

## CHRISTIAN CITIZENSHIP AWARD CONTEST

A Christian Citizenship Award Contest is being sponsored by the International Society of Christian Endeavor, according to an announcement made by Dr. Gene Stone, general secretary, recently.

Certificates and cash awards totaling \$1,000 will be given to help encourage youth to understand the meaning of Christian citizenship and to carry out civic responsibilities.

"This contest is part of a crusade aimed to combat the evils of Communism, the liquor traffic, narcotics, gambling, and prejudice and to emphasize the value of Christian citizenship in the home, in recreation, and in the community and nation," Dr. Ernest R. Bryan, president of the International Society, declared in discussing the citizenship efforts which will be participated in by thousands of societies in Protestant Churches in North America.

The contest is open to any young person who has attained the age of 15 and has not reached his 25th birthday by February 2. Applications must be made not later than February 2 to Rev. Charles E. F. Howe, director, Christian Citizenship Department, International Society of Christian Endeavor, 1201 East Broad Street, Columbus 5, Ohio.

Contestants must prepare an essay of not more than 1,500 words on the subject, "I Speak for Christian Citizenship," and submit a personal service record of citizenship activities. Judging will be based on the essays and records which must be in the hands of the judges by March 1.

Cash awards of \$250 each will go to the top ranking girl and boy in the United States and a pilgrimage to Washington next spring will be given these winners. An award of \$250 will be given to top ranking girl or boy in the Dominion of Canada. A cash award of \$50 will go to the five runner-up winners in the United States.

State and provincial Christian Endeavor unions will select the top girl and boy in their jurisdiction. Regional winners will be selected in the United States and from this group will be chosen the two national leaders. Winners in the provinces of

## BIRTHS

**Vantrease.** — A son, Terry Lee, to Mr. and Mrs. Henry Vantrease of Battle Creek, Mich., October 29, 1951.

**Casler.** — A daughter, Carole Ruth, to Mrs. and Mrs. Don Casler of Battle Creek, Mich., November 14, 1951.

## Obituaries

**Flanigan.** — Charles Edward, son of A. E. and Isabelle Davis Flanigan, was born in Doddridge County, W. Va., on November 14, 1926, and died in an auto accident at Wellsville, N. Y., October 30, 1951.

He was married on February 16, 1945, to Bessie Leah Kelley of Salem, W. Va. Two children have blessed their union, a daughter, Melody Louella, and a son, Jeffrey Edward.

He was a veteran of World War II and employed by a construction company. He was a member of the Seventh Day Baptist Church of Salem.

Besides his wife and children, he is survived by his parents, three brothers and two sisters, and a host of friends.

The service in his memory was held in the Seventh Day Baptist Church of Salem on November 2, 1951, with Rev. James L. Skaggs assisting his pastor, Rev. Loyal F. Hurley. Burial was in Salem.  
L. F. H.

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Canada will form the group from which the youth will be selected for the Dominion honors. — Release.

# The Sabbath Recorder

Peace  
On  
Earth

Good  
Will  
To Men

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor  
L. H. NORTH, Manager of the Publishing House

Contributing Editors:

HAROLD R. CRANDALL ..... Missions  
WILLIAM L. BURDICK, D.D., Emeritus  
MRS. A. RUSSELL MAXSON ..... Woman's Work  
RONALD I. HARGIS ..... Christian Education  
HARLEY SUTTON, Emeritus  
(MRS.) MIZPAH S. GREENE ..... Children's Page

Our Policy

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

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"The Holy Season's Blessed Message"  
— RNS Photo.



## Christmas Greetings to All from the Sabbath Recorder Staff

### DENVER CONFERENCE PLANS

The wheels of the machinery for enter-  
taining Conference in Denver, Colo., next  
August 19-24, are beginning to grind. By  
action of the Denver Seventh Day Baptist  
Church, the following members were des-  
ignated as the Planning Committee: C.  
Harmon Dickinson, chairman; Orsen E.  
Davis, E. Keith Davis, Luther Hansen,  
Mrs. Will Jeffrey, Mrs. Richard Shepard,  
and Grant Burdick.

This committee has been empowered to  
appoint chairmen and members of other  
necessary committees. Orsen E. Davis,  
E. Keith Davis, and C. Harmon Dickinson  
were chosen to find a suitable building in  
which the sessions may be held. Mrs. E.  
Keith Davis will plan for the nursery.  
Publicity chairman is Mrs. C. Harmon  
Dickinson, assisted by Mrs. Elna Davis  
and Bernard Benner.

A list of proposed committees is on the  
bulletin board of the Denver Church so  
that members may volunteer for the com-  
mittee on which they would like to serve.  
— Publicity Committee.

DOCTRINAL INDIFFERENCE  
IS WORSE THAN  
DOCTRINAL DIFFERENCES

—Contributed.

### CHRISTMAS OVER KOREA

Truce.

Armistice.

Peace.

At this writing the truce teams are  
making tangled progress. If the proposed  
truce is to be a breathing spell for in-  
creasing striking power, what would be-  
come of an armistice? And if an armistice  
were built upon such insecurity, there  
would be little hope of, and pretense at,  
peace.

Then, what is the way out?

It is to translate Christmas into action  
in Korea. There is yet hope. News-  
casters and commentators, speakers and  
writers, in fact all peace-loving folks, are  
holding out hope and hoping. The truce  
talks may bear promising fruit by Christ-  
mas.

The true spirit of Christmas is the spirit  
of peace and good will, "on earth peace,  
good will toward men." When this spirit  
is put into action in Korea, and every-  
where else in the world, there will be  
Christmas.

#### Christmas Everywhere\*

Everywhere, everywhere, Christmas tonight!  
Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine,  
Christmas where snow peaks stand solemn and  
white,  
Christmas where cornfields stand sunny and  
bright.  
Christmas where children are hopeful and gay,  
Christmas where old men are patient and gray,  
Christmas where peace, like a dove in his flight,  
Broods o'er brave men in the thick of the fight;  
Everywhere, everywhere, Christmas tonight!  
For the Christ child who comes is the Master  
of all;  
No palace too great, no cottage too small.  
—Phillips Brooks.

