

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, February 29, 1952

	Receipts	
	February	5 months
Balance on hand Feb. 1	\$ 47.73	
Adams Center		122.37
Albion	28.50	104.50
Alfred, First	136.86	1,087.79
Alfred, Second	76.60	76.60
Associations and groups		187.65
Battle Creek	311.40	1,616.26
Berlin	23.00	275.40
Boulder		147.22
Brookfield, First		89.00
Brookfield, Second		92.05
Chicago	107.50	249.40
Daytona Beach	22.50	267.65
Denver	78.78	390.87
De Ruyter	30.00	299.00
Dinuba		22.00
Dodge Center	274.69	274.69
Edinburg		23.07
Farina	140.00	149.20
Fouke		31.88
Friendship		8.00
Hammond		48.25
Hebron, First	13.86	87.10
Hopkinton, First	148.35	414.85
Independence		127.00
Individuals		155.00
Irvington		230.00
Jackson Center		6.50
Little Genesee		260.80
Little Prairie	1.40	8.70
Los Angeles		58.00
Lost Creek		296.97
Marlboro		388.86
Middle Island	15.50	35.30
Milton	410.05	1,863.47
Milton Junction	146.35	535.87
New Auburn	20.90	35.96
New York City, First		93.10
North Loup		79.82
Nortonville		106.50
Pawcatuck	280.00	2,011.75
Philadelphia	6.00	43.50
Piscataway	36.00	191.00
Plainfield	89.52	2,961.85
Putnam County (Fla.)		10.00
Richburg	19.00	147.00
Ritchie		35.00
Riverside		912.66
Roanoke		5.00
Rochester		11.65
Rockville	10.70	20.15
Salem		452.75
Salemville		109.84
Shiloh		928.20
Stone Fort		7.00
Verona		230.35
Washington	10.00	10.00
Waterford		66.41
Welton		10.00
White Cloud		194.68
<b>Total</b>	<b>\$2,385.19</b>	<b>\$18,705.44</b>

	Disbursements	
	Budget	Specials
Missionary Society	\$ 650.37	\$ 222.06
Tract Society	283.86	15.00

Board of Christian Education	383.61	25.00
Women's Society	8.74	25.00
Historical Society	52.06	
Ministerial Retirement	143.07	101.23
S. D. B. Building	59.66	
World Fellowship and Service	11.97	
General Conference	306.66	12.50
Balance on hand	84.40	
<b>Totals</b>	<b>\$1,984.40</b>	<b>\$ 400.79</b>

Comparative Figures		
	1952	1951
Receipts in February:		
Budget	\$1,936.67	\$2,772.63
Specials	400.79	399.73
Receipts in 5 months:		
Budget	14,387.19	10,861.32
Specials	4,318.25	2,802.25
Annual Budget	43,825.00	37,000.00
Percentage of budget raised to date (5 mos.)	32.8%	29.4%

Milton, Wis. L. M. Van Horn, Treasurer.

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Wear a Seventh Day Baptist Pin

Price (screw type) each .....\$ .75  
Six or more for resale, each ..... .50

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

**COMING EVENTS**

Pacific Coast Association — Riverside, Calif., April 11-13. Theme: "Accountable to God for My Brother." — Philip Lewis, in the Church Chimes.

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

Eastern Association — Shiloh, N. J., June 13-15. — Mrs. Percy C. Davis, Corresponding Secretary.

(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.)

MARCH 31, 1952

# The Sabbath Recorder

**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.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor  
L. H. NORTH, Manager of the Publishing House  
Contributing Editors:  
HAROLD R. CRANDALL ..... Missions  
MRS. A. RUSSELL MAXSON ..... 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, N. J.

## Terms of Subscription

Per Year.....\$3.00 Six months.....\$1.50  
Student rate.....\$1.00 per college year  
Retired Seventh Day Baptist ministers  
or their widows .....\$1.00 per year  
Servicemen .....\$1.00 per year  
Single Issues ..... 10 cents per copy  
Postage to Canada and foreign countries 50 cents  
per year additional. Gift and newlywed subscrip-  
tions will be discontinued at date of expiration unless  
renewed. All subscriptions will be discontinued six  
months after date to which payment is made  
unless renewed.

Published weekly (except August when it is pub-  
lished biweekly) by the American Sabbath Tract  
Society and printed by the Recorder Press, publish-  
ing house for Seventh Day Baptists, Plainfield, N. J.  
Entered at the post office in Plainfield, N. J., as  
second class matter.

