped it will reflect greatly in the growth of the Sabbath school.

At the annual meeting of the Church on Sunday, January 7, the following officers were elected to serve for the coming year: President, Mrs. Harold Collings, Sr.; vice-president, Delmar Crandall; clerk, Mrs. Tacy Saretzki; treasurer, Clarence Crandall; correspondent to the Sabbath Recorder, Mrs. Raymond M. Kenyon; auditor, Dwight Wilson.

Lloyd Langworthy was appointed trustee for five years. The following committees were also appointed: Obituary, Mrs. James Waite, Mrs. Amos Kenyon, and Mrs. Dwight Wilson; flower, Miss Mildred Taylor, Mrs. Julian Crandall, and Mrs. Frank M. Hill; deaconesses, Mrs. William L. Burdick, Mrs. James Waite, and Mrs. Archille Piccolo; missionary, Mrs. Clarence Crandall, Jesse James, and Mildred Saretzki; budget, Merritt Kenyon, Clarence Crandall, Mrs. Waite, Mrs. Collings, and Ira Murphy.

Annual reports of the various organizations of the Church were also given.

Statistics show the present membership to be 201, thirteen less than a year ago. Two were lost by death and eleven by letter, a good percentage moving to other Seventh Day Baptist Churches due to change in residence.

Preceding the business meeting, a covered dish dinner was served in the parish house dining room. Chairman of the kitchen committee was Mrs. Martin Oates. Clever centerpieces of "skiing snowmen" in various positions, made by Mrs. George Oates, drew many favorable comments.

Rev. Lester Osborn, now pastor of the Shiloh, N. J., Church has accepted a call to become our pastor. Plans are being made to welcome him and his family about the middle of May. — Mrs. Raymond M. Kenyon, Jr., Correspondent.

NORTONVILLE, KAN. — The Mid-Continent Association of Seventh Day Baptists was held on October 13-15, 1950, in our Church with a goodly number in attendance aside from the one hundred forty-five who registered.

The theme, "The Challenge of the Cross," was ably brought to us by Pastors Francis Saunders of North Loup, Neb., who spoke on "The Challenge of the Sabbath," Leland Davis of Boulder, Colo., "The Challenge of Personal Work," and Verney Wilson, "The Challenge of the Home." Other meanings of the topic were discussed by the young people. A covered dish dinner was served after the meeting on Sabbath day.

The ladies of the missionary society planned a bazaar and food sale for November 7 which was held at the "Appliance and Electric" store of Mr. and Mrs. Alfred Wells. The proceeds of the food sale were \$76.03 and \$142.16 from the bazaar, a welcome sum to help with the paint and white asbestos shingles with which we have dressed up the parsonage.

The Christmas program was well planned by Mrs. Reba Wheeler and her sister, Mrs. Kathryn Neiman. Mrs. Neiman drew a "Bethlehem scene" with crayolas which added much to the efforts of the children.

The decorations, planned by Mrs. Wilson, our pastor's wife, were beautifully carried out. — Correspondent.

WATERFORD, CONN. — At the annual Church business meeting held in January the Church program for the year 1950 was reviewed and new plans for the year

1951 were outlined. Officers were elected with Morton Swinney re-elected as moderator, Helen Maxson as secretary, and Ruth Swinney as treasurer.

At the same meeting, the Sabbath school re-elected Caroline Fitzgerald as superintendent, Helen Maxson as secretary, and Virgil Neff as treasurer. Classes were re-organized with additional teachers named and a more suitable arrangement for the order of service.

The Church was obliged to undergo considerable expense for termite extermination. However, with the help of food and fancywork sales, gifts of money from interested neighbors and friends, dime cards, and a generous check left by a deceased member of the Church, namely Miss Cordelia Brooks of Spokane, Wash., formerly of Waterford, the debt was paid in full.

Rev. Carl R. Maxson, who supplied the pulpit of the Waterford Church last summer, will return to Waterford April 1st with his family, as pastor of the Church. Since his return to Independence, N. Y., the Church has had as guest pastors Rev. Garnett Phibbs of the Niantic Baptist Church and Rev. Eli Loofboro of Westerly. Their good fellowship and inspiring messages have been most helpful.

A Christmas program given on Friday evening before Christmas included anthems, solos, Bible readings, instrumental selections, and recitations by children of the Sabbath school, followed by presentation of gifts and candy.

