

New Year's Message From The Baptist World Alliance

The New and the Old

From the president and secretaries of the Baptist World Alliance to our Baptist Churches throughout the world:

Greetings in the name of our Lord and Master.

Tennyson once described a journey of two people who were closely bound to each other in affection in these lines:

"And far across the hills they went
In that new world which is the old."

Baptists are bound together by ties of affection in the common cause, which is one of the reasons why our Alliance theme song from 1905 has remained "Blest Be the Tie That Binds." We link hands and hearts across the oceans as together we face the year that is new.

For some of us there are new opportunities for bearing our witness — what stirring stories come to us from fields ripe unto harvest like those in Japan! For some of us there may be new difficulties and perils; but as we face them it is surely with the strength which comes to men and women who are linked first of all to their Lord and then in fellowship to one another.

But if we face the new, it is with the confidence we have derived from the old. Our world is indeed new in its methods and organizations, in the emergence of special problems; but it is old in its needs. The change from the last fleeting hours of a December to the gray dawn of a January still leaves us where we were as far as human minds and hearts are concerned. The world has not outgrown its need of a Saviour, nor of those who would declare Him faithfully, bearing in their voices the challenge of the Son of God and in their hands the compassion of the Son of Man. The finest greeting we can give to one another as a new year dawns is that which the Apostle Paul bequeathed to every generation of Christian men, "Let this mind be in you, which was also in Christ Jesus."

So may our Heavenly Father make 1952 memorable for all our Churches. May the old gospel make the new year to be a year of blessing, crowned with revival and the honoring of that Name which is above every name.

F. Townley Lord, President,
Arnold T. Ohrn, General Secretary,
Walter O. Lewis, Associate Secretary,
Joel Sorenson, Youth Secretary.

The Sabbath Recorder



The Sabbath Recorder

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Our Policy

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SCHOOL OF THEOLOGY NEWS

The planned retirement of Dean A. J. C. Bond of the Alfred University School of Theology and the leaving of Dr. Wayne R. Rood for another position were announced this week, effective June 30, 1952.

Dr. J. Nelson Norwood, chairman of the Board of Managers of the school made the announcement and added that the board has asked Dean Bond to continue as head of the school pending the appointment of his successor. Dean Bond has served for seventeen years, and consented reluctantly to carry on beyond his expected retirement date.

Rev. Loyal F. Hurley of Salem, W. Va., was elected to the school faculty at a recent meeting of the Board of Managers. He will enter upon his duties on July 1, 1952, and will strengthen the school as instructor of Bible Interpretation. Mr. Hurley served as pastor of the Riverside, Calif., Chicago, Ill., and Adams Center, N. Y., Churches before going to Salem and was president of the Seventh Day Baptist General Conference for 1948-49.

To further lighten the load of Dean Bond, the board appointed Rev. Albert N. Rogers as his assistant and as instructor in Church and Sabbath History. Mr. Rogers will serve part time and continue as pastor of the Second Alfred Church, Alfred Station.

Rev. Melvin G. Nida will be on leave of absence for graduate study in the field of theology during the coming year. Other members of the faculty are Dr. Ben R. Crandall and Rev. Ronald I. Hargis.

The members of the Board of Managers elected by the trustees of Alfred University are Dr. Norwood, Samuel B. Crandall, Stanton H. Davis, Rev. Everett T. Harris, M. Elwood Kenyon, Rev. Albert N. Rogers, Rev. Victor W. Skaggs, Alfred E. Whitford, Paul A. Whitford, and President M. Ellis Drake, ex officio. — Contributed.

Alfred, N. Y.,
December 14, 1951.

Remember the School of Theology
in your year's end giving.

Seventh Day Baptist General Conference
DENVER, COLO., AUGUST 19-24, 1952

THE SABBATH RECORDER

323

APPRAISING OUR ASSETS

"You don't count them. You weigh them." According to Editor Ernest R. Bryan of the Christian Endeavor World, this was the comment of a leader in a larger denomination concerning the "great and noble service being rendered by the Quakers."

