DENOMINATIONAL BUDGET

Statement of Treasurer, February 29, 1952

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| Board of Christian Education | 383.61 |
| Women's Society | 8.74 |
| Historical Society | 52.06 |
| Ministerial Retirement | 194.68 |
| S. D. B. Building | 101.23 |
| World Fellowship | 59.66 |
| General Conference | 11.97 |
| Balance on hand | 306.66 |
| Total | 84.40 |

| Receipts in February 1952 | $1,984.40 |
| Comparative Figures | $400.79 |
| Budget | $1,936.67 |
| Specials | $2,772.63 |
| Budget in 5 months: | $400.79 |
| Specials | $399.73 |
| Annual Budget | 14,387.19 |
| Percentage of budget raised to date (5 mos.) | 32.8% |
| World Fellowship | 29.4% |
| Christian Education | 25.00 |
| Women's Society | 25.00 |
| Historical Society | 101.23 |
| Ministerial Retirement | 11.97 |
| S. D. B. Building | 59.66 |

Let others know who you are!

Wear a Seventh Day Baptist Pin

Price (screw type) each $0.75
Six or more for resale, each $0.50

— Order from —
American Sabbath Tract Society
510 Watchung Ave.
Plainfield, N. J.

COMING EVENTS


Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leedsville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.


(Announcements will be published in this calendar as received. Boards and agencies are urged to send such announcements for publication. These should reach the Sabbath Recorder office at least two weeks prior to publication date. Increasingly let us remember these events and meetings in prayer.)

THE GREAT INVOCATION

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men —
The purpose which the Master knows and serves.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.
World Famous Scholar to Address Ministers’ Conference

John C. Trever has been named to deliver the climaxing address of the 1952 Seventh Day Adventist Ministers’ Conference in Brookfield, N. Y., on May 8. Dr. Trever came into international prominence four years ago because of his important part in the discovery of the two-thousand-year-old manuscript of Isaiah and other ancient scrolls.

In 1948, while acting as director of the American School of Oriental Research in Jerusalem, Dr. Trever had the exciting experience of identifying the amazing manuscript of the Book of Isaiah, a thousand years older than any other Hebrew text of Isaiah in existence, and which now takes its place, as the oldest Bible manuscript in any language. Through his knowledge of this and other ancient manuscripts, he has been of great assistance to the committee of scholars preparing the Revised Standard Version of the Old Testament, and will address the Ministers’ Conference on matters regarding the completion and publication of the new revision of the Bible.

Following Dr. Trever’s address, the Conference will close with a Communion Service in Brookfield, N. Y., on March 29.

Milton College Receives Check

A check for $10,000 was received on March 6 by Milton College, Milton, Wis., from Lynde Bradley Foundation, Inc., of Milwaukee, Wis., President Carroll I. Trever has been named to the Board of Directors of the Foundation, Inc., of Milwaukee, Wis., the institution.

The money is to be used to buy additional equipment for the biology, chemistry, and physics laboratories, stated President Hill.

All who are interested in the affairs of Milton College will rejoice in the big boost that this check will give to increased laboratory research and effectiveness.

Our Front Cover

The Great Invocation that appears on the front cover this week is a view of the World Famous Scholar to Address Ministers’ Conference. The committee feels that this new venture on the part of the Tract Board is meeting a felt need among our pastors and Churches.

Tract Board Filmstrips in Demand

The Committee on Audio-Visual Aids for the Tract Board reported to the board recently that a view of filmstrip and what has been prepared and some of them procured for the circulating library during the past two months. The demand for the filmstrips has been so great that duplicates of some of them have been made available for use.

Any committee work that is well done requires time and planning, patience and prayer. Viewing of material for selection is a time-consuming process but some progress is being made,” declared the chairman of the Committee on Audio-Visual Aids. “Your committee feels that this new venture on the part of the Tract Board is meeting a felt need among our pastors and Churches.”

THE TRACT BOARD ITEMS

Missions to Receive

Sabbath Recorder Free

At the bimonthly meeting of the Tract Board recently, Secretary Frank R. Kellogg stated that a number of requests for Seventh Day Baptist literature have been received from the chaplains and missionaries whose names are placed on the mailing list so that they may receive new literature as it becomes available.

More Sales, Less Profit

The past three months have not shown a profit at the Seventh Day Baptist Publishing House, according to Business Manager Harrison North. This situation prevails in spite of the fact that “sales for the eight months ending February 29, 1952, were about $16,000 more than for the eight months last year.”

The condition mentioned has been brought about by increased production costs, which includes “a 5% cost-of-living increase to all employees on a weekly basis, as of January 3, 1952,” and keener competition in the printing field.

In conclusion, “prospects seem a little better for the last quarter of the year which will end June 30,” Mr. North stated.

