

# 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)

D. Nelson Inglis,  
Acting Treasurer.

## DENOMINATIONAL BUDGET

Statement of Treasurer, April 30, 1951

Receipts		April	7 months
Adams Center	\$	83.40	\$ 198.35
Albion		44.00	164.00
Alfred, First		142.70	1,355.45
Alfred, Second		205.35	515.70
Andover			24.00
Associations and groups			36.80
Battle Creek		462.95	1,117.82
Berlin		25.00	209.04
Boulder		31.37	223.00
Brookfield, First		45.00	158.22
Brookfield, Second		20.00	142.50
Chicago			234.50
Daytona Beach		37.50	294.61
Denver		72.24	343.29
De Ruyter		29.00	266.94
Dinuba			5.00
Dodge Center		101.75	151.69
Edinburg		8.63	136.87
Farina		15.00	130.00
Fouke			56.81
Friendship			20.00
Gentry			19.73
Hammond			46.59
Healdsburg-Ukiah		15.00	33.77
Hebron, First		9.15	86.47
Hopkinton, First		245.85	402.95
Hopkinton, Second		5.00	5.00
Indianapolis			25.00
Independence		41.00	191.00
Individuals			116.50
Irvington			100.00
Little Genesee		163.71	384.68
Little Prairie			25.00
Los Angeles			77.00
Lost Creek			297.41
Marlboro			504.00
Middle Island		10.65	38.31
Milton		371.15	2,507.62
Milton Junction			512.82

New Auburn	7.50	36.60
New York City, First	146.76	266.17
North Loup		253.26
Nortonville	42.00	164.50
Pawcatuck		2,138.00
Piscataway	11.00	147.25
Plainfield	157.00	2,160.40
Philadelphia	19.00	63.25
Richburg	55.00	233.00
Riverside		1,331.97
Ritchie		30.00
Rockville		58.40
Roanoke	5.00	5.00
Salem	269.95	447.22
Salemville		42.53
Shiloh	75.00	1,088.30
Verona		344.75
Walworth		52.60
*Washington, Evangelical		110.00
Waterford	14.55	110.51
White Cloud		159.51
<b>Totals</b>	<b>\$2,988.16</b>	<b>\$20,401.66</b>

Disbursements		
	Budget	Specials
Missionary Society	\$1,004.67	\$ 45.75
Tract Society	480.89	
Board of Christian Education	561.22	
Women's Society	14.75	25.00
Historical Society	47.27	
Ministerial Retirement	221.86	158.41
S. D. B. Building	87.98	
General Conference	293.45	
World Fellowship and Service	20.22	
Relief Appeals		25.55
Bank charges	1.14	
<b>Totals</b>	<b>\$2,733.45</b>	<b>\$ 254.71</b>

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

### Comparative Figures

	Total Budget	Normal	Normal
Total Budget	\$37,000		
Receipts for October	\$1,557.18	4.20%	\$3,083.33 8 1/3%
Receipts for November	1,558.98	4.20%	3,083.33 8 1/3%
Receipts for December	2,386.43	6.45%	3,083.34 8 1/3%
Receipts for January	2,639.98	7.13%	3,083.33 8 1/3%
Receipts for February	2,772.63	7.52%	3,083.33 8 1/3%
Receipts for March	3,004.25	8.12%	3,083.34 8 1/3%
Receipts for April	2,733.45	7.39%	3,083.33 8 1/3%
<b>Totals</b>	<b>\$16,652.90</b>	<b>45.01%</b>	<b>\$21,583.33 58 1/3%</b>

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
<b>Total</b>	<b>\$3,748.76</b>

Milton, Wis.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

HAROLD R. CRANDALL ..... Missions

WILLIAM L. BURDICK, D.D., Emeritus

(MRS.) FRANCES DAVIS ..... Woman's Work

RONALD I. HARGIS ..... Christian Education

HARLEY SUTTON, Emeritus

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

## Our Policy

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

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and their widows .....\$1.00 per year

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## MILTON COLLEGE HAS EFFICIENT STUDENT CHRISTIAN ASSOCIATION

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

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 Overholt 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 sponsoring the local 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, Westerly, R. I., who will enter our School of Theology at Alfred, N. Y.; Socrates A. Thompson, Waterford, Jamaica, another senior who plans to preach and do 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.

