

COMING EVENTS**ADJOURNED MEETING
OF THE HISTORICAL SOCIETY**

An Adjourned Meeting of the members of the Corporation of the Seventh Day Baptist Historical Society will be held in the office of the President of the Corporation, in the Seventh Day Baptist Building, Plainfield, N. J., at two o'clock in the afternoon, November 5, 1951.

Corliss F. Randolph,
President.

(Announcements will be published in this calendar as received, but must reach the Sabbath Recorder office at least two weeks prior to publication date. Increasingly let us remember these events and meetings in prayer.)

**SALE OF SPECIAL ISSUES
OF THE SABBATH RECORDER**

Rev. James McGeachy of London, England, has had unusual success in selling special issues of the Sabbath Recorder for nearly three years.

According to information received from Rev. Mr. McGeachy by Dr. Corliss F. Randolph, relayed to the Sabbath Recorder on September 24, the sales of the special issues are listed as follows:

1949 — 2,430 copies — \$182

1950 — 2,524 copies — 189

1951 — 2,000 copies — 150 — so far.

The Tract Board Committee on the Distribution of Literature has underwritten the sending of 200 copies of the special issue each month from October, 1949, through September, 1951, to Brother McGeachy for him to sell and to retain the proceeds in support of his work in England. Other Tract Society funds have supported this project during the first year of the 100 Sabbaths of Service program and made possible the sending of about 2,000 extra copies of the special issues.

Rev. James McGeachy is to be commended for his ability to sell and zeal in selling the special issues of the Sabbath Recorder. When his present supply is exhausted, obviously he will need some other source of income to make up the lack which will be caused by discontinuing the special issues.

BIRTHS

Pederson. — A daughter, Christine Joy, to Mr. and Mrs. Loyal Pederson of New Auburn, Wis., September 21, 1951.

Stickney. — A daughter, Arline Joyce, to Rev. and Mrs. Kenneth A. Stickney of Rockville, R. I., on October 20, 1951.

Obituaries

Wells. — Elliott E., son of the late William R. and Pauline Stillman Wells, died at the Harlow Convalescent Home in Hope Valley, R. I., on September 24, 1951, at the age of 51 years, after a lingering illness of over a decade.

He is survived by his wife, Mrs. Florence J. Wells, and daughter, Myra, of Ashaway, R. I.; three sisters, Mrs. Sylvia Eccleston, of Westerly, R. I., Mrs. Orpha Gardiner, and Mrs. Dorothy Van Sickle of Rockaway, N. J.; and three brothers, William R. of California, Forrest of Massachusetts, and Nathaniel of New Jersey.

Funeral services were conducted by Pastor Lester G. Osborn of the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., of which Mr. Wells was a member. Interment was in the Oak Grove Cemetery in Ashaway.

L. G. O.

Wilson. — Magdalena Hoffman, daughter of John and Christina Hoffman, was born in Philadelphia, Pa., October 9, 1883, and passed away at Cheltenham, Pa., October 11, 1951.

She is survived by her husband, Carlton W. Wilson, a daughter, Ethel, a son, Carlton Russel Wilson, two brothers, Joseph and Andrew Hoffman, and a sister, Elizabeth Amend.

Mr. and Mrs. Wilson were lone Sabbath-keepers for many years before they became members of the Shiloh, N. J., Seventh Day Baptist Church on May 31, 1947. Mrs. Wilson has always been active in Christian work and brought spiritual help to many.

Services were conducted by Pastor Robert Lippincott at their home, 118 Ryers Avenue, Cheltenham, Pa. Interment was in the Hillside Cemetery.

R. P. L.

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The Sabbath Recorder

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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
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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., NOVEMBER 12, 1951
Vol. 151, No. 18 Whole No. 5,466

IN THIS ISSUE

Editorial: Yearly Meeting Impressions	251
Features: Items from the Corresponding Secretary's Office	250
Editor's Mailbox	252
When Polio Strikes	253
Evangelism — Our Great Need	254
Statement of Christian Experience and Belief	255
Missions: Asa F' Randolph.—Jamaica.— Let There Be Light	259
Woman's Work: World Community Day.— Mission Study Books	260
Children's Page: Our Letter Exchange	261
Our Servicemen	250
Church News	262
Bryant Junior High School.—Coming Events.—Pastor J. H. McKay Ordained	263

Items from the Corresponding Secretary's Office

American Sabbath Tract Society

Dear Mr. Kellogg:

Last June I wrote you and asked if there was a Seventh Day Baptist Church in Washington, D. C., and also for information on the location of some other Seventh Day Baptist Churches. You replied by sending me the address of the Washington Church and also a complete list of your Churches with their addresses. . . .

I am pleased to report that I am now a Seventh Day Baptist. At the end of a seven weeks' stay in Washington, D. C., last summer during which time I worshiped regularly with the Evangelical Church there, I was received into membership by them. I am happy to be a member of a group that honors the true Sabbath.

Now what I would like is information on our Seventh Day Baptist missionary program. Will you please help me there?

Thank you so much for your kind and generous service. May God bless you and our Church and use us all for His glory.

Sincerely,

(Miss) Anna B. Dennis.

2516 Beechridge Road,
Raleigh, N. C.,
October 27, 1951.

OUR SERVICEMEN

Where They Are

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

Alfred, N. Y.

Lt. (j.g.) David Thorngate, MCR 491994
Naval Supply Depot,
Spokane, Wash.

Riverside, Calif.

S/Sgt. Bobby H. Patton
44th Maint. Sqdn.
Lake Charles AFB
Lake Charles, La.

YEARLY MEETING IMPRESSIONS

Ninety-eight miles in two hours and twenty minutes! According to report, this was the distance traveled and the time required by one carload of folks from North Jersey in order to be present for the meeting of the ordination council which was held at the Shiloh, N. J., Seventh Day Baptist Church at 9 a.m., Sabbath day, October 20. This is a far cry from the rate of travel in our forefathers' day.

Readier means of travel today make possible a larger attendance at sectional Church gatherings such as yearly meeting.

The Shiloh Seventh Day Baptist Church was host to the Yearly Meeting of the Eastern New York and New Jersey Churches on Friday evening, October 19, and all day Sabbath, October 20. An excellent report of this gathering written by Mrs. Martie T. Hitchner, correspondent, appears in the Church News section.

