**DENOMINATIONAL BUDGET**

Statement of Treasurer, April 30, 1951

<table>
<thead>
<tr>
<th>Receipts</th>
<th>April</th>
<th>7 months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
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<td>$198.35</td>
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<td>Alton</td>
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<tr>
<td>Alfred, First</td>
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<td>Alfred, Second</td>
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<tr>
<td>Andover</td>
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<td>Associations and groups</td>
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<td>Boulder</td>
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<td>Brookfield, First</td>
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<tr>
<td>Brookfield, Second</td>
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<tr>
<td>Chicago</td>
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<td>$234.50</td>
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<td>Daytona Beach</td>
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<tr>
<td>Denver</td>
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<td>De Ruyter</td>
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<tr>
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<td>Milton</td>
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<td>Milton Junction</td>
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**Receipts for October**

<table>
<thead>
<tr>
<th>Amount</th>
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<th>$3,083.33</th>
<th>854.5%</th>
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</thead>
<tbody>
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<td>October</td>
<td>$1,557.18</td>
<td>$3,083.33</td>
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<tr>
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<tr>
<td>December</td>
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<td>$3,083.34</td>
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<tr>
<td>January</td>
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<tr>
<td>February</td>
<td>$2,866.43</td>
<td>$3,083.34</td>
<td>854.5%</td>
</tr>
<tr>
<td>March</td>
<td>$2,866.43</td>
<td>$3,083.34</td>
<td>854.5%</td>
</tr>
<tr>
<td>April</td>
<td>$2,866.43</td>
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**Special Gifts, Designated:**

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Milton, Wis.

**DISBURSEMENTS**

<table>
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<tr>
<th>Budget</th>
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<tr>
<td>Missionary Society</td>
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<tr>
<td>Tract Society</td>
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<td>Board of Christian Education</td>
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<td>Women's Society</td>
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<td>Historical Society</td>
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<td>Ministerial Retirement</td>
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<td>S. D. B. Building</td>
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<td>General Conference</td>
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<td>World Fellowship</td>
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<td>and Service</td>
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<tr>
<td>Relief Appeals</td>
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<tr>
<td>Bank charges</td>
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</tr>
<tr>
<td>Totals</td>
<td>$2,733.45</td>
</tr>
</tbody>
</table>

**Remember the Sabbath Day to Keep it Holy.**

MAY 28, 1951

**The Sabbath Recorder**

President
Carroll L. Hill
at the door of
Main Hall
A Welcome
Awaits at
Milton College

(See feature article on next page)
MILTON COLLEGE HAS EFFICIENT STUDENT CHRISTIAN ASSOCIATION

By Professor J. Frederick Whitford
Director, Department of Public Relations
Milton College

The Student Christian Association at Milton College was organized after the Y.M.C.A. and Y.W.C.A. ceased to function and has been an active force on the campus the past year.

Besides their regular Monday night meetings they have sponsored numerous activities, among which may be mentioned the following: William Overholts of the State Y.M.C.A. was a guest February 26, spending the afternoon in discussion groups and delivering an address at the evening meeting. Other off-campus speakers have addressed the SCA on such topics as: "Is Our Mission Work Done?", "Communism vs. Christianity," and "Can a Divided Church Fulfill Our Mission?"

The SCA was in charge of the "Meal of Sharing," April 14, held in the basement of the Seventh Day Baptist Church, which netted $42 for the World Student Service Fund for college students in other countries. The SCA is also sponsoring a movement to help university students in Germany who are desperately in need of clothing, bedding, and books — most of whom are refugees.

Three members of the Milton College SCA are definitely preparing themselves for service in the gospel ministry: Kenneth E. Smith, Westfield, N. J.; Socrates A. Thompson, Waterford, Jamaica, another senior who plans social work, and missionary work in his homeland; and Alfred R. Keller, Fraser, Mich., a junior.