## Editorials

### GOOD USED CLOTHING MUCH NEEDED

The boxed announcement which appears below gives the new addresses for Church World Service warehouses.

For several years, the wardrobes of America have supplied tons of good used clothing for war victims and refugees "in Asia, the Middle East, and Europe." And well they may, for the American people are favored with the material blessings of life far beyond the people of any other country of the world.

As we notice by the boxed announcement, the opportunity again presents itself for sharing with those in great need. This need is most acute among "refugees" in the areas mentioned before, those of "Asia, the Middle East, and Europe."

We also notice that gifts of good used clothing "must be accompanied by a cash contribution of 8 cents per pound to provide for warehouse and handling costs."

Let us continue to open our wardrobes to the needs of the homeless and of those who have insufficient clothing both at home and abroad.

"When did we see Thee . . . ill-clad, and clothe Thee?" . . .

"But the King will answer them,

"In solemn truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself." Matthew 25: 38-40 (Weymouth).

## 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 come commencement and graduation time, 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 work 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's 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 God in the soul of man" 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

## NEW ADDRESSES FOR CHURCH WORLD SERVICE WAREHOUSES

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

Church World Service  
10901 Russet Street  
Oakland, Calif.

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

Church World Service  
New Windsor, Md.

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.

## OUR SERVICEMEN Where They Are

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

### Nortonville, Kan.

Cpl. Leland H. Bond, AF17267049  
Detachment "8"  
136th CSS  
Langley AFB, Virginia

### Berea, W. Va.

Cpl. Charles E. Brissey, ER35755312  
Co. 1, 1st Inf. Bn., JRTC 8042 AU  
APO 613, c/o Postmaster,  
San Francisco, Calif.

Pfc Billy J. Kelley, ER15288263  
Sv. Btry., 92nd AFA Bn.  
APO 301, c/o Postmaster,  
San Francisco, Calif.

## 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.

instruction as is the educational institution for the proper training of pupil and student. As this becomes increasingly so, a greater glory will surround the commencement season.

## 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.

## 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 retire from this work, and other work of the gospel ministry, I thank Him for the feeling of His Holy Spirit in my life throughout the forty-five years I have spent in the ministry in the Seventh Day Baptist denomination, and without a break in employment.

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.

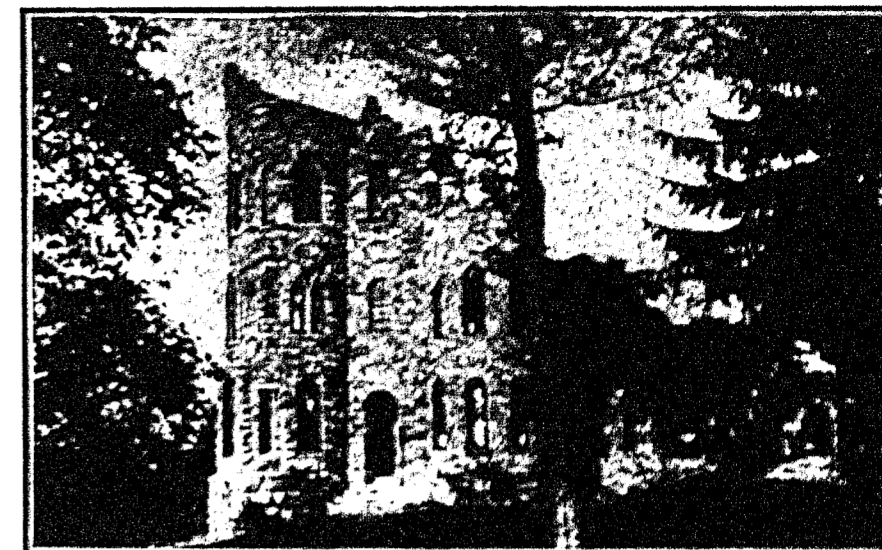
Yours for the Master,

Erlo E. Sutton.