Our first impression was that of preparation — preparation of program made by the executive committee and for the entertainment of the yearly meeting by the local Church.

The program was built around the ordination of Pastor Robert P. Lippincott to the Christian ministry. The theme, Call to God, was developed under three heads: Call of God to the World; Call of God to the Church; and Call of God to the Individual.

During the "testimony period" on Friday evening, conducted by Pastor Carlton Wilson of the Philadelphia Fellowship, thirty-seven persons took part.

Pastor Lippincott presented a well-prepared statement of his Christian experience and belief on Sabbath morning. Bert B. Sheppard was chosen as moderator and Mrs. Thurman Davis as clerk.

The ordination council, finding this statement satisfactory, voted to recommend to the Shiloh Church that the proposed ordination service be carried out at 2:30 o'clock in the afternoon as planned.

The morning worship was conducted by Pastor Lippincott with Rev. Paul L. Maxson of the Berlin Church giving the junior message and Rev. E. Wendell

Stephan of the Plainfield Church preaching on "Call of God to the Church."

Our second impression was that of hospitality — the fine Christian hospitality of the homes of the Shiloh congregation and the excellent provision for meals. Dinner was served in the Church basement at a nominal charge and supper was free of charge. How they did it without a big deficit was amazing to us.

Rev. Carl R. Maxson, representing the New England ministers and Churches, conducted the praise service of the afternoon. Rev. C. Rex Burdick of the Marlboro Church and brother-in-law of Pastor Lippincott, preached the ordination sermon, "Call of God to the Individual."

Among other welcome attendants at the yearly meeting were Dean and Mrs. Ahva J. C. Bond, School of Theology, Alfred University, Alfred, N. Y.

In his impressive "welcome to the ministry" of the candidate, Dean Bond stated that 25 men had been ordained to the Seventh Day Baptist ministry during the past 13 years and that he had attended all except 3 of the ordination services. Dean and Mrs. Bond's many friends were doubly appreciative of their presence throughout the day.

Following the benediction by Rev. Robert P. Lippincott, he and Mrs. Lippincott and Mr. and Mrs. Herbert L. Lippincott of Battle Creek, Mich., Robert's father and mother, were invited by Moderator Sheppard to stand near the pulpit to receive the Christian greetings of the congregation. As this ceremony closed and the Lippincotts started up the aisle of the Church, the father placed his arm around the shoulders of his son in fatherly approval.

The short business meeting, in charge of Moderator Bert Sheppard, held at 7:30 on the evening after the Sabbath, authorized the payment of the necessary bills including the payment of 5 cents per mile to pastors and ministers in attendance and voted \$25 to the Denominational Budget and \$25 to Dean Bond personally toward his expenses.

The invitation of the Plainfield Church for the 1952 yearly meeting was accepted.

The evening meeting as well as the

music of the entire services which had so much to do toward the inspiration and experience in worship are fully reported by Mrs. Hitchner. The C.T.T. Sabbath School Class, of which Charles F. Harris is the teacher, was in charge of the fellowship hour in the social room of the Church.

Among other visiting persons to the yearly meeting was Miss Marilyn Osborn who, we are informed, missed one day of work and paid her travel expenses in order to be present. She remarked that it was well worth it.

The First Church of New York City was represented by Dr. Harry W. Prentice, deacon, and Mrs. Ralph W. Babcock. Also, the majority of the Philadelphia Fellowship and the active resident membership of the Piscataway Church at New Market were in attendance. The Plainfield Church was well represented. Those coming from the greatest distance within the yearly meeting limits were from Berlin and Stephentown, N. Y., all representing the Berlin Church. Among these was Mrs. Luther A. Wing. Of course, the Shiloh and Marlboro Churches attended in such numbers that the seating capacity of the Shiloh Church was taxed at some of the sessions.

Our third impression was that of the result of such a meeting — results evident in the uplift and the inspiration and good Christian fellowship at the time of the yearly meeting and results which carry over into the spiritual experience of the Churches represented. Mrs. Martie T. Hitchner writes: "We are all talking about the wonderful meetings here, the sermons were especially fine." Dr. Lavern C. Bassett of the Piscataway Church remarked to Dean Bond Sabbath afternoon, "The quality of preaching which we have had today is cause for great hope for the future ministry of the Seventh Day Baptist denomination."

The secret of the results of any meeting is contained in Mrs. Hitchner's opening statement: "The Spirit of the living God could certainly have been said to have fallen afresh on the yearly meetings."

FROM THE EDITOR'S MAILBOX

Dear Editor:

Thank you for your editorial in the Sabbath Recorder for October 22, entitled "National Security Training Corps." You rightly affirm that "when a nation which accepts in principle the ideas of Christian democracy surrenders those ideas to armed force, that nation is doomed."

This is the position reaffirmed by action of our General Conference year after year (see especially our Year Book for 1949, page 54).

It appears that the true aim of such measures for Universal Military Training is not so much preparation for national defense, as it is, to quote Coronet Magazine, the need to change "the cultural pattern of America." Among the principles mentioned as needing to be changed is this one: "Peace is basic. Youngsters have been taught to abhor violence and to value 'getting along with others.' This philosophy runs through all their training from infancy through high school."

Are we at the beginning of a new era in American life, during which our youth are to be indoctrinated with the idea that continual resort to violence is to be the basic cultural pattern of American life, that evil can be overcome by resort to more terrible forms of evil, and that the Sermon on the Mount must give way during this present age to actions more "realistic" and "practical"?

May our people give prayerful consideration to this question while there is still an opportunity to make their influence felt.

Universal Military Service is not yet in the form of final enactment into law. It is being considered by a commission appointed by authority of Congress, and soon to make a report to that body. You should get in touch with your congressman to find out how he stands on this question.

Yours in favor still of
"Christian democracy,"
Paul S. Burdick.

New Enterprise, Pa.,
October 26, 1951.

WHEN POLIO STRIKES

By Clyde Foushee

At times you have perhaps wondered what you would do if polio should strike one of your children. Your heart grew sick as you thought of your own beloved child lying paralyzed, twisted, and helpless. Then one day you and your family start on a vacation trip to the beach. Your child thrills at the prospect of splashing in the ocean waves, gathering sea shells along the shore, and chasing sandfiddlers into their holes. But by the time you reach the beach your child is running a high temperature. Her face is flushed, throat throbbing, and head hurting.

