

## COMING EVENTS

Christian Endeavor Week - Youth Week  
— January 27 - February 3, 1952.  
Theme: "United! Committed! In  
Christ!" 71st anniversary of the found-  
ing of Christian Endeavor.

Race Relations Sabbath — February 9,  
1952. 30th annual observance marking  
Brotherhood Month. Theme: "Of One  
Blood." Acts 17: 26.

## Meetings of Denominational Boards and Agencies

Quarterly meeting of the Board of Man-  
agers of the Seventh Day Baptist Mis-  
sionary Society, Pawcatuck Church,  
Westerly, R. I., January 27, 1952, at  
2:00 p.m. — H. R. C.

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

## OUR SERVICEMEN

### Where They Are

Milton, Wis.

Cpl. Douglas Hulett, AF16327201  
3910th Air Police Squad  
APO 179, c-o Postmaster  
New York, N. Y.

## Accessions

New Auburn, Wis.

Baptism:

Jane Pederson,  
Ruth Loofboro,  
Ray Froding were baptized September 1, 1951,  
and received into membership of the Church  
on the following Sabbath.  
Ione Olson Loofbourrow (Mrs. Don) of  
Cedar Rapids, Iowa, was baptized on Sep-  
tember 1, 1951.

D. S. C., Pastor.

## Marriages

Grant - Churchward. — James Grant of Los  
Angeles, Calif., was married to Virginia  
Churchward in her Church at New Auburn,  
Wis., by the pastor, Rev. David S. Clarke,  
on November 18, 1951. The young couple  
have taken up residence in California.

Duffield - Trout. — Chester Duffield, son of  
Mr. and Mrs. Herschel Duffield, Bridgeton,  
N. J., was married on January 3, 1952, to  
Anne Trout, daughter of Mr. and Mrs.  
Belford Trout, Shiloh, N. J., in the home  
of the bride by the bride's pastor, Rev.  
Robert Lippincott. They will make their  
home temporarily in Amarillo, Tex., where  
the groom is stationed with the Army Air  
Force.

## BIRTHS

Greene. — A daughter, Linda Marie, to Mr.  
and Mrs. Clare Greene, October 7, 1951.

Phelps. — A daughter, Julene Kay, to Mr. and  
Mrs. Walter Phelps, December 22, 1951.

North. — Twin daughters, Jaqueline Kay and  
Judith Ann, to Mr. and Mrs. Norris North,  
New Auburn, Wis., December 8, 1951.

## Obituaries

Osborn. — Glen Eugene, son of Henry R. and  
Orie A. Osborn, was born at Milton, Wis.,  
May 1, 1870, and died at Riverside, Calif.,  
December 10, 1951.

Upon his marriage to Bertha Brown in 1893  
he became a Seventh Day Baptist and remained  
faithful and active until death. The wife, and  
mother of his surviving children, Rev. Lester  
G. Osborn of Ashaway, R. I., and Maleta O.  
Curtis of Riverside, passed on in 1940. His  
second wife, Lettie Beebe, also survives him.  
Farewell services were conducted by his  
pastor with interment in Olivewood Cemetery.  
L. M. M.

Hummel. — Geneva Ethel Hakes was born  
November 22, 1884, near Edelstein, Ill.,  
and died December 22, 1951, at Boulder,  
Colo.

She was married to Paul H. Hummel at  
Edelstein, Ill., November 10, 1909. They  
made their home at Sheridan Lake, Colo., for  
a time before coming to Boulder in the spring  
of 1914. In 1920, they purchased their resi-  
dence, four miles east of Boulder, which was  
always open to Church gatherings and for the  
entertainment of guests until her health began  
to fail.

Mrs. Hummel was a very consecrated Christian  
and an active member of the Seventh Day  
Baptist Church at Boulder. For many years  
she taught the Junior Sabbath School Classes.  
She was a charter member of the Boulder  
County Cowbells Association and for many  
years was active in the Valmont Book Club.

She is survived by her husband, Paul H.  
Hummel; one daughter, Mrs. Mary Margaret  
Wells of Boulder; a sister, Mrs. L. H. Brown  
of Chicago; and two grandchildren, Willard  
Eugene Wells and Jenny Lou Wells, both of  
Boulder. A son, Eugene, preceded his mother  
in death, November 7, 1916.

Farewell services were conducted by her  
pastor, Rev. Leland E. Davis. L. E. D.

JANUARY 21, 1952

# The Sabbath Recorder

## Seventh Day Baptist Church and Parsonage

HAMMOND, LA.



Parsonage: 404 East Coleman Avenue  
Church: Corner Holly Street and Coleman Avenue

# The Sabbath Recorder

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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.

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## IN THIS ISSUE

Editorials: Cause for Rejoicing.—Seventh Day Baptists Move Toward Unification .....	27
Don't Give Up the Cause!—Historically Speaking .....	28
Features: Tax Deductions Increased for Gifts .....	26
By Way of Recognition .....	29
"Give Us . . . Daily Bread" .....	31
Missions: Church Repairs in Jamaica .....	34
Good News from New Zealand .....	35
Woman's Work: Live Thy Faith .....	36
Children's Page: Our Letter Exchange .....	37
Sponsor Needed .....	29
Annual Meeting.—Seventh Day Baptists .....	31
Church News .....	38
Accessions.—Marriages.—Obituaries.—Coming Events .....	39
Vocational Opportunities.—Meetings.—Denominational Budget .....	Back Cover

## TAX DEDUCTIONS INCREASED FOR GIFTS

In even more generous terms the United States Federal Government offers increased tax deductions for gifts made in 1952 to religious, educational, and welfare causes. For a ten-dollar gift made in 1951 by one whose income was under \$2,000 (if married, under \$4,000) a deduction of \$2 was allowed. In 1952 the deduction allowed is \$2.20. In broad terms, the deductions are approximately 10 per cent larger in 1952 than in 1951. As a result, a charitable gift will actually cost the donor 10 per cent less in 1952 than it did in 1951.

Proportionately the tax deductions again increase as the contributor's income reaches the higher brackets. If the income of the contributor is \$50,000 (if married, \$100,000) a hundred-dollar gift in 1952 will cost the donor only \$25 since a tax deduction of \$75 is allowed this year.

Still more liberal provisions are afforded when securities are given rather than cash. If the contributor with an income of \$2,000 (if married, \$4,000) donates a fully deductible contribution of securities having a present value of \$100, the actual cost of which to the contributor was \$10, there is a tax deduction of \$32.20. This means that the net cost of such a gift is but \$67.80. If such securities are given by one whose income is \$50,000, the contributor actually makes a profit of \$4 by contributing them. Thus it will be seen that securities that have increased in value should be given as contributions to benevolent causes, rather than to convert the securities into cash before making the contribution.

The Golden Rule Foundation, 60 East 42nd Street, New York 17, N. Y., will soon have available on request, tables showing in some detail the new deductions permitted in connection with gifts of both cash and securities in 1952. This should be a good year for increased giving at decreased cost by those who support the Churches and all tax-exempt causes and institutions.