The Church choir, with Miss Ruth Swinney as organist and Morton Swinney as director, sang carols to shut-ins in Waterford and Niantic and one Sunday evening in January sang at the Niantic Baptist Church at the invitation of the Niantic Ladies' Aid Society whose members conducted the service.

During a weekend in October, Rev. Everett T. Harris conducted a series of meetings in Waterford. All who attended were blessed by his talks and friendships with the Harris family were renewed at a fellowship evening following. — Correspondent.

Accessions

Denver, Colo.

Baptism:

Joan Davis,
Ann Johnson,
Lenora McComb (Mrs. Edwin), and
Vickie McComb were baptized at Boulder,
Colo., July 29, 1950, and given the right
hand of fellowship at Denver, August 5,
1950.

Letter:

C. Harmon Dickinson,
Ethel Dickinson (Mrs. C. H.), from Asha-
way, R. I., November 11, 1950.
Sherwood Van Horn, and
Vernette Van Horn (Mrs. Sherwood), from
Boulder, Colo., December 9, 1950.
C. H. D., Pastor.

Marriages

Reppert - Walton. — Howard Winston Reppert
and Evelyn Kelley Walton, both of Buck-
hannon, W. Va., were united in marriage
on February 11, 1951, at the home of the
bride's sister, Alberta Ireland, in Pullman,
W. Va. Rev. John Fitz Randolph of
Berea, W. Va., officiated. The Repperts
will be at home in Buckhannon.

Obituaries

Murphy. — Mrs. Annie Laura, was born April
4, 1869, the daughter of Mr. and Mrs.
Thomas Waycott of St. George, New
Brunswick, Canada.

She was married to Frederick Henry Mur-
phy, November 13, 1890, in Calais, Me. He
died in 1904.

Mrs. Murphy has lived in Michigan for the
past 47 years. As a loving and sacrificing
mother, she labored untiringly through the
years to provide for her seven children.

She joined the Battle Creek Seventh Day
Baptist Church May 22, 1915, and has been
a shut-in for several years. She was called to
rest February 2, 1951.

She is survived by two daughters, Mrs. Laura
Etta Van Tyle and Mrs. Emily H. Connelly of
Battle Creek, Mich.; two sons, Frederick W.
Murphy of Battle Creek, Mich., and Albert H.
Murphy of California; four grandsons and three
great-grandchildren all of Battle Creek, Mich.

Funeral services were conducted by the pas-
tor, Rev. Alton L. Wheeler. A. L. W.

Bonnell. — Sarah Catherin Van Horn, daughter
of Jobe and Sarah V. Vansickle, was born
August 5, 1861, at Lost Creek, W. Va.,
and departed this life January 10, 1951,
at the home of her son, Ray Bonnell, in
Berea, W. Va.

She was united in marriage to Charles Berkley
Bonnell, November 2, 1885, who preceded her
in death by only eighteen days. To this union
were born five children: Retta Meeks of Park-
ersburg, W. Va.; Emery Curtis, Elizabeth, W.
Va.; Charles Wesley, Salem, W. Va.; and Ray
of Berea, W. Va. One son, Orville, preceded
her in death. There is a large group of grand-
children, great-grandchildren, nieces, and ne-
phews.

Farewell services were conducted January 12
by her pastor, Rev. John Fitz Randolph, at
Pine Grove, where interment was made.
J. F. R.

OUR SERVICEMEN Where They Are

(The Church should keep in touch with
those who have entered the armed serv-
ices 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.)

(The servicemen whose names appeared
in this column last week are members of
the Milton, Wis., Seventh Day Baptist
Church.)

Alfred, N. Y.

David Thorngate, Lt. j.g. MCR
Medical Company
21st Inf. Reg., 24th Div.
APO 24 c-o Postmaster
San Francisco, Calif.

Rockville, R. I.

John L. Crandall, S2
LST 533, c-o FPO
New York, N. Y.

Fouke, Ark.

Sgt. Stephen J. Pierce AF18329994
41st Fighter Int. Sq.
APO 994, c-o Postmaster
San Francisco, Calif.