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

## RECORDER 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 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 it 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 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.

## THE CHURCHES AND THE POINT IV PROGRAM

By William W. Clemes

Associate Director, Public Relations Department  
National Council of Churches

A statement of principle and policy for the guidance of the Church's foreign missionary enterprise in its relation to government and to the Point IV program was approved recently by 125 Church officials and mission executives.

The statement was a 7,000-word document expressing the views of churchmen from a dozen denominations who attended a conference convened by the Department of International Justice and Goodwill and the Division of Foreign Missions of the National Council of Churches at Buck Hill Falls, Pa., April 27-29.

Although not a delegated gathering, it was the first Church sponsored conference devoted entirely to the implications of the Point IV program. Chairman of the historic gathering was Rt. Rev. William Scarlett, of St. Louis, Protestant Episcopal bishop of the Missouri Diocese.

Keynote speakers included Nelson Rockefeller, 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 Church and government co-operation, the conference stressed the need for Christian organization to spread useful information to the Christian community on the techniques and methods developed by Point IV projects.

It urged missionaries, in the event they were so requested, to offer advice and counsel to government officials in the development program. The conference thought the missionaries could be especially useful in serving to develop "genuine comradeship" between Western personnel and their national colleagues.

### 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 Christianity seeks to minister 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 did 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 flatly rejected any project sponsored by government and Church, contending that the Church should under all circumstances maintain independent management and autonomy in the selection and direction of its own personnel.

"A main principle in the tradition of American Christianity is for the Church to stand unmistakably as a voluntary society, 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.

"We believe 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 needs" did not violate the Protestant concept of Church and state relationships, adding:

"The crises 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. Furthermore, the Church 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, New York, who delivered one of the keynote speeches, stressed, however, that the Church and the government approach to Point IV inevitably proceeded from different motives, although their interests overlapped at certain crucial points.

For the government, he said, the Point IV program is primarily a means to further American interests and security, while for the Church its chief value lies in its fulfillment of human needs.

"The influence of the Church in supporting the program," he said, "is essential because narrow views of what constitute national interest or security often threaten such a program as this."

Francis Sayre, United States representa-

tive to the United Nations Trusteeship Council, told the conference that Point IV represented a "positive, creative movement which will put more heart and hope into suffering humanity."

While he said armed force was at times essential to repel Communist aggression, the deciding factor in the "war of conflicting ideologies" will be which "can offer the sounder and more convincing programs for human progress."

"Here is where effective programs for raising the living standards and the social and economic and social welfare of underdeveloped areas enter the picture," he declared. "These, far more effectively than massed and powerful military forces can give the decisive answer."

The one solution to the poverty, disease, and ignorance, threatening the world with revolution and war, he said, is "Christ's solution — the way of the Good Samaritan."

"And what is the way of the Good Samaritan among the hundreds of millions of peoples of Asia and Africa, except to show these peoples with understanding friendliness, how, through their own efforts and within the limits of their own cultural patterns, they can produce more food, can build more adequate homes, can actually stamp out a large part of the disease and epidemics which weaken them in their work and inflict upon them and their loved ones unnecessary suffering."

Speaking in his capacity as chairman of the International Development Advisory Board to the President, Nelson Rockefeller told the conference that "our heritage of faith is stronger than that of any nation in the world to help direct us in the problems we face."

"The concept of the brotherhood of man and the teachings of Christ give us a clear road to follow."

Mr. Rockefeller, whose board recently submitted a set of proposals on Point IV for congressional consideration, claimed America had a "selfish interest" in measures designed to expand the "world economy."

"Only the growth of global prosperity can insure prosperity here," he said.

Dr. Fu Liang Chang, former executive secretary of the National Christian Coun-

cil of China, warned against the Church's involvement with government-directed programs, especially when they are motivated by political considerations.