Robert M. Hopkins, President,  
The Golden Rule Foundation.

### Front Cover Picture

Courtesy: Rev. Theodore J. Hibbard, Pastor,  
and Mrs. Phoebe Mills, Deaconess.

## CAUSE FOR REJOICING

On the back cover of this issue of the Sabbath Recorder appears the statement of L. Milton Van Horn, treasurer of the Denominational Budget, for the month of December, which includes the total contributions to the Denominational Budget for the first quarter of the present Conference fiscal year. A study of the comparative figures will afford great cause for rejoicing. As readers will have noticed in the item entitled "Great News from Milton!" in the Sabbath Recorder for January 14, Rev. Elmo F. Randolph, chairman of the Commission of General Conference, having been in touch with Treasurer Van Horn, reported by telephone the good news. It is significant that 22.9 per cent of the present year's budget of \$43,825 was raised during the first quarter of this year as compared with 14.7 per cent of last year's budget of \$37,000 being raised during the first quarter of last year.

Also, it is most encouraging that 52 Churches contributed to the Denominational Budget during the first quarter of this year. Back of these figures are sacrifices for a great cause and a quickened realization of the tremendous importance of the cause which led to such sacrifices. The increased giving may be accounted for in part by a slight increase in wages and salaries but, in the main, doubtless the increase can be accounted for in terms of increased interest and a willingness more nearly to put first things first.

The Commission of the General Conference is charged with promoting Denominational Budget interests. Without doubt this elected representative group of the General Conference and of our Churches holds high hopes of realizing the present Denominational Budget in full by the close of the Conference fiscal year. To this end the individual members of the Commission, at its midyear meeting, accepted a continuing and a greater responsibility for the promotion of Denominational Budget interests in their separate areas. We bespeak for the Commission members who have accepted this added responsibility a quickened and a generous response to the plans that may be proposed for raising the present year's budget. To reach this goal will mean a continued

sacrifice and readiness to put first things first.

Members in all of our Churches throughout the world are praying and working for a greater and a sharpened vision of our part in this great task and of the relationship that our part has to the total work supported by the Denominational Budget. As Chairman Randolph exclaimed, "Teamwork did it!" Are WE on the team?

## SEVENTH DAY BAPTISTS MOVE TOWARD UNIFICATION

The Conference took a forward-looking, aggressive step when it asked the Commission "to begin the unification of the denominational program by assuming at the outset the following functions:

1. Formulation of overall long-range policies.
2. Consultation with boards and agencies.
3. Individual members to be means of two-way communication between Conference and Commission on the one hand and associations and Churches on the other.
4. Budget making and promotion.
5. The Commission continue the study of its functions and report to Conference at its next session."

The Commission feels that in addition to its recommendations, the following items which have been suggested from various sources should have, among others, further consideration as plans for denominational reorganization are developed:

### Commission

**Membership**  
One member elected by each association.  
Conference president to be ex officio member of Commission.

**Function**  
Formulation of overall long-range policies.  
Consultation with boards and agencies.  
Final authority in differences between boards and agencies.  
Individual members to be means of two-way communication between Conference and Commission on the one hand and associations and Churches on the other.  
Budget making and promotion.

**General Conference****Function**

- Spiritual inspiration.
- Presentation of denominational program, completed, in progress, and proposed.
- Election of officers and agencies.
- Final decision on long-range overall policies.

**Associations****Function**

- Training for Christian workers.
- Dissemination of denominational inspiration and information.
- Development of policies and ideas for the use of Commission and Conference.
- Responsibility for regional growth and development.
- Training in denominational polity and beliefs.

**Ministers' Conference****Function**

- Spiritual inspiration.
- Study of denominational polity and beliefs.
- Professional advancement.
- Background study of denominational program, completed, in progress, and proposed.

**Boards and Agencies****Function**

- Responsibility in administration and execution of denominational program.

—Seventh Day Baptist Year Book,  
1951, pages 40, 41.

The Commission at its midyear meeting sensed afresh its responsibility in this regard and took certain actions as reported in the Sabbath Recorder for January 7, 1952.

We look forward to strong programs in the associations throughout the year and an outstanding session of the General Conference at Denver, Colo., August 19-24. We anticipate a growing denominational consciousness and a further co-ordination of the work of boards and agencies. We expect a soul-refreshing, dynamic Ministers' Conference and an accompanying rededication of our ministerial leadership.

As we move toward unification of the denominational program may it always be with the first desire to do God's will. If it is of the Lord, unification is bound to succeed, provided we are obedient to Him. If it is not of the Lord, surely He would have revealed it to us before now.

**DON'T GIVE UP THE CAUSE!**

Although the appointing power seems determined to go through with the appointment of an ambassador to the Vatican, the cause is not lost yet by any means. It is predicted that such an appointment will have hard sledding in the Senate of the United States, if it is made.

Well-timed protests have proved to be most effective in matters of this kind. Many readers of the Sabbath Recorder have already expressed themselves to their Congressmen and to the President of the United States on the Vatican issue. In the majority of cases, doubtless, acknowledgments from the respective Congressmen have been received. They are taking cognizance of the opinions of their constituencies.

General Mark W. Clark is to be commended for declining the appointment as ambassador to the Vatican. Anyone who might accept the office will do so in the face of tremendous public protest and with the prospect of strong Congressional opposition. Such protest and opposition are well founded. The person who becomes a party to an appointment of an ambassador to the Vatican will lend further aid to the undermining of a cardinal principle of the United States Constitution and its democratic procedures — the principle of separation of Church and State.

Citizens of our land should continue to send a barrage of protests against this appointment. The cause is not lost! Let us not give it up!

**HISTORICALLY SPEAKING**

If you want to know anything about the history of Seventh Day Baptists, just ask the Seventh Day Baptist Historical Society.

The Historical Society occupies the entire third floor of the Seventh Day Baptist Building, a small part of the second floor, and uses for library and storage purposes the commodious attic above the third floor of the building. Visitors to the Historical Society Rooms have been deeply impressed by the range of relics, the well-arranged exhibits, and the wealth of historical and other resource material which is at the

"fingers' tips" of President and Librarian Corliss F. Randolph and Assistant Librarian Evalois St. John.

Those acquainted with the origin and growth of the Historical Society are agreed that the vision and perseverance of Dr. Corliss F. Randolph have developed its present facilities and services. Quite a number of folks have been interested in giving moral and material support to the society through the years. The faithful work of Miss St. John has assured a regular schedule of hours for visiting by the public and conducted tours of the society rooms by appointment. We have noticed recently that the Pro-Con Group of the Plainfield Church will visit the society at the time of their next Sunday evening meeting.

Perhaps some of us who are within hailing distance of the Historical Society Rooms take too much for granted the ready and gracious help that the society's staff renders almost daily. This is to say thank you again for the dependable, time-saving service frequently and freely rendered the Sabbath Recorder.