Yes, Christmas will settle over Korea  
for a night. Some will say, "If only for  
a night, it is well worth it." Let us vis-  
ualize that night. There will be few  
palaces and some will have no cottage.  
Yet, those who look for the Christ child  
will remember that there was no room  
in the inn. In the foxholes and dugouts,

\* Quotable Poems by Clark-Gillespie. Willett,  
Clark, and Colby, publishers. Used by per-  
mission.

discarded ration cans may become stars  
and green branches, if any, will serve as  
Christmas trees. In first aid stations and  
hospitals, the spirit of medical officers,  
corpsmen and nurses; the thoughts of  
home, loved ones, and friends will ease  
for the moment the agony of wounds and  
make a little more hopeful the future.  
There will be singing of carols. And  
wherever a Korean child can find a GI,  
there will be a bit of Christmas.

If only the truce will come by Christ-  
mas! Then an armistice and peace!

But there is a part of the angels' song  
that we overlook. It is, "Glory to God  
in the highest." When men the world  
around will show forth the revealed ex-  
cellence of God in their worship and praise  
of Him and in their dealings with one  
another, then there will come peace on  
earth and good will among men.

Christmas over Korea — will it be for  
a night or forever?

### A POSITIVE NEGATIVE

"Neither shall they learn war any more,"  
declared the Prophet Isaiah. Oh, that the  
prophet's vision might come true in this  
our enlightened atomic age!

Ever since we can remember, there have  
been those religionists who contend that  
we are living in the "last days." We  
agree. There are some who claim to  
know the day of the end. We are not so  
sure. Nevertheless, prophecy does point  
to our age as being the "last times." We  
most certainly ought to expect God to  
speak to us through the mouth of His  
holy prophets even as He spoke to the  
people of the prophets' day. Human  
nature is so much the same. Culture and  
refinement do not redeem men to Christ-  
like lives. These have their place in the  
lives of many people, but only the Spirit  
of God can redeem human life. This, the  
prophets of old understood and preached.

So, when Isaiah declared, "Neither shall  
they learn war any more," he was referring  
to people whose lives had been redeemed  
and to nations composed of redeemed  
people.

In the present crisis, civilization hangs  
in the balance. Unless people today are  
redeemed, nations will never turn from

war to peace. This is where the Christian Church comes in. To her has been committed the glorious task of teaching and preaching redemption of the individual and the group through Jesus Christ her Lord. When the Church takes sufficiently seriously her sacred task, then will come true the prophet's vision: ". . . they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." — Isaiah 2: 4.

### FROM THE EDITOR'S MAILBOX

The Sabbath Recorder,  
510 Watchung Avenue,  
Plainfield, N. J.

Dear Friends:

The copies of the November 26th issue of the Sabbath Recorder have reached my desk this morning, the very day of their publication. I want to commend the fine way in which you have made use of the graph giving the breakdown of the 1950 dollar. It is admirably done and I hope it will be of service to you and your constituency.

I note also the fact that you have given prompt release to our little article showing how the government encourages generous giving. There are literally billions of dollars available for worthy philanthropies if the donors will contribute them before December 31. If not so contributed they will go for taxes. It does seem that this should have wide announcement and you are certainly helping to make such announcement.

We are pleased to be of help to you in your good work and trust you will feel free to call on us when we may serve in any particular way.

Yours cordially,

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

60 East 42nd Street,  
New York 17, N. Y.,  
November 26, 1951.

(Continued on center spread)

### WHAT CAN YOUNG PEOPLE DO TO HONOR AND PROMOTE THE SABBATH?

By Miss Jeannette Haling  
(A convert to the Sabbath)

(Given at the Mid-Continent Association of Seventh Day Baptist Churches, Denver, Colo., October 5-7, 1951.)

Yes, what can we as young people do to honor the Sabbath? I believe we can do a great deal.

All of our circumstances differ — our homes, friends, localities, and how far we are from Church.

First, in order to honor the Sabbath you must believe in it, live up to it, respect it, and observe it. You must face all the temptations and ridicule but stay strong in your belief. Things will help take care of themselves when you do those things. In observing, living, and respecting the Sabbath others will know you keep Sabbath and learn about it themselves.

In a home where everyone is a Sabbath-keeper it is a lot easier to keep the Sabbath. Everyone plans to get up and go to Church. In a home where there are maybe one or two Sabbathkeepers, you have to live up to it to the best of your ability.

In school, where a young person faces the greatest temptations, our circumstances are very different. In a school where there are maybe five Sabbathkeepers out of 50, it is a lot easier to keep the Sabbath. Everyone knows you and you know everyone else. When there are three out of six hundred you know maybe half. Not too many know you and those you do know always are saying, "Do this with me," or "Do that with me." One out of 3,600 is an even greater difference. You probably know very few of them and the pressure is great.

Your friends at school think you're stupid, dumb, not to go to the show with them on Sabbath afternoon or not to attend every school activity. They always say, "Why?" "Couldn't you go anyway?" "Oh, that's too bad!" What's school without a few activities? Not too much, just straight study six hours a day. But to go to activities, when are they? For the most part on Friday night.

To belong to the band at school you must attend all demonstrations, play so many solos, etc., and be in all activities the band puts on in order to get a band letter. Say you miss a couple of things, you don't get a letter. The director says if you don't get a letter you haven't accomplished anything. The only things you can be excused for are sickness or death in the family. You can't be excused if you go to Church. Again I turn to Friday night, the night most of our activities are. The Church comes first; you want to go to Church; you want a letter. What would you do if you were in that case?

In closing, all I can say is, honor the Sabbath in your way and live up to it to the very best of your ability.

10014 W. 26th Avenue,  
Denver, Colo.

### NEWS IN THE WORLD OF RELIGION

By W. W. Reid

In this "time of patriotism," some pastors and editors of religious journals — remembering the revelations of the Kefauver Committee and the Senate inquiry into top diplomacy and top defense — have been quoting (and sometimes qualifying) the remark of the celebrated Samuel Johnson: "Patriotism is the last refuge of the scoundrel." Says one writer in Zion's Herald, Boston: "The man who loves his country will not accept Stephen Decatur's toast as given, but will modify it thus: 'My country, right or wrong: if right, to keep her right; if wrong, to make her right.' And it is in that effort to make her right (as well as to keep her right) that the patriot can expend all his zeal and all his strength. And here, too, he will always be in conflict with the lip-serving pseudo patriot. The patriot is the man, described by Micah, who acts with justice and with kindness, and who walks in God's fellowship and service. The patriot is Franklin K. Lane's 'Flag Maker' — the boy who won the corn club prize, the mother who sacrificed to educate her son, the clerk who helped the troubled farmer. The patriot is the man who seeks to serve his fellow men, rather than to be served by them. . . . The patriot is never insular, never disparaging of others, never threatening, never building his own interests, nor his nation's, at the expense or hurt of another."

