

## THE TRAINING OF OUR MINISTERS

The world in which we live today needs Christ. It needs His love, His redemption of persons, His redemption of the world, and it needs His spirit of consideration for humanity. The Christian Church is the fellowship of believers, and the organization we call the Church is the instrument through which Christ leads His followers in worship, witnessing, and in service. Various types of leadership are needed.

It is the ministerial leadership of which we are speaking here, whether pastors, evangelists, editors, or secretaries. Each must be devoted to God in consecrated service. They all need a deep understanding of the Bible, its backgrounds, Church and general history, and a general background of knowledge, as well as specialized training in their duties of leadership. Today's world must have a trained ministry — even the evangelist (who is best qualified after a pastorate so that he may better understand the need, problems, and viewpoint of a parish). These leaders need open-minded spirit-led training.

Seventh Day Baptists, being a small body, cannot have schools of various theologies as some do, as one must serve all classes of students. It must be open-minded and grant freedom of thought. It needs to assist students to understand and develop their convictions as they are thoroughly trained for their tasks in worship, evangelism, and spiritual leadership. Such a school is the School of Theology at Alfred, N. Y.

Our Church has been benefited by our School of Theology. Past as well as present pastors have had training there, and men have gone from our Church into the ministry via Alfred. A young lady from our group is the wife of a present student. Even though each may differ in brands of theology, there is something about the fellowship and training at Alfred which unites its students in a bond of love, interest, and co-operation. Without reducing our gifts to our Church and denomination, let us support the Seventh Day Baptist School of Theology at Alfred, N. Y. — Rev. Trevah R. Sutton, in the Jackson Center, Ohio, Church Bulletin.

## WE THANK GOD!

Sabbath Recorder readers will be glad to know that we are slowly recovering from our recent encounter with a locomotive. Neither of us suffered any broken bones, only bruises and contusions. Mrs. Hurley was more seriously injured since we were struck on her side of the auto. We brought her home from the hospital yesterday afternoon and she is apparently doing nicely, although still very sore in a few spots.

We are deeply grateful for God's providential care in sparing our lives, and for the spontaneous outflow of kindness from so many friends in Salem. Words of sympathy have come from many, near and far, assuring us of their interest and love. Our hearts have been stirred by so many evidences of friendship. Thank you all.

Loyal and Flora Hurley.

171 East Main Street,  
Salem, W. Va.,  
May 6, 1951.

## Denominational Reorganization Discussed at Alfred Station

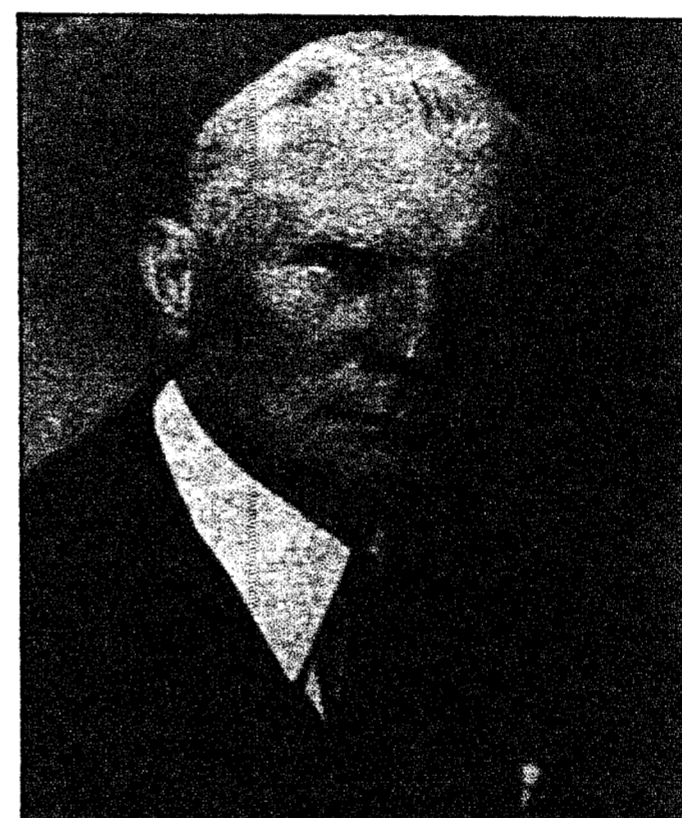
At a recent meeting held with the Second Seventh Day Baptist Church of Alfred, Alfred Station, N. Y., attended by members from the First Alfred and Independence Churches, Dr. Alfred E. Whitford suggested "that the representatives of the (denominational) boards, presumably their secretaries, should be restored to the Commission as they were originally." It was felt that this plan would make for further "unity and co-ordination." In order to retain full representation and responsibility on the part of Commission members elected by the General Conference, a provision could be made whereby such Commission members would have "the deciding vote."

Further, Dr. Whitford proposed that in the event the separate associations should nominate representatives to the Commission "that two nominees should be named for each position so that Conference would . . . make a choice instead of being under moral pressure — or perhaps social pressure — to 'rubber stamp' the nomination."

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

MAY 21, 1951

# The Sabbath Recorder



S. ORESTES BOND

Dr. Bond will become president emeritus of Salem College, Salem, W. Va., on June 1, 1951. See feature article on page 325, this issue.

K. DUANE HURLEY

Mr. Hurley will become the seventh president of Salem College, Salem, W. Va., on June 1, 1951. See feature article on page 325, this issue.



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor  
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 HARLEY SUTTON, Emeritus  
 (MRS.) MIZPAH S. GREENE ..... Children's Page

### Our Policy

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## A VISION OF OUR TASK

"Where there is no vision, the people perish." If only Seventh Day Baptists would acquaint themselves with the needs of the denomination and each accept his responsibility as a member of it, there would be no need of a reminder. They would become moved by the same spirit of stewardship that motivated the Church at Antioch, to share from the bounty of God's overflowing blessings and help relieve the needs of our finances. To have that spirit we must catch a vision of the work to be done, if we are to continue our share in the work our Saviour left for us to do.

As Christians, God is counting on each one to give according to his ability.

We often speak of our denomination as one big family (and in most cases we can trace a relationship), and each separate family should be concerned with the present and future status of its Christian household of faith. The denomination is only as strong as its members, so let us prove our faith through deeds of loving sacrifice and the giving of our means, that we as Seventh Day Baptists can meet successfully the challenge of Christ's Great Commission to the Church. We must remember The Sabbath Day "to keep it holy" and help God to revive His Church that it may be an instrument fit for His use.

The purpose of the Committee on Budget Promotion is not simply to raise a certain amount of money. Rather, its purpose is to raise money that the denomination may be able to meet the expense of carrying forth the good news of the Gospel of Jesus Christ and the vital need of the Bible Sabbath to make Christian living complete and in keeping with God's will. You who are strong in this world's goods should be willing to help those who are weak in material things.

Study carefully and prayerfully the denominational program for the year, weigh each item thoughtfully, then decide as to the amount of your contribution and send it through the treasurer of your Church as soon as convenient.