You take her to a doctor. He examines her thoroughly and then sends for you to come into his private office while your child waits alone in the reception room. With fright-filled eyes you look at your wife. Unconsciously you reach out and take hold of her hand as both of you go into the doctor's private office. The hand is cold and clammy.

The doctor taps lightly on the desk with a pencil as he tells you that your child has an acute case of polio.

Your heart is pierced with something that stings like the thrust of a dagger. Goosepimples prick your flesh. For a split second your brain spins like a top. Then you become strangely calm. You can think clearly.

The thing you have always feared has become a reality. Your own child has become the victim of polio. You know it will be only a matter of time until the fevered hurricane moves through her nervous system, leaving dead muscles and tissue in its wake. Will it strike with a deadly, relentless force, or will it lose some of its power before it starts on its murderous prow? But you keep on saying to yourself, "Don't get panicky. This situation demands steady nerves and level heads."

Your wife is calm and composed. Her eyes say, "Don't get excited. We'll carry this cross together."

Quickly you make a bed in the back seat of your car and start for a polio center which is 300 miles away. The night is warm and still. Your accelerator

foot is heavy. Your car seems to be running down a perpetual hill. You look at the speedometer. It is standing at 70. You release the pressure and it slowly drops back to 50. Soon you look again and it is standing at 72.

The balmy air is filled with insects. They spatter against the windshield like hail. The tires sing on the asphalt. You think of what you would do in case of car trouble. Your child must reach the polio clinic before the fevered tempest breaks. Silently you pray. You are strongly tempted to bargain with God — to offer Him the promise of a better life in exchange for a favor. Then you feel a little ashamed of yourself, for you know you cannot bargain with God as you might bargain with a real estate agent. You know you ought to say, "Thy will be done," but you wonder if there is some other way.

Your child is asleep in the back of the car. She does not know that she has polio. She wakes up and says, "Mommy, my left arm is tingling like it is asleep." The dagger is thrust a little deeper into your heart. You say again to yourself, "Don't get panicky. Remember that God has a plan and this is a part of that plan."

You arrive at the polio clinic. Your child is told of her condition. She looks from one parent to the other. She sees no sign of fright. Then she looks at the big iron lung which is in the hall just outside the door. She moistens her lips but she does not cry.

Your wife remains with your child. You go on to your room. At first you are strangely calm. Then after you are ready to retire you switch the lights off and kneel beside your bed and begin to pray.

Your tear ducts become safety valves for sanity. Alone with God, you give vent to your pent-up feelings. You beg God to subdue the fevered tempest before it leaves your child with lifeless or twisted limbs. You try desperately to persuade God to do your will. How gladly you would take the place of your child if she could only be set free.

You begin to feel, perhaps for the first time in your life, that prayer is not the means by which we persuade God to do

(Continued on page 263)

EVANGELISM — OUR GREAT NEED

By Mrs. Robert L. Butler

Clerk, Oakdale Seventh Day Baptist Church

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of important folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk." John 5: 2-8.

There is an old gospel song that was inspired by the theme of the foregoing Scripture, the first stanza of which reads thus:

Thousands stand today in sorrow

Waiting at the pool,

Saying they will wash tomorrow

Waiting at the pool.

Others step in left and right,

Wash their stained garments white,

Leaving you, in sorrow's plight,

Waiting at the pool.

The history of our Seventh Day Baptist Church reveals that at the height of its growth and expansion, gospel and Sabbath evangelism (the one great need of the Church ever since the birth of Protestantism) was at its peak. Some people who have left our denomination, affiliating themselves with other groups, have given as their basic reason that Seventh Day Baptists have lost their sense of evangelism and their consciousness of the Great Commission, Go to a Lost World; that they are satisfied to work among themselves as an exclusive family with the complacent assurance that God will perpetuate them forever because they have the Sabbath truth. Can we deny that there is some truth in this?

First day Baptists, Methodist, Presbyterians, Seventh Day Adventists, and even Christian Scientists have grown in the last several years by leaps and bounds. Why have we not done so? To one of keen observation of the tendencies of our time, especially in the South, the reason is clear — **Lethargy in Evangelism!** How many of our Church groups have ceased to function in the last few years? We continue to hear of Seventh Day Baptist Church groups which are giving up their pastors and closing their doors because the young people have failed, in spite of their parents' teaching and example, to be won to the Sabbath truth. There is a reason! They know that there is something lacking in a people who fail to put foremost in their attitudes the need for the new birth — for the Holy Spirit to put a new song in their hearts and new words in their mouths, to help them to find in their hearts that pearl of great price. People need that supreme love of God that will inspire in them the courage that is required to live a Bible truth that is unpopular and to come out from among the world and be separate from them. 2 Corinthians 6: 17. Few people find this new birth apart from evangelism.

I firmly believe that if we do not wake up to this great need among us and avail ourselves of an opportunity for aggressive evangelism when it is presented, we may soon find ourselves sinking into oblivion. I cannot be convinced that our numbers would lie at such a low ebb if we were awake to our greatest need. If God has placed in our souls a spark of celestial fire it is not there to smoulder into ashes but to be kindled into flames that will light the world. We can do the kindling by aggressive work for His kingdom in the assurance that His promises never fail, and that the promise that He will go with us, is still secure.

True, when God's truth begins to spread, Satan then wages a stronger opposition. Satan is exemplified in the Holy Scriptures as a very real force against righteousness; therefore, we may expect, even from "ministers of righteousness" (2 Corinthians 11: 13-15), to have opposition to any expansion of Sabbath truth.

**Statement of
CHRISTIAN EXPERIENCE and BELIEF**By Rev. Robert P. Lippincott
Pastor, Seventh Day Baptist Church,
Shiloh, N. J.

(Given at his ordination to the Christian ministry held at the Seventh Day Baptist Church, Shiloh, N. J., on Sabbath day, October 20, 1951, as a part of the Yearly Meeting of the Eastern New York and New Jersey Churches.)