### "LEAD US"

By Rev. Loyal F. Hurley

Pastor, Seventh Day Baptist Church,  
Salem, W. Va.

(Sermon preached at General Conference, Alfred, N. Y., Sabbath morning, August 18, 1951. One of a series on the Lord's Prayer.)

(Continued from November 26)

### The Seventh Day Baptist Denomination

Here we are met at Alfred, N. Y., in the sessions of the Seventh Day Baptist General Conference. Do we need to pray this last petition of the Lord's Prayer? And, if so, why do we? Are we not closer to New Testament Christianity than other bodies of Christians? Do we not keep the Sabbath? Do we not practice New Testament baptism? Have we not rejected all papal dictation, and retained the liberty of each individual Church? And has not our love of liberty extended even to the individual conscience, so that we have no cast-iron creed with which to bind the minds of men? Are we not true to apostolic Christianity?

In spite of our essentially correct beliefs we cannot ignore longer our ineffectiveness as a denomination. Other groups, with much less essential truth than we hold and teach, have shown remarkable growth. Many groups who teach demonstrable error seem to prosper in spite of that error. And we have not only failed to grow, but for nearly a half century we declined in numbers, slowly, but rather steadily, until we now have only 70 per cent of the membership we claimed at the turn of this century. A slight gain in an occasional year more recently may show that our decline is over, and that we are ready for growth again. But we still must demonstrate that.

For months we have been discussing the problems of our reorganization. Shall we have an executive secretary to co-ordinate the activities of all our boards? Shall we centralize all our secretaries in Plainfield? Or shall we dispose of our Denominational Building because it is too expensive for the values we receive from it? Shall we reorganize the Commission? And shall we do that on the basis of our associations? And do these associations need regroup-

ing? And would regrouping our associations do us good without sacrificing memories and traditions that are valuable? And if we have a more centralized denominational setup could we fit our present board system into it without disruption or ill feeling? And if we tried all the proposals that have been made would they do for the Seventh Day Baptist denomination what it needs to have done? Some of these are the questions with which we have wrestled this week.

It may be well to remind ourselves that various changes within the denomination have been made in the last thirty or forty years without doing for us what most apparently needs to be done. We have been told again and again that this or that organizational change would give us a rebirth. The Onward Movement and the Forward Movement were two names for an idea that was to revolutionize Seventh Day Baptists, but neither of them did it. Then the Commission was devised as a means of stimulating us, but it didn't make us over. Do not misunderstand me. I think the Commission has rendered a great service to our people over the years, and I shudder to think what we would have been without it, but it has not given us a rebirth. Then our Denominational Building was going to save us, so we were told over and over again. It would give us a central loyalty, and a sense of belonging and possession that would just make us over and give us such a boost as would set us on our way rejoicing. But somehow it didn't do it. And to have a fine printing shop was going to do the trick, also. I am glad we have such a shop, but it has not proved to be a Fountain of Youth to our denomination. Time would fail me to mention other changes made or proposed that were to revolutionize Seventh Day Baptists.

That we need a change is self-evident. But whether it is only a change in organization that is needed is rather questionable. My own conviction has been that we have lacked a unified program. Our history and spirit and process of development have given us too many independent programs of action. We have four separate boards, each with its own program. We have a Commission supposed to supervise all our

activities, but without authority to plan for us all. Then we have an annually elected president whose program may, or may not, coincide with these other programs. Some unity of purpose has been achieved by the practice of the president calling the various secretaries into a coordinating council that they might plan together. But the secretaries had no final authority over their boards. So that wasn't sufficient.

I fear we shall never be what we should be until we give to some group the authority to formulate an overall program in which all boards and Churches will cooperate. We have such a group in our Commission, but we will not grant them the authority to formulate our program. And when Commission does its best to give such a program, we come to Conference and too often toss their proposals out of the window!

After serving 10 years on the Commission I may be permitted to speak plainly in urging that this group, in which I shall never serve again, be given this responsibility. Surely we have among us some men with sufficient experience and vision and judgment to give us such a service. If younger men do not have experience for such a task, then choose older men on the Commission. But, be sure they haven't lost their vision. "Where there is no vision, the people perish."

It would be much better to have one program even though it blundered sometimes, than to continue the ineffectiveness of several independent, often overlapping, and sometimes opposing programs. And our statistics show beyond question that our present programs are not efficient. Though we need more than a change in organization, I am eager for any change in machinery that will produce a change in attitude and spirit. For that is our basic need. We should have such a spiritual rebirth as will give us a fresh thrill in being children of God, coupled with the burden of a great sense of mission as His servants.

When we truly pray, "Lead us not into temptation to be complacent and mediocre, but deliver us from the evil of self-righteousness and indifference," then God may

hear and bless us. No formal religious faith and conduct can avail us in these days of need, nor can any reorganization of machinery. Only a deepened sense of sonship, and a renewed consecration to Christ will make us a dynamic, growing people instead of a stagnant group barely holding our own. But we shall never do this for ourselves. Only God can remake us and revitalize us and empower us. From the depths of our hearts we need to pray, "Lead us." God knows, better than we do, His plan for us; God knows, better than we do, what changes are necessary in our organization and attitudes; God knows, better than we do, where we should labor and what aspect of the work we should emphasize. "God is wisdom, God is love," we sing. How much we need His wisdom to direct our labor; how much we need His love to be the motive power in all our activity. "Lead us, O Lord, lead us!" Only such a prayer can bring us into that living relationship with God as will make our service and sacrifice effective. Unless God leads us we are in the dark, undone. And we must pray, "Lead us," with our souls on their knees, but with our bodies on their feet, ready to go forward.

But Seventh Day Baptists need more than a proper relationship to God, important, yes, indispensable as that is. We need a proper relationship among ourselves before we can ever be the sort of denomination we should be, or render the service in the world that God expects of us. All the way through the Lord's Prayer we find the words "us" and "our" — not "me" and "mine." It is a social prayer. It is the expression of a group consciousness. "Lead us," it says. It assumes a common sense of need, with common ideals and goals ahead. It expresses the common yearning of us all. "Lead us" is its corporate plea.