It is your denomination, your Church. Let us make it effective by being workmen who are not ashamed.

Frank R. Kellogg,  
 Committee on Budget Promotion.

## REMEMBER JULY 12, 1951

Thursday, July 12, 1951, is the "Special College Qualification Test Date" which has been set for Sabbathkeeping high school, college, and university students by Director Lewis B. Hershey, Selective Service System.

Selective Service Operations Bulletin No. 32 sets forth the following:

Examination Center Requested — Copy number and location from Bulletin. FILL IN ALL THREE LINES.	MAY 26	(Number)							
									(Town or city)
	JUNE 16	(Number)							(Town or city)
	JULY 12	925	PHILADELPHIA						(Town or city)

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(Last) (First) (Middle) (Selective Service Number)

Place of Residence 519 SPRING ST. TRENTON 6 N.J.  
(Number and street) (City) (Postal zone) (State)

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BSS Form No. 107 (Budget Bureau Approval No. 33-5102)

Example of completed modified application as it will appear when filled out by Sabbathkeeping high school, college, and university students. Used by permission.

"When such a registrant indicates his desire to apply for the test to be given on the special date, SSS Form No. 106 and SSS Form No. 107 shall be used, except that SSS Form No. 106 shall be altered (a sketch of these two forms is shown on

the preceding page) by drawing lines through the dates 'May 26' and 'June 16' and the boxes appearing opposite those dates. Also the date 'June 30' shall be crossed out and 'July 12' written in at the left of the space now occupied by the date 'June 30'. The registrant should then complete the two boxes opposite 'July 12'."

Remember, Sabbathkeeping students, Thursday, July 12, 1951, is your date for the College Qualification Test.

### THE NYASALAND MISSION

"Whenever the Missionary Society has sufficient funds in sight, it will gladly support the Nyasaland Mission," remarked an official of the Missionary Board at its quarterly meeting on April 22nd.

"May we quote you in the Sabbath Recorder?" inquired the editor.

"Yes," was the reply.

The discussion which ensued brought out the fact that there is a feeling in some parts of the denomination that the Missionary Board has not been doing all that it could by way of financial support of the Nyasaland Mission.

One member of the board has stated repeatedly that the Missionary Board regards the Nyasaland Mission as a project of our New Zealand Churches. Consequently, all support of the Nyasaland Mission is being routed through New Zealand.

With respect to the support of Nyasaland directly, it was stated that the Missionary Society cannot at the present time take on anything more. If the Missionary Society should abandon any other mission field, then it could take on Nyasaland but not until such move is made or until there is a larger income by which the Missionary Society might assume support of the project.

The statement was made that about one third of the Missionary Society's special receipts were earmarked for Nyasaland. The Missionary Society Board of Managers voted at its April 22nd meeting that the treasurer be asked to make available for publication in the Sabbath Recorder the amount of special gifts received by the Missionary Society for Nyasaland.

The statement of Karl G. Stillman, treasurer of the Missionary Society, follows:

#### Nyasaland special gifts passing through hands of Seventh Day Baptist Missionary Society January 1, 1950, to April 22, 1951

Ashaway, R. I. (unrestricted)	\$ 20.00
Battle Creek, Mich. (unrestricted)	17.00
Chicago, Ill. (unrestricted)	5.00
Denver, Colo. (one acre land)	17.37
Dodge Center, Minn. (land purchase)	186.75
Dodge Center, Minn. (unrestricted)	18.00
Milton, Wis. (unrestricted)	58.05
Richburg, N. Y. (unrestricted)	60.00
Riverside, Calif. (unrestricted)	348.57
Riverside, Calif. (four cottages)	112.00
Schenectady, N. Y., Mission (unrestricted)	321.38
Verona, N. Y. (unrestricted)	5.00

\$1,169.12

Total special gifts for all purposes received during same period \$3,461.38  
Percentage of Nyasaland gifts to total — 33.8%

### FROM THE EDITOR'S MAILBOX

Dear Sirs:

It is with pleasure that I send this three dollars to keep up my subscription to our beloved paper. It has been part of my home life from a little girl up. My grandparents took it while we still lived at Humboldt, Neb. (John Smalley Babcock).

It is just like a letter from home. I read every word in it, especially this past winter as I have been confined to my bed so much, since my husband's death. I wish I were able to do more for the Recorder.

Sincerely,  
Sylvia Carr.

Oneida, N. Y.,  
April 19, 1951.

Editor, Sabbath Recorder:

In answer to your request for information, you may state: On April 25 at about 11:15 p.m. we started home from a birthday party for Nellie Jo Bond when we were struck by a B & O train. It was a troop train just starting off a siding onto the main line, without the headlight on, and no whistle was sounded for the crossing. The first sight we got of it was from the gleam of our car's headlights on the cowcatcher about when our front wheels started over the rails. We were carried about 150 feet down the track before the train came to a stop, though it was going slowly at the time of impact.

So far as we can understand, our spared lives depend on two factors: (1) we were struck when directly over the center of the track, and (2) we had a Hudson car with its heavy frame outside the wheels and the frame just skidded up the rails without rolling, allowing the car to remain upright the entire distance. Apparently no car wheel caught along the ties of the roadbed.

Since we were struck on the right side, Mrs. Hurley sustained injuries much more serious than I. Those seem to be largely bad bruises and shock, with some ruptured blood vessels. She was in the hospital for ten days, but is now home and able to get about slowly. We trust no further complications develop. I had no injury except for a few bad bruises. Both of us were kept from any sense of fear throughout the ordeal. We are deeply grateful to God, and to the many friends who have been so continuously gracious toward us.

Salem, W. Va.,  
May 7, 1951.  
Loyal F. Hurley.

### EASTERN ASSOCIATION

To the Churches of the Eastern Association:

The Rockville Church is looking forward with pleasure to entertaining the association on June 8-10, 1951. Will those who plan to attend and who wish entertainment, kindly notify the Entertainment Committee.

Transportation from trains at Westerly and busses at Hope Valley will be available.

Lyra B. Irish, Chairman,  
Stella B. Crandall,  
Lucie I. Armstrong,  
Entertainment Committee.

Rockville, R. I.,  
May 3, 1951.

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### PRESIDENT BOND RETIRES

Dr. S. O. Bond will retire from the presidency of Salem College on June 1, 1951, the college board of trustees announced recently through its secretary, H. D. Bond.

On June 1 he will become president emeritus and will continue to serve the college. At the completion of this school term, Dr. Bond will have served Salem for thirty-two years as president, which is the longest continuous presidency of any school of higher learning in West Virginia.

The board also announced the appointment of K. Duane Hurley of El Monte, Calif., as Dr. Bond's successor. Mr. Hurley, a graduate of Salem College, served for nearly two years as editor of the Sabbath Recorder, the official publication of the Seventh Day Baptist denomination with headquarters at Plainfield, N. J. He has been actively associated with the educational system of California for the past several years.