SCHOLARSHIPS

The Committee on Scholarships and Fellowships of the Board of Trustees of the Seventh Day Baptist Memorial Fund again call the attention of all young men who require financial assistance in preparing for the ministry, that their application should be made to the Memorial Fund not later than July 1 of this year, at which time all allocations are made. Applications should be addressed to the office of the Treasurer, 510 Watchung Avenue, Plainfield, N. J.

NEW ADDRESSES FOR CHURCH WORLD SERVICE WAREHOUSES

Church World Service
3146 Lucas Avenue
St. Louis 3, Mo.

United Church Overseas Relief
1746 Fourth Avenue
Crestline 4, Wash.

Good used clothing is in great demand, particularly for refugees in Asia, the Middle East, and Europe. Gifts of clothing must be accompanied by a cash contribution of 8 cents per pound to provide for warehouse and handling costs.

The Sabbath Recorder

THE GLORY OF COMMENCEMENT

Again we are privileged to pay tribute to the diligent work of teachers, professors, and board members, of pupils and students, and to the sacrifice and co-operation of parents, at this commencement season.

During the school year, the going probably has been rough at times, the hours of instruction and study quite exacting. Some concerned may have wondered, "Is it worth the price?"

But some commencement and graduation times, matters are different. The regular schedule of weeks and months and years, the steady grind, the sacrifices involved — all and more combine to create the glory of commencement. The faithful work of teacher and student is crowned with dignified and memorable recognition. The part of parents in this drama of education is rewarded with satisfaction and justifiable pride.

We would misrepresent the cause of education were we to leave the impression that all is won and sacrifice without time for recreation and the forming of friendships. These school, college, and university experiences contribute in large measure to the setting of life patterns.

One phase of a well-balanced life which cannot be disregarded in the educational process is that of religion. To us, religion means the life of the soul, the molding of character according to Christ. In our land, this is the privilege and responsibility of the Church. The Church should be fully as conscious of her obligation for religious
THE SABBATH RECORDER

EVANGELISTIC SERVICES
AT SALEMVILLE, PA.

Our Church has been blessed of the Lord through the week of evangelistic effort recently held. Brother Rex Burdick, pastor of the Marlboro, N. J., Seventh Day Baptist Church, agreed to assist us in these services.

He brought a strong gospel message every night for eight nights. The attendance was good, ranging from sixty-five to one hundred twenty-five. Friends from several other neighboring Churches were welcomed to our services, and even on Friday night, when the announced topic was the Sabbath of the Bible, attendance did not fall off.

Faithful co-operation was furnished by our able music committee, which secured the services of choirs and other special numbers of our own and other organizations. Committees on entertainment, on publicity, and on visitation also served and helped to make the meetings a success.

That some definite results of the meetings were accomplished is certain, although it is rather early to report on them until the work of the follow-up has been completed.

We are grateful to the Marlboro Church for releasing her pastor for these meetings, and thankful to our Heavenly Father who has spoken to us through His servant.

— Contributed.

RURAL CHURCH NOTES

The American farmer has increased his output 40 per cent in the last ten years. This is because of hybrid seeds, more efficient use of fertilizer, and soil conservation practices. Mechanization, research, and better plant varieties have also helped.

This increased output has made it possible to feed an increasing population at home, and also to ship food to the hungry people of India and elsewhere.

The Rural Department, Drew Seminary, Madison, N. J., has prepared a new bulletin for distribution describing the program of 16 rural Churches that are trying to preach and practice this new gospel of the soil.

Release.

THE STEINHEIM

The Steinheim, pictured here, is one of the buildings on the Alfred University campus with which many delegates to the Seventh Day Baptist General Conference will become acquainted in August. Though the building is not to be used by the Conference in any official way, many delegates will visit it because of its unique architectural composition, the museum of houses, the view of the valley it commands from its location at the "top" of the campus, and, perhaps, because of the Lover's Lane which begins there. The "stone home" was built in 1879, largely, it is said, by President Jonathan Allen himself, and was given to the university by the president and his wife. — Publicity Committee.