**Sponsor Needed for Visit of Seventh Day Baptist from London**

A letter from Rev. James McGeachy informs us that Mrs. E. M. Lloyd, treasurer of the Mill Yard Seventh Day Baptist Church, is considering visiting the United States of America so that she may attend General Conference at Denver, Colo., August 19-24, 1952.

It is necessary that someone in the United States act as sponsor for Mrs. Lloyd. After due consideration of the matter, the Commission of General Conference has requested that the readers of the Sabbath Recorder be informed of Mrs. Lloyd's proposed visit and that anyone who would be interested in sponsoring her coming to the United States will please correspond with Rev. James McGeachy, 17 Higham Road, Tottenham, London, N.17, England.

**NEW ADDRESS FOR THE BOTTOMS**

Rev. and Mrs. Emmett H. Bottoms' address is 464 Barbadoes Street, St. Albans, Christchurch, N. Z. H. R. C.

**BY WAY OF RECOGNITION**

Delegates and visitors to the General Conference at Alfred last August will recall that one of the features of the program of the Historical Society was the special recognition accorded Dr. Corliss F. Randolph for his "long and meritorious service" "for the Seventh Day Baptist denomination" of which he has been a member throughout his life. This feature closed the program of the Historical Society which consisted of an address by Dr. Wayne R. Rood entitled "Seventh Day Baptists and Alfred University" and "The President's Address" by Dr. Randolph.

The president of the society presided over the program. Undoubtedly the special feature at the close came as somewhat of a surprise to him. It developed on this wise: As Dr. Randolph turned the meeting back to President Alton L. Wheeler of the General Conference, President Wheeler asked Dr. Randolph to remain on the platform and invited President Emeritus J. Nelson Norwood of Alfred University and Dr. Loyal F. Hurley, pastor of the Salem, W. Va., Seventh Day Baptist Church to join them. Dr. Norwood made reference to certain features of Dr. Randolph's service to the denomination. Following Dr. Norwood's remarks, Rev. Mr. Hurley presented Dr. Randolph to President Alton L. Wheeler, who in turn presented Dr. Randolph a scroll of the tribute which should appear later on a bronze plaque. It was our privilege to see and hold the bronze plaque when it arrived at the office of Business Manager L. Harrison North, who served as chairman of the plaque committee. This beautiful plaque reposes in the home of Dr. and Mrs. Randolph, 83 Jefferson Avenue, Maplewood, N. J., where friends who call may see it. A portion of the record of service mentioned by Dr. Norwood and the inscription on the bronze plaque follow.

**Seventh Day Baptist Activities of Corliss F. Randolph**

Author: "Seventh Day Baptists in West Virginia, Including the Woodbridgetown and Salemville Churches in Pennsylvania, and the Shrewsbury Church in New Jersey." "Seventh Day Baptists in Europe

and America." The following titles: "South-Eastern Association," "German Seventh Day Baptists," "Rogerines," and "Biographical Sketches," more than one third of the two volumes, besides furnishing the illustrations, and supervising making the index. "The Sabbath and Seventh Day Baptists," a brief treatise which has run through several editions. "A Century's Progress, an Historical Sketch of the First Seventh Day Baptist Church of New York City."

Co-Author, with Dr. William L. Burdick: "A Manual of Seventh Day Baptist Church Procedure."

Editor: "Autobiography of Rev. Samuel D. Davis."

American Sabbath Tract Society: Trustee, 1890-1941; Vice-President, 1908-1913; President, 1914-1941; President Emeritus, since 1941; Chairman, Committee on Files of Denominational Publications; Chairman, Committee on Denominational Literature; In behalf of the Society visited Seventh Day Baptist Churches in England, Holland, and Germany, 1909.

Seventh Day Baptist Missionary Society: Director, 1920-1942.

Seventh Day Baptist Education Society: Vice-President, 1920-1938.

Sabbath School Board: Recording Secretary, 1901-1911.

Seventh Day Baptist Historical Society: Trustee, President, and Librarian since 1916 (Incorporated, 1916).

General Conference: Member Executive Committee several years prior to creation of Commission, of which he was a member at beginning and so continued either as a member or as a representative of the Tract Society till 1938. Chairman of Committee on Denominational History, succeeding President William C. Whitford, president of Milton College, until its duties were assumed by the Historical Society. Chairman of Committee on Incorporation of General Conference. Editor of Seventh Day Baptist Year Book, 1914-1928. President, 1931-1932.

First Seventh Day Baptist Church of New York City: Clerk since 1912.

Alfred University, while yet under Seventh Day Baptist control: Trustee, 1896-

1938; Honorary Trustee since 1938; Editor, "Alfred University Quarterly," 1896-1898; Member Committee on Library many years; Member Committee on Faculty (under President Davis); President Alumni Association, 1902-1903; Lecturer on Classical Philology, 1899-1901; Addresses: President Davis, 1920, on completion of 25 years of service as president; Professor A. B. Kenyon, on his retirement in 1920.

The foregoing omits numerous other activities such as those in Sabbath schools, YPSCE Societies, etc. Nor does it include major contributions to genealogies concerning a very large number of Seventh Day Baptist families: The Davis Genealogy: Descendants of William Davis, of Wales, and his two wives, Elizabeth Brisley and Elizabeth Pavior (partly printed); The Fitz Randolph Genealogy: Descendants of Edward Fitz Randolph of Nottinghamshire, England, and Elizabeth Blossom, his wife (published in 1950).

### The Tribute

To

Corliss Fitz Randolph

in appreciation of his endless labors  
for the

Seventh Day Baptist Denomination,  
of the skills which he has used  
unstintingly to forward its work,  
of his deep understanding of its past,  
his genuine interest in its present,  
his loving concern for its future,  
and his abiding belief in the  
rightness of its cause.

Presented by

the Seventh Day Baptist

General Conference

in session at Alfred, N. Y.

August 14-19, 1951

Dr. Corliss F. Randolph is personally known to many of the people in our Churches in this land as well as to many Seventh Day Baptists throughout the world. He has always been an ardent

Seventh Day Baptist, championing the Gospel of Jesus Christ and the Sabbath truth at every opportunity. He has taken a keen interest in the Seventh Day Baptist ministry, holding ever before those who have gone to him for counsel the high ideals of their sacred calling and earnestly desiring for them the finest of extracurricular activities and an association with the great spiritual leaders of our time.

The Sabbath Recorder takes pleasure in this reference to Dr. Randolph's outstanding service to the people of which he is a part and to this well-deserved recognition.

### ANNUAL MEETING OF THE HISTORICAL SOCIETY

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held in its Library, the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J., February 3, 1952, at eleven o'clock in the forenoon.

Corliss F. Randolph,  
President,  
Frederik J. Bakker,  
Secretary.