In announcing President Bond's retirement, the board expressed regret that "he is leaving the institution after his long and colorful career here," and added, "We want to express publicly our sincere appreciation for the outstanding service Dr. Bond has rendered his college and for the undivided loyalty and co-operation he has demonstrated with the board of trustees."

Dr. Bond has been identified with education in West Virginia for a half century. Before coming to Salem he served one year as acting president of Glenville State College and four years as professor of education and supervisor of district schools at Shepherd College. He began his teaching career as a country school teacher and held principalships at Johnstown, Shinnston, Fairmont (East Side Independent District), Delbarton (Mingo County) High School, and Flemington High School.

In his thirty-two years of service at Salem, he has seen the college grow from a small institution with a graduating class of four in 1919 to last year's record high of 135. During this time he also assisted in the promotion of the growth of public high schools in West Virginia and with

many other developments of public and higher education in this state.

President Bond is a graduate of Salem College with the B.Pd. and A.B. degrees. He holds an A.B. degree from West Virginia University, A.M. from Columbia University, and a Pd.D. from Alfred University.

Dr. Bond has maintained an active interest in the state's agricultural development since he was a small boy of seven when his father, Levi D. Bond, brought the first pair of purebred Herefords into the northern part of West Virginia. Today this interest is in the Green Acres Farm near Jane Lew in Lewis County where the development of purebred Herefords is widely known in livestock circles in this and other states. — Release.

### 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. Rev. Hurley S. Warren, editor of the Sabbath Recorder, will deliver the sermon. At the afternoon session, a panel led by Rev. Marion C. Van Horn and Rev. Herbert L. Polan, and assisted by other pastors, will present a discussion of suggested denominational reorganization.

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 forenoon there will be a sermon by Rev. A. Clyde Ehret. In the afternoon the women's hour will be conducted by Mrs. M. C. Van Horn.

Bernice D. Rogers,  
Corresponding Secretary.

Dear Sabbath Recorder Friends:

Is there anyone who lives alone in New York State, and who needs help, who cannot afford to hire but would give me room and board in exchange for work? I would appreciate hearing about it.

Mrs. Grace A. Ladd.

Route 1,  
Adams Center, N. Y.

### JOHN JAMES: MARTYR

By Dr. Corliss F. Randolph

President and Librarian,  
Seventh Day Baptist Historical Society

Following the death of Oliver Cromwell, Venner — Fifth Monarchist radical — and his associates, who had rebelled against the Protector and been imprisoned by him, were now set free, in the hope that the Fifth Monarchists would give no further trouble. But it was a vain hope. In his *History of England*, near the beginning of the fifth volume, the historian, Hume, says:

"Venner, a desperate enthusiast, who had often conspired against Cromwell, having by his zealous lectures, inflamed his own imagination and that of his followers, issued forth at their head into the streets of London. They were, to the number of sixty, completely armed, believed themselves invulnerable and invincible, and firmly expected the same success which had attended Gideon and other heroes of the Old Testament. Everyone at first fled before them. One unhappy man, who, being questioned, said 'he was for God and King Charles,' was instantly murdered by them. They went triumphantly from street to street, everywhere proclaiming King Jesus, who, they said, was their invisible leader."

Several were killed before they were finally overcome, and the survivors were finally put to death.

The new king, Charles II, was not yet securely set on his throne, and Venner's outbreak, though so soon quelled, left a fear of future similar uprisings; and the public execution of a suitable victim as an exemplary warning to Fifth Monarchists, seems to have been fixed upon.

Dr. W. T. Whitley, a modern Church historian of repute, in an unpublished MS., points out that John James, a poor ribbon weaver in Whitechapel, who in 1660 had been prominent in the milder section of the Fifth Monarchists, met the needs of the King's advisors. He was least likely to arouse public sympathy in his behalf. He was poor. He had been a coal heaver, but not being physically strong, he left that trade and became a ribbon weaver in Whitechapel, thereby earning scarcely enough to feed and clothe his family. Besides, the Presbyterians disliked him because, though a tradesman,

he also preached. The Established Church had no sympathy for him. Thus he was a proper victim of whom to make a Fifth Monarchist example.

Bull Stake Alley, then as now, was a very narrow, dark passage extending some seventy-five feet back from High Street in Whitechapel, against a blank wall of some not very substantial material. At that time, the entrance appears to have been closed by a gate. Here, in one of the buildings, on the first floor above the street, John James and his congregation met for worship on Sabbath, October 19, 1661, to hold a morning service and one in the afternoon. The morning service was uninterrupted; but in the midst of the afternoon service, while John James was preaching, he was forcibly taken from his pulpit and hurried away to a court of justices nearby, charged with treason.

The records of the court's proceedings throughout are inscribed on musty parchments all but three hundred years old, all in that type of Latin used at that time for court records, for which the modern classical scholar to interpret them, needs a special lexicon. However, in 1662, there was printed in the English language the story of the trial and execution of John James. This was reprinted in *The Sabbath Memorial*, published in London, 1882, and the present writer follows that rather closely. Quotations, unless otherwise stated, are from this reprint, with the quaint language and oft more quaint spelling.

Meantime, the members of the congregation, in groups of seven, were brought before these justices, sitting in a house near the "Meeting-place," and required to take the "Oath of Allegiance." Those refusing to take it were committed to prison, some even to Newgate, both men and women.

The justices now repaired to the "Meeting-place," sent for John James, and sought to prove by the women yet remaining, certain charges made by one Tipler, a pipe maker, to the effect that they had heard John James make certain traitorous statements. "To which they unanimously replied in the fear of the Lord, That they never heard such words, as they should answer it before the Lord, and they durst not lye." Presently, John James was brought in; and one of the justices — the Lieutenant of the Tower —

sneeringly said to the woman, "What, have you no better holder-forth than he? John James said, that the way of the Lord was, and is, many times, to use the poorest of his People to do his Work, alledging also the Apostles words, I Cor. i, 27, that *he chooseth the weak and foolish things of the world to confound the mighty.*"

When asked if he was a Jew, he replied that "in one sense he was a Jew, and in another sense not, repeating the words of the Apostle in Rom. 2, last. *For he is not a Jew that is one outwardly, neither is that Circumcision which is inward in the flesh; but he is a Jew which is one inwardly, and Circumcision is that of the heart in the spirit, whose praise is not of men, but of God.*"

On being asked his views concerning the Fifth Kingdom, John James said that "he did own the *Fifth Kingdom* which must come; whereupon they laughed one upon another and said, *Now they had it from his own mouth.*" He was also charged with blowing a trumpet in connection with Venner's uprising. He replied that it was another man, a seaman who was learning to blow the trumpet and was practicing to that end. He was then committed as a "Close Prisoner" to Newgate Prison, on October 19.

On November 14, he was arraigned before the Kings-Bench Bar, where he stood indicted, charged with treason under three counts, the third count consisting of five several specifications. To the indictment, John James "pleaded *Not guilty, neither in form nor matter.*" Following some further formalities, the prisoner was remanded to the Kings-Bench Prison in Southark, until November 19, when he would be arraigned for trial at the Kings-Bench Bar at Westminster.