In his sermon "Mr. Jones, Meet the Master," Peter Marshall has a minister say, "I heard somebody say the other day that the future of our world is going to be in the hands of disciplined people. That's true. The German people were disciplined, disciplined by their Nazi overlords, and they almost succeeded in getting the world in their hands. In a democracy,

citizens have to be self-disciplined, or the country goes down, defeated from within by moral rot. That was why France fell, you know. I'm beginning to see that if I, and others like me, are to help people . . . really help, we too, are going to have to be disciplined in small ways as well as big."

— Mr. Jones, Meet the Master, Sermons and Prayers of Peter Marshall, by Catherine Marshall, p. 133. Copyright, 1949, by Fleming H. Revell Company. Used by permission.

Let me say that in a denomination like ours the members will also have to be self-disciplined. That comes from the fact that we have no popes or bishops to tell us what to do, nor do we have a cast-iron creed to tell us what we must believe. We must be self-disciplined.

In a certain sense Seventh Day Baptists are well disciplined. They are disciplined in individuality. They are disciplined in believing as they please, and in doing as they please. They have been doing that for over three centuries, and the results have been much less than they should have been. Have we been undisciplined in effective co-operation? Have we been so individualistic as to be ineffective in teamwork toward big goals?

After I had planned this message, I received a letter from one who was a member of another denomination, but who was interested in Seventh Day Baptists. Some of his words say exactly what I had planned to say, and are expressed in better words than I probably would have used. Let me quote from that letter: "I am still perplexed about the lack of appreciation and lack of zeal your people have (or must have) for the wonderful concepts of Christianity in which you believe. It is hard to reconcile your decline and ineffective impact on American society with what seems to be the most perfect verbal expression of essential Christianity I have found yet. 'If the salt has lost its savor, it is henceforth good for nothing.' You know who said that."

Do words like that make you wince? Well, they make me wince! And because I fear they are too true. The most perfect verbal expression of essential Christianity,



*Some one is waiting for this invitation*

*Take some one to church this week...you'll both be richer for it!*



with a very imperfect social and evangelistic expression of the same Christianity, leaves much to be desired. And is that because we have no common concepts of Christ, and discipleship, and evangelism, and stewardship, and duty, and spiritual power? You answer for yourself.

My friend continues: "Personal freedom in the Church should not be considered absolute. It should still be restricted to the mind of Christ. It should be free from the domination of other men's minds, but not free from the control of Christ's mind. If Christ's mind were actually in control, I believe there would be some strong evidence in results, and strong unity of purpose and activity. For example, I would not have to be forced to work hard in close unity with you because I find a devoted loyalty to seeking the mind of Christ. Now, if the mind of Christ controls larger numbers, could these not also find it in their hearts to work hard together without dictation? I fear your people have taken personal liberty to mean a liberty for each to pursue his own personal inclination, rather than the liberty to pursue the mind of Christ without outside constraint. Perhaps I am wrong, but I do not know how else to account for your ineffective history."

Well, my brethren, this is the challenging analysis of one who wrote me from outside our denomination. Do you have a better analysis? I do not. Yesterday afternoon showed me that we may be ready for a change.

Seventh Day Baptists need to seek afresh for the mind of Christ, not only for each one of us, but for all of us together. We need sufficient of common convictions, and common desires, and common goals, and common methods and techniques, to make real teamwork possible. And then we need enough common devotion and consecration and sacrifice to make teamwork a reality.

We need to pray afresh, "Thy kingdom come; Thy will for Seventh Day Baptists

be done on earth as it is in heaven; give us this day our daily bread, both physical and spiritual; and forgive us our debts of neglect and indifference, and sloth, and failure to co-operate. And lead us. Lead us to know the mind of Christ; lead us to feel the love of Christ; lead us to share the passion of Christ; lead us to use the power of Christ, until Seventh Day Baptists rise from their stagnation and become a living and growing power for the spread of Christ's kingdom over all the earth. Lead us, O Lord. Amen."

### ATOMIC RESEARCH DATES OLDEST BIBLE MANUSCRIPT

Bible study has now been added to the growing list of peacetime uses for atomic energy. Nuclear scientists, using a Geiger counter, have established the approximate age of the Dead Sea scrolls found in a cave in Palestine four years ago. They date from the time of Christ, as archeologists have maintained, and not from the Middle Ages, as some language scholars have insisted. These ancient Hebrew scrolls of the Book of Isaiah thus have been verified as the oldest known Biblical manuscript.

Willard F. Libby, a radio chemist at the University of Chicago, devised the technique for dating by radioactivity. The December issue of Popular Science Monthly tells how Libby obtained fragments of the linen wrappings in which the scrolls were stored, burned them to pure carbon, then measured the radioactivity of the carbon-14 in a special Geiger counter, arriving at the conclusion that the flax from which the linen was made was alive and breathing 1,917 years ago.

This would date the scrolls in the year A.D. 34, approximate date of the Crucifixion, but Libby notes that allowance must be made for a margin of error of a century or two either way.

"When the atom bomb first mushroomed its message of death and destruction into the sky six years ago," says Popular Science, "there were many who speculated on the

future uses of atomic energy. But few if any put Bible study on their list.

"Now, as Christmas of 1951 nears, we find the seeming miracle has come to pass. Science is revealed as the handmaid of religion; radioactive carbon-14 and the Geiger counter are instruments for casting new light on the accuracy of the modern Bible. Cosmic rays that bombarded the earth when Christ was born have left behind a coded message for nuclear physicists to decipher.

"It was strangely fitting that nuclear scientists, turning from war to peacetime research, should undertake the task of determining the age of an ancient transcript of the Book of Isaiah, usually considered the greatest of the Old Testament prophets.

"For it was Isaiah who, (more than) 25 centuries ago, envisioned a time when the weapons of war would be reconverted forever into the tools of peace: 'They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.' And it was Isaiah who asked: 'Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?' — Popular Science Monthly Release.

(Continued from page 300)

Dear Mr. Warren:

Thanks! I am happy to enclose an order for you. As a lone Sabbathkeeper I have counted on the Recorder's weekly visits more than I can tell you in a letter. I usually sketch it when it comes, and then save it for "Friday night" for careful reading.

With every good wish, I am,

Sincerely,  
Ernest W. Hull.

1523 Dresser Street,  
Santa Ana, Calif.

### College Takes Second Place to Rum Row

Once again a distinguished educational institution, in this case, the University of Maryland, has to go hat-in-hand, to ask for a little protection against the liquor traffic. In College Park, Md., President H. C. Byrd of the university and town authorities are appealing to the Prince George's County Circuit Court against a liquor board decision granting a wine and beer license to Five Brothers Restaurant on Baltimore Boulevard. Dean Geary Eppley unsuccessfully opposed the license proposal. The dean says, "We are trying to prevent the town from becoming a rum row." There are now 19 alcoholic beverage establishments in the community of 11,000 residents.