(Continued from last week)

Statement of Belief**The Bible**

I believe that the Bible is the Word of God, plenary-verbally inspired and absolutely correct in the original. By plenary-verbal inspiration I do not mean to imply that God dictated every word of the Scriptures for His writers, but that God in the person of the Holy Spirit actively moved on the writers of the Scriptures and directed them in all subject matter, and preserved them from all error throughout the Scriptures. The writers were free to use their own style, vocabulary, and background in the writing of Scripture.

I believe that each of the sixty-six books contained in the Bible was canonized by the Holy Spirit at the time of its writing and was later recognized by the Christian Church through the direction of the Holy Spirit.

I believe that the Bible has been preserved by God through the years so that now we have it in our own language with

However, that should only give us more stamina to press forward, realizing that if we fail in carrying out our great commission to GO FORWARD for Christ and His Sabbath, we are failing Christ.

Just now Evangelist Marona is in need of a trailer for travel and a tent for use in evangelistic services — "a big order." We Seventh Day Baptists in Alabama believe, however, that, through hard work, consecration, prayer, and co-operation on our part, God will provide the way, and that the Maronas will be led to do great things for God among us.

Woodville, Ala.

no major mistakes, and but few minor errors from the original writing, such as Acts 12: 4, giving "Easter" for the word "Passover." The Bible is absolutely dependable and reliable for man today. Man through the study of the Bible can know the will of God and can grow in his experience with God, for "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3: 16.

I believe that the Bible reveals God and that it tells us all that we need to know about God and man's relationship to Him. It tells of God revealing Himself in creation; it reveals God's love for man when sin entered into the world and took possession of natural man, in that He made provision for sinful man through Jesus Christ and promised eternal life with Him if we believe in His Son, Jesus Christ.

God

I believe that God is a Spirit (John 4: 24), immaterial, invisible, yet a living person (John 3: 10); He is self-existent (Exodus 3: 14), unlimited in His operation (1 Kings 8: 27), and eternal (Genesis 21: 33). God is the creator of all the material and immaterial universe and as Creator He retains the relationship of a creator to his creation, but His holiness will not allow Him to retain a father relationship to sinful and unregenerate man. The relationship of father is only retained when man has been born into the kingdom through the work of the Holy Spirit. Jesus said, "Ye must be born again" (John 3: 3).

I believe that God is love (1 John 4: 8, 16). His love is rational and voluntary affection, having its ground in truth and holiness and is exercised in free choice. God is also characterized by mercy, grace, truth, righteousness, and justice. He is omnipresent, omniscient, omnipotent, and immutable. He is the righteous judge of all the earth (Genesis 18: 25) and His judgment of man is fair and just. Man's verdict is "guilty" because he has broken the laws which God has laid down and has not accepted His gift of love — the Lord Jesus Christ and His atoning work on Calvary.

I believe that God has given man prayer as a means of communication with Him and that through a prayer of faith, God answers according to His own will and purpose for the individual.

I believe that God has revealed Himself in several ways: First, through nature and all of its wonders; second, through man who is created in His own image; third, through the Bible, and lastly, through Jesus Christ who made possible the way of salvation. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14: 6.

Jesus Christ

I believe that Jesus Christ is the Son of God, and that He is God without beginning and without ending (John 1: 1, 2; 8: 58). As the second member of the Trinity He has equal power and glory with the other members, and is equally perfect in every respect.

I believe that the pre-existent Christ became man ("The Word became flesh" John 1: 14); in the fullness of time, God "sent forth his Son, born of a woman." Galatians 4: 4. This woman was the Virgin Mary who was chosen by God (Isaiah 7: 14; Matthew 1: 18-25; Luke 1: 26-35). Thus the incarnate Christ was both God and man.

I believe that Jesus Christ was God's promised Messiah of the Old Testament (Romans 15: 8, 9); that He was to reveal the Father (John 14: 9); that He was to be a faithful high priest (Hebrews 5: 1, 2); that He was to put away sin and redeem all men who would come to Him in faith (Hebrews 9: 26); that He was to be a ransom for many (Mark 10: 45). This ransom I believe was accomplished through His death on the cross. I believe that He was to destroy the works of the Devil (1 John 3: 8; Hebrews 2: 14, 15); that He was to give an example of a holy life (Matthew 11: 29); that He was to prepare for the Second Advent (Hebrews 9: 28); and that He will return to this earth in the resurrection body to claim His own and to reign in power during the thousand-year period, commonly called the millennium.

I believe therefore that Jesus Christ is my personal Saviour and the Saviour of all

who will accept and confess His redeeming work.

The Holy Spirit

I believe that the Holy Spirit is the third member of the Trinity, that He is equal in power and glory with the Father and Son, and without beginning and without ending. I believe that the Holy Spirit has been at work in the hearts of men throughout all time, searching (1 Corinthians 2: 10), speaking (Acts 13: 2), testifying (John 15: 26), teaching (John 14: 26), reproving (John 16: 8-11), regenerating (John 3: 5), praying for us (Romans 8: 26), guiding into truth (John 16: 13), glorifying Christ (John 16: 14), calling men into service (Acts 13: 2), directing them in service (Acts 16: 6, 7), and comforting them (John 14: 18).

I believe that the Holy Spirit was active in a limited sense before the crucifixion. By "limited" I mean that His work was intermittent, and not universal. After the crucifixion the Holy Spirit came in full. Jesus said that it was expedient for Him to go for the Holy Spirit could not come until after He had departed from the world (John 16: 7). He also promised His apostles that the Holy Spirit would be sent after His departure (John 14). We find the promise fulfilled on the day of Pentecost (Acts 2).

I believe that the Holy Spirit is present and active in the world today and is available to all believers. It is through the work of the Holy Spirit that men and women, boys and girls are convicted of their sinful condition and need of a personal Saviour. It is through the work of the Holy Spirit that Christians are instructed, built up, and grounded in the faith. It is by His power that we can do the work of God.

Man

I believe that man was the final act of creation spoken of in Genesis 1 and 2. He was created in God's image, after His likeness. This image I believe was a moral and spiritual likeness. Man was created as a free, rational, moral agent with the power to choose right and wrong.

Man, I believe, was created by a direct act of God. God took the dust of the

earth and formed man and then breathed into his nostrils the breath of life. From the accounts in Genesis, man is distinguished from other creatures in several ways: First, by having been created in God's image (Genesis 1: 27); second, by having God breathe into him the breath of life (Genesis 2: 7); third, by having sovereignty over every living creature of the earth (Genesis 1: 26).