We believe that the same can be said of Seventh Day Baptists, "You don't count them. You weigh them." Perhaps we should allow someone else to say this about us as a people. Nevertheless, it does help to believe that the size of our denomination does not altogether measure our effectiveness in the kingdom task.

Our Greatest Asset

As we undertake an appraisal of our assets, we readily declare that the truth from God is our greatest spiritual asset. All peoples who are making an earnest effort to live and share the glorious Gospel of God have received a measure of the truth. No one group has as yet been entrusted with all of the truth. All groups which accept Jesus Christ as Saviour and Lord have this one truth in common. Beyond this one truth, and even within the conception of it, there are marked and various beliefs concerning Him who is our One Lord. It may be that as Seventh Day Baptists we have allowed our preaching and teaching of the Sabbath truth to overshadow the basic, first truth, salvation by Christ's sacrifice. We do hold the truth of salvation by the Cross of Christ

in common with countless Christians throughout the world.

Then, in addition, we observe the Bible Sabbath, the seventh day of the week, as do a number of other denominations. It is the Sabbath truth which almost solely distinguishes us from other Baptists.

The truth, in whatever form it may be revealed to us, is our greatest spiritual asset. Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but by me." John 14: 6 (RSV). And, "If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free." John 8: 31, 32 (RSV).

Increasingly as we know Him who is the truth and continue in His word, we will be His disciples, lovers and doers of the truth. The truth from God, as living and taught by Jesus Christ, is our greatest asset.

It is high time that we move forward boldly as a people in the realm of our greatest asset. All other assets are of lesser importance, yet they are of genuine value in teaching and preaching, practicing and sharing the truth from God. Manpower is altogether essential. Money is necessary. Consecration is needed. Conviction must be evident. Courage is required. Co-operation is the keynote of any successful venture for Christ and the Church.

Seventh Day Baptists have been greatly blessed with physical as well as spiritual assets. As the midyear Commission meet-

VIA WESTERN UNION

NOVEMBER BUDGET RECEIPTS TOTAL \$1,770.47. RECEIPTS FIRST TWO MONTHS OF BUDGET YEAR TOTAL \$4,137.27. FIRST QUARTER QUOTA NEEDED TO MEET BUDGET \$10,956.25. NEEDED IN DECEMBER TO MEET FIRST QUARTER QUOTA \$6,818.98. COMMISSION URGES YEAR'S END BUDGET OFFERING IN ALL CHURCHES SABBATH, DECEMBER 29.

ELMO FITZ RANDOLPH, CHAIRMAN.

ing approaches and the second Planning Conference is less than two weeks off, it behooves every one of us to seek the help of God in appraising our assets so that our plans may become a channel for His truth.

To this end, let us rededicate ourselves anew.

PLAINFIELD'S NATIVITY SCENE

(Guest Editorial)

In response to the pleas to put "Christ" back in our "Christ-mases," cities, towns, and villages all over the nation are giving ounces of extra effort to react in defense of the true celebration.

Worth mentioning as a practical example is the scene taking place less than a stone's throw from the Seventh Day Baptist Building in Plainfield where a group of industrious young citizens are putting a religious touch to the City Hall lawn. In front of the tall, traditionally-decorated evergreen, in a spot of more prominence, stands an unusual reproduction of the Nativity scene. Set off from the rest of the huge plot by a simple rail fence, the setting is the stable, constructed by a group from the Junior Chamber of Commerce. Straw is strewn over the ground and real lambs play happily around the manger.

The chances are that this exhibit will attract thousands of visitors to the city this season. Topping that achievement, however, is the fact that Christ is at last gaining His place in Christmas.

Barbara Warren.

UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

Pastors of Seventh Day Baptist Churches have recently received copies of the Universal Week of Prayer booklet from the office of the acting secretary of the Seventh Day Baptist Missionary Society.