Tract-A-Month Club

Corresponding Secretary Frank R. Kellogg reported at the Tract Board meeting, March 9, that there are about 75 members of the Tract-A-Month Club who receive tracts regularly. This means that 75 tracts are being sent to these members each month for distribution, one tract to a member. One tract each month should be a minimum number to distribute for many more Seventh Day Baptists.

Your name and address and your expressed wish are the requirements of the Tract-A-Month Club membership. At the close of each year, the publishing house office will bill you for the cost of the tracts, which, at the present time is about $1 per year.

This is one of the finest ways of spreading the Gospel of Jesus Christ and the Sabbath truth.

Will you help?

Seventh Day Baptist General Conference

DENVER, COLORADO, AUGUST 19-24, 1952
REV. KENNETH A. STICKNEY
APPOINTED ARMY CHAPLAIN

On his 38th birthday, March 20, Rev. Kenneth A. Stickney took the oath of an Army officer at Providence, R. I., with appointment as a chaplain in the United States Army Reserve with the grade of first lieutenant.

Concerning his decision to enter the Army chaplaincy, Mr. Stickney writes: "This was a very painful decision for me to make, but the call has been so clear that I could no longer resist it. There is a tremendous need in our Armed Forces for chaplains. Likewise the need among our people for pastors; thus I have been torn between two great needs. I feel as if a great burden has been lifted seeking His guidance one step at a time. In many ways I feel that the task is too big for me, but we have a wonderful Lord and Saviour who says 'My grace is sufficient for me.'"

There won't be a day pass when I won't be praying for our soldiers, with the assurance that it may become a powerhouse for God in the preaching of His Word."

Rev. Mr. Stickney has just completed two years of service as pastor of the Rockville and Second Hopkinson, R. I., Seventh Day Baptist Churches, having gone to Rhode Island from the Picataway Seventh Day Baptist Church at New Market, N. J. During this time he and Mrs. Stickney and their family have resided at the Rockville parsonage.

According to the Westerly Sun of March 20, Mr. Stickney "has received orders to report for active duty with the First Army at Camp Edwards (Mass.), on April 18."

Seventh Day Baptists will be praying for the Stickneys as they make many adjustments in carrying out their near-future plans and for our Rockville and Second Hopkinson Churches as they seek to make other pastoral arrangements.

"The Greatest Story Ever Told"

Sunday, April 6, 5:30-6:00 p.m., EST over the ABC network, "The Betrayal and the Crucifixion."

April 13 — "The Resurrection."

THE SABBATH Recorder

"Church Roll Call and Membership Census"

A "Church Roll Call and Membership Census" is being conducted by the Ashaway Church, as part of their Church appraisal project for the year. Blanks were distributed to every member, with a letter of explanation. They are to be returned by March 31.

"Filling out the blank," says the pastor, "will help you to appraise your relation to the Church — what is your worth to you and your worth to it."

The census is also designed to list the personnel resources of the Church, and to aid the pastor in getting his card file of members complete.

Questions to be answered include individual and family data, occupation, Church background, Church offices held, present Church experience, such as attendance, stewardship, activities, and Christian reading.

The idea was borrowed from the Milton Church which conducted a similar census recently. It is right in line with the Commission's recommendation of a "Mid-Century Appraisal" of the Church.

"We use the words 'Roll Call,'" the pastor states, "because we want it to be that — with a response from every member." — Contributed.

Where to Locate Payments to the Ministerial Retirement Fund

There are inquiries from time to time concerning the amounts paid into the Ministerial Retirement Fund of the Seventh Day Baptist Memorial Fund. To find the total paid in during the last fiscal year ending May 31, 1951, turn to pages 8 and 9 in the Memorial Board report in the 1951 Year Book, where will be found the amounts credited to the fund. For the other half of the amounts contributed see pages 23 and 24, which will show credits to the current distribution fund. Money sent through the Denominational Budget treasurer should show how much is contributed by the Church as well as the pastor's contribution.

I. Harrison North, Secretary.

RIVERSIDE REVIVAL

"Special gospel meetings" were announced to begin on Friday evening, March 21, at the Seventh Day Baptist Church, Riverside, Calif.

"A Church that is noted for its good music, its friendly hospitality, its strong community interests and its vigorous evangelical faith invites you to enjoy another 10-day series of attractive revival meetings," stated the interest-impelling announcement above.

Rev. C. Harmon Dickinson, pastor of the Seventh Day Baptist Church, Denver, Colo., is the preacher for this series of meetings. Rev. Leon M. Malby is the pastor of the Riverside Church.

"Pray with us that souls may be saved and Christian faith strengthened, and that your soul may receive the most needed blessing," concluded the announcement.