Central Association

The Central Association is to convene with the First Brookfield Church at Leonardsville, N. Y., June 1-3, 1951.

The opening session will begin at 8 p.m., daylight saving time. The service Sabbath morning will begin at 10:30.

A fellowship supper for everyone at 6 p.m. will be followed by a young people's program arranged by Kenneth Davis.

Following the business meeting Sunday afternoon there will be a sermon by Rev. A. Clyde Ehret. In the afternoon the regular hour will be conducted by Mrs. M. G. Van Horn.

Bernice D. Rogers, Corresponding Secretary.

EDITOR SUTTON REPLIES

(The following letter is in reply to one written by Pastor Stephan on behalf of the Plainfield Sabbath School.)

Rev. E. Wendell Stephan and Seventh Day Baptist Bible School, Plainfield, N. J.

Dear Friends:

My heart was touched when I received your kind letter of appreciation for my work as editor of the Helping Hand in Bible School Work through the past twenty-five years.

Through these years I have sensed deeply my responsibility in the preparation of material for it, feeling that it was quite different from preaching to a congregation in one of our Churches, but that in a sense it was preaching to most of our people each week from the intermediates up, and to some outside, who have used the Helping Hand.

It has been a labor of love, under the Heavenly Father's guidance, and I am thankful if I have been able to help some to a better understanding of what His Word teaches. As I write this, perhaps, because of the Lover's Lane which begins there, the "stone home" was built in 1879, largely, it is said, by President Jonathan Allen himself, and was given to the university by the president and his wife. — Publicity Committee.

As I write this, I picture many faces in your present congregation, as well as the faces of many who have gone to their reward. May God bless you all.

Yours for the Master,

Erl E. Sutton.

601 Marine Street,
Boulder, Colo.,
April 24, 1951.

RECORDE SUBSCRIPTIONS

Another order is going in this week.

Contact Mary Ayars with your new or renewal subscription. If you have suggestions as to what you would like to see in our periodical, write the editor a letter. — Shiloh, N. J., Church Bulletin.
The Basis of True Community

“Christian organizations should use every proper occasion for emphasizing the moral and spiritual elements requisite for co-operative work in human welfare and for the building of true community,” the conference said. “Combination of these elements with technical knowledge and skills is essential. An adequate faith to live by is no less important than more things to live with.”

The specialized knowledge of the Church in dealing with individual, family, and community betterment, the conference said, should be made “freely available” to government agencies or to voluntary agencies for wider use.

The support for the Point IV program, the conference stressed, was the humanitarian and social principles associated with its original conception, which offered a “significant aid to the achievement of missionary objectives.”

“Wisely used, they should make for improvement both in the physical welfare and in the spiritual estate of those to whom the Church’s aid is extended around the world,” the conference said.

Government Grants-in-aid

The most urgent and practical issue acted on by the conference was the question of government grants-in-aid. The conference held that Church agencies abroad might legitimately accept financial assistance from government provided this not tend to jeopardize the Church’s independence.

Warning against “the possibility of dangerous political involvements with government,” the conference said that any government grants must not endanger “the independence of the Church in the determination of its own policy and witness.”

It is clearly indispensable that any institution favored by government and Church, contending that the Church should under all circumstances maintain independent management and control of its own personnel.

“A main principle in the tradition of American Christianity is for the Church to stand as the community of faith, supporting its work by the contributions of its own members and not making itself as a Church subservient in any manner to the state,” the conference asserted. “Any modification of this tradition is perilous,” the statement said. It went on to say that co-operation with government for service “to the basic physical and human needs” of peoples of all countries would not violate the Protestant concept of Church and state relationships, adding:

“The crisis of our times and the purposes as expressed in the original Point IV program call for new and enlarged programs of co-operation.”

Actually, aid from government should be considered, the conference said, only for such projects which clearly further the humanitarian goals of Point IV. Further more, it said, projects should be “limited and supplementary” to the main task of the Church.

The fields of service in which offers of government aid might be considered, the conference said, are education, medicine, rural rehabilitation, and community betterment. This would include such projects as extension service, literacy campaigns, nonsectarian literature, and science work.