The "1952 Week of Prayer" topics have been prepared by Dr. David MacLennan of Yale Divinity School, New Haven, Conn. "Seven Decisions That Shape History" is the theme around which "the series of seven topics or lessons has been written." This booklet comes highly recommended for use by the Churches and

is available at 15 cents each, or 12 cents each in lots of 100 or more, from the Joint Department of Evangelism, National Council of the Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y.

Truly, "the world today is standing in the need of prayer." Universal Week of Prayer will be observed on January 6-13, 1952. Many of our Churches will join in this observance, thus opening channels for fresh spiritual power through the matchless privilege of prayer.

SALEM COLLEGE PRESIDENT SUFFERS INJURY

Word has been received that President K. Duane Hurley, Salem College, Salem, W. Va., suffered an injury as the result of an automobile accident in Charleston, W. Va., Thursday night, December 13. President Hurley was riding with a colleague when the accident occurred. He had gone to Charleston on business for the college.

The faculty and students received Christmas and New Year's greetings from President Hurley by telephone at chapel Friday morning, prior to the college holiday recess which began Friday afternoon.

Since it is reported that President Hurley will be in the hospital for a while, friends throughout the denomination will want to shower him with greetings and messages. Charleston General Hospital, Charleston, W. Va., will reach him.

ITEMS OF INTEREST

The December issue of The Church Woman carries an item entitled "Peace" by Miss Clara Loofboro, New Auburn, Wis. Seeing this item in a publication such as The Church Woman enhances its value manifold. Sometimes we fail to fully appreciate the quality of contributions by our own writers until someone else calls our attention to it.

Front Cover Picture

Seventh Day Baptist Church,
Little Genesee, N. Y.

See feature article on page 327.

THE DOXOLOGY OF THE LORD'S PRAYER

By Dr. J. Nelson Norwood

(Dr. J. Nelson Norwood, president emeritus of Alfred University, Alfred, N. Y., gave the closing message of the series on the Lord's Prayer on Sunday evening, August 19, 1951, at General Conference, Alfred, N. Y. In his opening remarks, Dr. Norwood said, "There have been some twenty meetings of General Conference the past week. You're tired; I'm tired; the building is tired; even the pews are in 'tiers.'" The speaker continued, "We have received wonderful inspiration from the sermons preached. There has been a rich variety of treatment. I have heard all of them.")

The Ascription or Doxology

We come now to the ascription or doxology of the Lord's Prayer — "For thine is the kingdom, and the power, and the glory, for ever. Amen." This tells still more about the kind of God we love, worship, and depend on. How we need Him in these troubled, perplexing, confusing times! The first part of the Lord's Prayer, "Our Father which art in heaven, Hallowed (holy) be thy name," tells us of His character. The last part of the Lord's Prayer tells us that He has government and power forever. It appears as if our Father is fully able to help us in our need. This should be of great comfort to us. "... Thine is the kingdom"! He has the rulership, the governance.

What Is God's Kingdom?

What is His kingdom in this ascription? It differs a bit from that meant in "thy kingdom come." In the ascription, His kingdom is not confined to the spiritual. In this meaning, it is the whole of illimitable space and all it contains — all stars, planets, nebulae, asteroids, star dust, etc. We are learning more of this kingdom day by day. Its extent and bulk are stupefying in their stupendous vastness. How big is this kingdom? The new 200-inch lens on Mt. Palomar has found a nebula so far away that it took 1,000,000,000 years for light from it to reach the earth, and light undulates at 186,000 miles per second!

His Kingdom Vastly Large and Infinitely Small

Some stars are so vast in size. Mira in the constellation Cetus is one. If an express train had started out at the birth

of Christ on an around-Mira trip at 45 miles per hour, and had traveled without stopping for the engineer to eat or wash his hands, it would not yet have completed its encircling journey. There are millions of stars like Mira, although smaller. All are in our Father's kingdom. What a Father we children have!