Readers of the Sabbath Recorder who have had this information in time will have the opportunity to participate in a fruitful prayer experience in the interest of the Riverside gospel meetings. All of us will be looking forward to hearing of their spiritual success.

Historical Society News Notes

A Copy of Mill Yard Church Records

The recent Bulletin No. 57 of the Dr. Williams Library in London, under the heading, "Gifts to the Library," contains the following paragraph:

"By the generosity of the Seventh Day Baptist Historical Society in the U.S.A. a photographic copy of the early Minute Book of the Mill Yard Seventh Day Baptist Church in London (now in the collection of that society) has been presented to the Library. With its value for the early history of the Dissent, it is a gift of more than usual importance."

It may be noted that the original Minute Book of Mill Yard has been in the keeping of our Historical Society for many years. The New England Library, it will be remembered, contains more literature concerning the "Dissent," than any other library in the British Isles.

THE SABBATH Recorder

Items from the Corresponding Secretary's Office

American Sabbath Tract Society

The following new filmstrips have been received and are now available on a loan basis:

- The Songs the Shepherds Heard
- The Star of the Kings
- When Jesus Was a Boy
- The Nobleman's Son
- Jesus, Friend of Little Children
- Hosanna to the King
- A Book of Little Things
- The Two Houses

The filmstrip entitled "The Farmer and His Field" (not listed above) is one that children and older folks will enjoy. The country scenes and activities are interesting and children can understand why Jesus used such subjects to emphasize His teachings. This film helps children to remember the lessons taught and to apply them in principle to their own lives.

Anyone interested in having the complete list of the Tract Society's thirty-three filmstrip titles will receive his request to Frank R. Kellogg, Corresponding Secretary, American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

MINISTERS' CONFERENCE

Brookfield and Lebanonville, N. Y.

May 5-8, 1952

OUR SERVICEMEN

Where They Are

Dodge Center, Minn.
Kirk Clapper, SR3560777
G. D. USNTC
Great Lakes, III.

Richburg, N. Y.
Sgt. Lloyd M. McCrea, AF12360047
39th Food Service Sqd., Box 569
APO 942, c/o Postmaster
Seattle, Wash.

Marboro, N. J.
Sgt. Herbert M. Ayars, 13266967
38th Ord. Armament
Aberdeen, Md.
THE SABBATH RECORDER

CORRESPONDENCE BETWEEN LONDON AND NEWPORT

1669 - 1685

By Dr. Corliss F. Randolph

President and Librarian,
Seventh Day Adventist Historical Society.

(Continued)

The church in Bell-lane, London, wrote to them upon the same subject, on February 27, 1670, and gave them the same advice. Mr. Joseph Davi.

was an infant and on to North Loup, Neb.

The family moved to Illinois while she was three.

1875, Grace Irene Crandall was the daught-

er and Linton and her sister Myra, Mrs.

Guilford Hutchins. There she came to know Rev. H.

Upon graduation in 1898 she trained at the Brooklyn Nurses School and'

She asked permission. Dr. George Thorngate

We-ze administered intravenous vitamins, glucose,' and blood serum to her with Me-ling's help.

Mr. President, it is no credit to any nation to be con-

sidered stupid by another nation."

Liuho Hospital was a shambles when she returned after the war, and she began to restore it to service along with assum-

ing a major responsibility for administration of the mission property in Shanghai.

Koo, the Changs, the Dzau family, the Chang family, and others were not enough, Dr. Grace

She wrote, "Mr. President, it is no credit to any nation to be con-

sidered stupid by another nation.""
TOWARD AN UNDERSTANDING OF THE MIRACLES OF JESUS

By Rev. Everett T. Harris
Pastor, Seventh Day Baptist Church, Alfred, N. Y.

Suggested Scripture: Matthew 8: 1-17.

If the term "miracle" means a violation or suspension of the laws of nature, it is small wonder that some people find difficulty in believing their historicity. But no responsible Christian thinker would define "miracle" as such. God does not violate or suspend His laws in performance of miracles. From His point of view there is a "law of miracles." Only a beginning has been received the training to understand the "miracle." ever we may define the term, is not possible; wholeference Himself. His miracles He in Him because of His works (see John did not understand the truth about Him were an outgrowth of His compassion and deep caring for men and women. He never did them just to show off.

Dr. Edwin Lewis of Drew University says, "If one sees in Christ simply a German peasant of untrained mind, or a sight, then one will naturally question the account of His miraculous deeds. But if miracles did not happen, then there could be no such person as Christ is represented to be, for He is the greatest miracle beside which the greatest of His works is insignificant." — Abingdon Commentary.

The Christ of the New Testament cannot be explained away on a purely naturalistic basis without doing violence not alone to the record, the Bible, but also to the historical Christian experience. Admit Him, and His miracles are just the kind of works that such a person would be expected to accomplish. If, in Christ, God gave a unique manifestation of Himself, why should we not expect uniqueness of action to go with uniqueness of personality?