He suggested the Church develop a parallel "Point IV program" based on the "religious ground of Christian sharing and stewardship."

With Asia in a state of hypersensitivity over its experience with Western imperialism, he cautioned against foreign aid programs manufactured in the "U. S. A., or Great Britain, or in any other Western country, and superimposed upon local areas."

One of the main contributions of the conference was to draw up a list of seven principles, which the conference said the Church might well apply in any evaluation of the projects designed to better economic and social conditions in backward areas.

These principles were as follows:

1. The aim of any international development program must be to meet human need, regardless of religious, political, or racial distinctions.

2. Such a program should help the world's peoples toward the fuller realization of their desired determination to shape and control their own political, economic, and social destinies.

3. Since the goal of self-development, by helping people to help themselves, must be at the heart of the program, there must be approval and co-operation on the part of the people in the areas immediately concerned.

4. International assistance should increasingly be carried forward under the auspices of the United Nations.

5. In addition to the Church, other private organizations — welfare, business, and labor — should take part in order to strengthen the people-to-people approach, provide experience in the practice of democracy, and accentuate the sense of local participation and responsibility.

6. If the results of this enterprise are to fulfill the hopes held for it, high motives, a sensitive attitude, and genuine understanding on the part of those who carry on the program are as essential as technical equipment.

7. The early attainment of some concrete results is desirable to encourage all who par-

ticipate; but the program must have support that will ensure long-term planning and action, and will require, on the part of all, patience, resolution, and a great faith.

### What Will the Churches Do About It?

The findings of the conference will be made available to the Churches which constitute the National Council of Churches for appropriate study and action. Several recommendations based on the findings will be transmitted to the National Council General Board for action at its next bimonthly meeting at Chicago, May 16.

In many of the conference documents and speeches, the Christian concern for totality of human life was said to necessitate an obligation not only to seek greater spiritual strength for all peoples, but to help improve their material well-being.

"Our concern is that God's children everywhere shall be helped to rise out of their shocking misery and paralyzing despair. We must not be indifferent to suffering; for it may have immense and damaging reverberations in the human spirit," the conference said.

"Poverty is not just an unpleasant social condition. Although some, by the grace of God, rise above it in spirit, for others it corrodes the soul. It was not without reason that Jesus taught us to pray 'Give us this day our daily bread.'"

### A TRUTH

(Philippians 4: 8)

By Irene Post Hulett

The more of beauty and of good  
We welcome to our hearts each day,  
When life is young, receptive, strong,  
Responsive, free, and gay,

Into our hearts will come again,  
After our active days are o'er,  
To comfort as we travel down  
Toward life's inevitable shore.

And maybe, on the other side,  
After we've safely crossed the tide,  
Sweet echoes of such memories  
May still with us abide,

To mingle with the joyful songs  
Of those who have gone on before,  
That heavenly host of the redeemed  
Who praise their God forevermore.

### JOHN JAMES: MARTYR

By Dr. Corliss F. Randolph

President and Librarian,  
Seventh Day Baptist Historical Society

(Continued from last week)

Advised by a group of certain friends, on Wednesday evening preceding pronouncement 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 Rogue; he shall be hanged; yea he shall be hanged.* And so she came away satisfied in her Conscience, that what she had done was but her duty. "Thus twice repelled, 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 That he had not much to say, onely two or three Scriptures he would leave with them. The first Scripture was the 26 Jer. v. 14, 15. *As for me, do as seemeth good 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 upon this City, and upon 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 Lords People, toucheth the apple of his eye.* He told them he had not more to say for himself, onely one word for the Lord, and so he had done. *That Jesus Christ the Son of God, was King 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, ARRAINED, AND TRYED AS A FALSE TRAYTOR TO HIS MAJESTY, HIS CROWN AND DIGNITY, AND HAST PUT THY SELF UPON THE TRYAL OF GOD AND THE COUNTRY, AND THE COUNTRY HAVE FOUND THEE GUILTY; AND THEREFORE JOHN JAMES THOU ART TO BE CARRIED FROM HENCE 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 SEVERED 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 onely time to say, *Blessed be God, whom man hath condemned, God hath justified.*"

As a ribbon weaver, whose daily wages 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 now 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 accompanied by indignities, were demanded. Even his wife was constrained to pay the keeper of the Presse-yard 16s. for not more than three or four days Chamber-rent. 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 divided amongst several of them;* which afterward they offered to sell him: but he told them he had but a little time to live, and those Cloathes he had should serve him."