All communications, whether on business or for pub-  
lication, should be addressed to the Sabbath  
Recorder, Plainfield, N. J.

PLAINFIELD, N. J., MARCH 31, 1952  
Vol. 152, No. 13 Whole No. 5,486

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## WORLD FAMOUS SCHOLAR TO ADDRESS MINISTERS' CONFERENCE

John C. Trever has been named to deliver the climaxing address of the 1952 Seventh Day Baptist 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 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 entire Bible.

Following Dr. Trever's address, the Conference will close with a Communion service in charge of the host pastor, Rev. Marion C. Van Horn of Brookfield. — Contributed.

## 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 L. Hill announced recently.

"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 being circulated by Invocation Distribution, World Goodwill, 11 West 42nd Street, New York 18, N. Y., and 38 Broadwater Down, Tunbridge Wells, Kent, Eng. Additional copies free on request. Quantity lots at cost.

## TRACT BOARD ITEMS

### Missionaries to Receive Sabbath Recorder Free

At the bimonthly meeting of the Tract Board held in Plainfield, N. J., on March 9, it was voted that "one free subscription to the Sabbath Recorder be sent to each foreign missionary, additional copies to be furnished on request (of the respective missionaries) for the cost of transportation."

This is an excellent move. In the first place, the salaries of our missionaries must be stretched in many ways to cover increased living costs and the extra expenses that missionaries are called upon to bear. In the second place, currency restrictions in some countries make subscription payments somewhat difficult. In the third place, if the Sabbath Recorder is of any value to our workers on the mission fields, it should be made available to them in such quantities as they are able to use effectively. This will be done upon the request of our missionaries, the cost of transportation to be covered by the particular mission.

We shall watch with much interest the development of this the latest Sabbath Recorder project under the supervision of the Tract Board.

### Tract Society Filmstrips in Demand

The Committee on Audio-Visual Aids for the Tract Board reported to the board recently that a number of filmstrips had been previewed 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. "The 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," he concluded.

### Chaplains Request

#### Seventh Day Baptist Literature

In his report to the Tract Board recently, Secretary Frank R. Kellogg stated that a number of requests for Seventh Day Baptist literature have been received from chaplains. Some of the chaplains ask that their names be 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 L. 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.

However, "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 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, COLO., 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 has not been an easy decision 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 is great among our people for pastors; thus I have been torn between two great needs.

"I feel as if a great burden has been lifted after months of patient waiting and 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 thee.'

"There won't be a day pass when I shall not pray for our denomination 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 Hopkinton, R. I., Seventh Day Baptist Churches, having gone to Rhode Island from the Piscataway 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 Hopkinton 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."

### "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 — to evaluate its 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 our denomination.

"We use the words 'Roll Call,'" the pastor states, "because we want it to be just 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 endowment. 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.

L. 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 interest, and its vigorous evangelical faith invites you to enjoy another 10-day series of attractive revival meetings," stated the interest-impelling announcement sheets that were distributed.

Rev. C. Harmon Dickinson, pastor of the Seventh Day Baptist Church, Denver, Colo., is the preacher for this series of meetings. Rev. Leon M. Maltby 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 engaged 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 Now in London

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 Dr. Williams Library, it will be remembered, contains more literature concerning the "Dissent," than any other library in the British Isles. C.F.R.

### 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 King  
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 please send his request to Frank R. Kellogg, Corresponding Secretary, American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

### MINISTERS' CONFERENCE Brookfield and Leonardsville, N. Y. May 5-8, 1952

#### OUR SERVICEMEN

##### Where They Are

Dodge Center, Minn.  
Kirk Clapper, SR5506779  
Co. 127, USNTC  
Great Lakes, Ill.

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

Marlboro, N. J.  
Sgt. Herbert M. Ayars, 13266967  
58th Ord. Armament  
Aberdeen, Md.

## GRACE I. CRANDALL AND HER LABOR OF LOVE

By Mary R. (Mrs. H. Eugene) Davis  
and Rev. Albert N. Rogers

She was always fixing something, a pump, a door hinge, or some piece of hospital equipment, and made it a habit to carry a small hammer, nails, and a screw driver in her bag. So might be characterized Dr. Grace I. Crandall, for thirty-six and a half years a Seventh Day Baptist missionary to China.