Have we, then, this uniqueness of personality in Christ? That is settled not only by documents but by personal experience. Is your personal relationship and experience with Him different from your relationship to any other person? Did Christ bring into the world a new sense of God? Did there come through Him a new sense of moral power to His disciples? Did He transform lives? Did He make possible things which nothing could disturb? Did He act as a mediator between God and man to bring about their reconciliation? Is it not historically true that He has done these things for believing souls throughout the ages?

The record shows that He came forth for the expressed purpose of doing these things and that He did them. Why and I know that He still can and does do them today. This fact establishes Him as my Saviour and yours and as the Saviour of the world. The deeds of Christ are in the New Testament, but they are not in the Old Testament. His miracles are what we would expect from the unique Son of God — the Saviour of the world.

THE SABBATH RECORDER

The Place of Miracles in the Gospel Record

The four Gospels give an account of some of the miracles performed by Christ. Some are a synonym of word, and in the case of the Gadenere demoniac; others are merely mentioned as a fact, as in the case of the cure of Peter's mother-in-law.

There was also a great number of miracles of which there is no description at all. Time and again we read in the general statement that Jesus healed "all manner of disease and sickness," and again, as at Peter's house, "they brought unto him many possessed of devils; and he cast out the spirits with a word and healed all that were sick" (Matthew 8: 16); or "He went about all the cities and villages, teaching, preaching . . . and healing all manner of disease and all manner of sickness."

Such a wealth of allusion would make clear the fact that Jesus must have exercised Himself in His healing ministry far more than a mere surface reading of the record, and that the writers of the New Testament practiced a bit of reserve in their reports of His mighty works. The case of whether or not Jesus actually performed miraculous healing does not rest on the few recorded, but upon literally hundreds of instances all over Palestine.

The reserve of the New Testament writers in selecting certain instances shows that they were not so churlish dupes as some critics make out. Instead of letting their imaginations run wild, they seem to have used restraint in the selection of typical cases. If some instances he reserved and others he healed; in some cases by merely saying the word, "Be thou well"; in one case by the woman touching the hem of His garment.

Some of our Saviour's miracles were performed only rarely — only once is He said to have walked on the sea, only once to have stilled the tempest, only twice to have fed the five thousand, only three times to have raised the dead.

Many thoughtful students of the Bible and of life have sought to give Jesus' miracles a rationalistic explanation. Each miracle has been scrutinized and an attempt made to explain how Jesus performed it, using known laws. It is said that faith healing is the chief means used in healing. It may be true that Jesus healed by faith but there are certain miracles of healing that are not possible of explanation in this way of instances when the party healed was far away — the centurion's servant (Matthew 8: 5-13) for instance? Can faith healing account for one man being healed by another man's faith?

Well, it may be possible that in the realm of telepathy there will open some day some knowledge of how Jesus imparted healing from the distance; or by some other law known only to God at the present time. But at the present time we do not know how He performed these miracles.

It may be that Lloyd Douglas' explanation as given in "The Robe" is a satisfactory answer for some people as to how Jesus fed the multitude, but it is not necessary for the true explanation.

You remember that, according to Douglass' account, the people had brought their loaves and fishes, but that when each had received his ration the others ate. Then, when Jesus had said the grace, He so touched their hearts by the willingness of the boy to share his loaves and fishes, that they all began to bring out their hidden supplies and to share them, finding that they had enough and several to spare. Several people have spoken to me of finding Douglas' explanation reasonable and satisfying.

If Jesus has become more real to them because of the true explanation, then I am personally willing for them to believe that way. But I have never found it necessary to have such an explanation. Personally, I am not helped by Douglas' explanation.

I, too, believe that God wants us to use our minds and to seek an explanation for everything, and I think we should trust the testimony of our senses as far as we can reason out matters. But I also keep in mind that things happen in ways beyond my power to know — at least in my present stage of mental and spiritual development — and when
I cannot understand, I am willing to trust. I do not reject what I cannot understand: I would say "All things are possible with God."

Jesus, the unique Son of God, had powers that I do not have. He must have fed that multitude in a way men have not yet perceived. There is no doubt in my mind but that He fed them and that His disciples were wondrously impressed by it. And furthermore, if the people had brought those loaves and fishes out of their own lunch boxes, the disciples would never have bothered to set down the account in the record. That is the way I reason it out. The disciples were not so impressed by a matter of some people sharing the lunches they had brought along but had hidden. This seems a superficial answer to me.