When God finished His work of creation He looked upon it and saw that it was very good (Genesis 1: 31). From this we can assume that man was made perfect in every respect for the life that he was to live in the presence of God.

Satan came to Adam, who represented generic man, in the form of a serpent tempting him to take of the forbidden fruit. Man partook, thus making his first choice between right and wrong. In making this choice he deliberately disobeyed God. Upon Adam's disobedience all mankind was placed under the condemnation of God (Romans 5). Man is now not only under the condemnation of God for the sin of Adam's disobedience, but is responsible for his own disobedience, whether deliberate or otherwise, to the Word of God.

Sin

I believe that "sin is the transgression of the law" (1 John 3: 4), that any failure to live in accordance to the perfect standard which God has given us in His Word, or that which has been revealed in the Lord Jesus Christ, is sin. This transgression of the law is punishable by death. "The wages of sin is death." Romans 6: 23. God is a righteous judge and judges man according to His righteousness. No matter how strong His love is, it cannot alter His just and righteous character. Though His love is great toward sinners, He condemns them because of their failure to live up to His law.

Salvation

I believe that the way which God has provided for sinful man to escape the consequences of his sin is through the Lord Jesus Christ. Sin in the sight of God cannot go unpunished. His divine nature demands and requires that a penalty be imposed for failure in keeping the

law which He has given to man to keep. Therefore, to satisfy His divine nature, God sent His Son into the world to give His life a ransom for many (Matthew 20: 28), and in so doing to bear in His own body the guilt and punishment which belonged to sinful men (1 Peter 2: 24).

I believe that there is no man who is able by merit to earn his own salvation by any work that he may do in seeking eternal life. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Galatians 3: 11. Salvation is a gift: "For by grace are ye saved through faith; and that not of yourselves: it is a gift of God: Not of works, lest any man should boast." Ephesians 2: 8, 9. Everyone at some time or other has sinned and come short (Romans 3: 23) and is therefore subject to God's judgment or the recipient of God's grace for salvation. Jesus was the only perfect man that ever lived upon this earth and is the only one who can bear another's sins. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 18, 19.

Eternal Life

I believe that the gift of salvation results in eternal life. I believe that this eternal life begins immediately upon the acceptance of Jesus Christ as Saviour and Lord but does not reach maturity until after the death of the physical body; at the death of the physical body, the soul is released from the body of imperfection, which has been made imperfect by sin, to go to be with its Creator.

I believe that when the end of this age comes there will be a resurrection of the righteous dead which will raise them to immortality and that the living in Christ will be caught up to be with Him in the air (1 Thessalonians 4: 16, 17).

I believe that eternal life is a state of great joy and happiness such as man cannot imagine. In that state everything will be in perfect peace and harmony for we will be with our Saviour. "And God shall wipe away all tears from their eyes; and there shall be no more death,

neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4.

The Ordinances

I believe that there are two ordinances. "By ordinances, we mean those outward rites which Christ has appointed to be administered to His Church as a visible sign of the saving truth of the gospel."—Strong's Systematic Theology, Judson Press, page 930. The two ordinances are baptism and the Lord's Supper.

1. **Baptism.** I believe that Jesus, who had no sin and no need of the symbol of rebirth, submitted Himself to baptism with these words, "Thus it becometh us to fulfil all righteousness." Matthew 3: 15. I believe that Jesus went into the water and was baptized by immersion, and by His example we have the only true method of baptism. I believe that immersion is symbolic of the death of the old, natural, sinful man, the burial of the same, and the resurrection of the new creature in Christ to a newness of life (Romans 6: 3-14; Colossians 2: 12).

2. **The Lord's Supper.** I believe that the Lord's Supper was instituted by our Lord as a memorial of His sacrificial death when He said, "This do in remembrance of me." 1 Corinthians 11: 24. It is fitting for us to observe it frequently so that we will be reminded of His sacrificial suffering. ". . . This is my body." Matthew 26: 26; "This is my blood . . . shed for many for the remission of sins." Matthew 26: 28. Each of these statements of our Lord indicates the purpose of the ordinance.

The Sabbath

I believe that God ordained the seventh day as a memorial at the end of the creation week (Genesis 2: 1-3), and that He intended for man to keep it as a day of worship. Throughout the Word of God we have this emphasized. God so commanded on Sinai, God so instructed the prophets that they kept and taught the Sabbath. It was recognized and taught by Jesus Christ, the Son of God, and kept and taught by the Apostolic Church including the Gentile elements. Paul

"reasoned in the synagogues every sabbath and persuaded Jews and Greeks." Acts 13: 42-44; 18: 4. I believe that we cannot be saved by keeping the Sabbath, or attempting to keep any other law which God has given us. I believe that the Sabbath commandment is no more important than any of the Ten Commandments but it is of equal importance. I believe that the Sabbath should be kept because we love the Lord and want to please Him in all that we do by carrying out His will. Our Sabbathkeeping is an indication of our love for Him and also of our willingness to yield self and self-interest to His will. Jesus said, "If ye love me, keep my commandments." John 14: 15.

I believe the Sabbath has been set aside as a time of worship. Jesus went regularly to the synagogue on the Sabbath day for the purpose of worship. Luke 4: 16. I believe that the Sabbath should be a time when we work for the Lord. Jesus healed, visited, and did many acts of mercy on the Sabbath. I believe that God intended that the Sabbath should be a time of rest and refreshment, both for the physical body and the spiritual side of man.

The Church

I believe that the Church was founded by Jesus Christ and that it was built upon Peter's confession: "Thou art the Christ, the Son of the living God." Matthew 16: 16-18. I believe that Christ is the head of the Church (Ephesians 5: 23); that He sustains, protects, guides, and cares for the Church.

I believe that Christians should come together regularly on the Sabbath for worship and instruction. I believe that God intended that the Church should be the center of all Christian work. I believe that the true Church is a body of redeemed persons from all faiths who have had their garments washed in the blood of the Lamb. I believe that the primary purpose and function of the Church should be to build up the faith of Christian people and to evangelize non-Christians. We as believers are the Church; our responsibility is to carry the gospel to every corner of the earth.