### SEVENTH DAY BAPTISTS

(A Statement)

The Seventh Day Baptists are a seventh day Sabbath believing people whose Church government is autonomous. They aim to keep their doctrines centered in a few simple basic fundamentals of Christian faith, such as: (1) God the Creator-Father, (2) Jesus Christ, His Son and man's Saviour (blood-bought salvation), (3) the Holy Spirit as God's power working in man, (4) obedience to the commandments (the Sabbath commandment as well as the other nine) as a means of growth and further grace. In practice, they observe two sacraments: baptism by immersion and the Lord's Supper. Further details of belief and practice they generally leave to the conscience of the individual. — Rev. Trevah R. Sutton, Jackson Center, Ohio.

### "GIVE US . . . DAILY BREAD"

By Dr. Wayne R. Rood

Professor of Christian History and Theology,  
School of Theology, Alfred University,  
Alfred, N. Y.

(Sermon preached at General Conference, Alfred, N. Y., Thursday night, August 16, 1951. One of a series on the Lord's Prayer.)

(Continued from January 7)

II.

The picture of Jesus at the Last Supper saying of the bread He held in His hands, "This is my body which is broken for you," drives us on to another level of interpretation.

One of the main rules of historical criticism in examining any ancient document is always to accept the harder reading, and always to be very guarded over a passage which suddenly, after a series of profound and obscure comments, appears to fall in line with our modern outlook and our popular notion of common sense. The same rule applies in scientific research: "Beware when you find what you are looking for." Bread is as familiar as sunrise and as commonplace as breakfast; it is strange that Jesus should include in a model prayer a petition which touches only on the material side of life.

Through the centuries the commentators have agreed that something more than bread was involved here. Marcion followed the usage of the second century in saying, "Thy bread give to us." Origen called it "supersubstantial" or "heavenly" bread. Jerome said "supernatural" bread. An Irish manuscript of the 11th century, by an inclusion of glosses in an earlier manuscript, reads: "Give us today for bread the Word of God from heaven." Even Erasmus, the Reformation humanist, could not believe that Jesus meant anything as simple as ordinary bread.

Most certainly this passage does not concern material bread alone. We do not offer prayers to a celestial baker, but to the God and Father of our Lord Jesus Christ. Our ultimate need is not food but a Christlike heart. In John's Gospel, Jesus tells His disciples who had been in town buying food while He talked to the Samaritan woman at the well, that He

had food to eat that they knew not of, and then Jesus described Himself as "the living bread which came down from heaven." And He added in explanation: "If anyone eat of my bread he will live for ever: yea, the bread I will give is my flesh, which I will give for the life of the world." Not only did Jesus think of common bread in a sacramental way as a visible sign that God cares for men as a father does for his children, but in both this passage and at the Last Supper He made bread a symbol of the Incarnation itself.

It seems to me that this symbolic use of ordinary bread constitutes an incisive insight into the meaning of this supreme fact of human existence. In some such manner as bread enters into the physiological organism of a human being, becomes an integral part of it and sustains and nourishes the physical so that spiritual qualities may grow: in some such manner does the divine enter human history in Jesus Christ. Jesus is the Christ because in Him God entered human life with such perfect congruity that neither was the manhood of Jesus altered in any radical way thereby, nor the quality of divinity compromised. It has always been difficult for men to think of these two qualities in the perfect balance with which they actually occurred in the life of Jesus. But precisely in this perfect balance lies the meaning and the miracle of the Incarnation, God's way of dealing with men.

On the other hand, there is every indication in the Gospels that Jesus had a vibrant sense of being a man, of belonging to the world, of participating in its life. He took human life seriously: too seriously, apparently, to take it solemnly. His parables run the whole gamut of human life and present the human scene with absolute fidelity and in great good humor. He plainly felt that what is beautiful and good in the world and in human life is to be enjoyed without apology; that joy, no less than pain, is to be received with reverence. One cannot read the teachings of Jesus about sincerity and humility without realizing that He Himself was amazingly free from all deceit and pride. In fact, the most important thing about His teachings is not that He taught them

but that He embodied them. In them He stands as Himself a man of incomparable moral insight, understanding, and imagination, of singular moral purity and integrity, of extraordinary moral courage and ardor, of intense devotion to duty, of joyous trust in God. He was all that man could be, and ought to be. The quality of His life, with all its genuine humanity, tended to erase the line that separated the sacred from the human, and that did not mean the surrender of the category of the sacred but rather its extension so that it included all that was truly and essentially human.

But these earthly acts of Jesus of Nazareth, for all their unequalled beauty and the ring of reality about them, were an incomplete revelation of the love of God: He who shared the nature and name of God had for man's sake entered human history, as a man to suffer both life and death. Men found God in Him. When He said, "Thy sins are forgiven thee," the sinner knew that he was forgiven. Men and women whose lives had been empty and meaningless became, in His presence, suddenly aware of the presence of God within themselves. Men found in Him the inexpressible love of God, the infinite depth both of goodness and evil in man, the beauty and tragedy of human life and its incalculable significance, and the promise of its ultimate redemption. And they came to believe that an event of such magnitude could be none other than God's supreme revelation of Himself to men.

Whatever else the fact of Jesus may mean, it means at least that here we are confronted with the activity of a God who cares, trenchantly and incisively, what happens in the world He created. Here is given substance to the conviction of "This Is My Father's World":

That though the wrong seems oft so strong,  
God is the Ruler yet.

Here, if the Christian insight be a valid one, we glimpse God entering time to demonstrate in the sacrifice of the Prophet from Nazareth that God is still creatively active. From this supremely self-giving life we know what sensitiveness to the needs of one's fellow men can and ought to mean. The centuries and that act on

the hill outside Jerusalem bear witness that God is always at work in human hearts, impelling men to care as He cared, to be aware as He is of human need, to be concerned as He is for the spiritual life of man. In Him God had acted to redeem the men of the world.

Now and again through the centuries men have been lifted by this strangely moving story of a God-man born in a stable and nailed to a cross between two thieves and thereby triumphant. It is not the decorous story that we tell to our children at Christmas and Easter. It is the gospel that once moved with power through the mighty Roman Empire and unseated its ancient gods, that planted a Christian civilization among the barbarian peoples of Western Europe, that brought up from the ruins of Rome a world Church and culture during the Middle Ages, that wrested the living message of Incarnation from the archives of the past and released it again to the world during the Reformation.

The Church has always been at its best when facing such large tasks. A task like that is facing us now. Our world, our civilization, stands perhaps on the brink of catastrophe and we are satisfied if the Churches hold their own, if the better families can still be counted on, if our institutions and customs successfully resist modification. We are content with too little, and the great modern world with its teeming masses, its eager enthusiasms, its grave problems, and its untold possibilities, is in danger of slipping away from us. We dare no longer stand on the defensive, regretting a past that is forever gone, driving artificial chasms between liberal and conservative, content to minister to the needs of a small portion of the community, but rather we must fix men's eyes on the essential Christian gospel of hard-cored love, sending them out to apply their Christian principles to our social, industrial, and international order, that children may no longer die of hunger and men live in want and fear. It may be that even in our time Christianity will rise again, as in the days of its youth, to conquer its would-be assassins and sway the world. And if that ever happens, as I believe it must some day, I am confident

that the method will be Incarnation: that God will come to dwell afresh in the here-and-now men of this world, impelling us to care in some measure as Jesus cared, to be aware as He was of human need, to sense as He did the will of God, and perhaps to labor and sacrifice as He once did in Palestine.