A Realistic Alternative to Communism

The Point IV concept as the beginnings of a realistic alternative to Communism, especially in Asia, was a theme stressed by a number of distinguished Church leaders and statesmen, who spoke at the conference.

Dr. John C. Bennett, of Union Theological Seminary, and Francis Sayre, U.S. representative to the UN’s Trusteeship Council.

Major Emphasis

In a detailed evaluation of the Church’s relation to the Point IV program, the conference laid its major emphasis upon the voluntary service the Church might render to insure the fulfillment of the high ideals and aspirations of the Point IV concept. Insisting that the Point IV program called for increased Christian and government co-operation, the conference stressed the need for Christian organization to spread useful ideas in addition to the Christian community on the techniques and methods developed by Point IV projects.

It urged missionaries, in the event they were asked to offer advice and counsel to government officials in the development program. The conference thought the missionaries could be especially useful in developing “genuine comradship” between Western personnel and their national colleagues.
THE SABBATH RECORDER

JOHN JAMES: MARTYR
By Dr. Cordis F. Randolph
President and Librarian,
Seventh Day Baptist Historical Society
(Continued from last week)

Advised by a group of certain friends, on Wednesday afternoon, of the pronunciation of the sentence, his wife appealed to the King in person, protesting the innocence of her husband and praying for mercy. But the King sneeringly replied, as he held up his finger to her, "Oh Mr. James, he is a sweet Gentleman!"; and when she would follow him, the King closed the door against her. On the following morning, she again saw the King and once more implored "his answer to her Request, who then replied, "That he was a Rogue, and should be hanged," one of the Lords attending him, asked her of whom she spake, whereunto the King answered, of John James that Roges; he shall be hanged; he shall be hanged. And so she came away satisfied in her Convenience, that what she had done was but her duty. But the heart-broken wife made no further attempt to soften the hard heart of the King.

Accordingly, as previously ordered. On Friday, November 22, John James was brought into court for sentence. On being asked "what he had to say for himself, why sentence of death should not be passed upon him according to the Law," John James answered, "He had not much to say, only two or three Scriptures he would leave with them. The first Scripture was the 26 Jet, v. 12, saying, "His voice doth sound like a voice of sweet music unto you; but know you for a certain, that if ye put me to death, you shall surely bring innocent blood upon your selves, and asp, this day, the inhabitants thereof.""

The second Scripture was the 116. Psal. 15. "Precious in the sight of the Lord is the death of his Saints." He also minded that good word of the Lord, "He that toucheth the Lord's People, toucheth the apple of his eye." He told them he had not more to say for himself, only one word for the Lord, and so he had done. That Jesus Christ "the Saviour of England, Scotland, and Ireland, and of all the Kingdoms of this World. Which being spoken, they silenced him, and the Court proceeded to sentence, and the Judge pronounced sentence according to the Law, and said thus;

JOHN JAMES, thou hast been indicted, arraigned, and tried as a false traitor to his Majesty, his Crown and dignity, and also as a traitor to the Tryal of God, and the Country, and the Country have found thee Guilty; and therefore John James, thou art to be conveyed to the Prison, and from thence to the Place of Execution, and there to be Hanged by the Neck, and being yet alive, to be cut down, and thy Bowels, to be taken out (a fire being prepared) and to be burnt before thy face, and thy Head to be sevred from thy Body, and thy Body to be quartered, and thy Head and Body to be disposed according to the Kings pleasure."

"This being done John James had only time to say, Blessed be God, whom man hath condemned, God hath justified."