ASA F' RANDOLPH

An Appreciation

The character of our beloved brother was noticeably marked by his innate courtesy, his sympathetic understanding, and his friendliness. To these might well be added his serenity, which stemmed from his supreme faith in his Lord and Saviour. To meet him was to become his friend, and to know him was to love him. From his knowledge of the law, from his business associations with men of his own excellent repute, from his work on various committees pertaining to our denomination, he derived seasoning and reasoning to make him a man whose advice and charitable judgments were much sought after. It would be difficult to overestimate their value. His counsel was timely and good and cherished by the Missionary Society of which he was a faithful member for twenty years. With this note of appreciation, the Board of Managers wishes to express its loving sympathy to his bereaved wife, Mrs. Luella Clawson Randolph, and to his sister, Mrs. Bessie Randolph Ayers.

Edwin Whitford,
Committee.

Adopted by unanimous vote of the Board of Managers of the Seventh Day Baptist Missionary Society at its quarterly meeting October 28, 1951. H. R. C.

JAMAICA

Rev. Wardner T. Fitzrandolph has submitted the following estimates of hurricane damage to the Churches of Jamaica: Kingston, £350; Bath, £300; Font Hill, £300; Thornton, £100; Post Road, £50; Orange Bay, £50; Blue Mountain, £50; making a total of £1200, or approximately \$3,360. Kingston and Bath Churches and some others were damaged. Some of the less-solidly-built buildings were washed away or blown down. He states, regarding Kingston: "The Church is determined to go ahead and do what it can to repair the Church." Mr. Mills had started a building repair fund, raising at the time of writing something over £20, which with some funds on hand made a total of about £100. He feels that "it is imperative that the work be hurried for there are

signs of the boards' warping and this, if allowed, will mean additional work and expense." The people plan to furnish free labor as much as possible, but most of this would be given on Sundays and the work should continue through the week until completed.

Gifts sent directly to Jamaica reported by Rev. Neal D. Mills amount to \$216.35, \$136.00 of which is for repairs and relief. A gift of £20 has been received from London, England, and one of £50 from the South Sea Lepers, Hospitals and Medical Relief Board. Mr. Stillman, treasurer, reported that contributions received by him amount to approximately \$600.

Mr. Randolph writes, regarding relief work: "There is much red tape (government regulations) connected with imports into the island. Every shipment of relief clothing must go through the customs and must have a permit from 'King's House.' (This takes at least five days.) Then if some shipper inadvertently places the value of the shipment above twenty dollars, it is necessary to get an import license from the competent authority, which requires another week. Clothing is coming in on every mail and by every ship from New York. After we receive it, we must see that it reaches the people whom it is to help. I wish there could be some financial help for some of the country Churches to aid in the rebuilding of the Churches. Many of them do not know where to turn nor what to do, and I am really in no position to do more than advise them how to salvage as much as possible from the ruins." H. R. C.

LET THERE BE LIGHT

This is a new religious transcription series, a fifteen-minute period presenting various aspects of co-operative work of Protestant Churches in America. It is sponsored by the National Council of the Churches of Christ in the U.S.A. and produced by the Broadcasting and Film Commission (formerly the Protestant Radio Commission). There will be fifty-two fifteen-minute programs in this series, one for each week of the year.

LET THERE BE LIGHT will be in the form of dramatic or documentary pro-

grams, professionally produced and transcribed. Church members will listen because they want to know more about what the Church is doing. Nonchurch members will listen because programs will present in an interesting and attractive fashion important activities of the Church in today's world. The NCCC will promote LET THERE BE LIGHT nationally. Look for the time in the radio programs of your local stations.

Occasionally programs will advocate Church attendance and encourage listeners to support various activities of the Church, but no direct financial appeal will be made in this series. You are encouraged to listen to these weekly presentations. This announcement is based on one by the Broadcasting and Film Commission of the NCCC.

H. R. C.

WORLD COMMUNITY DAY

(November 2, 1951)

The theme, "Live Thy Faith," demands love in action. Every act of ours that is an expression of love toward 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.

This year there are two projects: Ecumenical scholarships; and blankets for the homeless. Your contributions make it possible for young people from many lands to obtain specialized training for leadership in their homeland.

Clean, lightweight blankets should be packed in a carton marked "World Community Day Project," with your full return address. Send to the nearest Church World Service Center, as arranged by your state. Also send 8 cents per pound with carton for cost of transportation overseas. General headquarters address is United Church Women of the National Council of the Churches of Christ in the U.S.A., 156 Fifth Avenue, New York 10, N. Y.

Have you considered participating in these projects? If not, will you not do so soon? — Contributed.

MISSION STUDY BOOKS

The Committee on Christian Life and Culture brings to your attention the accepted list of mission study books for the coming year and urges each Women's Society in our denomination to study as many as possible of the following books:

I. The Americas

For Adults:

We Americans: North and South, by George P. Howard. With bold strokes Dr. Howard outlines the forces that have shaped Latin America and draws skillful and intimate pictures of outstanding personalities in its history and its evangelical movement. \$1.25.

He Wears Orchids, by Elizabeth Meredith Lee. Here are nineteen entrancing stories of people who represent a cross section of Christian life in Latin America. They are short biographies, written with a snap and piquancy of style that will delight every reader and make superb material for programs and devotions. \$1.25.

For Seniors and Young People:

Fun and Festival from the Other Americas, by Rose Wright. For leaders as well as parents who are planning parties, programs, special foods, and general "all-round" fun. 50 cents.

Invitation to Mexico, by Wesley Matzigkirt. Background history and travel guide. 50 cents.

For Junior Highs:

The Traded Twins, by Robert N. McLean. Junior highs and senior highs will find carloads of adventure in this tale of Tag, son of a minister in the U. S., and Tesso, daughter of a missionary in Mexico. \$1.25.

For Juniors:

Off to Brazil, by Nina Millen. Marmosets, parrots that speak Portuguese, a snake farm, a ranch — Bruce found them all interesting, and so will the junior reader. \$1.25.

For Primaries:

The Children Downstairs, by Virginia Mazer. Every episode of each story is illustrated by a photograph, and the book has been designed so there is one photograph for each page of text. \$1.25.