### III.

Such a passion as I have been describing demands not a new, but certainly a renewed religion. No man can live on the religion of his fathers. The children of Israel found that the manna given in the desert did not keep: it had to be gathered each day. Our prayer is for daily bread. The vision of our youth, or some vow made in sickness last year, is not enough food for today. The navigator of the ship daily measures his progress by the eternal stars, not by a glance at the barometer in the cabin. If he relies only on the latter he may discover that his direction is "dry and cold."

The word "daily" in the Lord's Prayer occurs nowhere else in the New Testament and is universally acclaimed by scholars as an interesting and difficult problem. The only other place that it is found in Greek literature is in a scrap of a cook's household account, in an entry under the fifteenth day, and some say that it must thus be in connection with a semimonthly reckoning. E. F. Scott says that it should be rendered bread "belonging to tomorrow." Transliterated the phrase becomes "bread of the coming day." But in spite of the eagerness of the scholars to wrestle with the technical details of the question, it would appear that the phrase is quite simply a reference to our need for everyday, continuous sustenance. And I am bold enough to think that the meaning is the same whether we refer to material or to spiritual bread.

Since living the Christian life is an art that is never fully mastered, one meal of spiritual bread is certainly not enough. The task of following Christ is nothing less than the shift of the total being, the entire consciousness, until the focus of awareness is so sharpened that everything is seen, no longer from the standpoint of the self, but from the outlook of eternity.

The whole of living can and must be transformed. My generation is frankly skeptical of emotional conversion: there are too many relapses. There are, of course, sudden crises that effect radical changes in attitude and behavior, but these are not essential and they are seldom final. They are generally initial symptoms, signals for undertaking protracted, intelligent, clear-sighted training. They are a call, not a conclusion. Incarnation, as I have suggested, is the divine method of dealing with man, and incarnation was not an event but a life. The bread of life must be taken day by day. Our spirits cannot stand long starvation any more than our bodies can. Through the centuries the mystics have given ample evidence that the way to God is neither straight nor clear along its entire path, and the trail rises and falls. The chief trouble arises from the fact that we have been taught to think that this mutation into Christ-mindedness had to work suddenly and after that there was nothing to be done, and so we generally are satisfied thereafter with a couple of hours of none-too-intensive worshiping once a week. We slump at our prayers and sit about in Church paying halfhearted attention to a God who is considerably less real than a baseball game or a centipede and think that we are religious.

It may well be, as a familiar story suggests, that our indifference and lack of training may be the reason we fail to see the glory and the challenge about us. A fashionable lady who knew she had as good eyes as anyone, looking at one of Turner's great attempts to paint the sunset, turned to him, remarking with polite reproof, "You know, Mr. Turner, I never see sunsets like that." His reply was, "Don't you wish you did, Ma'am."

Whatever may be the reason, we do not seem to want to explore the spiritual world. We are satisfied with what we know and have experienced already. And so, like wild birds left in the comfort of a modern game refuge, we lose the wing power that would have borne us out into the sky. One day we suddenly want and need our wings, but the power is no longer there.

Spiritual insight cannot be borrowed or

improvised. Our prayer urges us to begin, without delay, the rigorous discipline of spiritual awareness, the steady pressure that can and must transform the whole of living. There is a rule of life that seems to be absolute: One cannot stay still, he goes either up or down. Each moment brings opportunity for a fuller life, and if we do not move outward, we must sink back. Our prayer is for the bread of life and our feeding upon it must be daily. If we give ourselves to the divine training and discipline, we can be transformed and our part of the world may, with God's help, become a province of the kingdom. The tensions are tightening about us, and we may have little time to carry out this prodigious change.

### CHURCH REPAIRS IN JAMAICA

Rev. Wardner T. Fitzrandolph writes of being very busy since his return to Jamaica. Direction of repair work on the Churches and distribution of relief articles consume considerable time. I quote: "Sunday is free labor day at Kingston. I have to direct work and do a big day's work myself. Then Monday I am up at daylight and off to Bath to direct work there. Monday is their free labor day." Other responsibilities are: keeping the workers on the Church supplied with materials and getting relief parcels out of customs. The week ending December 14 he received twenty-two parcels at the post office and four that arrived by steamship. Then there are conferences with workers on the field which also take time.

According to Mr. Fitzrandolph's report, the work in the Kingston Church is nearing completion. A little work remained to be done by the carpenters and the painters are working on the interior. He says, "We marvel at the workmanship of those who originally built the Church." They were planning a rededication of the Kingston Church for December 30, hoping that the restoration will be completed by that time. Work on the Bath Church is progressing, and with the Kingston Church completed it will be possible to speed up work on the Bath Church.

H. R. C.

(Note: Recent word from Rev. Mr. Fitzrandolph indicates that the rededication service for the Kingston Church was postponed to Sabbath, January 12. He remarked: "We would appreciate about three good speakers from the United States but we will try to get along without them.")

### GOOD NEWS FROM NEW ZEALAND

By Mrs. Richard Morgan

(This report of the ordination of Mr. Tonge was just received at the office of the Missionary Society.)

Sabbath, October 13, 1951, was a glad-some day for the Seventh Day Baptist Church of Auckland, New Zealand. It was the occasion of the ordination of Pastor Tonge, when another follower of Jesus dedicated his life to the ministry and the work of winning souls to the glory of God. He had recently become an ardent member of the Auckland Seventh Day Baptist Church, but had been a Sabbathkeeper for many years. It was a specially happy day with the added presence of Rev. Mr. and Mrs. Bottoms, it being the second to last Sabbath which they spent with the Auckland folks, prior to leaving for Christchurch.

To conduct the ordination service a committee was elected by the Church members, comprising Mesdames Archer and Morgan and Messrs. Gilberd and Page, with Rev. Mr. Bottoms as chairman.

Rev. Mr. Bottoms opened with an inspiring address after which Hymn No. 188 was sung. We further worshiped God with a ladies' quartet, "List to the Voice of the Saviour," sung by Mrs. Bottoms, Mrs. Hare, Mrs. Morgan, and Rosemary Hare.

Rev. Mr. Tonge was invited to preach his first sermon, and although he had traveled a great distance to be present and was very tired from his Leper Mission collecting, Mr. Bottoms said he knew God's Spirit would sustain and uphold him, which certainly did prove to be the case.