As a wretched man, whose daily wage were barely sufficient to support his family, John James was a very poor man; but aside from fees exacted at Newgate, amounts not given, fees were not demanded by various officials — prison and otherwise — ranging from a single shilling (of itself a considerable sum in that day) to twenty pounds sterling. This last demand was finally reduced to five pounds. The lesser fees, the prisoner paid by borrowing. Still other fees, often, often de}manded. Even his wife was constrained to pay the keeper of the Presse-yard 165, for not more than three or four days Chamber. The Tipstaffmen belonging to the Kings-Bench at Westminster "demanded his Cloak of him, which he refusing to give, they took by violence, saying It must be di}vided among several of them; which after}ward they offered to sell him: but he told them he had but a little time to live, and therefore cloathes he had should serve him."

The fee of twenty pounds, finally reduced to five pounds, was demanded by the hang}man, who said that, "if he would not give him five pounds, he would torture him ex}ceedingly: To which John James said, he must leave that to his mercy, for he had nothing for himself."

John James remained cheerful throughout, even after he was sentenced, assuring his visiting friends that, although for a period

THE SABBATH RECORDER

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of twenty-four hours, he had been assailed by "horrible Temptations, he had conquered them and now rested in the assurance that God was with him.

"After he was carried from the Court, being found guilty, he was asked how it was with him; 'I am comforted,' said he, 'for I bless the Lord; I am a great deal more at ease in my mind than I was before, for the Verdict of the Jury hath not at all terrified me.'

For a period of twenty-four hours, however, he was greatly depressed, assailed by "horrible Temptations"; but he had conquered them and now rested in the assurance that God was with him. "The Lord had compast him about that he had neither fear nor torment, yet (he said) he had look'd upon all their Instruments of death, and was fill'd with a new cord and placed upon a sled by the Hangman having prepared him for his death, drew away the Cart, John James said "The hangman and hangman were God-fearing people who had tried to bring him up in the fear and admonition of the Lord."

Next day, he was sentenced, it being the Sabbath (Seventh Day), some friends on an early visit, found him with his wife, and asked "how it was with him in the spirit?" his answer was, "Very well, I bless the Lord, never better in all my life; how can I render the Lord due honor? his answer was, "Bless the Lord, never better in all my life; we have been giving up one another to the Lord; and I bless the Lord, how can I render the Lord due honor?"

The next morning after he was sentenced, the Sheriff, he was led out into the street, was drawn through very much water and dirt, besides the very much slapping of the Cart, and from thence was carried from the Court, but afterwards by appointment taken down thence, and put upon a Pole in White-Chappel, over against the passage to the Meeting-place where he and his Company were apprehended." So per­ished a Seventh Day Baptist martyr: but to put to death as a Fifth Monarchist, as he himself, Job Chamberlin and Rev. Edward Stennett and other Fifth Monarchists lived in active religious life long, long years afterward. Indeed, the Rev. Ernest A. Payne, of Regents College, Oxford, a few months ago told this writer that the late Dr. W. T. Whitely held that practically all the Fifth Monarchists still lived whom he became, of lowly birth, his parents were God-fearing people who had tried to bring him up "in the fear and admonition of the Lord."

Second. He declared that "I do own the title of a baptized Believer; and that I do own the Lord's holy Sabbath the seventh day of the week to be the Lord's Sabbath." This was followed by a prayer, in the course of which he pleaded for strength to go through the trial now just before him, and that God would forgive those who had taught him to doubt him.

His speaking had exhausted him, so that he was unable to say more. "The Hangman said, "The Lord receive your soul." He replied, "I thank you." On being asked if he had any­thing to say to the Sheriff, he said: "No, but only to thank him for his Civility. Then the Hangman having prepared him for his death, drew away the Cart; and hereupon said aloud, (lifting up his hands) Father, into thy hands I commit my Spirit, and so finished his course."

The Sheriff and Hangman were so civil to him in his Execution, as to suffer him to be dead before he was cut down; the Hang­man taking out his Heart, and burning his Members and Tissue, returned his Head and Quarters back to Newgate, put in a Basket in a Cart, and from thence were disposed by the King, (viz.) his quarters to the Gutter of the first head upon the Bridge, but afterwards (by appointment)
American listener.” Continuing, Dr. Dahlberg states, “We must have more disciplined thinking, a fresh vocabulary, and a restatement of what we protestant world view in terms that will command the interested hearing and attention of a rising generation. Writing further, he states that it may come of necessity from a fresh experience in the gospel, “We have not experienced enough of experience in the gospel, and others. But there remains another insanity, and news about the person of Christ, . . . the deliverance of the soul from evil, insanity, and death.”