The president of the university, as well as the mayor, Charles R. Davis, a former mayor, William A. Duvall, and seven members of the present town council signed the petition of appeal.

This sort of thing is disgracefully common throughout the country. Ordinary citizens seem to have few rights against the privileged traffic in liquors. Perhaps there was never before, in the history of the American people, a time when good citizens felt so far from Government; when they were so concerned by the apparent lack of sympathetic good will on the part of bureaucratic organizations dependent upon the unintelligent and irresponsible vote. At the very least, educational institutions and Churches should be permitted to work in an environment favorable to the accomplishment of their tasks. — Clipsheet.

### WALL MOTTOES

Weekly Sabbath Mottoes (6 x 4) ..... .25  
Ten Commandment Wall Charts, 8 1/2 x 9,  
and 36 x 48 inches .....Free

— Order from —

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

## JAMAICA NEWS

A letter from Rev. Neal D. Mills says:

... This has been an interesting Sabbath. We had breakfast at seven, a marriage at eight, and then I drove over to Crescent Road in the western part of town for Sabbath school and Church. I preached to a dozen people, and then after dinner we went back for a young people's program and vesper testimony meeting. There were about 30 present. We got back to Charles Street just in time for vesper here. They were waiting for me to take charge. Just as that was over another marriage party arrived. I took care of them and was ready for supper a little before seven.

This little Church at Crescent Road was built by a man who intended to give it to his denomination, the Disciples. But they didn't agree on conditions. He said he would give it to us if we would loan him £300. It would be necessary to buy a strip of land behind the Church which cannot be separated, and he wants a pretty high price for that. Wardner (Rev. Wardner T. Fitzrandolph) has been dealing with him in the name of the Jamaica Conference. I hope he can make a deal. It is a nice little Church and our people over that way would be glad to go there.

We are certainly glad to have Wardner and Bertha back. They have made several trips to the country and have taken care of most of the parcels of clothing.

The work of restoring the Church needs a lot of pushing. I got the loan of some big pulleys and Wardner borrowed some rope. I hope we can get enough men tomorrow to pull the walls back into position. Pulleys seem to be strange to the men here and they don't have much faith in them. I had to string them up for no one else seems to know how.

The papers for our insurance claim on the schoolhouse, outbuilding, and the cottage are ready and I gave them to Wardner to sign because he took out the insurance and is the proper representative of the Missionary Society. They allow us £262 - 15s., plus. It should put everything in good shape.

We are planning a competitive scholarship examination for next Wednesday.

I hope it will attract some good students for next year. I am training our school chorus for a concert this month. That should help advertise the school, too.

Next month I want to put on a program with the Church choir and others from the Church to raise money for repairing the building.

5 p.m., Sunday

Well, I stopped at 11 last night. Now I'll see if I can wind up this epistle. I'm singing, Glory hallelujah: The men turned out today and we strung up two more pulley blocks and we pulled the Church walls back into position. One end needs a little pulling yet but we can now go ahead and put the galvanized roofing back on, fill the ceiling cracks with putty, and repaint. We will set two heavy iron rails in concrete near the middle of the wall on each side of the Church. These four posts will hold the walls, I believe, in case of another hurricane at least as hard as the last one. I'm pretty happy that the pulleys worked for the men didn't believe they would. I appreciate their willingness to help me try them before proceeding to tear down the roof. Wardner says he will order roofing and other materials tomorrow and some of the men will come tomorrow afternoon after work and do as much as they can before dark.

... We are always glad to hear from you, and from any of our friends. I hope you and Mrs. Crandall are well. Remember us to any interested friends.

P. S. We've had a great deluge of clothing. Wardner and Bertha have a big job to get the packages from the wharf and post office, sort the clothing, and take it to the country.

Rev. Wardner T. Fitzrandolph writes:

The hurricane relief has kept me very busy. We have received about 75 cartons and cases, by ship and by parcel post. I would estimate these would weigh a ton and a half. And more is coming every day. We are using our house as a distributing center. We bring the packages in, unpack, sort, and repack. Then we load up K4000 and go to the country. We have carried relief to nearly every Church and group. It is a morale builder

(Continued on page 311)

## A THOUGHT FOR TODAY

By Mrs. Charles Aurand

"Comfort ye, comfort ye my people, saith your God." Isaiah 40: 1.

How we all need comfort today! Everyone is confronted not only with his own work and problems, but with disheartening world conditions. Where can and do people turn for comfort and solace? Where, but to God and His Church?

First, let us learn to get rid of our own "overload." It's the "super load" of life that destroys vitality. We all must learn the fallacy of trying to carry a "100 horsepower" load with a "40 horsepower" capacity. We listen to the radio while driving and eating, thereby building up overloads of tension.

Next, let us learn to assume only the burdens that are ours. God will and does assume our burdens, but only those He has put upon us. "Cast thy burden upon the Lord, and he shall sustain thee."

Finally, let us look for strength and comfort for ourselves and all whom we may reach, by searching for His sustaining grace in His Word and through His Church. Many years ago, troubled with a load too heavy to bear, a new song, to the writer, "Jesus Took My Burden," rang out loud and clear on entering a strange Church 2,000 miles from home! Anxiety rolled away in that instant. Oh, that we could greet just one such burdened person thus each week with one of the following or similar songs!

"Does Jesus Care?"

"Just When I Need Him Most"

"O Love That Will Not Let Me Go"

"God Will Take Care of You"

"His Eye Is on the Sparrow"

### Prayer

Prayer is so simple,  
It is like quietly opening a door  
And slipping into the very presence of  
God,  
There in the stillness  
To listen for His voice.  
Perhaps in petition;  
Or only to listen,  
It matters not;  
Just to be there,  
In His presence,  
Is prayer.

Battle Creek, Mich.

## GETTING READY FOR CHRISTMAS

By Mrs. John Hudson

Read Luke 2: 8-20.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 10, 11.

As we take time out of our feverish preparation for the observance of our Lord's birthday, let us ask ourselves this question — "In what does my spirit rejoice? Is it in the physical satisfactions and material things of Christmas or in Him whose coming has transformed this old world of ours for one glad day?"

It is fitting that we give our families and friends gifts, but it is important that we do not lose sight of the Light that led the wise men to the Babe of Bethlehem — the Prince of Peace.