Rev. Mr. Tonge briefly outlined his earlier life when he first heard and accepted the Sabbath truth. He had been brought through many testing periods in

his life. He had known what it was to be unable to find the weekly rental and to be asked to leave his house. A friend offered half his house to him. He had been almost mortally wounded three times during the war of 1914-18. As the nurse sat by his bedside waiting for his last breath he felt the presence of God in a wonderful way, and He seemed to say "You will be all right." He asked for a drink of water but was told "You cannot have it." He put his hand down and opened an ice bottle which was keeping his stomach frozen, took out a piece of ice, and sucked it, and then another. Soon he dropped to sleep. When he awoke and was asked how he felt, he said he would like to get up. God had indeed brought him through in a miraculous way. He said he just felt now that he wanted to give to God his life to win souls, to preach the gospel, and to help to heal the sick.

Pastor Tonge has done a great work in collecting funds for the lepers, having collected thousands of pounds which have been suitably distributed. He believes that healing means much toward the mind's functioning clearly.

As Pastor Tonge proceeded, he outlined what he thought about God's Holy Spirit, the Comforter, the mansions which are prepared for us, that grace which God gives us, God's laws for our keeping, and concluded with an earnest prayer that God would always stand beside him and give him health and strength and will to go forward to do His will for Him.

Following the procedure of service, Pastor Tonge was asked to leave the room while the motion was put to the Church by Rev. Mr. Bottoms, after he had told of his own ordination service. Ranald Mason moved that the ordination service be continued, and Mr. Gilberd seconded the motion. Pastor Tonge returned, was informed of the desire of the Church that he become a pastor, and Mr. Bottoms closed the service in prayer after the singing of Hymn No. 51.

At this stage a luncheon, which was organized by Mrs. Johnson, was provided by the ladies of the Church.

Hymn No. 316 was sung to open the afternoon part of the service, and Pastor

Johnson led us to the throne of grace in prayer, inviting God's presence. The consecration hymn, "Take My Life, and Let It Be Consecrated, Lord, to Thee," (special arrangement) was rendered by Mrs. Hare and her two daughters, Dorothy Morgan and Rosemary.

A thrill of unexpected pleasure was experienced by all when the dear wife of Mr. Tonge stepped up to the rostrum, as she had expressed a wish to become a member of the Seventh Day Baptist Church, and she there received the right hand of fellowship, and a warm welcome into the Church.

In opening his charge to the Church, Rev. Mr. Bottoms stated his disappointment at the absence of Rev. Mr. Barrar from Christchurch, who had been prevented from taking part in the service, owing to the illness of his son. Mr. Bottoms stressed to the Church the great responsibility in standing behind its ministers, praying for them, and upholding them.

After the charge to the Auckland Church by Rev. Mr. Bottoms to stand by Mr. Tonge, Hymn No. 282 was sung, after which Pastor Johnson gave the charge to the candidate: "To study to show thyself approved unto God. Christ has given us a great commission — 'Go ye into all the world and preach the gospel, and lo, I am with you always, even unto the end of the world.' Not I, but Christ, be honored, loved, exalted, for a fully consecrated Church."

The laying on of hands by Pastors Johnson and Bottoms (as Rev. Mr. Bottoms had previously drawn to our attention the example of Paul's laying hands on Timothy), was then carried out. After being welcomed on behalf of the Church by Ranald Mason, Pastor Tonge closed the service with the benediction.

Just as quicksilver on the back of a mirror glass excludes the light from the other side, thus allowing the mirror to reflect objects, so the love and forgiveness of God in Christ Jesus shuts out our sins, thus causing the beauty of Jesus to be seen in us.

### LIVE THY FAITH

By Mrs. Blanche Clarke  
Richburg, N. Y.

(Presented at World Community Day Service, November 2, 1951, at Richburg.)

"Live Thy Faith!" What is faith, and do we all have it? Faith is belief and trust in God, in a practical religious sense. Do we put our full trust in God? If we are asked to do something in religious work, do we, like the disciples, leave all and follow Him? That may be Jesus calling us. He works in miraculous ways sometimes.

Living today may be an act of faith. "Live Thy Faith" demands love in action. Every act of ours that is an expression of love towards others reaffirms our faith in God. On World Community Day this love reaches around the world. We train Christian leaders and we aid the homeless. We believe and pray that God will lead the world out of its present fear and frustration.

Rev. Stephen Paulson, in a sermon which appeared recently in Grit, declares: "Faith and love, in the last analysis, are independent of any order of society, government, or any social condition. No totalitarian state can take away my faith; no totalitarian state can forbid me to love my neighbor. Not even the most terrible conditions of war have power over faith and love. There is hope for the world so long as there are true and earnest people who trust in God and love their fellow men."

The burning desire for peace is universal in our land. Those in authority are striving desperately to bring it about. In their zeal they are devising more destructive weapons of warfare, hoping that the fear of superior weapons may eventually halt the aggressor. The greatest power is all too lacking, and that is fellowship with God. We need saintly men and women who crave a deeper fellowship with God, those who will seek it in earnest, fervent prayer. Men whom God has blessed with His spirit in unusual ways in the past have been those who would wait before God. This does not mean sitting idly by and waiting for something to come to pass. Isaiah was a busy man, but he could say,

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

In a true sense the evangelistic and missionary work of the Church of Jesus Christ is the greatest of all peace movements. Christian individuals live together in peace. Christian nations can live together in peace. Nations not influenced by the spirit of Christ cause hatred and war.

The power of the Church must be felt more in the world, through the righteous lives of the individual members. The Gospel of Christ is the one and only remedy for the ills of the world, the only means of peace. As Paul admonished the Philippians, we must "Stand fast in one spirit, with one mind striving together for the faith of the gospel."

The turmoil and confusion in the world about us increases the need to re-examine and reaffirm our Christian faith. Christianity is a faith to be lived. Life must be built fearlessly upon faith.

### Children's Page

Dear Mrs. Greene:

It is quite windy down at our house today. My Grandma Carpenter is here. If the weather is nice we may come to Alfred for a visit. My mother said the weather is like February and I think it is.

My girl friend is here writing with me. Her name is Patricia Dutcher.

Rev. Victor Skaggs was our preacher, but now Dr. Wayne Rood is.

I hope you had a merry, merry Christmas. Good-bye for now.

Sincerely yours,  
Judy Wellman.

304 Roncroff Street,  
North Tonawanda, N. Y.

Dear Judy:

It was nice to hear from you again. We have been having plenty of wind, snow, and real cold winter weather. Today the sun is shining brightly and it is a bit warmer, at least while daylight lasts.

I'm sorry Patricia didn't write me a letter, too, while she was in the writing business. Maybe you can persuade her to become one of my Recorder girls. I surely hope so.

Christmas Day was very far from being a merry day for me although I had many very nice presents. I awoke Christmas morning about four o'clock with a hard cold and a very sick stomach and had to spend the day in bed, although my son-in-law and granddaughter, Gretchen, appeared at eight-thirty to take me down to spend Christmas Day with their family in Wellsville. Well, I had enjoyed five Christmas parties during the two weeks before Christmas. I also had a pleasant ride and enjoyed New Year's dinner with my daughter and family at "The Old Elms," between Hornell and Canisteo. Perhaps my five Christmas parties might explain my Christmas day experience. What do you think?