To bring this message to the world may well demand the use of many methods. Individuals respond differently to the impatient because of the restraints planned thinking, a fresh vocabulary, and a demand the use of many methods. By his grandfather to a favorite uncle of his life he found great joy in his baptism, and in the last months of his life he found great joy in his Christian life, the need for a Saviour. This, the author states, might have and will continue to have and will continue to have been the experience of our own life, far from the Protestant world, they are but the cradle beds of phrases it is presented. There has and will continue to have and will continue to have been the experience of our own life, far from the Protestant world, they are but the cradle beds of phrases it is presented. There

THE SABBATH RECORDER

JOY IN THY KINGDOM—ON EARTH

“Joy cometh in the morning.” Psalm 30: 5. The psalmist said that weeping may endure for a night, but the Christian has passed through the night and found the effulgence of joy in Jesus Christ, our redeeming Lord.

It was night, and we were over the sea on a 1,700-mile hop when the plane ran into a break. No one moved. Even the chicks tin roof made the experience more delicate. The storm did not seem to disturb them and none of us found it too rough.

Suddenly there was a flash of light that seemed to wash into and around the plane, and simultaneously, the plane was jostled as a thump like a baseball on a tin roof made the experience more awesome. No one moved. Even the chicks were still. For a breath, life seemed

“Here is a man who was born in an obscure village, the child of a peasant woman, and grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood. While still a youth in exuberant, popular opinion, He was turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He ever owned. Even while He was dying — and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.”

“SOLITARY LIFE”

Here is a man who was born in an obscure village, the child of a peasant woman, and grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood. While still a youth in exuberant, popular opinion, He was turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He ever owned. Even while He was dying — and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.”

THE SABBATH RECORDER

Dear Mrs. Greene:

I have a poem for you. This is it:

Puzy Willows

I have some donuts, I have

All dressed in soft gray fur.

But you might listen all day long,

And not once hear them purr.

Nor do they run and frolic about

These pretty living things,

But closely round a slender twig

Each tiny pussy clings.

All through the winter’s storm and cold,

These furry bobby rooms

In erable beds of shining brown,

On willow branches hung.

But by and by the sunbeam warms

Peeped into each small bed,

And said: “Come pussy, waken now,

For winter’s days are fled.”

So bravely come the pussy forth,

Tho’ still the cold wind blows.

And up and down the long, brown strips

They cling in shining rows.

But when the days grow long and bright.

And breezes rise to cool.

They’ll change their dress of silver fur

For robes of green and gold.

Mary E. Plummer

Our hearts for

Thank Thee for the joy

As has that one

And live for a night, but the

Lord. Amen. - Dorothy

is in chaos, sin — corruption,

in the world

ImmoralIty,

Yet,

His executioners gambled for the only

place near the sea might be.

It’s morning!” Her cry filled the plane with joy in life, and hope, and thanksgiving. Beyond the window the deep blue sky was gold-streaked with dawn. Two thousands chicks vied with the passengers in exuberant sounds of rejoicing. It was a wonderful day!

(Continued on next page)

Nineteen wide centuries have come and gone and today He is the center-piece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life. — Author Unknown, in the Church Woman.
Dear Lynn:

I was very much pleased to receive your good letter and poem. You are right. I have not been getting many letters of late I am sorry to say, for they are what both "grownups" and children enjoy reading best of all.

It surely was nice of your Sabbath school teachers to take your class out to Lake Koshkonong. I have been there several times when I was young and always enjoyed it. I remember I stayed overnight with some friends who were camping there. I didn't enjoy that quite so much for the mosquitoes refused to let me alone a good share of the night, but I had a fine time during the day.