Meantime, James had received a "Letter from a Person of Note," telling him that the jury selected to try him was composed of "all pickt men and most of them Knights and Gentlemen, and that if he did not except against them, or most of the chief of them, he was a dead man." But his exception in open court appears to have had no effect; and the jury remained as originally selected.

Besides the four judges, including the Chief Justice, the Crown was represented at the trial by the Attorney General, the Solicitor General, and four King's Counsel; but

the prisoner had no counsel, presenting his case himself throughout.

Of the Crown's four witnesses, the chief one testified that "he was in the Meeting-place, and he said he heard John James say that King Charles was a blood-thirsty, tyrannical King, and that the Nobles of England were blood-thirsty; that he had drunk pritty deep of the Blood of the Saints already, in that he had shed their blood twelve months ago at Charing-Cross, and the blood of the Covenanters in Scotland, and that God had brought him in to that end, to fill up the measure of his Iniquity, and he had filled it up more in twelve months than in many years before."

The prisoner not only vehemently denied saying this, but called eight witnesses to prove that the foregoing testimony, as well as the charges in the indictment, was all false. He was then given full freedom to address the court and jury. This he did at considerable length, finally saying that "he should say very little more for himself, but one word for the Lord, and therefore desired that he might have his fear before him; and although he was the poorest and meanest for such work, yet he was called forth, and did declare, *That the Lord Jesus Christ was King of Nations, as well as King of Saints, and that the Government of all Kingdoms did of right belong to him*, and he quoted Rev. 11, 15. *And the seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign forever & ever.*"

Here James was interrupted by the Chief Justice and reminded that he was not preaching in his accustomed pulpit. The Chief Justice "thereupon commanded the Clerk to Reade the Act of Parliam. entitled *An Act for the preservation of the King's Person and Government*," wherein was defined treason. The prisoner maintained that this Act did not apply to the case at Bar; but the court ruled that it did.

After the evidence and the law were reviewed by counsel for the Crown, particularly by the Solicitor General, the Chief Justice addressed the jury, reviewing the evidence and defining treason. The prisoner now desired to address the jury briefly in his own behalf; and, upon being told he had already had full opportunity to address the jury and

could not do so now, he replied, "*That if they would not suffer him to speak to his Jury, they could as good have hanged him at Bulstake-Alley Gate, before he came there, and not brought him thither to cover the matter with the pretence of Law.*"

This outburst naturally brought a stern rebuke from the court; and the case was then delivered to the jury, who, "after about a quarter of an hour," returned a verdict of "*Guilty according to the Indictment.*" Sentence was set for the following Friday, November 22. This was now Tuesday, November 19.

(To be continued)

### THE SHEEP BOY

By David L. Beebe

David, you killed Goliath.

*What if you were so bold?*

*Your father's pastures call you:*

*Get home and keep the fold.*

David, a sword is in your hand;

*The oil is on your hair;*

*Still you belong on your father's land*

*Till the crown is ready to wear.*

David, your feet are red with blood.

*Red grapes are on the stem.*

The winepress here is the wrath of God.

*Tread vintage in Beth-lehem.*

David, the people praise you;

*Their songs flow rich and free.*

*Harps on the hills of Ephrata*

*Are sweeter songs to me.*

(Republished by request)

### Please Consider Seriously

The cost of living for our pastor and his family has increased 6 per cent since the outbreak of the Korean War. From 1947 to the start of the Korean War it had increased 8.4 per cent.

We are not discussing what a pastor earns or what his salary should be. The cost for "subsistence living" of our pastor and his wife and two children in 1947 was \$2,992 a year. By the time the Korean War began (June 25, 1950) it had increased to \$3,243. When the recent federal price control order was issued, January 26, 1951, it had gone up to \$3,437. — The New Jersey Baptist Bulletin.

### SECRETARY CLARKE LEAVES RHODE ISLAND

In the nearly five and a half years of Rev. David S. Clarke's connection with the Seventh Day Baptist Missionary Society he has served the society and the denomination with ever-increasing efficiency. His first relationship was that of assistant to the corresponding secretary, which position he filled for two years. When Secretary William L. Burdick became consultant, Mr. Clarke was appointed by the Board of Managers as acting corresponding secretary, and in a short time was elected as corresponding secretary.

That David Clarke has done an outstanding job in the position would be acknowledged by Seventh Day Baptists everywhere. His tireless energy, his enthusiasm, his patience, his fine spirit have endeared him, not only to us of the board and the New England Churches, but to our people the length and breadth of our country and to our workers in other lands. He has grown into popularity in Western and surrounding communities.

A testimonial dinner was tendered Mr. and Mrs. Clarke by the Board of Managers on the evening of March 29 in the vestry of the Pawcatuck Seventh Day Baptist Church. A delicious repast was served by a caterer, after which many spoke words of appreciation of Mr. Clarke's services and of regret that he and Mrs. Clarke and their four lovely children were leaving our midst. Karl G. Stillman, treasurer of the Missionary Society, for and on behalf of you, friends all over the denomination, presented Mr. Clarke with a check in the amount of \$200, to which he responded very graciously.

Since Mr. Clarke feels that his place of service now should be in a pastorate, he goes with a hearty Godspeed from the board, and assurance of our interest in his future service, and our prayers for him, Mrs. Clarke, and their family. H. R. C.

Medically and socially, the case against alcohol is just as clear as the case against opium.—Dr. Richard Cabot.—Clipsheet.

### SPECIFIC PROJECTS IN RURAL CHURCH EVANGELISM

By Rev. Kenneth A. Stickney  
Pastor, Rockville, R. I.,  
Seventh Day Baptist Church

There is a wide field of endeavor in the evangelization of the rural community, and much more can be accomplished in cooperation with other Churches within the area.

A rural Pastors' Association can become a source of influence in rural areas in sponsoring many evangelistic efforts such as in the process of organization here in this section of Rhode Island and far eastern Connecticut.

Under this organization there is to be scheduled special youth rallies by inviting some outstanding evangelist to come "every so often" into the various communities, such as we had when Jack Wyrzen came to Hope Valley with his Word of Life quartet, and forty-four decisions were made for Christ.

Another project for this organization is to employ a child evangelist to go into these various communities and conduct child evangelism classes during the week. Most of our rural Churches would have difficulty in supporting such a project alone, but together we can do much in bringing our boys and girls to a saving knowledge of Christ and go a long way in combating juvenile delinquency.

Then, there is also the thought that a Christian Laymen's League be organized much on the order of the Christian Businessmen's Committee that we find in so many of our larger cities that have proved to be a great force in bringing many to a saving knowledge of Him. This would be a separate organization working in close harmony with the pastors' group.

Eventually, as the Lord provides, the two organizations can sponsor a youth camp for recreation and Bible study within commuting distance, yet providing the best of equipment, entertainment, and spiritual refreshment. This will be an incentive to organize young people's Bible classes and training classes for doing personal evangelism in the school, shop, or business office.