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

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

of twenty-four hours, he had been assailed by "horrible Temptations," he had conquered them and that he 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? He answered, Very well, 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, assaulted 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 with Joy and Peace unutterable."

The next morning after 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; my Wife and I have had the best morning that ever we had, we have been giving up one another to the Lord; and I blesse the Lord, he hath made us as willing to part from one another, as ever we were to come together."

On the following day, Sunday, when a group of friends visited them, he said that he would complete the sermon in the midst of which he had been torn away to prison. The text was I Cor. 6, last verse. *For you are bought with a price, etc.*

About three o'clock in the morning of the day of the execution, the prisoner was deeply depressed for an hour and a half. This condition was betrayed by his countenance, though he spoke no word. A friend sitting with him, read the 11th chapter of Hebrews, after which the prisoner "declared that the Comforter was come to him again, and had refreshed his soul; and then he made himself ready, and in a joyful frame took his Bible and read James I, 12. *Blessed is the man that endureth Temptation; for when he is tryed, he shall receive the Crown of Life, which God hath prepared for them that love him.* From which he spake for about half an hour."

With the break of day, and the coming of the Sheriff, he was led out into the street

with a smiling face, where he was bound with a new cord and placed upon a sled drawn by a team of horses; and accompanied by the "Sheriffes men and a company of Foot-Soldiers, was drawn along to the Tyburn [a distance of some four miles]; the way out of the Town being very foul, he was drawn through very much water and dirt, besides the very much slapping of the Horses that went beside him; yet for all this he was borne up with much cheerfulness, not at all dismayed or terrified."

Arriving at the Tyburn, the place of execution, he asked permission of the sheriff to speak to the assembled people, and was given liberty to do so. First of all, he declared that the charge that he was a Jesuit was wholly false. That, though he was 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 further statement of his religious beliefs, with appropriate quotations from the Bible, and with exhortations to his friends to lead righteous lives. The exhortation was followed by a prayer, in the course of which he plead for strength to go through the trial now just before him, and that God would forgive those who had brought him to his death.

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, John James 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 Intrails, 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 Gates of the City, and his Head first upon the Bridge, but afterwards (by appoint-

ment) 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 put to death as a Fifth Monarchist, as he himself, told a group of friends after his sentence, and awaiting death; and with his death, Fifth Monarchism disappeared as a political factor in England, though Dr. Peter Chamberlen 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. Whitley held that practically all the Fifth Monarchists surviving John James were, or became, Seventh Day Baptists. With this, however, Mr. Payne, himself, does not agree.

Nevertheless, in closing, it is pleasant to note that sixty years ago Dr. Thomas Armitage, pastor of the Fifth Avenue Baptist Church — now the Riverside Baptist Church — in New York City, and the author of a well known *History of The Baptists*, in a semi-public meeting, attended by this writer, declared that "The blood of John James, the Martyr, is sufficient to perpetuate the Seventh Day Baptist Church for a thousand years." May God grant that it be so.

#### SOME SALEM COLLEGE COMMENCEMENT EVENTS

Sunday, May 27, 8 p.m.  
Baccalaureate Sermon

Thursday, May 31, 10 a.m.  
Commencement

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.

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#### THE PERSONAL APPEAL

By Rev. Orville W. Babcock  
Pastor, White Cloud, Mich.,  
Seventh Day Baptist Church

To mention the word evangelism brings up many different concepts among those of the Christian faith. To some it may recall a crudely constructed tabernacle, the sawdust trail, and the singing and playing of popular religious songs. Often the preaching was highly emotional and might have consisted in large part of ranting against some social or personal sin. This is, of course, an extreme picture, but there were and still are meetings of this type considered by some to be evangelism.