The hand that bears all nature up,
Shall guard His children well.

Did you ever watch a total eclipse of the sun? I have seen three or four. To me an eclipse is a most soul-tinkling phenomenon. I observed one on a frosty, snow-covered January landscape. I shivered partly from cold, partly from emotion. I was amazed to see passing milk sleighs driven by men with blankets over their heads which were turned the other way when they might have thrilled at that most spectacular, directly observable event of the sky.

The music of the spheres is real even though not detected by vibrations in the air. The very thought of the vastness, majesty, beauty, order, regularity, splendor of it easily taps the fountain of my tears. It is God's work.

The hymn writers have done better by us in this area than have the theologians. Note these lines from favorite hymns:

This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world:
I rest me in the thought
Of rocks and trees, of skies and seas —
His hand these wonders wrought.

What though, in solemn silence, all
Move round this dark terrestrial ball?
What though no real voice nor sound
Amidst their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
"The hand that made us is divine."

God's kingdom is not only vastly large. It is infinitely small also. There is the microscopic subatom with its nucleus and circling neutrons and protons, a little solar system in itself. Yes, this is His kingdom too, and symbolic of many other variations in it.

His Kingdom Is Spiritual

I fear sometimes that our natural revulsion against over-stressing the material in our day may lose us some really valuable insights and the messages of a higher sort which matter may offer us. If things can be seen with their overtones and undertones, they cease to be just things. The reciprocating mechanism of a steam engine or a gasoline motor, or of a clock or watch where one part moves and enables another part to move which in turn allows the first one to move again, can be much more than a cold mechanical operation. This beautiful, rhythmic reciprocation can pack a very nonmaterial thrill.

My garden is a very material affair — corn, potatoes, cucumbers, beans — things people sell. But when harvest is ready in it, the garden owes me nothing even if I have to give it all away. I have enjoyed looking at it five times a day for three months. Such a reaction is close to the spiritual. "His hand these wonders wrought." So also his hand wrought the world of beauty, truth, and righteousness, so well treated by others this past week. The conflicts of the human mind and heart also are in His kingdom.

Power

"For thine is the kingdom, and the power." Obviously then God's kingdom has both physical and spiritual power unlimited. Any real kingdom, political or spiritual, has power. Political kingdoms of earth represent various degrees of power and authority. So prominent a characteristic is their power that we call them "powers."

God's power holds the stars in their courses, but His power is moral too. Although it is less obvious than the physical characteristic of His power, it is equally real. Because God's power is moral and spiritual, and His laws moral too, we are in the mess that we are. If the awful things that men do to each other individually and in groups did not produce war and its horrors almost beyond imagination, God's kingdom would not be a moral one. "The soul that sinneth, it shall die." Ezekiel 18: 4, 20. That's the sentence backed by power to enforce it.

Glory

"Thine is . . . the glory."

What is glory?

Glory is shine, light, glow the dictionary says. God's glory shines or glows. A star-studded sky, the northern lights, earth in moonlight, a brilliant sunset — these reveal God's glory. Again, a soldier in a good cause, the glow on the face of a saintly mother in Israel, a mother's face at the sight of her new-born child — these show forth God's glory. Jesus on the Cross and Jesus in resurrection-glory reveal God's greatest glory. Moses' request to see God's glory is an astounding story. God's reply was: "I will make all my goodness pass before thee." So, suns and stars are God's glory, but they would not be if God were not good. They would be only "pride, and terror." That is a different idea of glory: goodness is essential to true glory.

Consider the auto speedometer which clicks along mile after mile. Each mile causes a figure on the speedometer dial to change. Occasionally several figures change. Let us say that the speedometer stands at 19,999. When the next mile is recorded, that mile changes every one of the five digits — a total change. So, 2,000 years ago millions had come to earth, each one had made almost imperceptible changes as he came and went. Then Christ came and everything changed! like numbers on the speedometer dial. His coming changed men's ideas of God who not only operates a physical universe but a spiritual one. Christ brought God to us in a new, deeper, richer way — a saving way. God's Son was God's greatest glory.