Prayer bands in charge of the women

for times of fellowship and to uphold these efforts in prayer would be effective.

Of course, all of us will be engaged in this very important ministry of intercessory prayer. However, there are times when the women can meet that are impossible for the men to gather for such an occasion. Let us not think, however, that the women are to have one part of the program, the businessmen or Christian Laymen's League another, and the pastors another function, but rather that they are closely knit together for one purpose, the evangelization of the rural community.

Now, I have not said anything about social issues and they do have their part in the program. We do need to protest on issues that involve moral problems, but we do this on the solid foundation of the Word of God, as a result of the gospel of redemption that we preach, and not on the basis that we are redeeming society in cleaning up places of immorality.

There is also radio evangelism as a means of reaching the outsider which can be a part of the whole program sponsored by the pastors' group. Many times this becomes a very important ministry for a Christian Businessmen's Committee, for in our larger cities this group has noontime broadcasts reaching thousands of people with the gospel from the laymen's point of view.

**Must Be Used**

A soap manufacturer, not a Christian, was walking with a minister. Said the soapmaker, "The gospel you preach hasn't done much good, for there is still a lot of wickedness and wicked people."

The preacher made no immediate reply, but they soon passed a child who was making mud pies. He was exceedingly dirty. It was then the preacher's turn, and he said, "Soap hasn't done much good in the world, I see; for there is still much dirt and many dirty people."

"Oh well," answered the manufacturer, "soap is useful only when applied."

"Exactly," was the minister's reply, "so it is with the gospel." — The New Jersey Baptist Bulletin.

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

**DR. LAUBACH WRITES FROM ALGERIA**

Dear Friends of Literacy:

The big news in Europe just now is Eisenhower. In Paris on our way here we visited UNESCO. Next door to UNESCO was the hotel in which Eisenhower was staying, and crowds filled the street in front of that hotel. Here in Algiers this St. George Hotel was the American headquarters during the war. On the door across the hall is a bronze plate saying that Eisenhower held many conferences there.

The papers here say that America's budget for war is now fifty billions — 2,000 times as much for war as for our Point Four Program! With poverty stalking the streets in Algiers, it is so clear to us that we must lift that world or we shall be destroyed by the angry sufferers, even though we pile hydrogen bombs as high as the tower of Babel.

We have had a delightful experience with the missionaries gathered here from Tunis, Algiers, and Morocco. They are the true soldiers in the "cold war." Every mission in Algiers, Tunis, and Morocco works on a minimum stipend from American and European mission boards, because of the drastic cuts in mission grants since the depression period of the nineteen thirties.

My heart is very heavy for missionaries who are keeping on in spite of everything. It is especially heart-moving in this Moslem region where missions face one of the most difficult tasks in the world.

Centuries ago, in the days of St. Augustine, who was born in Algeria, there were thousands of Churches on the North Coast of Africa. Just before the year 700, the new virile religion of Mohammed swept across Africa and up into Spain. The Moslems ruled Spain until they were chased back into Africa the very year Columbus discovered America, 1492. But Islam is still the religion of North Africa.

What wonderful heroes of the Cross have labored among the Moslems! Raymond Lull was martyred in Algeria, like his Lord, loving as he died. Sam Zwemer worked with tremendous devotion in Arabia and Egypt; so did saintly Canon Gairdner. We had dinner in the home of the most famous of the modern missionaries

of Algeria, the late Lilius Trotter, a marvelous painter and friend of John Ruskin. Constance Padwick has collected hundreds of Miss Trotter's written gems in the book called "Master of the Impossible." In Egypt lived Oswald Chambers, where he wrote that great devotional book, "My Utmost for His Highest."

There is a quality of selfless devotion and spirituality among these missionaries today which one finds in the books of those glorious disciples of Jesus. We came to give something to these missionaries, but they have given me far more than I can give them. As they read this letter I want them to know how grateful we are.

Here we have made textbooks for adults



A Page from the First Arabic Lesson

Notice how the letters look like the objects. (Arabic reads from right to left.) First is a fire, "nar," then the world, with the first letter written separately. Next are berries, "toot," then the world for three "thaletha." A dead rat, "far," and a heart, "kulb," complete the page. Arabic has twenty-nine main letters, each of which has three forms, depending on whether it occurs in a word at the beginning, the middle, or at the end.

in Arabic, French, Kabyle and a revision of Spanish lessons for Spain and North Africa. . . . In between sessions we worked on the French and Spanish. French is much more difficult to make than the great majority of the languages I have

worked in. But a very enthusiastic and competent committee headed by Pastor Jean Bourguet of the French Reformed Church has made the lessons beautifully. We will get them printed as soon as possible, for urgent requests have come for them from the Congo, French Cameroun, from Haiti and from Canada. In Spanish, Rev. Franklin Albricias of the Methodist Church in Algiers, a native of Spain, helped revise the Spanish lessons made in Latin America to fit Spanish Morocco, where they are badly needed.

All the missionaries pitched in with great vim to write witness stories about Jesus for Christians to tell while teaching, so that they could witness most wisely and persuasively. Plans were laid for writing simple follow-up literature in all the languages used at the conference. Some of the themes of importance to new readers in Algiers may surprise you, as they did me:

- How to Wean a Baby
- Mending Electrical Fixtures
- Interviewing Government Officials
- Evil in Cafes
- Truth about Demons
- How to Dry Fruit

These are but a few of the many subjects about which new literates, especially in the large cities of North Africa, will be eager to read.

I think it was God who sent Bishop Paul Garber to Algiers to hold a Methodist Conference while we were here. They gave me all the time I wanted to explain literacy as evangelism. The conference ended with great enthusiasm and good will. Bishop Garber is one of those rare men who knows how to make everybody feel necessary. He practices in his conferences what we preach. That's what makes him a good bishop.

The first permanent interdenominational committees ever established in Algiers were appointed to carry on literacy in all the four languages used in this area. There is an atmosphere of optimism, one missionary said, such as they have never felt before. We have the conviction that "the walls of Jericho" will fall before this attack of literacy.

"This is the most important missionary event of a century in North Africa," de-

## Children's Page

### Little Arthur's Dream

Little Arthur Smith never seemed to be ready for bedtime. When mother dear said it was time for him to go to bed he would always say, no matter how late it was, "I don't want to go to bed yet. Please let me stay up and play just a little longer. I'm not a bit sleepy, Mommy."

So, one night his mother told him he could stay up and play just as long as he wanted to, even if it were all night.

He clapped his hands gleefully and said, "What fun I'll have playing with all my toys even if it's all night long. Thank you, Mommy."

At first he did have a very merry time playing with his many toys and looking at his favorite picture books, but before long he began to grow very sleepy. He could hardly keep his eyes open another minute. At last he dropped off to sleep with all his picture books and toys around him.

But the funny thing was that he didn't know he had gone to sleep for the dream he dreamed seemed so very, very real.