One should add to this some of the other methods and approaches which have been found fruitful. Nearly everyone is familiar with the Preaching Mission, Visitation Evangelism, and of course the regular pulpit appeal to those who have not acknowledged the Christian way and given their allegiance to the Lord of life. Every professing Christian would agree to the necessity of reaching out so that the good news might find a dwelling place in every heart. Upon that outreach depends the future of the Church, and in the light of present-day news and developments the future existence of life on this earth may also depend on it. Men must be changed! Such change cannot come about by the use of violence or by coercion of any kind, save through the love of God working in the hearts of men. This is the challenge of evangelism.

In an article by Dr. Edwin T. Dahlberg, then pastor of the First Baptist Church in Syracuse, N. Y., in a recent issue of "Shepherds," reference is made to a need for a new intellectual discipline in evangelism. "It (evangelism) has become too glib to be effective. It is flat, stale, and prudent, giving the impression that God is not asking very much of us. We must face the fact that we are living in a generation with completely new mentality and even a different language. Such phrases as 'the precious name of Jesus,' 'coming under the blood,' and 'saved by grace,' however great and profound and true their original Bible meaning, simply do not register in the mind of the average

American listener." Continuing, Dr. Dahlberg states, "We must have more disciplined thinking, a fresh vocabulary, and a restatement of our whole 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 Christ. We have not been venturesome enough. We have a sublime gospel — good news about the nature and action of a loving God, good 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 message, and the ways it is presented. There is need for the "planned" evangelism, Preaching Missions, Visitation Evangelism, and others. But there remains another approach which has and will continue to exert great influence for the kingdom, **the personal appeal.**

In the article previously mentioned the author tells of reading some letters written by his grandfather to a favorite uncle of his. This uncle had never made a profession of Christianity and seemed to be impatient because of the restraints which it seemed to lay upon its followers. It was not until he was past 70 years of age, about a year before his death, that the uncle sat up all night reading his Bible. In the morning he quietly announced that he had given his life to God. Later he was baptized, and in the last months of his life he found great joy in his new experiences.

Among the letters of the grandfather to his son, Dr. Dahlberg noted the patient references to things eternal among the casual references to the mundane things of this life, the need for a Saviour. This, the author states, might well have been that which eventually turned the balance against prejudice of former years and the final acceptance of Christ.

It is not always easy in conversation or in writing to bring in remarks relating to the goodness of God and the joys of the Christian life. Indeed if they are but the parroting of phrases we have heard, and

## 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 storm. Thunder, of course, could not be heard, but the sky flared with lightning. Among us in the passenger section were boxes containing 2,000 chirping baby chicks. The storm did not seem to disturb them and none of us found it too rough.

But 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 stilled. For a breath, life seemed suspended. Then there was another flash and thump. And speedily, a third followed. Immediately, the plane began to slant seaward, and the hum of the propeller blades changed — ominously, it seemed.

Plane Lost in Sea. Search for survivors! No one stirred, but in our fear-tensed hearts, we believed this might be next.

The angle of descent lessened ever so little, but it relaxed the neck muscles of one passenger long enough for her to search beyond the plane to discover how 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)

not the experience of our own life, far better it would be not to utter them. But here lies a way, often neglected, where every follower of the Master can lay sincerely and patiently the love and demands of our Lord before the family, the neighbor, and the whole world.

## Children's Page

Dear Mrs. Greene:

I have a poem for you. This is it:

### Pussy Willows

I have some dainty pussies here  
All dressed in soft gray fur,  
But you might listen all day long  
And not once hear them purr.

Nor do they run and frisk 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 babies swing,  
In cradle beds of shining brown,  
On willow branches hung.

But by and by the sunbeam warm  
Peeped into each small bed,  
And said: "Come pussies, waken now,  
For winter's days are fled."

So bravely come the pussies forth,  
Tho' still the cold wind blows,  
And up and down the long, brown stems  
They cling in shining rows.