One family I have read about celebrates Christmas by having an angel food cake with candles on it. Perhaps such a custom would serve to impress our children that it is Christ's birthday we are observing. Possibly we could provide gifts and food for a less fortunate family and thus impress our children that it is "more blessed to give than to receive."

Let us take time out from our hustle and bustle and draw nigh unto this Prince of Peace whose birth we are getting ready to celebrate in our homes and Churches. May we take time to thank God for the gift of His Son to the world. Let us praise Him for the joy which came to the world on that first Christmas, and which may be experienced anew each year. Pray that we may celebrate His birth in a worshipful manner. In our giving may we reflect His spirit. May we offer not only songs of praise at this holiday season, but may we offer our lives as well. Let Christ be born again in our hearts — then surely we will be getting ready for Christmas and showing our gratitude for the precious gift of our Saviour, Jesus the Christ, who came and died for us.

Battle Creek, Mich.

## Children's Page

Dear Mrs. Greene:

I am five years old. My home is in California, but I am here at New Auburn, Wis., with Grandpa and Grandma Churchward and my Aunt Virginia. I go to Church with them most every Sabbath day. Our pastor is Rev. David S. Clarke. My Sabbath school teacher is Mrs. Clarke. We have a gray kitten named Tiger and a big yellow cat named Pinkie. We have a dog named Laddie. We also have horses, cows, and chickens on this farm.

We had snow for about a week, so I could play with my sled.

Your little friend,

Dale Irene Churchward.

New Auburn, Wis.

Grandpa wrote this letter for me and Aunt Virginia typed it.

Dear Dale Irene:

You surely are quite a ways from your California home, but since you are with your Grandpa and Grandma Churchward it is really your other home. Of course you are happy there.

I had quite a funny surprise the other day when I called at a neighbor's house. She suddenly opened her kitchen door and out ran six little gray kittens which began to run over my feet. They were very cute and pretty. Their mother cat is gray, too.

We, too, had plenty of snow for a week. Then a warm rain came and the snow all melted away even on the hills, but today the ground is again covered with snow.

I hope to hear from you often.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene and the Children:

It was kind of you to print my letter about the robin that lived last summer in the yard here in the city of Worcester where I am staying.

Now perhaps you will like to have me tell you that I think that robin told me a cheerful good-by when it left for the South for the winter. I am sure it went North first, as most birds do when August days grow hot; for there was no robin song in the yard around the house for two or three weeks.

Then one day, after a frosty spell that started leaves falling from some of the trees, as I was going up our steps into the house, I heard a robin's familiar voice say "Chirrup!"

I looked around to see where our friend might be, and there it was, sitting alone high up on a television antenna on the house across the street, and it sang just a little more, which seemed to be

Cheer up, cheerio,  
Down South I go!

Then away it flew, and I saw it no more. There are a number of cats that come in our yard from the neighbors, and my guess is, the robin felt safer to say its good-by from that high pole. It made me very happy to hear it, as the leaves fell telling us winter is before us, which makes some people sad.

If a small creature like a robin could sing such a cheerful song, after all the dangers it had endured from pigeons, cats, sparrows, and squirrels, I surely ought to think to say, "Cheer up, cheerio," even though the leaves fall around the frost-bitten flowers and a chilly breeze causes shivers.

I recall a discovery I made one day out in the woods when I was getting new soil for potting plants. As I cut away the layer of dead leaves, I found they were tied together with tiny threadlike roots, even where no plants were in sight above ground. I was surprised, for here was life in what looked dead, and the so-called dead leaves were not so dead after all. There was life in them that helps the forests grow, and makes our land beautiful and healthy.

A wave of love and reverence filled my heart, as I thought about those little roots, hidden but important; and then that verse in Genesis 2: 9, how "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also. . . ." It is all a grand, wonderful gift, as the small things like leaves and robins tell us. And the best part of it, we may be co-workers with our Creator.

This letter is long enough, so I will say farewell for this time.

Lois Fay Powell.

Princeton, Mass.

## CHURCH NEWS

MIDDLE ISLAND, W. VA. — It is quite a while since anything has appeared in the Sabbath Recorder from Middle Island. In the meantime we have carried on as usual.

Rev. John F. Randolph of Berea has been coming twice a month to preach thought-provoking and helpful sermons for us. We have Sabbath school every Sabbath, although the group is small.

Recently, our two deacons and their wives celebrated their golden wedding anniversaries — Deacon and Mrs. Roy F. Randolph on August 20, 1951, and Deacon and Mrs. S. Brady Sutton (parents of Rev. Harley Sutton) on September 12, 1951. In each case many friends were present to extend congratulations and best wishes for their future happiness and prosperity. It is perhaps noteworthy that in the same house where Mr. and Mrs. Randolph celebrated their golden wedding this year, the parents of the former, Mr. and Mrs. Franklin F. Randolph, celebrated their 50th anniversary in 1911, and in 1921 their 60th also.



Deacon and Mrs. Roy F. Randolph

As a Church, undoubtedly our great event of recent years was our experience with the tragic flood waters of June 25, 1950. In those waters our Church building was turned around so that one side of it instead of the front, faced the road. One corner of the building held on the foundation, thus saving the building from

being swept away. Did it look hopeless? No, not hopeless but desperate! A date was set and men from Salem, Lost Creek, Berea, and friends in the neighborhood



Deacon and Mrs. S. Brady Sutton

came with tools and a will to work toward putting the building back nearly on the previous location. Word of our need went out and money began coming in generously. Now the building has a new roof, a new floor, new paint inside and outside, and new Venetian blinds. There is also an excellent piano, new song books, and a new pulpit Bible. All bills are paid and there is money in the treasury. This was accomplished through the generosity, sacrifice, and labor on the part of the home folks as well as of friends abroad.

October 27, 1951, was set for the re-dedication of the Church. Salem, Lost Creek, and Berea dismissed their regular Sabbath services and came to Middle Island more than one hundred strong to join in the service. Pastor Loyal F. Hurley preached the dedicatory sermon and Rev. James L. Skaggs offered the prayer. Altogether it was an inspiring and uplifting service.

We wish to express, through the Sabbath Recorder, to all who in any way assisted in the reconditioning of our Church, our heartfelt thanks. May God bless you and keep you. — Correspondent.

ASHAWAY, R. I. — The series of Sunday night meetings during September and

October proved so successful, it was voted to continue them. The pastor is now conducting a new series entitled "Perplexing Problems."