Suddenly he thought a little red man came and began to throw his toys around, breaking many of his favorite ones and tearing his prettiest picture books. He tried to make the naughty little red man go away and leave his things alone, but the little fellow laughed and began to throw the toys and books at him. He became frightened and began to scream for his mother, when he awoke with a start. He found that he had gone to sleep on the floor among his toys and that his head was resting on a box of blocks which, of course, made a very uncomfortable head-rest. One of his picture books lay open

clared an influential French missionary as he said farewell yesterday. It could be! Two or three years will tell.

With regret we are leaving Algiers, but other countries in our 1951 itinerary are calling us.

Loyally yours,  
Frank C. Laubach.

Algiers, Algeria,  
February 1, 1951.

in his lap and on the page was a picture of a little red man. But his dream seemed so real that he looked all around for the little red man.

Then he began to cry for his mother, saying amid frightened sobs, "I want to go to bed. Don't let the horrid little red man break all my toys and hurt me and I'll always go to bed when you think it's my bedtime. I truly will, Mommy."

His mother cuddled him in her arms and carried him off to bed, saying, "There was no real live little red man; you just dreamed of him. But I hope your dream will teach you to go to bed willingly when mommy says it is bedtime for little boys and girls."

Soon he was ready for bed and knelt for his evening prayer which his mother had taught him, with the desire in his heart to please not only his mother but his Heavenly Father.

For the new morning with its light,  
For rest and shelter of the night,  
I thank Thee, Heavenly Father.

For health and food, for love and friends,  
For everything Thy goodness sends,  
I thank Thee, Heavenly Father.

For mother dear and father, too,  
I pray with happy heart to you,  
And thank Thee, Heavenly Father.

Mizpah S. Greene.

Dear Recorder Children:

Your letters are still few and far between, but I am still expecting many letters. Please do write them, one and all.

And how about trying your skill in writing stories and perhaps short poems? Perhaps you have to write little stories and poems in your schoolwork. If so, give Recorder readers the pleasure of reading them. Do you realize that many "grown-ups" enjoy reading your messages, so please send them more often.

Summer vacation will soon be here and perhaps then you will find more time for letter and story writing. I hope so with all my heart.

Yours hopefully,  
Mizpah S. Greene.

## CHURCH NEWS

EDINBURG, TEX. — We miss very much the splendid sermons, good fellowship, and neighborly association of Pastor C. B. Loofbourrow who left here the last of January. He did splendid work during the more than three years he was among us. He left hundreds of friends in the community.

We have been trying to carry on by ourselves while endeavoring to secure another pastor. Sometimes Mrs. Angeline Allen preaches, sometimes a minister from some neighboring Church supplies, sometimes a lay member leads in a Bible study. Different members lead the midweek meeting, usually giving a Bible reading. For the last few weeks we have been studying "Seventh Day Baptist Beliefs," which seems profitable to all. Several people, not members of our Church, attend and seem interested.

We are disappointed that the monthly special issue of the Sabbath Recorder is to be discontinued. Our Benevolent Society ordered ten copies for this year, to be distributed in a local hotel, where we have a tract rack, and to individuals as opportunity offers, as well as some of us paying the yearly subscription of others. Why could not a Sabbath edition without the colored cover be issued? The Sabbath Recorder needs more subscribers to the regular edition. If each subscriber would order one copy sent to someone else, would it not nearly double the subscription list? This would be real missionary work. Of course the publishers should be advised of gift subscriptions so that the recipient would not be notified when the subscription expired.

Our Church building project is progressing. The Benevolent Society and the Sabbath school as well as individuals continue to raise funds, and we hope to start erecting the Church house before long.

Six of our number have recently moved to Blanco, about forty miles from San Antonio, but they keep in touch with us as members of the Home Department of the Sabbath school, having a Sabbath school in their home.

Mr. and Mrs. Hugh Miller of the Church of God, who have been spending the

winter here for the past eight years, attending and helping in our services, recently returned to their home at Basset, Neb. Last Sabbath there were eleven non-members attending Church. Some are studying the Sabbath question.

We need your prayers.

— Correspondent.

DENVER, COLO. — A report of the installation service for Rev. C. Harmon Dickinson was unintentionally omitted in our last news items. It was the regular date, November 4, 1950, for the Quarterly Meeting with Boulder to be held in Denver. We served 122 persons at noon and 130 persons signed the guest book during the day. The morning service consisted of "welcomes" from the various organizations of the Church, with the pastor's acknowledgments in return. In the afternoon, Boulder had charge of the service with Rev. Leland E. Davis in the pulpit. After the service, many from Boulder remained, came to our homes for supper, and were entertained by both Churches' young folks (of all ages) at a social called the "Talent Show." Seventy-five persons attended the social, the largest attendance at a social in the Denver Church.

On New Year's Eve, we had our first prayer meeting with Pastor Dickinson in charge. Color slides of various points of interest throughout the denomination were shown. For the past five weeks, talks on Church organization and denominational reorganization were the subjects used.

Rev. Wayne Marona was present at our Friday evening services April 6, 1951.

At the annual meeting in December, 1950, the Church voted a budget of \$4,000 for local Church work, and at the last Church meeting, March 25, the Church voted to give a tithe of its regular income, instead of the previous 5 per cent, to the Denominational Budget.

Due to too much snow, our activities lagged here in Denver during January. But in February, our young folks reorganized their society into two groups: senior group, under the direction of Pastor Dickinson, and junior group, led by Mrs. Ada Davis.

February was a full month for "events": Loisanna, born to Rev. and Mrs. Harmon Dickinson, February 26; Robert Charles, to Mr. and Mrs. Robert White, February 27; Nancy Jo, to Mr. and Mrs. Malcolm Patterson, March 1; and Nancy Lynn, to Mr. and Mrs. Loren Pace, on March 2.

On Resurrection Sabbath, the choir assisted the pastor in a beautiful service, and on March 25, the choir, under the direction of Mrs. Gerry Van Dyke presented an Easter program before the Rainbow Club. Pastor Dickinson officiated in the pulpit.

Many ideas are circulating for our Lord's Acre plan, the proceeds to be used to finance the gospel teams.

A dinner was held to add to another new fund, "Our New Church Fund." — Mrs. Grace White, Correspondent.

## NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Evangelistic meetings, with the attendance up into the thousands, are attracting wide attention throughout Japan, according to reports reaching the United States. The meetings are under the auspices of the National Christian Council of Japan, and the principal speaker is Dr. E. Stanley Jones, famous Methodist missionary to India, author, and evangelist. The campaign is being conducted over a period of two months. In Himeji City, for example, 258 persons stood and asked for prayers — these out of a mass meeting of over two thousand. "In the prewar days we could never get 250 out to any meeting," says a missionary in Himeji City. A Tokyo newspaper reported recently that at a meeting held in Shizuoka Public Hall, 1,500 attended. The prefectural governor attended and signed a decision card.