You say, "Did He really change life much? Look at our fears, perplexities, confusions."

A story is told of a preacher who, in Hyde Park, London, one day was expounding the riches in Christ Jesus, and what He had done for the world. A ragged, disheveled little man, whose face was caked with dirt, listened close by with a cynical grin. "Mister," he said when the preacher concluded, "you claim that Jesus Christ has done so much for the world. But just see the mess we're in." The quick-thinking divine shot back, "Man, do you know that water has been

available on this earth for two million years, and yet see the mess you're in." The point is obvious.

Yes, Christ has worked wonders — in people, in institutions, in the breadth of our sympathies, in the "quiet comfort, courage to lonely and anxious hearts," in bringing salvation to sinners, etc. He has changed the meaning of these words: kingdom, power, glory. Real glory consists of goodness.

Forever

Forever — God's kingship, His power, His glory, forever!

How long is forever? How far is space? How long is eternity? How long?

Many years ago I heard this illustration: At a certain place there is a solid mountain of hardest granite. It is a mile long, a mile wide, and a mile high. Once in a century a robin comes and rubs its bill back and forth once against that rock. When that bird has worn that rock level with the ground, the first second of eternity will have passed.

Such is our God. His kingship, His power, and His glory are forever, for eternity. How can we with His help fail in His service?

"Rise up, O men of God." "Go forward!"

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

The Board of Regents of the University of the State of New York — New York State's highest educational authority — has proposed that every school day session be opened with a prayer and program stressing the moral and spiritual values that undergird the American people. They recommend this prayer: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country." They believe this prayer will be acceptable to Catholics, Protestants, and Jews alike. The prayer would not be binding upon schoolmen, but permissive. Governor Thomas Dewey and many leaders of all the faiths have expressed approval of the suggestion. The American Civil Liberties Union, however, has been reported as opposed to the proposal, declaring that it is banned by court interpretations of the First Amendment to the Constitution.

ORDINATION AT LITTLE GENESEE, N. Y.

(Rev. Victor W. Skaggs, who assembled the following statements, writes that the ordination service was held at the First Seventh Day Baptist Church of Genesee on Sabbath, November 3, 1951. The "regular service was held in the forenoon," he states, with the sermon emphasis especially for the candidates. In the afternoon "the regular ordination procedure" was followed after which there was "a celebration of Communion served by the new deacon and deaconesses." The Churches of the Western Association were invited to send delegates to the ordination council.)

Statement of Gordon Sanford

When I was asked if I would be a deacon in the Church my first impulse was to say, No. I'd thought of a deacon as an older person who, after many years of Christian living, had proved himself worthy. After much thoughtful prayer and consideration, I now look at the diaconate as a challenge to duty, and it is time some of my generation were willing to take on more responsibility. "I slept and dreamed that life was beauty. I woke and found that life was duty."

I was born, April 26, 1923, into a Christian home and am standing here today because I was brought up by Christian parents who regularly took me to Church and Sabbath school and guided me by their example of Christian living.

I also owe much to Rev. Harley Sutton as he was my pastor when I was growing up. It was he who baptized me at the age of 11. Mrs. Sutton, who was one of the best Sabbath school teachers a young person could have, had a strong influence over my life. I shall always value the training I received from the Suttons — they gave religion a practical value to young people who often put other things first.

Following my graduation from high school, I entered the Agricultural Technical Institute at Alfred. While there I attended the Alfred Seventh Day Baptist Church and was active in its young people's activities.