Born at Richburg, N. Y., March 20, 1875, Grace Irene Crandall was the daughter of Rev. and Mrs. George J. Crandall. The family moved to Illinois while she was an infant and on to North Loup, Neb. There she grew up with her brothers Calvin and Linton and her sister Myra, Mrs. Guilford Hutchins. There she came to know Rev. H. Eugene Davis with whom she was to be associated in China. Studying at Alfred College she met another future colleague, Mrs. J. W. Crofoot, and upon graduation in 1898 she trained at the Brooklyn Nurses School and the Hahnemann Medical College, Chicago.

Dr. Grace went out to China in 1911 after three years' practice in Milton Junction, Wis. She had to learn the Chinese language late in life, starting at the age of 36, yet she acquired an unusually accurate pronunciation and vocabulary for a "foreigner." She helped to open Grace Hospital at Liuhu in 1917 and a report by Dr. Rosa W. Palmborg speaks of Dr. Grace painting the names on the doors of the new rooms and labeling the beds with the names of the donors back in America.

At the hospital and clinic, Dr. Grace cared for innumerable details. There was special bedside care for patients whose needs taxed the technique of the Chinese nurses. There were training courses for the nurses to be outlined and taught. There were the trips to Shanghai for supplies — 28 miles by wheelbarrow, canal boat, and ricksha. Of course there were accounts to keep and reports to write. And there were out calls by sedan chair, many of them obstetrical and at inconvenient hours. She wore out her sewing machine making nurses' uniforms, awnings

to make the rooms cooler, and sheets and pillowcases. She conducted evening prayers in Chinese in the wards.

Later these duties could be shared with Dr. George Thorngate and Miss Miriam Shaw, but she took only brief furloughs. She was a tower of help, determination, and faith. Once she allowed herself a vacation trip north to Peking to see her lifelong friend, Dr. Josie Rogers, and to take added professional training in Peking Medical College. One other time she was carried to Shanghai for three weeks' recuperation from some epidemic.

As though her service in the hospital were not enough, Dr. Grace adopted two abandoned Chinese girls, We-ze (Esther) Pan and Me-ling Lieu, rearing them with as much thought and affection as any mother. One she put through medical school and the other trained as a nurse. In one of her last reports, published in the Recorder, November 11, 1946, she describes how Dr. We-ze administered intravenous vitamins, glucose, and blood serum to her with Me-ling's care. "You see," she added, "my 'bread upon the waters' is coming back to me."

When World War II came to Shanghai and missionaries were being interned, Dr. Grace asked permission to go to the southwestern interior. This she did to protect her daughters and her large number of native friends. Under the hardships of the long journeys and the occupation she contracted sprue which was a contributing cause of her death. She had written to President Roosevelt in 1940 protesting the sale of scrap metal to Japan. "The Japanese are saying it is stupid of Americans to sell to us," she wrote. "Mr. President, it is no credit to any nation to be considered stupid by another nation."

Liuhu Hospital was a shambles when she returned after the war, and she began to restore it to service along with assuming a major responsibility for administration of the mission property in Shanghai. The Changs, the Dzau family, Vungkyoen (Helen) Su, Me-ling Lieu, Mrs. Koo, and Miss Mabel West and Mrs. Nettie West released from internment all helped but Dr. Grace found her strength unequal to the new tasks. Dr. Thorngate

(Continued on page 157)

## CORRESPONDENCE BETWEEN LONDON AND NEWPORT 1669 - 1685

By Dr. Corliss F. Randolph

President and Librarian,  
Seventh Day Baptist 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 Davis also wrote to them from the Castle of Oxford, where he was a prisoner, on Feb. 7, 1670, and informed them of his having embraced the keeping of the seventh day Sabbath for about two years. The bretherin at Newport persued the above advice; and Mr. Clarke, and the church, laboured to convince them that all the fourth commandment was not strictly moral and immutable, and that a separation from the church on that account was unwarrantable, until a separation took place in December 1671, which occasioned the letter from Boston published in the 1st vol. of our History, p. 411.\* William Hiscox, Samuel Hubbard, and Stephen Mumford, were chief leaders in the new church, to whom the church in Bell-lane, London, wrote March 24, 1672, and said,

"Dear Bretherin,

"We have been under some exercises more than ordinary from the hands of men; most of the brotherhood of the congregation having been put in prison for some time; and, though not now in hold, yet stand prisoners, and we know not what the issue will be."