But when the days grow long and bright,  
And breezes not so cold,  
They'll change their dress of silver fur  
For robes of green and gold.

Mary E. Plummer.

We had to learn this in school.  
And here is a little letter as I see you  
don't get many.

(Continued on next page)

Nineteen wide centuries have come and gone and today He is the centerpiece 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.

The world is in chaos, sin — corruption, immorality, every vice — stalks each street and lane. Christians are too complacent and lack sufficient righteous anger. We have gone into the twilight ourselves and we countenance evil with certain equanimity. Yet, for the Christian, day is here! Joy is something from within and prevails even in the midst of sorrow. Edwin Markham was right: "Sorrow comes to stretch out spaces in our hearts for joy."

Prayer: O lovely, ever-living God, Father of all mankind, we thank Thee for the joy that is available to all. Strengthen our witness through the discipline of Thy spirit. Permit us to share in fulfilling Thy purpose to reconcile all people to Thee. With thanksgiving and new joy, we pray through Jesus Christ, our glorious, loving Lord. Amen. — Dorothy A. Stevens, Editor, Missionary Publications, American Baptist Convention, in the Church Woman.

## "ONE SOLITARY LIFE"

Here is a man who was born in an obscure village, the child of a peasant woman. He 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 wrote a book. 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 young man, the tide of popular opinion 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 had on earth 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.

## CHURCH NEWS

VERONA, N. Y. — The April Church Night was observed on the evening of April 7, with a covered dish supper in charge of the Stanley Warner family. The Helpers Sabbath School Class sponsored the program. Mrs. Maurice Warner led the devotions. A sound motion picture, "The Rolling Stone," was presented, depicting family life.

The Young People's Social Club was entertained by Mr. and Mrs. Alden Vierow on the evening of April 14, when election of officers was held.

The thirtieth annual Oneida County Interchurch Youth Council convention was held April 28 in the Verona Methodist and Presbyterian Churches. Mr. and Mrs. Maurice Warner from our Church were in charge of registration, and several of our young people attended. Rev. Harland West, Batavia, N. Y., was speaker at the worship service, and his topic was "Approved Unto God."

This was followed by a song "fest." In the afternoon, at the close of an interesting program, all went to Verona High School auditorium and saw a motion picture, "The Second Chance." After a recreation period and business meeting, all returned to the Methodist Church for a banquet. The closing service was held in the Presbyterian Church. Rev. Mr. Southern conducted the Communion service that closed a very inspirational day.

Interesting weekly prayer meetings are being held in our Church on Wednesday evenings. The leader for each meeting is appointed by Pastor Polan.

Members of the Church and society met last Sunday to clean the Church and to work on the lawn. — Press Committee.

PHILADELPHIA, PA. — Sabbath day, May 5, was a special observance for the Philadelphia Fellowship. It was the last visit of Rev. Lester G. Osborn as the pastor of the Shiloh Church. Mr. and Mrs. Bert Sheppard, Mr. Sheppard's mother, Mrs. Mary Ayars, and quite a group of young people from the Shiloh Church were present to make a total of forty-one people for the afternoon service at the C. W. Wilson home in Cheltenham, Pa.

One Sabbath day recently when there was no Church here because of Quarterly Meeting in Chicago, two of the Sabbath school teachers took my class on a breakfast up at Lake Koshkonong. We had a very good time together taking hikes and exploring. The teachers were Dick Bond and Bud Heinig. Only one boy in our whole big class went to Chicago, so we thought it was very nice that our teachers took us out to the lake. Speaking of lakes, my Grandmother Sutton has 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.

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, a part of the country was called Big Foot Prairie after an Indian named Big Foot.

Hoping to hear from you again soon, I am

Lovingly yours,  
Mizpah S. Greene.

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. — Clipseet.

The Teen-age Christian Endeavor orchestra from Shiloh accompanied the hymns and played a special number for our music worship. The group was led by Mrs. Charles Harris.