In 1943 I entered the Army and was assigned to the Air Corps as an instructor. While in the Army I attended Church regularly when possible and most always

took others with me, often those who would not otherwise go. Many times I have had men who have made no pretension of being Christian come to me with their troubles. It is a good feeling to know others have confidence in me. I think one feels closer to God through service to others. On two occasions I was stationed near enough so I could attend other Seventh Day Baptist Churches. These contacts with others of the same faith were very stimulating.

In 1943 I was married to Wilma Seidhoff of Salem, W. Va. She is a loving and understanding wife, which is an essential to a happy Christian home.

I have never pretended to be a religious scholar. I have had stimulating religious experiences, but they have not given me a holier-than-thou attitude. My Christian faith is a simple and trusting one that has gradually developed, and I can thankfully say, it is still developing from my early training. I have been through periods of doubt and misunderstanding but always feel drawn back to a firmer belief and closer feeling toward God.

I don't believe a man has a right to say, This is my life — I can do as I please — for he is responsible to God, first; his family, second; his community, third; and then, himself. He should do only that which has no ill effect on any of those to whom he is responsible.

I believe in the power of prayer if it is sincere and from the heart. I do not believe we should pray for or expect easier lives, but we should pray for and expect to be made stronger so, we may better face the tasks of life.

Alone I can not accept the responsibilities of the diaconate but with sincere prayer and trust in God I'll do my best.

Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for ev'ry one,
And there's a cross for me.

Statement of Mrs. John Reynolds

I wish to say that I came here this afternoon with the same sense of humbleness and unworthiness that I experienced when Victor came to my home and informed me that I was being chosen as one of the can-

didates for the diaconate of this Church. I have had a long time to think about this. I feel it is another opportunity for me to serve Christ and my Church. I really think it was the faith of the people here in me, that made me even consider at all. It has helped to restore my confidence in myself and has made me very happy.

It would be impossible for me to say when I began to be a Seventh Day Baptist. I can faintly remember sitting on Graham Cracker Row at Church, for I attended Church and Sabbath school regularly with either my parents or grandparents.

I accepted Christ as my Saviour during a revival meeting led by Pastor Burdett Coon and was baptized by Pastor Coon. I do not believe any young person of eleven was any more sincere than I was. It meant a new beginning for me.

I enjoyed doing little things at the Sabbath morning service, especially taking the morning collection with my sister. The lessons in Edna Burdick's Sabbath school class and the good times we had at the Sabbath school picnics; the camping trip I took with Edna's Sabbath school class with thirteen other girls, and Edna as chaperone — these I also enjoyed.

Three years later our family moved to Alfred Station. We changed our membership then and I joined the Church there. I joined the Christian Endeavor group where I gained much help, and started singing in the choir with Emma Vincent as leader. I enjoyed the people at Alfred Station and still do, but Little Genesee has always been home to me. In 1930 I married a Seventh Day Baptist from Little Genesee and came back with my Church letter to rejoin my home Church.

I have been very happy here and have been greatly blessed. I can think of no better place to raise my family to be Seventh Day Baptists.

(A statement of belief followed which was based on the Statement of Belief of Seventh Day Baptists.)

Statement of Mrs. Gerald DeGroff

On a warm summer day, when I was 12 years old, one of my most important religious experiences took place. I was baptized in the creek back of town by

Rev. Gerald Hargis. I remember well the feeling of exaltation as I was lowered into the water. I had accepted Jesus Christ as my personal Saviour, and I wanted to be "good." I'm afraid at that age I thought "everything is going to be easy now." I could not look ahead and see the doubts and the struggles that were to face me.

When I was 18 years old I had lost the feeling of exaltation. I was self-righteous because of fear. Revival meetings had taught me to be afraid I would do something wrong, die, and go to hell. And because I could not feel the exaltation when I went forward, I was sure it was because I wasn't good enough. Then followed a period of confusion, doubts, and moments of unbelief. It was under Harley Sutton's ministering that I began to see a new light. I shall always be grateful for his influence. I had a new conception of religion and religious life. The fear of dying and going to hell was replaced with Christ's compassion and understanding — and more faith. This new foundation has seen me through several trying times.