Mr. Hubbard wrote an answer, Oct., 6, 1672, and said, "Dear Bretherin! Pray for us, a poor weak band in a wilderness, beset round with opposites, from the common adversary, and from quakers, generals, and prophane persons, and most of all from such as have been our familiar acquaintance; but our battles are only in words; praised be God."

Mr. Stennett had written to them from Wallingford in Berkshire, April 9, 1671, and said,

"Things look here with a bad face; thick clouds and darkness upon us in many places; the saints are much spoiled of their estates for meeting together to worship the Lord. & we are in jeopardy every hour. Pray earnestly that we may hold out through this storm." He wrote again the 10th of 5th m. 1674, and said,

\*History of The Baptists in New England, to 1795. By Isaac Backus. Boston, 1777-96.

"The little flock over whom I watch, through the grace of God, are generally well; and our number hath increased. Since I last wrote to you, nine have been added, and more baptized. The Lord is at work here upon many more, so that instead of fathers we shall have children; the young creatures will outstrip the old. Through the tender mercy of the Lord, we enjoy our meetings in peace, and there is a quiet calm throughout the nation. The good Lord help us to make a useful improvement of this so great a mercy, and fit us for tryals! And, oh! let us cry night and day to him to send faithful labourers into his harvest; for the harvest is white in many places." (To be continued)

## World Christian Endeavor Conference

Dr. Daniel A. Poling, president of the World Christian Endeavor Union, has recently announced that "a World Christian Endeavor Conference will be held in Honolulu, Territory of Hawaii, July 26-30."

This information, which comes from the Public Relations Department of the International Society of Christian Endeavor, states that the several hundred delegates who are expected to attend the conference will discuss plans for evangelism and the extension of Christian Endeavor. Delegates will gather from the Americas, Australia, islands of the Pacific, and Asia with the exception of India.

A number of outstanding leaders, both from the United States and Canada, and several other countries, are expected to be present. Anyone interested in attending this conference will please write Harold E. Westerhoff, Tour Manager, International Society of Christian Endeavor, 1201 East Broad Street, Columbus 5, Ohio.

## James Mitchell Accepts Edinburg Call

James Mitchell has accepted the call to the pastorate of the Edinburg Seventh Day Baptist Church, according to information received recently. He served the Little Prairie Seventh Day Baptist Church at Nady, Ark., during 1950.

Mrs. Mitchell is the former Miss Inez Hughes of Nady. They plan to go to Edinburg the last of April.

## 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 the universe, 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 made by man in understanding the laws of God. Radio and television might have been considered miracles by our forefathers who had not received the training to understand the laws by which these modern wonders are performed.

As a matter of fact, the definition of "miracle" is not of very great importance. The real question is, "Did Jesus do any or all of the unusual things the Bible says He did?" If He did, then a miracle, however we may define the term, is not impossible. What is at stake, fundamentally, is this, "What do we think of Jesus, the Christ? Is He the Son of God with unique power, or is He not?" For Christ Himself is the greatest miracle of all. The whole question of New Testament miracles and their credibility depend upon this element of "difference from men" in Christ Himself. He spoke of and felt this difference Himself. His miracles He considered only secondary to the testimony of His person. On one occasion He said it was a greater thing to believe in Him for His own sake than it was to believe in Him because of His works (see John 12: 44-50 and 14: 10, 11).

### Christ's Miracles in Keeping with His Character and Mission

When the Pharisees asked Him for a sign from heaven, He refused it. They did not understand the truth about Him and He would not perform a "sign" just to show what He could do. His miracles 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 Galilean peasant of unusual religious insight, 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 almost 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 a faith in God's love 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. You 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 keeping with His character and His mission. His miracles are what we would expect from the unique Son of God — the Saviour of the world.

## The Place of Miracles in the Gospel Record

The four Gospels give an account of some thirty-five miracles performed by Christ. Some are described at length, as in the case of the Gadarene 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 meet 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 records suggest, 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 such credulous 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. In some instances by touching the one to be 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 the 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 multitude, 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. What 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 necessarily the true explanation.

You remember that, according to Douglas' account, the people had brought their lunches but were hiding them from each other. 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 bushels left over.

Several people have spoken to me of finding Douglas' explanation reasonable and satisfying.