This miracle cannot be explained as a matter of anyone's faith. It was an outgrowth of Jesus' compassion for the people. It becomes intelligible to me only as I assume the power to Christ. His miracles were "natural" to Him. Modern faith healing is usually a long, drawn out process of psychoanalysis and suggestions to Jesus; it was spontaneous and instant. "He spake and it was done."

When Jesus' critics and enemies intimated that His power came from "Beelzebub, the prince of devils," Jesus refuted them by pointing out the inconsistency of such a thing — "How could good be done by Satan? He who is not with me is against me."

Personal Implications

We too were the great reward lest we fall into a like condemnation as we try to bring all that Jesus did under a certain formula of rationalism. The creative, eternal God, in whom Jesus was complete unity, imparted powers to Jesus which He used for others. He did not use them for Himself.

Jesus was the great high tension line that came straight from the source of all power — the Heavenly Father. You and I are, for the most part, little lines connecting with a battery that once got charged up from the main line.

As you and I become more perfectly fused to the great line of spiritual power through Jesus and if through Jesus and if you and I may more perfectly become channels of healing and strength to those we meet each day.

There is a vast unexplored field in the realm of faith and the power of the human will over the body. When Jesus said to the impotent man by the pool of Bethesda, "Arise, take up your bed," He touched on this matter of the will. "Do you really want to be made whole?" Do you? Sometimes, you know, we seem to enjoy our infirmities.

Some are deeply interested in this whole phase of the personal reaction to the miracles of Jesus and in His power to heal us today and in our power to help others through Christ.

It is still done to us according to our faith or lack of faith. That is why I would close this message on the same theme on which it was begun: Faith in Jesus Christ Himself as the unique Son of God, the Saviour of the world — that is basic and this comes first. After that, we expect a unique Person to have unique powers. Yes, I believe in the miracles of Jesus. I believe He is still able to save unto the uttermost all those who come unto God through Him.

I believe in that greatest miracle of all, that Jesus rose from the grave and conquered death — and that because of Him, we, too, and all our loved ones who believe in Him, shall conquer death and live eternally with Him.

This great One, this unique Son of God, was not only able to perform miracles of healing but also He was supremely able to heal the souls of men; to forgive their sins and to reconcile them to God. Which is the more important, or difficult to perform, that He should say to the paralytic man, "Pick up your bed and walk," or "Son, thy sins are forgiven thee?"

I believe He had the power to do both, and I have brought this word to you in the hope that I may increase your faith in Jesus, the Saviour and the Lord of life, and that believing, you may inherit eternal Life.

THE SABBATH RECORDER

BRITISH GUIANA

Rev. Wardner T. Fitzrandolph is on his annual mission to British Guiana as superintendent of Seventh Day Baptist work in that country as well as in Jamaica. He was to have left Kingston, Jamaica, on March 10 by plane. His visit is eagerly anticipated by our workers and Churches in British Guiana. We trust that the people there may be encouraged, their faith built up, and that much resulting good may be accomplished.

Our British Guiana friends have their problems along with the rest of the world, and we pray that there will be better mutual understanding resulting from the visit of our representative.

Rev. Benjamin O. Berry has been able through a generous gift from New Zealand to have a two-story building erected which will furnish him and Mrs. Berry with an apartment on one floor and an auditorium for services and meetings on the other. The building is not completed, but they are able to occupy their quarters in it.

Rev. C. C. Belgrave writes that the work in Georgetown is hampered by the lack of a suitable meeting place, and rent rates are high, even in the unsuitable places which they now use.

H. R. C.

JAMAICA

Brother Neal Mills will have added responsibilities during the absence of Brother Fitzrandolph in British Guiana. Both have been very busy in the past months carrying on their regular work and helping to restore Churches and repair damage caused by the hurricane of last August.

In a recent letter, Mr. Fitzrandolph enclosed a small picture of the Kingston Church as it appears after being repaired. He enclosed also one of the Bath Church which was wrecked and had to be practically rebuilt with new roof. It has four, reinforcing buttresses like the one shown in the picture and Mr. Fitzrandolph says that two more are needed, besides much glass and finishing. He writes, "To-day I have spent £46.7-7 on the Bath Church and it will take another £50 to finish it. It will then be a fine Church." H. R. C.

NEW ZEALAND

Rev. and Mrs. Emmett H. Bottoms, after having labored at Christchurch and on South Island since early in November, 1951, were to leave there the first week in March and returned to visit interested people on North Island. A letter just received from Mrs. Frederick Ellis of Christchurch says, "Now that the time has arrived for us to bid farewell to Pastor and Mrs. Bottoms, may I, on behalf of myself and family, thank the Missionary Board of Seventh Day Baptists of America for sending Pastor and Mrs. Bottoms all the way to New Zealand in order that they might become acquainted with the Church members here and in the North Island."