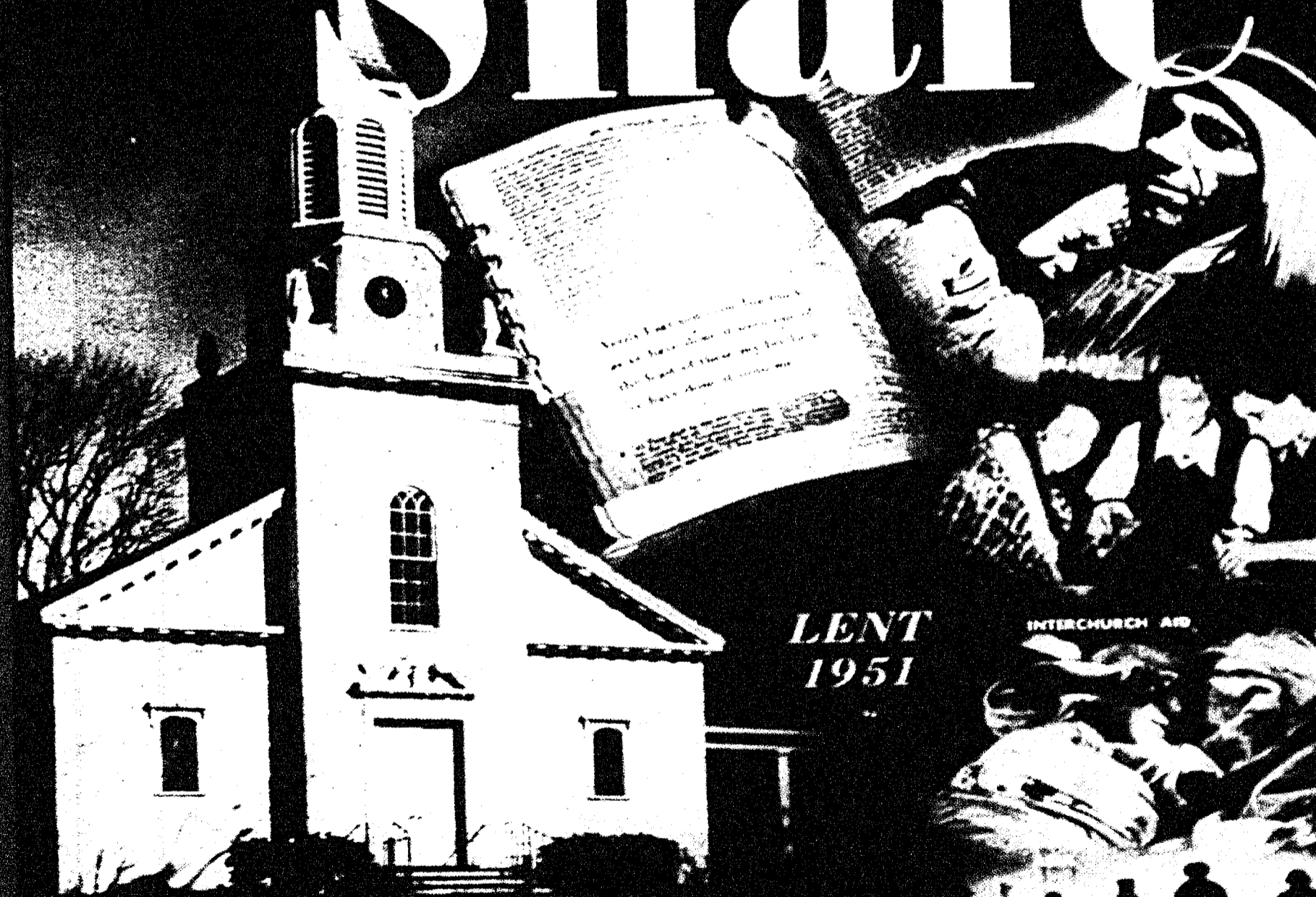
RECORDER WANT ADS

For sale, help wanted, and similar advertisements,
will be run in this column at 25¢ per line of seven
words for first insertion. Additional insertions at 20¢
per line. Cash should accompany each advertisement.

Companion Wanted — Position is open for an
elderly lady to care for semi-invalid at a
moderate fee. Write Mrs. Lottie Lang-
worthy, Box 376, Dodge Center, Minn. 3t

The Sabbath Recorder

Share



*In His name
and for their sake*