A very enjoyable evening was spent at the parish house on Sabbath night, November 3, when the adult class meeting was open to all. It had been a very stormy day and the program opened with several reading Bible verses pertaining to rain.

A duet was sung by Mrs. Margaret Collings and Miss Marilyn Osborn.

Mr. and Mrs. Martin Oates entertained for the remainder of the evening with colored slides they had taken of local scenes, also of their trip to Conference this summer.

Refreshments of cookies, brownies, cupcakes, and coffee were served buffet style to conclude the evening.

The annual turkey supper and Christmas sale of the Ladies' Aid Society was held on November 13. The sale included a parcel post table, aprons, candy, and a novelty table offering many good suggestions for Christmas presents. The supper was also very successful.

A large congregation gathered for the union Thanksgiving service with the Potter Hill Chapel people who met in our Church on Sabbath evening, November 23. The sermon was brought by the pastor of the chapel, Joseph Peacock. Special music included a duet by the Misses Gail Reese and Patty Main and a solo by Miss Bernice Greene.

Home-coming Sabbath was observed on November 24 when over one hundred resident and nonresident members and friends attended morning worship. Favorite Scripture verses from several members who could not be present were read by the pastor. The pastor brought the morning message entitled "Glorify God."

Plans are being made for the annual meeting to be held the first Sunday in January. The nominating committee has been busily engaged in securing candidates for the offices of the Church. The annual dinner will be in charge of the Kum Dubble Klub. — Mrs. Raymond Kenyon, Correspondent.

### "THE GREATEST STORY EVER TOLD"

The ABC announces the broadcast of "No Room at the Inn" on Sunday, December 23, and "Flight into Egypt" on Sunday, December 30. The first will appear over television. Please consult schedules.

## Accessions

### Brookfield, N. Y.

#### Baptism:

William F. Palmer,  
Janet Van Horn.

The right hand of fellowship was given on Sabbath, October 27, 1951.

M. C. V. H., Pastor.

### Leonardsville, N. Y.

#### Baptism:

Carl Greene,  
Marjorie Greene,  
Josephine Greene,  
Lowell Welch.

The right hand of fellowship was given on Sabbath, October 27, 1951.

M. C. V. H., Pastor.

### Roanoke, W. Va.

#### Baptism:

Anna Margaret Bond, baptized October 6, 1951.

Joined the Church November 3, 1951.

R. E. Z., Pastor.

### Lost Creek, W. Va.

#### Baptism:

Beth Randolph, baptized October 6, 1951.  
Joined the Church October 20, 1951.

#### Testimony:

William H. Curry joined the Church November 17, 1951.

R. E. Z., Pastor.

## Marriages

**Palmer - Little.** — On August 26, 1951, Kenneth Palmer and Winifred Little were united in marriage at Elmira Heights, N. Y.

**Merrill - Williams.** — Thomas Merrill and Reta Williams were united in marriage in Brookfield, N. Y., September 29, 1951, by Rev. Marion C. Van Horn assisted by Rev. Frederick Harding.

**Wyman - Risley.** — In a ceremony performed by Rev. Paul Dufford of North Brookfield, N. Y., George Wyman, Jr., and Dawn Risley of Brookfield, were united in marriage on October 6, 1951.

**Polan - Clarke.** — Rev. Herbert Polan of Verona, N. Y., and Mrs. Ruby Clarke of Battle Creek, Mich., were united in marriage on August 1, 1951, at the home of Mr. and Mrs. Preston Wells, Detroit, Mich. Rev. Alton L. Wheeler officiated.

## BIRTHS

**Whitford.** — A son, Donald Lynn, to Mr. and Mrs. Raymond Whitford, Brookfield, N. Y., July 3, 1951.

**Howard.** — A son, Daniel Austin, to Mr. and Mrs. Donald Howard, Plattsburg, N. Y., September 3, 1951.

**Burdick.** — A son, Norman Keith, to Rev. and Mrs. C. Rex Burdick of Bridgeton, N. J., November 26, 1951.

## Obituaries

**Crumb.** — Elizabeth Hibbard, daughter of Chauncy and Esther Hibbard, was born in Brookfield, N. Y., July 31, 1867, and died on June 5, 1951.

She lived in Brookfield all her life. In 1909 she was married to Elbert D. Crumb, by the late Rev. Herbert C. Van Horn. She was one of the oldest members of the Second Brookfield Seventh Day Baptist Church which she served as clerk for 21 years.

The farewell services were conducted by her pastor, Rev. Marion C. Van Horn, and burial was in the Brookfield Cemetery. M. C. V. H.

**Burdick.** — Earl, son of William and Ella Burdick, was born in the Town of Plainfield, Leonardsville, N. Y., June 16, 1879, and died at his home on November 12, 1951.

He was married to Grace Dye on December 6, 1905.

Mr. Burdick always lived in the Town of Plainfield, and was always a farmer. He was a Sabbatarian among the people of Leonardsville, though not a member of the Church.

The funeral was conducted by Rev. Marion C. Van Horn from the Wilcox Parlors in West Winfield, N. Y., and burial was in the Leonardsville Cemetery. M. C. V. H.

**Kennedy.** — Janie Hoff, wife of William O. Kennedy, was born at West Milford, W. Va., on May 13, 1871, and died there November 21, 1951. She was the daughter of James D. and Susan Dew Hoff.

Besides her husband, four daughters survive. They are Mrs. L. B. Wolfe of Charleston, W. Va.; Mrs. Kyle Swisher, Fairview, W. Va.; Mrs. Thurman Butler of Frame, W. Va.; and Mrs. Lela Rumble, at home. There are six grandchildren and one great-grandchild.

She was a member of the Lost Creek Seventh Day Baptist Church.

Farewell services were held in the Davis-Weaver Funeral Home at Clarksburg, W. Va., conducted by her pastor, Rev. Rex E. Zwiebel. Burial was made in the I.O.O.F. Cemetery in West Milford. R. E. Z.

Intellectual and moral teeth decay if not used. Gnaw a tough moral bone occasionally. — Clippingsheet.

## 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.

(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.)

## BUFFALO FELLOWSHIP

The Buffalo Fellowship wishes to give an invitation to anyone interested in Sabbathkeeping and in seeking better financial opportunities in a metropolitan area to consider Buffalo. We are a small group meeting every third Sabbath of the month but very interested in growth. Visitors are always welcome. Our secretary and treasurer is Graydon Monroe at 159 Potomac Avenue, Buffalo 13, N. Y. His phone is Grant 8359. He would be glad to receive any requests for further information.