Mrs. Ellis states that "these two lovely Christians" arrived at an advantageous time and that they have helped and encouraged the people there. She says, "We
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admiré Pastor and Mrs. Bottoms . . . and we are deeply grateful to them both for the spiritual help they have given us. In them we have seen what true Seventh Day Baptists are like, and with God's help their example will always be with us, and we hope that as a result of their trials and thepics, the church will be blessed and grow . . . Thank you once again for Pastor and Mrs. Bottoms. We pray that they will return safe and none the worse for their travels.

Mr. and Mrs. Bottoms will go to Auckland for a short time. On April 4 they will embark for Australia, there to spend a month or six weeks with leaders and groups of Sabbathkeepers. After the visit in Australia, Brother and Sister Bottoms plan to go to Africa where they will spend time with Rev. Ronald H. F. Barrar and the Seventh Day Baptist Mission and Churches in Nyasaland.

Sabbathkeepers in Australia have long been desirous of contact with Seventh Day Baptists. The visit of Mr. and Mrs. Bottoms will afford the contact and it is devoutly hoped that it will result in blessing to all concerned.

There is much interest in the work which Brother Ronald Barrar of Christchurch, New Zealand, is doing in Nyasaland. He has desired assistance and will welcome the mission of Brother and Sister Bottoms. The length of time spent in Africa will depend on circumstances and the opportunity for being really helpful.

(Continued from page 150)

hurried back from America to take over and reported that her last lucid moments were spent in planning the new hospital opening with Dr. We-Ne Pan in charge. She succumbed to an internal disease July 16, 1947. T. M. Chang told how she gave a party for her Chinese friends only a month before she died.

"What is there in such work that makes one unwilling to give it up whatever the difficulties? I wonder if it is not," she wrote, "that it is a work of love and Paul says that 'Love never fails.' Other kinds of work end, but that which is inspired by love never ends . . . It endures. We know that Thou wilt not let us fail to work for, and a work of love goes on through eternity, no matter whether we see the results now or not."

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THE NEECESSITY OF MISSIONS

The apostles and followers of our Lord were obsessed with a consuming zeal. They heard His command to be witnesses for Him and to spread the good news of salvation. This ever has been the impelling force of the Church. The task of missions always has been vital and essential. Love of people of other lands and the desire to link them with the Church has seemed visionary and impractical. It has seemed folly that some should choose to leave so much of pleasures and comfort for the sake of going to faraway lands. This matter of choice is reflected in the giving to the spread of the gospel outside the home community. Too often it is spasmodic and so infrequent that there can be no dependence.

Modes of travel at great speed have made the earth smaller. The contacts of the world in our minds. Present-day means of communication bring instant reports of events throughout the world. A larger portion of Christians — and even people outside the Church — have come to realize the necessity of the missionary cause. This may be prompted partly by self-interests. The truth is borne in upon us that we are members one of another and what affects one people or one nation is bound to affect all.

Paul wrote, "Now I begin to think of the body of Christ and several members thereof." He declared that there should be no schism in the body, that if one member suffers all the members suffer, and if one member is honored all the members rejoice with him. Men everywhere recognize the truth that what affects others affects them.

If the world is to endure in any semblance of peace and security there must be a unified force. That force is God in Christ. This is the one center of unity upon which a lasting world fellowship can be built. God is the Father of all people. Jesus was greatly concerned about the unity of His followers and of union with His Father and with Him. He prayed that all members might be one even as He and His Father are one — in ideal and purpose. His followers were individuals with characteristics and tempers as varied as their numbers. His body needs them all. The modest and retiring, but discerning and faithful Andrew was needed to go and declare to his brother, Simon, "We have found the Messiah," or Jesus. The impetuous and zealous, Peter, was soon to become Peter upon whose declara­tion, "Thou art the Christ, the Son of the living God," Christ would found His Church. Simon Peter, the temperamentally

MAY FELLOWSHIP DAY

MAY 2, 1952

(Statements gleaned from materials sent out by Committee on Christian Social Relations, United Church Women.)

Theme: Spiritual Security for Today's Families.

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the posts of thy house, and on thy gates." — Deuteronomy 6: 5-9.

The Committee on Christian Social Relations of the United Church Women recognizes that the family is the bulwark of our society and the development of the Christian home has never seemed so important.

Families retaining their spiritual vitality in these days are a national resource. By practicing and teaching the fundamental precepts of religion the family itself will help to lay a firm groundwork of religious values in each American home and thus influence the spiritual security of each of its members.

Today the tensions resulting from war mobilization, rising costs, and incomes which seem to be shrinking, place new strains upon family life. To find new ways to help families build spiritual security is the aim of the May Fellowship.