"If war spreads, every country of the Christian mission may be involved, with possibly only Africa and Latin America not in the areas of actual warfare," suggests Dr. Charles T. Leber, chairman of the Foreign Mission Division of the National Council of Churches. "Nevertheless, Christian faith is adequate to meet whatever comes. The tested experiences of Christian commitment in past wars prove the

unconquerable fellowship and testimony of the world Christian community. Moreover, the very fire of war has always thrown its own deadly but revealing light upon the relevance of the Christian mission both to the causes of war and the things that make for peace. We are determined that no basic element in the purpose and motivation of our Christian mission shall be abandoned. Come what may, there must be an immediate strengthening of the Christian mission. If circumstances prevent extensive advance, or, in some places, force a temporary retreat, then the task must be done, where it can be done, even more intensively. Everywhere the situation is urgent. In some areas the time may be very short. Therefore, we must proceed rapidly but steadily, and above all, boldly and sacrificially. We must never cease seeking ways to project in every land the ministry of reconciliation. We ourselves must repent as well as call others to repentance. Invincibly united in Christ, may we go forward with humility, courage, love, and utter dependence upon God."

## Accessions

Alfred, N. Y.

### Baptism:

Robert Campbell, Jr.,  
Bruce Hitchcock,  
Beth Jacox,  
Iva Jacox (Mrs. Howard),  
Gladys Ann Langer,  
Alise Ogden,  
Ann Pearcy,  
Sally Smith,  
Kenneth Snyder,  
Marjorie Tucker,  
Nancy Williams, and  
Harold Williams.

### Letter:

Lee Darling, and  
Robert Glover.

### Associate Membership:

Henry Langer,  
Gladys Langer (Mrs. Henry), and  
Betty S. Snyder (Mrs. Kenneth).

E. T. H., Pastor.

## Marriages

**Burdick - Nye.** — At the parsonage of the First Seventh Day Baptist Church of Alfred, N. Y., Frank M. Burdick of Alfred, and Joanne Nye of Alfred Station, N. Y., were united in marriage on May 5, 1951, by Pastor Everett T. Harris.

## BIRTHS

**McClure.** — A daughter, Arline Joyce, to Ronald and Alma Bond McClure, Route 1, Gashland, Mo., on April 1, 1951.

**West.** — A son, Gary Lee, to Bryce and Miriam Bond West of Quincy, Kan., on April 23, 1951.

## Obituaries

**Randolph.** — Mrs. Mary Smith, the widow of Atwell Randolph, was born in Salem, W. Va., November 14, 1881, and departed this life April 22, 1951. She was the daughter of Jules and Elizabeth Stark Smith and had spent her entire life in the Salem community.

Surviving are three sons, Willard and Francis, both of Salem; and Paul F., of Los Altos, Calif.; two daughters, Mrs. Pauline Edmundson of Bridgeport, and Mrs. Juanita Mowery of Salem; two brothers, David and James Smith of Clarksburg; and three sisters, Mrs. Sophia Pitzer of Clarksburg, Mrs. Wetzel Underwood, and Mrs. Lilly Underwood, both of Salem. There are nine grandchildren and three great-grandchildren.

She was a member of the Seventh Day Baptist Church, and the funeral was conducted at that Church by her pastor, Rev. Loyal F. Hurley, assisted by Rev. Herald A. Grandstaff, pastor of the Methodist Church, and by Rev. Buren Dowdy, pastor of the Baptist Church.

L. F. H.

**Davis.** — Sherry, a son of Oliver G. and Priscilla Maxson Davis, was born at Miletus, Doddridge County, W. Va., in November, 1864, and died April 28, 1951, at the home of his daughter in Salem.

His wife, Asenath Davis, passed away in 1921. Surviving are one son, Orva of Turkey Run; three daughters, Mrs. Eva Sheets of Salem, Mrs. Jettie Reed of Parkersburg, and Mrs. Jessie Heflin of Miletus; two sisters, Mrs. Virginia Yeager of Salem, and Mrs. Ida Bailey of Marshville; six grandchildren and three great-grandchildren.

Mr. Davis was a Seventh Day Baptist, having been a member of the Greenbrier Church. The farewell services were held in the Salem Seventh Day Baptist Church with Rev. James L. Skaggs, Rev. Buren Dowdy, and Pastor Loyal F. Hurley sharing in the service. The burial was in the Greenbrier Cemetery.

L. F. H.

**Harmon.** — Martha Jane, daughter of Isaac and Nancy White, was born near Des Moines, Iowa, March 20, 1870, and passed away in a hospital at Norfolk, Neb., April 11, 1951, following an operation.

She came with her parents to Burchard, Pawnee County, Neb., at the age of 10, later removing to Brown County. She was married to William Dyer. A son and daughter were born to them, the son passing away in infancy, the husband a number of years later.

Later she was united in marriage with John

W. McDaniel. They, with her grandson, Ed Long, moved to Edinburg, Tex., where she and Mr. Long united with the Seventh Day Baptist Church in March, 1940. Mr. McDaniel died some years later and was buried at Edinburg. Later she married William Harmon.

In January, 1950, Mrs. Harmon returned to Ainsworth, Neb., to be near her relatives in her declining years.

Survivors are a daughter, Mrs. Bertie Stauffer, a niece, Mrs. Lila Marlatt, and two nephews, Harvey E. Williams and Ivan White, five grandchildren, and eleven great-grandchildren. Two brothers, Charles N. and William H. White, and two sisters, Mrs. Mary A. Stone and Mrs. Sarah F. Williams preceded her in death.

Funeral services were conducted by Rev. B. H. Armes of the Assembly of God Church on April 13. Burial was at Ainsworth, Neb.

A. P. A.

**Kenyon.** — Edith Ne Mae Clarke, was born in Hartsville, N. Y., in 1870, and died April 7, 1951, at Betherda Hospital, Hornell, N. Y., after two weeks' illness.

In 1886, she was married to William B. Kenyon, a clay modeler, and co-worker with J. J. Merrill in the old terra cotta plant at Alfred. They moved to Alfred from Hartsville in 1887, where she has since resided. She was one of the first "house mothers" of the TSA sorority at Alfred University.

She was baptized in her early years by Rev. James Summerbell, and was a member of the First Alfred Seventh Day Baptist Church, joining by transfer of letter from Second Alfred.

Mr. Kenyon preceded her in death many years ago; also two daughters, Abby L. (Mrs. James Alexander), and Bessie I. (Mrs. Floyd Van Buskirk), preceded her in death.

Survivors are two sons, La Verne of Alfred, and Ronald of Richburg, N. Y.; a daughter, Mrs. Paul Greene of Cleveland, Ohio; a sister, Mrs. Horatio Whitford of Hornell; a brother, Lewis Clarke of Alfred; sixteen grandchildren, and twenty great-grandchildren.

Farewell services were held at the First Seventh Day Baptist Church of Alfred, Pastor Everett T. Harris officiating. Burial was in Alfred Rural Cemetery.