We were sorry to have Rev. Victor Skaggs leave the Western Association, and will greatly miss Dr. Wayne Rood.

Don't forget to write again soon.

Lovingly yours,  
Mizpah S. Greene.

Dear Mrs. Greene:

Our little baby is crawling now. Her name is Loisanna. I hope you had a happy New Year.

Love,  
Melvin Dickinson.

33 Kalamath,  
Denver, Colo.

Dear Melvin:

I know just how much you must love that dear baby sister. I love all children, especially babies. There is a lovely baby boy living next door to me. His name is Jimmy Hurlburt. When he comes into our house he walks straight over to my dial telephone, takes up the receiver, and says, "Hello! Hello!" So I gave him a toy dial phone for Christmas, but he seems to know that it is not a real telephone and likes my telephone better.

He loves to look at pictures, too, especially of boys, girls, dogs, kitties, horses, and cows. He will be two years old on March 6. He and his daddy and "mommy" spend nights with me. Jimmy is an uncle to Bobby Baker, only two weeks older than he is, and they have a lot of fun together. A rather young uncle is Jimmy, don't you think?

Well Melvin, I hope to have many more letters from you.

Your loving friend,  
Mizpah S. Greene.

### Little "Pretty Soon"

The little girl's name was a very pretty one, Evelyn. Her friends were in the habit of calling her "Pretty Soon," because those were the words she almost always used when she was asked to do something.

"Please set the table for me, dear," or "I want you to go to the store for me," were some of the things her mother would ask her. "Pretty soon," she would answer, and then often forget all about it. This was, of course, a great trial to her kind mother and the cause of many tears for the little girl.

Then sometimes mother would call, "Come here, Evelyn." "Pretty soon," she would say, but when she finally came she would find that she had lost a delightful ride or some long desired treat.

(To be continued)

Mizpah S. Greene.

### CHURCH NEWS

SHILOH, N. J. — The strains of Adeste Fideles, and of many other familiar and loved carols, opened the Christmas festivities at the Shiloh Church on Friday afternoon, December 21. The recordings were arranged for and set up by Charles F. Harris and his Sabbath school class of about 15 teen-agers who were also responsible for the very attractive Church decorations.

The service on Sabbath eve included the presentation of the White Christmas gifts from the various classes.

The Sabbath morning order of worship included the prelude, "Silent Night," by Ashford and the processional, "O Come, All Ye Faithful." "Away in a Manger," arranged by Luther-Wilson, was presented by the Junior Choir and supported in part by the combined choir. Mrs. Elden Hitchner directed the Junior Choir of 16 voices.

A cantata, "The Music of Christmas," by Wilson, was presented by the combined choir of 42 voices and directed by Mrs. Anita D. Harris. Serving as accompanist

and organist was Eleanor D. McAllister. Following the prologue, Luke 2: 1-16 was read in unison. Everyone joined lustily in the singing of "While Shepherds Watched Their Flocks by Night." The Church was well filled, with several guests present.

Pastor Lippincott gave his message, "News Bulletin From Heaven," midway of the cantata, and at the close of the service pronounced the benediction.

On Sunday evening, December 23, at 7 p.m., the Christmas program was given, Part One of which was presented by the primary department, Mrs. William Newkirk, chairman, with David Ayars as announcer. Part Two of the program was a presentation of "The Christ of Christmas," with Mrs. Judson Harris as narrator. Five prophets were represented and the program consisted further of a varied presentation of Scripture, solos, organ and other instrumental music, hymn singing, and recitations. The slides were presented by Mrs. Robert Lippincott and Mrs. William Fogg was pianist.

The Christmas Committee for this evening's program consisted of Mrs. Bert Cruzan, Mrs. Arthur Latourette, Mrs. Bert Sheppard, Mrs. Elden Hitchner, and Mrs. Louis Schaible.

The young people, totaling 17, sang carols on Christmas Eve. They returned to the parsonage afterwards where Pastor and Mrs. Lippincott served refreshments.

On New Year's Eve, the Lippincotts held open house, at which games were played, a social time enjoyed, and a prayer service held as the old year ended and the new began. — Correspondent.

WESTERLY, R. I. — The celebration of Christmas in the Pawcatuck Seventh Day Baptist Church began some days before the 25th of December. Young people's groups, the Women's Aid, and Sabbath school had parties, with the exchange of gifts, which also included Christmas cheer to shut-ins. A highlight was the party for the children of the Sabbath school and their program given for parents and friends. A fine feature of that program was a playlet which dealt with the modern celebration of Christmas and the avowal to put Christ back into Christmas in the

future. The visit of Santa Claus brought its usual joy and merriment.

Sabbath services on the 22nd were full of inspiration. Our pastor, Rev. Charles H. Bond, and our chorister, Mrs. Gaynor MacIntyre, arranged the morning worship around the Christmas theme. In addition to an anthem, beautiful solos were sung by Mrs. Harold Batchelder and Robert Owens. The junior sermon, "Prince of Peace," and the sermon of the morning, "Three Wise Fools," were excellent. The rostrum was banked with potted poinsettias which later found their way to shut-ins and bereaved members.

For many years the Christmas vespers on the Sabbath before Christmas have been a highlight of our celebration. Many friends from near-by communities joined in the beautiful service. The auditorium was lighted only with candles. Again, lovely carols, anthems, and solos were rendered by the choir. These were interspersed with readings by our pastor from Jeremiah, Isaiah, and Luke. At the close, Pastor Bond lighted his candle from the giant candle on the table before him, symbolizing Christ, the Light of the World. With appropriate words he then lighted the candles of the ushers, who in turn passed the light to those in the pews. In the glow of many lighted tapers, we left the Church singing, "Joy to the World." — Mrs. E. F. Loofboro, Correspondent.

BERLIN, N. Y. — The Berlin holiday season was ushered in by an epidemic of measles and this with an extra wave of cold and snow made it seem prudent to omit the program prepared for Sabbath night, December 22.

The annual dinner and election of Church and society officers was held Sunday, January 6, with the usual number in attendance. Last year's officers were re-elected of which number we would make special mention of Carleton Greene, moderator, and Arlie Greene, clerk.

Various items of Church interest came up for discussion followed by the pastor's report of his activities for the past year. A unanimous call to another year's pastorate was accorded him and a holiday offering of \$25 was given Pastor and Mrs. Maxson.

If any special thought was emphasized in the discussions, it was the thought of loyalty. Loyalty to the Master, the Church, and the pastor. Would not this thought be a good one for individual consideration for 1952? — Correspondent.

### Accessions

Carraway, Fla.

Letter:

Clifford A. Beebe,  
Clara L. Beebe,  
Paul V. Beebe, December 1, 1951.