I do not know the meaning of Koshkonong but it also must be an Indian name. Not far from Walworth in Wisconsin there is a picture postcard of that lake in Massachusetts that has such a long name, so my mother knew about it when we saw Mrs. Powell's letter, but we never knew what it meant before.

I wonder what Koshkonong means. It is Indian, too.

Love,
Lynn Randolph.

Milton, Wis.

When a man drinks he takes a chance, and the important thing is that it is a very, very big chance. The simple truth is that there is no percentage in drinking.

—Clipsheet.
The young people’s Sabbath school class has provided new tables for use in the Church basement when luncheons and suppers are held. These tables were made by a group of young men from this wide-awake class.

We are fortunate that Mrs. Etta Ansink consented to serve as superintendent of the primary department as she has every qualification for this formative work of guiding Christian youth.

The Marlboro Church released Pastor Burdick to conduct evangelistic services at the Salemville, Pa., Seventh Day Baptist Church, April 8-13. The fifty calls which were made and our pastor’s sermons seem to have been rewarded with renewed interest in the Church. Rev. Earl Cruzan, no stranger to us, preached during the absence of our pastor.

The final item in the redecorating of our Church has been completed with the covering of the pew cushions in a soft rose color, to match the carpet. It is a happy thing to be proud of the Lord’s house.

The Marlboro Voice, published quarterly by the Marlboro Seventh Day Baptist Church and edited by our pastor, is enjoyed by young and old alike.

Prayer meetings are held Friday evenings at the Church and are well attended. Different books of the Bible are studied.

On Monday evening, May 7, a Mother-Daughter covered dish supper was held in the Church basement. Those who did not have a daughter of their own, invited one for the evening. The supper was sponsored by the third section of the Ladies’ Aid, Mrs. Florence Gaskill, chairman. The men waited on table and washed the dishes. This party was a success from the start. The 4-H Clubs did the entertaining and set the keynote of family fun. Mrs. Emma DuBois was mistress of ceremonies. Pots of pansies were presented by young Pauline Lewis to the oldest mother present, Mrs. Lillian H. Carlisle, eighty-five years young; to the youngest mother, Mrs. Cleora Campbell, twenty-three years old; to four generations present: Mrs. Myrtle Rainear, Mrs. Jack Davis, Mrs. Marion Campbell, and little Joanie Campbell. — Losada Carlisle, Correspondent.

Obituary

Davis. — Howard L., son of Henry L. and Mary Shimp Davis, was born at Marlboro, N. J. August 24, 1889, and passed away at his home in Shiloh, April 16, 1951.

He was married to Lucy Fogg on December 22, 1910. To this union were born four children: Carolyn, Lyndon, Marion, and Edith. He is survived by his wife, Lucy, and two daughters, Carolyn, and Mrs. Everett Branch.

He has been a faithful and active member of the Marlboro Seventh Day Baptist Church since his youth, having served the Church as treasurer for more than thirty years.

Funeral services were conducted by his pastor, Rev. C. Rex Burdick, with interment in the Shiloh Cemetery.

C. R. B.

Healey. — William H., aged 82, husband of Mrs. May A. (Nichols) Healey, died at his home on January 26, 1951, after a short illness.

Born in Perryville, R. I., February 18, 1869, he was the son of the late Mr. and Mrs. Leander Healey. He was a machinist at the C. B. Cottrell and Sons Co. for 42 years.

He was a member of the Pawcatuck Seventh Day Baptist Church where he worked faithfully.

Surviving are his wife, three sisters, Miss Binnie Healey of Perryville, Mrs. William Hazard of Salem, Conn., and Mrs. Edna Johnson of Pawcatuck, Conn. He also leaves a brother, Horace Healey of Perryville, and several nieces and nephews.

Farewell services were conducted by his pastor, Rev. Charles H. Bond, assisted by Rev. Harold R. Crandall, pastor emeritus, in the Pawcatuck Church on January 29 at 2 p.m.

Interment was in the River Bend Cemetery.

C. H. B.