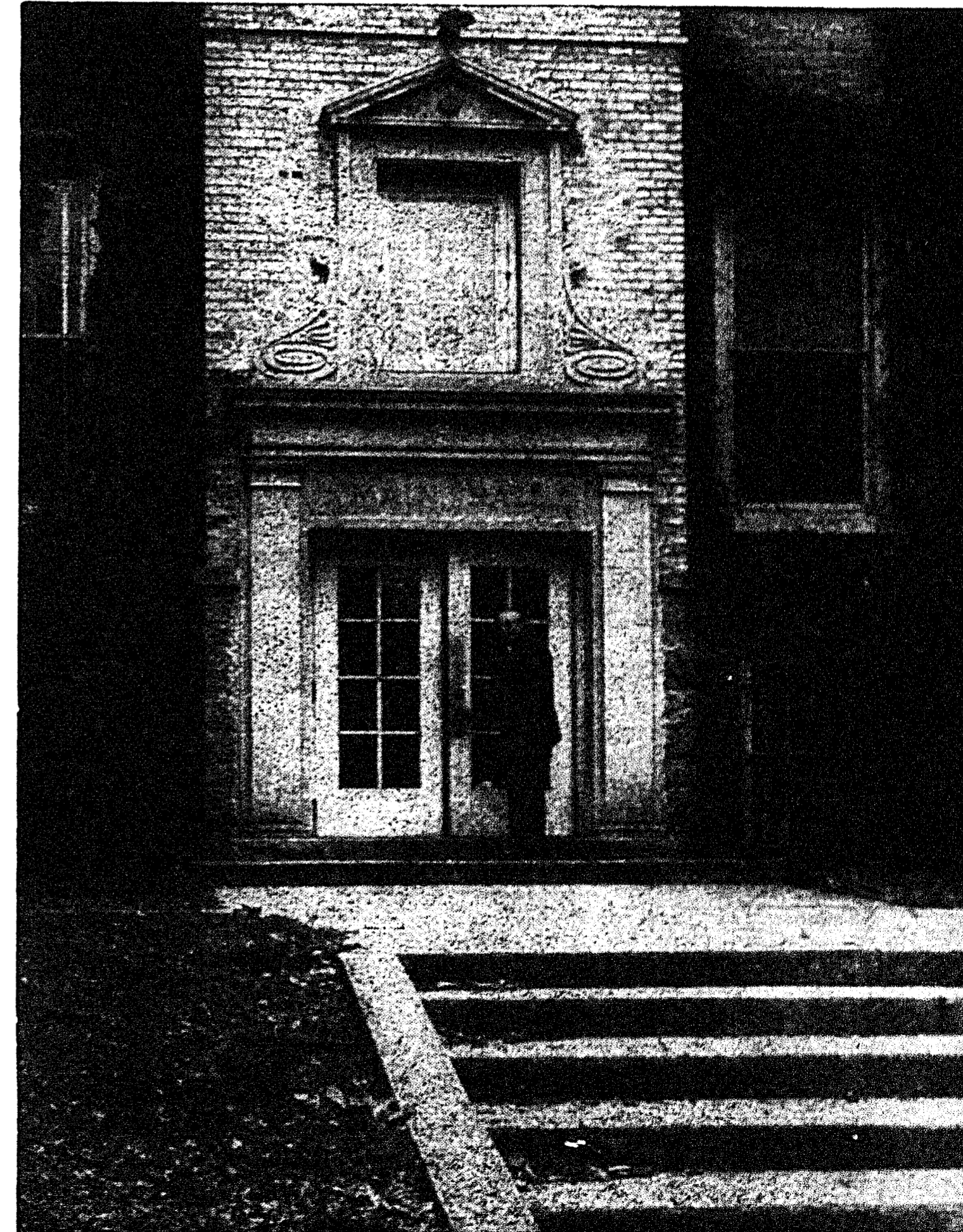
E. T. H.

## 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.



# 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)

## DENOMINATIONAL BUDGET

Statement of Treasurer, April 30, 1951

Receipts		April	7 months		
Adams Center	\$	83.40	\$ 198.35	New Auburn	7.50
Albion		44.00	164.00	New York City, First	146.76
Alfred, First		142.70	1,355.45	North Loup	
Alfred, Second		205.35	515.70	Nortonville	42.00
Andover			24.00	Pawcatuck	
Associations and groups			36.80	Piscataway	11.00
Battle Creek	462.95	1,117.82		Plainfield	157.00
Berlin	25.00	209.04		Philadelphia	19.00
Boulder	31.37	223.00		Richburg	55.00
Brookfield, First	45.00	158.22		Riverside	
Brookfield, Second	20.00	142.50		Ritchie	1,331.97
Chicago		234.50		Rockville	30.00
Daytona Beach	37.50	294.61		Roanoke	5.00
Denver	72.24	343.29		Salem	269.95
De Ruyter	29.00	266.94		Salemville	
Dinuba		5.00		Shiloh	75.00
Dodge Center	101.75	151.69		Verona	1,088.30
Edinburg	8.63	136.87		Walworth	344.75
Farina	15.00	130.00		*Washington, Evangelical	52.60
Fouke		56.81		Waterford	14.55
Friendship		20.00		White Cloud	159.51
Gentry		19.73		Totals	\$2,988.16
Hammond		46.59			\$20,401.66
Healdsburg-Ukiah	15.00	33.77		Disbursements	
Hebron, First	9.15	86.47		Budget	
Hopkinton, First	245.85	402.95		Missionary Society	\$1,004.67
Hopkinton, Second	5.00	5.00		Tract Society	480.89
Indianapolis		25.00		Board of	
Independence	41.00	191.00		Christian Education	561.22
Individuals		116.50		Women's Society	14.75
Irvington		100.00		Historical Society	47.27
Little Genesee	163.71	384.68		Ministerial Retirement	221.86
Little Prairie		25.00		S. D. B. Building	87.98
Los Angeles		77.00		General Conference	293.45
Lost Creek		297.41		World Fellowship	
Marlboro		504.00		and Service	20.22
Middle Island	10.65	38.31		Relief Appeals	
Milton	371.15	2,507.62		Bank charges	1.14
Milton Junction		512.82		Totals	\$2,733.45
					\$ 254.71

### Comparative Figures

	Total Budget	Normal	
Total Budget	\$37,000		
Receipts for October	\$1,557.18	\$3,083.33	8 1/3%
Receipts for November	1,558.98	3,083.33	8 1/3%
Receipts for December	2,386.43	3,083.34	8 1/3%
Receipts for January	2,639.98	3,083.33	8 1/3%
Receipts for February	2,772.63	3,083.33	8 1/3%
Receipts for March	3,004.25	3,083.34	8 1/3%
Receipts for April	2,733.45	3,083.33	8 1/3%
Totals	\$16,652.90	\$21,583.33	58 1/3%

Special gifts, designated:	
October	\$ 150.39
November	260.10
December	570.48
January	1,411.55
February	399.73
March	701.80
April	254.71
Total	\$3,748.76

Milton, Wis.

D. Nelson Inglis,  
Acting Treasurer.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.