Baptism:

Reuben Price, January 5, 1952.  
C. A. B., Pastor.

### Marriages

Thompson - Brown. — Socrates Thompson to Clara Brown of Luna, recording secretary of the Jamaica Conference. The ceremony was performed by Rev. W. T. Fitzrandolph at the Mission Home, 29 Charles Street, Kingston, Jamaica, on December 25. Rev. and Mrs. Neal D. Mills were best man and bridesmaid. A reception was held after the wedding at the home of Rev. Mr. and Mrs. Fitzrandolph, 99 East Street. The young couple will live at No. 5 Chisolm Avenue, Whitfield Town, Kingston, Jamaica.

### Obituaries

Randolph. — Reba was born December 13, 1892, and passed away December 27, 1951, at the age of 59.

Mrs. Randolph was accepted into the Shiloh Seventh Day Baptist Church on her profession of faith and baptism on June 29, 1918, and has been for many years a faithful member of the Church.

She is survived by one brother, A. Harris Woodside, and two children: a daughter, Mrs. Margaret Fogg, and a son, David Randolph.

The farewell service was conducted at the Garrison Funeral Home by Rev. Robert Lippincott, December 30, 1951. The burial was in the Seventh Day Baptist Cemetery, Shiloh, N. J. R. L.

### COMING EVENTS

Quarterly Meeting of the Southern Wisconsin and Chicago Churches at Milton on January 25, 26. May Burdick, Secretary.

Christian Endeavor Week - Youth Week — January 27 - February 3, 1952. Theme: "United! Committed! In Christ!" 71st anniversary of the founding of Christian Endeavor.



## VOCATIONAL OPPORTUNITIES

Orsen E. Davis, Vocational Committee Chairman  
Winter address: 2959 Cridge, Riverside, Calif.

Your Vocational Committee has a request for a single Seventh Day Baptist man, between the ages of 20 and 50 years to work on a modern-equipped dairy farm. For wages and working conditions contact Chas. Williams, R.F.D. 2, Edgerton, Wis.

Wanted at once 50 nurses near Battle Creek, Mich., in Government hospital. Salaries range from \$3,410 to \$5,060 a year. Contact Civilian Personnel Department, Percy Jones General Hospital, Battle Creek, Mich.

Also experienced carpenter. Contact A. R. Maxson, Pennfield Township, R.F.D. 1, Box 384, Battle Creek, Mich.

W. D. Miller, Key Worker.  
18 Terry Court,  
Battle Creek, Mich.

## Meetings of Denominational Boards and Agencies

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

## DENOMINATIONAL BUDGET

Statement of Treasurer, December 31, 1951

	Receipts	
	December	3 months
Balance on hand Dec. 1 ...\$	36.22	
Adams Center .....	54.90	54.90
Albion .....	45.00	76.00
Alfred, First .....	529.98	950.93
Associations and groups .....		60.30
Battle Creek .....	459.06	1,304.86
Boulder .....		74.60
Brookfield, First .....	49.00	49.00
Brookfield, Second .....		32.60
Chicago .....	87.40	126.40
Daytona Beach .....	128.05	207.30
Denver .....	96.11	227.72
De Ruyter .....	25.00	269.00
Dinuba .....	22.00	22.00
Edinburg .....	6.00	16.47
Farina .....	15.00	69.20
Fouke .....		11.38
Friendship .....	8.00	8.00
Hammond .....	48.25	48.25
Hebron, First .....	23.20	61.44
Hopkinton, First .....	148.60	266.50
Independence .....	59.00	112.00
Individuals .....	125.00	125.00
Irvington .....	100.00	100.00

Jackson Center .....	5.00	5.00
Little Genesee .....		74.71
Little Prairie .....	1.40	5.90
Los Angeles .....		58.00
Lost Creek .....	176.97	176.97
Marlboro .....	76.50	238.86
Middle Island .....	4.60	19.80
Milton .....	536.95	1,028.11
Milton Junction .....	127.75	389.52
New York City, First .....	44.60	93.10
Nortonville .....	55.50	106.50
Pawcatuck .....	1,451.75	1,731.75
Philadelphia .....		23.25
Piscataway .....	72.50	128.00
Plainfield .....	2,312.90	2,582.70
Putnam County (Fla.) .....	10.00	10.00
Richburg .....	22.00	52.00
Ritchie .....	35.00	35.00
Riverside .....	525.05	912.66
Roanoke .....		5.00
Rochester .....		11.65
Rockville .....	9.45	9.45
Salem .....	328.75	442.75
Salemville .....	27.00	109.84
Shiloh .....	399.10	728.20
Stone Fort .....		7.00
Verona .....	143.60	143.60
Waterford .....	17.69	54.76
Welton .....	10.00	10.00
White Cloud .....		72.84

Total ..... \$8,459.83 \$13,540.77

### Disbursements

	Budget	Specials
Missionary Society .....	\$2,019.57	\$1,171.42
Tract Society .....	881.46	224.00
Board of		
Christian Education .....	1,191.21	349.00
Women's Society .....	27.14	55.00
Historical Society .....	161.66	
Ministerial Retirement .....	444.27	632.80
S. D. B. Building .....	185.26	
World Fellowship and Service .....	37.17	
General Conference .....	952.26	
Relief Appeals .....		100.00
American Bible Society .....		2.00
Bank service charge .....	1.19	
Balance on hand .....	24.42	

Totals ..... \$5,925.61 \$2,534.22

### Comparative Figures

	1951	1950
Receipts in December:		
Budget .....	\$5,889.39	\$2,386.43
Specials .....	2,534.22	570.48
Receipts in first quarter:		
Budget .....	10,026.66	5,448.71
Specials .....	3,514.11	990.97
Annual Budget .....	43,825.00	37,000.00
Percentage of budget raised to date .....	22.9%	14.7%

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

## Seventh Day Baptist General Conference

DENVER, COLO., AUGUST 19-24, 1952

JANUARY 28, 1952

# The Sabbath Recorder

## A HYMN OF YOUTH

Tune: Finlandia

(Written for Seventh Day Baptist young people, and sung at the Retreat at Lewis Camp, 1947, and at the General Conference in Westerly, R. I.)

Glad Sabbath peace fills all the holy hour,  
Our God is near—our souls are satisfied;  
He guides our lives, and fills with love and power,  
He holds us fast, whatever may betide.  
We feel His presence in this holy place,  
Accept His love, His free redeeming grace.

He led our fathers in the fruitful past  
Who labored here, and kept sweet Sabbath rest;  
Who built the Church where'er their lot was cast  
By which their sturdy lives were richly blest.  
We take the standard now at their behest,  
And pledge to them our consecrated best.

Take now our youth, O Saviour, Friend, and Guide,  
We seek Thy presence for the forward way;  
Be our companion, ever by our side  
Throughout life's full and faith-renewing day.  
Thy living purpose find in us release—  
Our crowning joy, Eternal Sabbath Peace.

—From Poems by Ahva J. C. Bond.  
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