## SABBATHKEEPERS' 1952 CALENDARS

### Sabbaths in RED

Beautiful Full Color Nature Scene. Large, Easily Read Pads. Popular Folded Design Backings. Provision for Noting Sunset Hours for All 6th and 7th Days (Write us concerning our Localized Sunset Tables). Dates given for both the Antiquated Unbalanced Gregorian Months, Still in Use, and for the Ideal Standard Alternate Balanced-Month Calendar.

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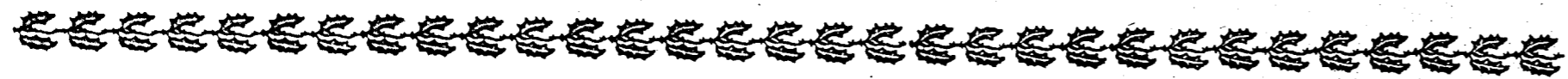
THE BIBLE SABBATH ASSOCIATION  
P. O. Box 3-Y POMONA PARK, FLORIDA

(Continued from page 306)

to the people, to know that there are people who care enough for them to help. Much is being collected over the world to help but the poor people see very little of it. Our people here are saying that our people there have not forgotten them.

Thank all who have helped in this work for us missionaries and also for all the Jamaicans who are being helped.

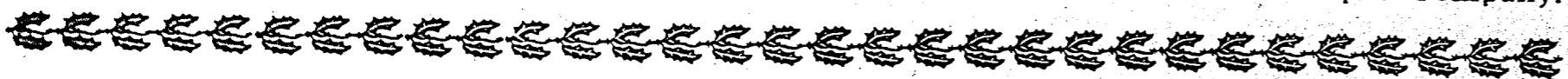




Christmas 1951

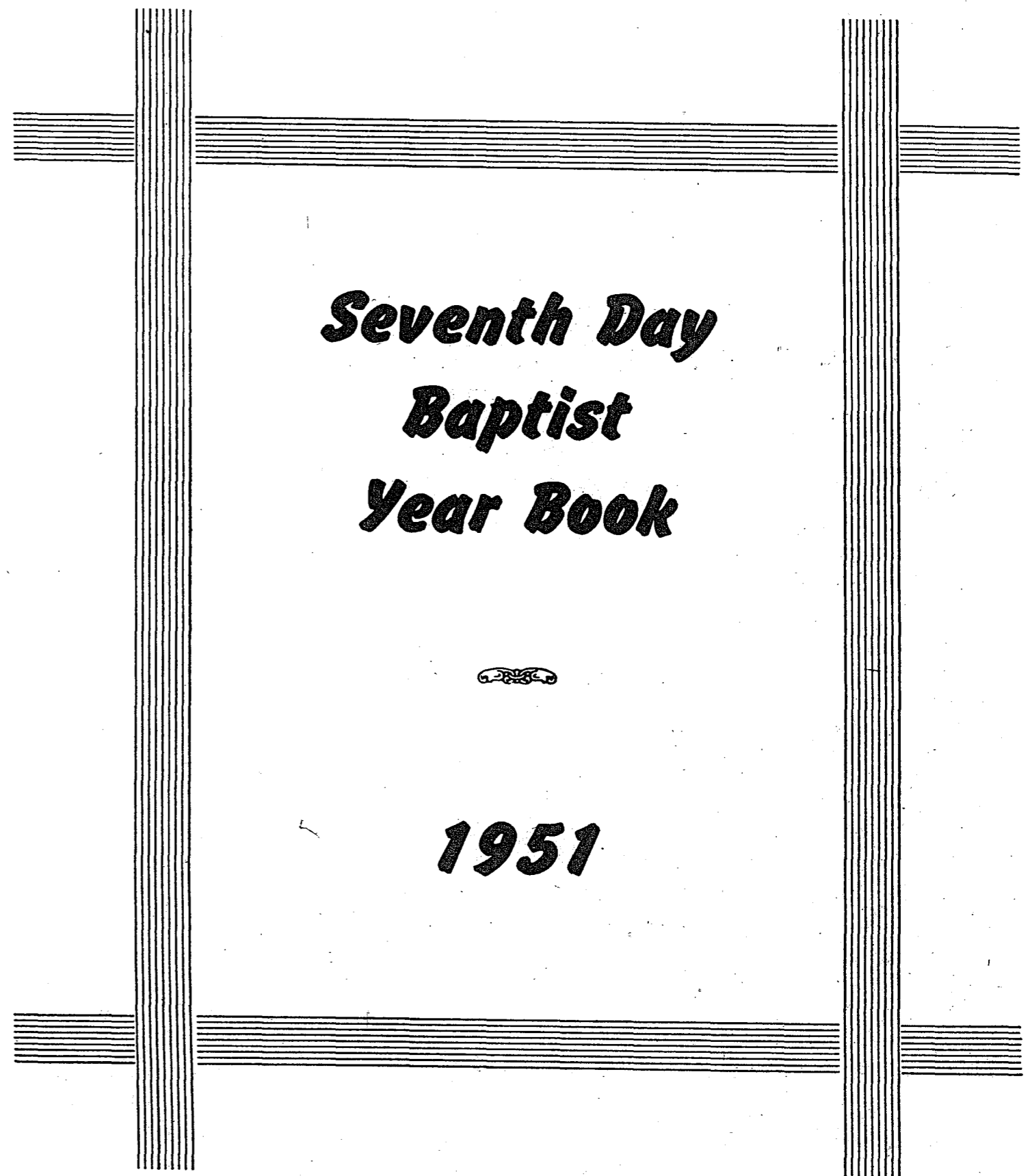
**A**gain it's Christmas! As we pay homage to the nativity of our Saviour, let us in our devotions rejoice and give thanks for the privilege of being free men—Americans—free to worship and to conduct our daily lives without fear of persecution. Let us preserve that heritage. Let us profit by the teachings of Christ to be charitable to our fellow men—let us pray for those who are burdened with the yoke of tyranny, for the sick and those in grief—for unity among nations and for divine guidance to our chosen leaders to work in harmony. Let us not forget to pray for those gallant men and women in our armed forces that their patriotism and sacrifices shall not be in vain. Ever onward, Christian soldiers!

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DECEMBER 17, 1951

# The Sabbath Recorder



*Seventh Day  
Baptist  
Year Book*

**1951**