Deacons Everett Dickinson and Charles Harris of Shiloh assisted Pastor Wilson and Rev. Mr. Osborn at the Communion table. There were 32 who partook of Communion.

The Communion message by Pastor Osborn was based on the following Scripture verses:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." John 7: 37, 38.

Mr. Osborn made points of THIRST, COME, and DRINK. First, the THIRST must be recognized; second, the cure must not only be accepted but we must COME to Christ as He can come only part way; third, we must do the DRINKING.

In the evening a large group went to the home of Mr. and Mrs. W. D. Parry for a buffet supper. This was "topped off" with a large birthday cake to celebrate the birthday of both Mr. Parry and Mr. Hildreth.

The Philadelphia Fellowship wants to express its gratitude to Mr. and Mrs. Osborn for their many Sabbath visits to Cheltenham and best wishes for them in their new Church and community. — F. Kenyon Clarke, Corresponding Secretary.

MARLBORO, N. J. — The Church calendar since Christmas has been a very full one.

All of us who have known Margaret Harris Cobb from childhood days, felt it was a happy choice when, by unanimous vote, she was elected to the office of deaconess in the Marlboro Church. Mrs. Lavinia Ayars, our other deaconess, helped officiate at the ordination ceremony which was part of the Sabbath morning worship service on December 30, 1950. The service was made more impressive when Mrs. Elsie Harris, Mrs. Cobb's mother, a deaconess in the Shiloh Church, joined the others in the laying on of hands.

Beginning with the New Year's Watch Night service at Canton Church, a week of prayer was observed by the Churches of the West District. Meetings were held in each of the six Churches on different nights of the week. Each pastor spoke once in a pulpit other than his own. The West District includes Canton, Greenwich, and Roadstown Baptist, Greenwich Presbyterian, Shiloh, and Marlboro Seventh Day Baptist Churches.

On six Monday nights, January 22 - February 26, 1951, from 7:30 - 9:30, the West District held a Bible Conference at the Roadstown Baptist Church, with 262 people attending. This follows the Leadership Training School held in other years.

Of special interest this winter was the visit of Rev. Wardner T. Fitz Randolph of the Seventh Day Baptist Mission in Jamaica, February 9-11. Rev. Mr. Randolph spoke before both the Shiloh and Marlboro Churches, and addressed the members of the Philadelphia Fellowship.

The Ministers' Conference was held in Shiloh, April 2-5, 1951. A cordial welcome, given by the host pastors, Rev. Lester G. Osborn of Shiloh, and Rev. C. Rex Burdick of Marlboro, set the pattern of Christian fellowship which held throughout the conference. Twenty-eight pastors attended. Members of both Churches co-operated in offering the hospitality of their homes and in serving dinners and suppers at the Church.

The sacrament of baptism was administered following the Sabbath service on March 31, at Roadstown Baptist Church. Mrs. Bertha Mills and Mrs. Florence Gaskill were the candidates. Mrs. Gaskill was received into the Marlboro Church on April 21. Mrs. Mills had been admitted into the Church several years ago without baptism due to conditions of health. For a long time both ladies have been known for their good work in the Ladies' Aid of our Church.

Members of the Shiloh Church joined with Marlboro for the spring Communion service on Sabbath morning, April 7. Pastor Osborn brought the message, entitled "The Christian and the Lord's Supper." Rev. Earl Cruzan and Rev. John Randolph, who were visiting here after



the Ministers' Conference, assisted in serving the sacrament. The pianist, Mrs. Marion Campbell, and choir leader, Mrs. Margaret Cobb, augmented the beauty of the service with their sacred music. The Church was artistically decorated with spring flowers by Miss Florence Harris. The host Church was filled to overflowing with people, as it usually is for this impressive service.

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 8-15. 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

## Accessions

Plainfield, N. J.

Letter:

S. Kenneth Davis, and  
Jean B. Davis (Mrs. S. Kenneth), from  
Salem, W. Va., on April 21, 1951.  
E. W. S., Pastor.

## Obituaries

**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. Everest 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 Eunice 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.

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

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.

# The Sabbath Recorder