Literature is available to help in study and planning. A packet at 50 cents in- cludes a handbook by Dr. Marion Cuthbert entitled "Spiritual Security for Today's Families," a poster, case study and program suggestions, worship service, self-evaluation chart, leaflet for National Family Week for the home. Order from: Central Department of Religious Education, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Orders cannot be shipped after April 18, 1952.

M. M.
Dear Mrs. Greene:

I am writing you for the first time. I am five years old. I have a brother two years old.

This morning I went to Sabbath school and Church. My Sabbath school teacher is Miss Shirley Smith. I like to go to Sabbath school.

It is snowing very hard today. Maybe tomorrow I can go sliding. I made a snow man last week. I will write to you again.

Love from your new friend,

Meredith Ann Barker.

56 Benefit Street, Westerly, R. I.

Dear Meredith:

I am always pleased to gain new Recorder friends. I want my company of such delightful friends to grow and grow. Then, not a single week will pass that I do not have at least two children's letters, for this is their very own page, you know.

Do you like dogs? I did when I was a little girl about your age and older. I'm still wondering to whom he belongs.

A little boy often comes to call on me. He is five years old, too. He calls me "Grandma Greene."

Monday he came to see me just as I was getting ready to go downtown. His dog, a little puppy chock-full of mischief, was with him. When we went downtown we forgot and left the little boy at his corner and he asked me to let Happy out.

I'm almost shoved the walk by a large brown dog, which was coming exactly like her lost teeth.

While I was teaching in Chicago I had goldfish in my room. At one time I had a boy in my room who was always getting into mischief. One day I happened to see him looking longingly at the goldfish, and I said, "Frank would you like to help me take care of the goldfish?"

"Oh, yes," was his answer. Then I told him that every day he was a good boy all day he could help me with the goldfish. It was only once in a great while that I had to punish him.

I'm still wondering to whom he belongs.

We are having our second snowstorm in a week, so at least once more our walk will have to be shaved. I guess you like snow better than I do now. I liked it when I was your age.

Your loving friend,

Mizpah S. Greene.

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Dear Mrs. Greene:

I saw in the March 3rd issue that you needed letters, so I thought I'd write to you.

For Christmas I got a sled, some books, some shirts, some games, and a box of pencils.

We are having lots of snow, sleet, and cold weather. I have been sick with the flu. My sister had it last week. My sister is having her teeth straightened. At Christmas when she was playing crack-the-whip on ice skates she fell down and knocked her two front teeth out. Her name is Roberta.

"Bert" in my have some goldfish that we named Pip and Squeak.

Sincerely yours,

Milton, Wis. Lynn Randolph.

Dear Lynn:

I was ever so pleased to hear from you again. You are pretty sure to write when I most need letters. I am grateful to you for that, but don't always wait until then. Write often. I hope you and Roberta are all over the effects of the flu by this time.

Snow, sleet, and cold weather; that is what we are still having here, with a strong wind added. I returned from the post office a short time ago hanging on to my hat with both hands, and, oh, how cold my ears were!

My grandmother, Joyce, was knocked down by some rough boys several years ago and had two of her front teeth knocked out. She had to wait until she was fourteen to have them replaced. The ones she had put in exactly like her lost teeth.

While I was teaching in Chicago I had goldfish in my room. At one time I had a boy in my room who was always getting into mischief. One day I happened to see him looking longingly at the goldfish, and I said, "Frank would you like to help me take care of the goldfish?"

"Oh, yes," was his answer. Then I told him that every day he was a good boy all day he could help me with the goldfish. It was only once in a great while that I had to punish him.

Your loving friend,

Mizpah S. Greene.

Mrs. Ethel Greene. It was 95 years ago last summer that the first Seventh Day Baptist families moved into Dodge County and settled in Waiso Township. They headed their first services in a covered wagon.

On June 4, 1859, a group met at the home of Benjamin Bond to consider forming a Church. Officers were elected. On July 17, 1869, a meeting was held at the Joel Tappan home to consider building a house of worship. With the help of the Missionary Board a Church was built about 3 miles southwest of Dodge Center and was called the Waiso and Ashland Seventh Day Baptist Church. About 10 years later they decided to move the Church to town, and drew it with teams to the place where it now stands. It was enlarged and the name changed to Dodge Center Seventh Day Baptist Church. In 1897, Pastor Cottrell raised the money to buy a bell which was the first Church bell in town. By 1894 the congregation had increased so the west addition and the present belfry were built. We have celebrated our 40th, 50th, 75th, and 90th anniversaries. There are many who attended the Church on South Prairie living today: Mrs. Jennie Carpenter, Mrs. Eva Langworthy, Mrs. Annie Churchward, and Miss Edna Langworthy.