For Kindergarteners:

Manuel, a Little Boy of Mexico, by Jeanette Perkins Brown. The story of Manuel, his secret, a pleasant surprise. Illustrated by thirty pictures. \$1.25.

Guides:

Guide on Latin America for Adult Groups, by Carol Morgan. 50 cents.

A Junior Teacher's Guide on Latin America, by Phyllis Maranars. 50 cents.

A Primary Teacher's Guide on Latin America, by Blanch Hoke. 50 cents.

II. Home Mission Study

For Adults:

So Sure of Life, by Violet Wood. An intensely human account of the difficulties and the heroism inherent in a great missionary work. \$1.25.

Mission to America, by Truman Douglass. Readers will gain a new perspective on the supreme importance of the Christian Church and its mission to America. \$1.25.

Now! Everybody Needs a Church, edited by Mary Brace and Lucy Eldredge. Here are vivid stories of the varied ways employed by the denominations in their efforts to present a Christian ministry among all people. 35 cents.

For Junior High:

The Third Wish, by Eleanor Hull. The story is built around the dilemmas of Dorinda Poole and their solution in the adventures of a lively youth fellowship. \$1.25.

For Juniors:

Hungry Hollow, by Anna Rose Wright. The author has spun a fine story of exploration and adventure involving a city boy and two country boys in the Tennessee mountains and has tied it in with the lifework of a missionary doctor. \$1.25.

For Primaries:

Davey in the Sand Hills, by Anne M. Halladay. Adventures of a little boy and his missionary father in Nebraska. \$1.25.

Guides:

Guide of Adults on "Churches for Our Country's Needs", by Mabel Sheibley. 50 cents.

Guide for Junior teachers on "Missionaries at Work", by Elizabeth Alstrom. 50 cents.

Guide for Primary teachers on "Missionaries at Work", by Elizabeth Alstrom. 50 cents.

The guides are very essential to the successful use of these books in the planning of your programs and worship services. These books may be ordered from the Women's Board or from Friendship Press, 156 Fifth Avenue, New York 10, N. Y. Why not use the books for those below adult age in Sabbath school, Christian Endeavor, or other groups?

If you could have had these books presented to you in as dynamic a way as I did, you could hardly wait to get them to start the study.

Mrs. W. B. Lewis,
Chairman.

Seventh Day Baptist General Conference

DENVER, COLO., AUGUST 19-24, 1952



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

I am back to school. I am in the second grade, 2B.

We have a new puppy. She is white with a black eye. I named her Zipper. She is a good puppy.

We went to Home-coming Day in Western last Sabbath. We were guests of Mr. and Mrs. Healy. Bobby, Bruce, and I went to Sabbath school. We had dinner in the Church and a nice time.

We have had one hard frost.

With love,

Barbara Jean Kenyon.

Ashaway, R. I.

Dear Barbara:

I was so pleased to receive your letter, but sorry I could not get it into the Recorder the week it came. I couldn't because I had already sent in my full page.

My grandchild, Gretchen, arrived with her mother and other grandmother just as I had started to answer your letter. They brought her sister's dog with them. Her name is Cheko. She, too, is a good dog but is no longer a puppy. Joyce's dog, Blackie, died last year and she wasn't happy until her father found Cheko for her. Gretchen likes a kitty better than a dog and hopes to find one to suit her soon.

Yesterday was Sabbath day and our Church entertained the semiannual meeting of the Western Association. A tureen dinner was served at noon in the Methodist Church dining room, to about two hundred people. A meeting for the children was held in the Presbyterian Church with Rev. and Mrs. Ronald I. Hargis in charge. You see, the three Churches are quite close together, the Presbyterian across from the Methodist, and only the Methodist parsonage between that Church and ours.

Do write again soon.

Lovingly yours,
Mizpah S. Greene.

CHURCH NEWS

SHILOH, N. J. — The Spirit of the living God could certainly have been said to have fallen afresh on the yearly meetings. "Out of the abundance of the heart, so the mouth speaketh." The theme was: Call of God.

On Sabbath eve, October 19, Bert B. Sheppard welcomed the delegates to the Yearly Meeting of the Eastern New York and New Jersey Churches, with Frank Kellogg giving the response.

The worship service was in charge of Mrs. Bert B. Sheppard. The combined choirs sang, "Onward, Christian Soldiers," directed by Mrs. Charles F. Harris. "Call of God to the World" was the sermon preached by Rev. Hurley S. Warren.

An organ and piano duo, a prelude to the evening, was played by the Misses Carol Harris and Nathalie Davis. The testimonial period was led by Pastor Carlton Wilson.

Rev. E. Wendell Stephan preached the Sabbath morning sermon, "Call of God to the Church."

Bert B. Sheppard, Church moderator, presided at the ordination service of Pastor Robert P. Lippincott, on Sabbath afternoon.

The ordination council met at 9 a.m. in the Church for the examination of the candidate. At that time his statement of Christian Experience and Beliefs was read.

The challenging ordination sermon, "Call of God to the Individual," was preached by Rev. C. Rex Burdick.

The charge to the candidate, given by Rev. E. Wendell Stephan, and the charge to the Church, given by Rev. Paul L. Maxson, added a bit of spice to the solemnity of the service, as well as "food for thought."

The consecrating prayer was directed by Rev. Hurley S. Warren. Dean Ahva J. C. Bond welcomed Pastor Lippincott into the ministry.

The praise service was in charge of Rev. Carl R. Maxson and Rev. Mr. Lippincott pronounced the benediction.

A business meeting preceded the evening service, at which time the young people presented the worship service. A group of teen-age girls sang, "Send the Light." A motion picture, "Heathen

Dear Mrs. Greene:

The following poem was written by a little girl fourteen years of age after going to bed early one night. It contains much food for thought as well as depth of inmost feeling in the heart of a child. Many will appreciate this beautiful poem written without help by Jeanette Hamele of Portage, Wis.

Thanks to God

Going to bed early
Gives you more time to think
About many things that were given birth,
Such as rabbits with eyes of pink.
Oh! so many things He put upon the earth.

Such as — Christ was brought down from
Heaven above.

He dearly loved the children we know.
This man, Christ, we all should love
To Heaven all the children will go.

Why don't rabbits fly just as children play?
Yes! God wanted it just that way.

Edgerton, Wis. Miss Maude Rose.