If Jesus has become more real to them because of that explanation, then I am personally willing for them to believe that way. But I have never found it necessary to have any such 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 would hold in mind that God often does things in ways beyond my power to think — 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 unobserving as to be so greatly 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 assign a unique power to Christ. His miracles were "natural" to Him. Modern faith healing is usually a long, drawn out process of psychoanalysis and suggestion. But with 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 evil?" He pointed out that it was blasphemous to attribute to the Devil that which was very evidently being done by the "finger of God."

#### Personal Implications

We today should be on guard 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, with whom Jesus was in 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 connected to a single-cell 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 in Jesus and through Him to God Himself, 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, "Wilt thou be made whole?" 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 — my Saviour and the world's Saviour — this 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 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.

## 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 place 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



Kingston Church as repaired



Bath Church before rebuilding

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 date I have spent £246-7-7 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 have left 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

admire 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 here the Church will be blessed and grow. . . . Thank you once again for Pastor and Mrs. Bottoms. We pray that they will return to you safe and none the worse for their travels."

Mr. and Mrs. Bottoms will go again 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. Many in this country will be glad of the chance to hear about the work in Nyasaland "firsthand" when Mr. and Mrs. Bottoms return to the homeland. H. R. C.

### THE NECESSITY 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 concern regarding their salvation have prompted men and women to sacrifice the pleasures and the comforts and conveniences of home to give themselves in service to others. To many the idea of mis-

sions has seemed visionary and impractical. It has seemed folly that some should choose to leave so much of pleasures and comfort to go 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 had the effect of shrinking the size 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 ye are the body of Christ and severally members thereof." He declared that there should be no schism in the body, that if one member suffers all the members suffer with him, 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 peoples. 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 temperaments 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," and he brought him to Jesus. Simon, the impetuous and zealous, 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 temperamental

and finally stable, was needed to do that for which he was so eminently fitted. Different from the others were the brothers, James and John — "sons of thunder." How different the personalities of Peter and James and John, and yet how naturally their names are linked together because of intimate experiences in the life of Jesus, on the mountain, in the chamber of death, in the garden. Fishermen, collectors of taxes, and others were needed by our Lord. Men so different and yet united in a common cause.

Schisms in the body of Christ have come about during the years. Striving for the same goal, men have yet had bitterness and animosity in their hearts. In these later years earnest effort toward co-operation and united purpose has been made. Denominations (parts of the body) of the Church of Christ are linking arms and going forward together to accomplish for our common Lord what one cannot do alone. With the great onward movement it is deplorable that there should be some who would rather foster division than to labor together with others to build up the cause of Christ in all the world.

Jesus said, "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father." John 10: 37. H. R. C.

(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-ze 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 faileth.' Other kinds of work end, but that which is inspired by love never ends. It endures. We all love something that is permanent to work for, and a work of love goes on through eternity, no matter whether we see the results now or not."

### 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 thine 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 that 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 includes 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 Publication and Distribution, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Orders cannot be shipped after April 18, 1952. M. M.

## Children's Page

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 receive 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 going to tell you about two dogs and my experiences with them last week.

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 chuck-full of mischief, was with him. When we went downtown we forgot and left the puppy, Happy, in the house. On our way home I left the little boy at his corner and he asked me to let Happy out. When I reached my door I found the curtain all torn to shreds and Happy was trying his best to get out. Well, it was an old curtain and I would have had to get a new one by house cleaning time, so I only laughed. After this I'll see that Happy leaves the house when I do.

Two days after that as I was coming home from town I was almost shoved off the walk by a large brown dog, which kept shoving against me all the way home. 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 shoveled. I guess you like snow better than I do now. I liked it when I was your age.

Your loving friend,  
Mizpah S. Greene.

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" and I 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'm 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 granddaughter, 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 those teeth replaced. The ones she had put in look exactly like her lost teeth.

While I was teaching in Chicago I had goldfish in my schoolroom. 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

## CHURCH NEWS

STONEFORT, ILL. — The election of new officers for the year 1952 was held January 5 at Old Stonefort Seventh Day Baptist Church. They were as follows: Moderator, Addison Appel; clerk, Edith E. Lewis; treasurer, Jeanette Appel; organist, Mae Lewis.

On February 23 Brother Carlos McSparin was issued a license permitting him to preach. This makes four young men who have become ministers from our small Church in the past six years. They are: Brothers Addison Appel, Harry V. Lewis, Charles E. Lewis, and Carlos McSparin. — Edith E. Lewis, Clerk.