Various people were called on to tell about the different changes of the Church building during the years. Lester Greene told about what he remembers about the steel ceilings that have been decorated. The lighting and heating of the old Church and raising the money for the bell were told by Mrs. Cara Bond. Donald Payne told about putting Nu-wood on the walls, and installing natural gas in the stove. Mrs. Lottie Langworthy reviewed the carpets that had covered our rostrum and said she and Mrs. Jennie Carpenter laid the last one! Kirk Clapp told about the last time the roof was shingled. The biggest change of late years—digging and building the basement—was covered by Wallace Greene. Mack Greene told about repairs and new equipment in the kitchen. Walter Cocker told how the doors were remedied and used pens purchased and refinished. Arthur Vanderhoff told how the floor was laid and finished, and Eva Payne told...
about purchasing the new maroon carpet for the rostrum. Mrs. Ethel Thorngate told us how much we had spent on our building program to date! It's amazing what we can do if we have the "mind to work!" The men's chorus and male quartet sang numbers appropriate to the occasion. Truly the Lord has been with us!

Kirk Clapper has gone to the service of the Lord. Mr. and Mrs. John Jacobs of Appleton, Wis., were united in marriage January 26, 1952, in Trinity Evangelical Lutheran Church in Cudahy, Wis.

Hurlcy - Jacobs. — George Harold Hurley, son of Mr. and Mrs. Victor Hurley of Milton, Wis., and Delores Mae Jacobs, daughter of Mr. and Mrs. John Jacobs of Appleton, Wis., were married January 26, 1952, in Trinity Evangelical Lutheran Church in Cudahy, Wis., with Rev. Mr. Zeidler, the bride's pastor, officiating. The new home is in Cudahy, Wis. The bride is employed in the Fine-Law Clinic in Cudahy and the groom is with the Hurley X-ray Co. in Milwaukee.

Obituaries

Greene. — Walter Lackey, son of John T. and Sophonia Lackey Greene, was born December 19, 1875, in Little Rock, Nobles County, Minn., and died at his home in Andover, N. Y., on the 11th, 1952. In his boyhood days his family moved to Attila, Minn., where his father died in 1893. From there the family moved to Alfred, N. Y., where he attended the academy and university, receiving his B.A. degree in 1902, and his B.D. degree in 1903 from the School of Theology, University of Chicago.

He was married to Miss Mitsab Sherburne of Chicago in 1904. Dr. Greene served the denomination in the employ of the Sabbath School Board as field director, living in New Market, N. J., and later in Alfred, where he compiled his Manual for Bible Study. For two years he was pastor of the Second Brookfield Seventh Day Baptist Church, returning to Alfred in 1909, to serve as Professor of Church History and Religious Education in the School of Theology. In 1933 he was honored by Alfred University with the degree of Doctor of Divinity at the same commencement exercises in which his son was graduated.

For twenty-nine years he was pastor of the Independence and Andover Seventh Day Baptist Churches, retiring from Independence in 1943, and three years later from Andover because of ill health.

He is survived by his wife; a son, Dr. E. Clair Greene of Bridgeport, N. J.; a daughter, Mrs. Eleanor Clemens of Walpole, and a brother, Elwyn Greene of Bradenton, Fla.

Funeral services were held in the Andover Seventh Day Baptist Church on February 23, with Pastor Don A. Sanford officiating, assisted by Rev. Albert N. Rogers of Alfred Station. A tribute to Dr. Greene written by his colleague, Dean A. J. G. Bond of the School of Theology, was read at the memorial service. Burial was in the family plot at Little Genese, N. Y.

H. A. S.

Fisher. — Eliza Dickenson, daughter of Hiram and Elvira Dickenson, was born August 26, 1865, at Brighton, Iowa.

She was married to Nathan Fisher on September 19, 1886.

She united with the Methodist Church at an early age. She removed with her husband to western Nebraska, thence to North Loup where she was converted to the Sabbath and joined the North Loup Seventh Day Baptist Church during the pastorate of Rev. James H. Hurley.

Mr. and Mrs. Fisher moved to Edward, Tex., in 1919 and became constituent members of the Edenburg Seventh Day Baptist Church, organized in 1926, of which she remained a faithful member. Two years ago she removed with her son Alfred's family to Bacon, Tex., where she passed away December 13, 1951.

Mr. Fisher preceded his wife in death in 1937. Surviving are a son, Alfred Glen; two daughters, Mabel (Mrs. Ed Moore), of Fremont, Neb., and Myrtle (Mrs. T. D. Smith), of Edenburg; ten grandchildren and five great-grandchildren. Interment was at Bacon.

A. P. A.

"We need million-dollar brains on missionary salaries to serve to the glory of God with the highest intellectual and technical skills of the modern world." — Dr. John S. Badeau, president of the American University in Cairo, Egypt. At the Student Volunteer Movement Quadrennial at Lawrence, Kan.

H. R. C.