Dear Miss Rose:

Thank you so much for sending Jeanette's verses. She surely has real poetic as well as true Christian thought. I hope you will encourage her to send me more of her verses.

Sincerely yours,
Mizpah S. Greene.

Dear Recorder Children:

Here is a little story I heard the other day about a little boy who would not obey even his father and mother. At last his father decided he must do something about it. So he took his little son behind the woodshed and said, "Every time you disobey you must drive a nail into this shed." At first the boy thought it would be fun, but as the shed began to be almost black with nails he began to be ashamed. Then his father said, "Every time you obey you may take out a nail." He was a very obedient little boy and day by day he pulled out nail after nail until there was not one left. Then he looked at the many nail holes with tears in his eyes and said, "I think those holes look terrible; almost as bad as the nails. After this, I'll try to obey every time." And he did.

Lovingly yours,
Mizpah S. Greene.

COMING EVENTS Meetings of Denominational Boards and Agencies

Commission of General Conference — Midyear Meeting, Seventh Day Baptist Building, Plainfield, N. J., December 26-30.

Planning Conference — Seventh Day Baptist Building, Plainfield, N. J., December 30.

National Council of Churches

Division of Home Missions — Buck Hill Falls, Pa., December 9-12.

Division of Christian Life and Work — Buck Hill Falls, Pa., December 12-14.

(Announcements will be published in this calendar as received, but must reach the Sabbath Recorder office at least two weeks prior to publication date. Increasingly let us remember these events and meetings in prayer.)

PASTOR J. H. MCKAY ORDAINED

Pastor J. H. McKay of the Little Prairie Seventh Day Baptist Church, Nady, Ark., was ordained to the Christian ministry on Sabbath afternoon, October 27, according to word received recently from Rev. Clifford A. Beebe.

The ordination council consisted of Pastors Ralph M. Soper, Theodore J. Hibbard, Clifford A. Beebe, who also served as proxy for Acting Secretary Harold R. Crandall of the Seventh Day Baptist Missionary Society, "and six members appointed by the Little Prairie Church." Mrs. Onedia Mitchell was chosen clerk of the council. The service of ordination was held at the Little Prairie Church.

(Continued from page 253)

our will but the means by which we may learn what His will is for us. Finally you say, "O God, give me the grace to accept Thy will and the courage never to doubt Thy wisdom." And then God will hear and answer your prayer.

(At latest reports, the child in the particular case which called forth this personal testimony was making an encouraging recovery, with medical promise of complete restoration of bodily functions. — The Editors.) — Reprinted by permission of The Christian Century from the issue of October 10, 1951.

Rage," recommended by the Moody Bible Institute was shown. A fellowship hour followed in the social room of the Church.

Special music included a solo from the Requiem, "How Lovely Are Thy Dwellings," sung by Mrs. Nellie Parry, accompanied by Mrs. Ahvagene Clarke; and the anthem, "Alleluia," sung Sabbath morning by a choir of about 45 voices, directed by Mrs. Anita Harris. Organists were Miss Carol F. Harris, Mrs. William C. Fogg, and Mrs. Frank McAllister. — Martie T. Hitchner, Correspondent.

BRYANT JUNIOR HIGH SCHOOL RAZED BY FIRE

Rev. A. T. Bottoms of Pisgah, Ala., formerly principal of Bryant Junior High School, Long Island, Ala., has written: "On the night of August 24 our school building and lunchroom at Bryant burned. It was almost a complete loss including about \$1,000 worth of our own personal belongings such as our educational books, 3 sets of encyclopedia, one a new set of World Book, also all of Mrs. Bottoms' religious education books and her story-books and other stories, the accumulation of 25 years of work, besides all her lovely costumes for Christmas and other programs.

"We had also loaned the school several bookcases and tables as they did not have many.

"The county Board of Education asked us to move to Pisgah, 25 miles south, where there is an accredited high school with 600 pupils and 20 teachers. . . . Mrs. Bottoms teaches third grade and I teach in junior and senior high school."

Brother Bottoms asked for an interest in the prayers of their friends. Readers of the Sabbath Recorder will deeply sympathize with the situation brought about by the destruction of the Bryant Junior High School by fire. We are not informed what provision has been made for the students of the school. We do rejoice that Mr. and Mrs. Bottoms were transferred to schoolwork at Pisgah although it will be many years before their loss of equipment can possibly be recovered. We know that their Christian faith and courage will be sufficient to carry them through this trying time.

KOREA:

- *the barns are gone*
- *the animals are slaughtered*
- *and the homes are a shambles*



It was night and little six-year-old Chan-Hi was awakened by loud voices at the door. She hid behind the half fallen chimney of her home. She stared, frozen with fright, as the bayonet raised against her father plunged downward. She saw it enter her father's body and watched the soldier pull the crimson blade out and wipe it on her father's coat. Her mother screamed as another soldier tore her from her husband's body and ran, carrying her out of the door. The screams continued outside some place—and then ceased.

Chan-Hi waited for the rest of the night and all the next day for her mother to come back. But the second night some soldiers came prowling and she sneaked out. Then she walked for three weeks. One day, an American gave her half a chocolate bar to eat and she tried to eat grass as the other refugees were doing. But she had given up hope and had decided to just sit and wait to die when a GI picked her up. Now she is in a Christian Children's Fund orphanage.

The CCF is caring for children, whose histories are not so different from Chan-Hi's, in 14 Korean orphanages. But several thousands are still hungry and homeless. Such children can be "adopted" at ten dollars a month and there is no obligation to continue the child's care beyond the first year unless the contributor desires to do so. The child will be cared for in a CCF orphanage-school and can be corresponded with, if you wish. You will receive the child's name, address, picture and information about him or her.

Victory and Peace cannot be won by guns alone. Bread and love are at least as important.

Children may also be "adopted" at the same cost in CCF orphanage-schools located in Free China, Hong Kong, Japan, Philippines, Okinawa, Malaya, Burma, Indonesia, India, Pakistan, Lebanon, Finland, Lapland, Western Germany and Puerto Rico.

For information write to:

Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.
RICHMOND 4, VIRGINIA

The Sabbath Recorder

**TAKE SOMEONE TO CHURCH
THIS WEEK**

*You'll both be
richer for it!*