DODGE CENTER, MINN. — There was very little change in the officers of the Church this year. They are: Moderator, Donald Payne; clerk, Mrs. Clare Greene; treasurer, Arthur Payne; Building Fund treasurer, Mrs. Marguerite Clapper; trustee for three years, Walter Cocker; chorister, Mrs. Ethel Thorngate; assistant chorister, Mrs. Marguerite Clapper; Finance Committee members-at-large, Ted Turpin and Dork Lippincott; local correspondent, Mrs. Ethel Thorngate; Recorder correspondent, clerk, and chairman of ushers, Clare Greene. We voted to ask Pastor Charles Thorngate to take charge of the services until Pastor Van Horn comes in June. He accepted and will call on others when necessary.

We are thankful to have the new oak floor finished and to have pews instead of the opera chairs formerly used in the sanctuary. The carpet the Ladies' Aid bought for the rostrum adds much to the beauty of the interior, and the remodeled double doors are more convenient, and give added space.

The first Sabbath that we met upstairs again, Pastor Thorngate was in charge of a special service in honor of the occasion. After the usual opening service, a short history of the Church was read by

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.

Lovingly, your 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 Wasioja Township. They held their first services in covered wagons. On June 4, 1859, a group met at the home of Benjamin Bond to consider forming a Church. Officers were elected. On July 17, 1863, 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 Wasioja 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 four of the members 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 what he remembers about the steel ceiling and the times it has been redecorated. The lighting and heating of the old Church and raising the money for the bell were told by Mrs. Cora 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 Clapper 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 remodeled and used pews purchased and refinished. Arthur Payne told how the new flooring was laid and finished, and Eva Payne told



# The Sabbath Recorder

## "LATE ON THE SABBATH DAY"

Matthew 28: 1

By AHVA J. C. BOND

Slowly passed the silent moments  
Of the holy Sabbath day,  
As the women, lone and grieving,  
Sadly whiled the hours away.  
From afar they'd stood, beholding  
Gray Golgotha's gloomy height,  
Drawing near as noise and rabble  
Faded with the falling night.

At the passing of the Sabbath,  
With the coming of the night,  
Went they forth to love's anointing,  
In a final funeral rite.  
Faith may fade and hope may perish;  
Lives forever holy love;  
Lives in loyal hearts, and moves them  
All their loyalty to prove.

Love can not go unrewarded;  
Love is its own true reward.  
Love is not dead! Lo, there cometh  
In the way their living Lord!  
Mortals only spent that Sabbath  
Thrilled in doubt and darkest gloom;  
Jesus spent it with His Father  
In the quiet "Upper Room."

(Easter Sabbath, 1926)

From "Poems."

about purchasing the new maroon carpet for the rostrum. Mrs. Ethel Thorngate told how we managed to buy the hymnals we are now using. As a climax the Building Fund treasurer, Mrs. Marguerite Clapper, 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! Oh, that our spiritual growth may compare with the beauty of our enlarged Church building!

Kirk Clapper has gone to the service and will take his training at the Great Lakes Training Station at Chicago. — Mrs. Clare Greene, Correspondent.

## Marriages

**Hurley - 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 united in marriage January 26, 1952, in Trinity Evangelical Lutheran Church of Appleton, 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 Sophronia Lackey Greene, was born December 19, 1875, in Little Rock, Nobles County, Minn., and died at his home in Andover, N. Y., February 21, 1952.

In his boyhood days his family moved to Attalla, Ala., where his father died in 1895. 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 1905 from the School of Theology.

He was married to Miss Mizpah 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 Bridgeton, N. J.; a daughter, Mrs. Eleanor Clemens of Wellsville; 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. C. Bond of the School of Theology, was read at the memorial service. Burial was in the family plot at Little Genesee, N. Y.

D. A. S.

**Fisher.** — Eliza Dickenson, daughter of Hiram and Elvira Dickenson, was born August 20, 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 Edinburg, Tex., in 1919 and became constituent members of the Edinburg 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 Blanco, 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 Edinburg; ten grandchildren and five great-grandchildren. Interment was at Blanco.

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.

## COMING EVENTS

**Passover** — April 10. The Lord's Supper is observed on Passover night by some Seventh Day Baptist Churches, among them being "those in Arkansas, in England, Holland, and British Guiana." — C. A. B.

Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, Pawcatuck Church, Westerly, R. I., April 27, 1952, at 2:00 p.m. H. R. C.