Once my daughter said to me, "Mommie, I'm going to become a baby." I explained to her that that would be impossible as she only could grow up. She replied, "But I'm going to grow down." Right away I thought, That's like some adults. We sometimes "grow down" to infancy in thought, instead of up. Life is a continuous growth. Either growth toward eternal life or eternal death. "Choose ye this day whom ye will serve." I have chosen to serve the Lord and I am striving for that fuller life. It is my desire to grow in spirit "up" and not "down." I feel that I am now only in the infancy of religious growth. That is why it has been so difficult to accept the call of the Church to become a deaconess. I feel so unready to accept such a position. I pray for God's guidance and patience with me.

I believe that God is always with me and at times I can feel His very presence. The calm, warm, assured feeling within is a wonderful experience. Never will I forget the feeling of panic when I was about to sing a solo before a large Buffalo congregation and cried to God for help,

and immediately felt God's presence and sang the solo with calm and assurance. Nor will I forget lying in a hospital last winter, with that same calm, happy feeling of assurance. I was not surprised when the doctors told me that I had had remarkable results from the operation.

I believe in Christ as my personal Saviour, and Teacher. I believe in the resurrection and life eternal. I believe in the Holy Spirit, and believe He works through people. I believe in baptism by immersion because Jesus gave us that example and because it symbolizes more clearly the washing away of the old life and putting on the new. I believe in the forgiveness of sins. I believe in the Seventh Day Sabbath and that the Sabbath was made for man and not man for the Sabbath.

This Church has always meant a great deal to me. I am grateful to my mother and father for making the Church important and teaching me to work for it. I hope and pray I may be more worthy of this new position.

Grant me, dear Lord, deep peace of mind,
That those who cross my path may find Thy rest,
And so be truly blest. . . .

Statement by Mrs. Allie Burdick

When the call of the Church to become a deaconess came to me, the question in my mind was, Should I accept? I doubted that I was worthy for this work. After prayer and meditation, and because of a decision made that I would do what I was called on to do, I accepted the call.

Most of you here today know that I was brought up by Christian parents whose example and training led me to believe in right living. It was when Rev. S. H. Babcock, of blessed memory, was here, I was baptized and joined this Church. I believe thoroughly in the teachings of Christ, the Sabbath, prayer, and baptism, and all the workings of the Church. I have failed in so many ways, but always my desire has been to do what is right.

My Church, home, and friends have greatly helped me all the way. Christian Endeavor, Sabbath school, prayer meeting, Church worship; in my home with a beloved and Christian husband, three children that came to bless us; in the sorrow of the loss of dearly beloved ones, husband,

The Bible Speaks Through the Churches

By DR. FRANCIS CARR STIFLER
Public Relations Secretary, American Bible Society

"It isn't fair," said a man to me one day, "when you compare the figures of Bible distribution with those of other books." He had done some thinking which, for all its superficiality, was very illuminating. His argument ran something like this: that any other book, if it had behind it so large and influential a promotion scheme as the Bible, might reach just as high a circulation figure. Of course, as in most false premises, the little word "if" is the biggest word in the statement. No other book could possibly have such a backing as the Bible has had in the past, and has today, and always will have. Its distribution has been promoted by the Christian Church which, with no concern for financial profit, has proceeded on the conviction that the last man on every continent and island must be given a chance to hear the Word of God. The psalmist put it in a little sentence gem of fourteen words — "The Lord gave the word: great was the company of those that published it."

It should be made perfectly clear that the Bible, as we have it, is a creation of the Church. The Church grew up around the witness of the risen Christ and the Bible developed as a means adopted by the Church of perpetuating that witness. The Bible embodies that urgency which was expressed by Jesus when He said that the gospel must first be preached among all nations (Mark 13: 10) and when He declared as Luke 4: 43 reports, that "I must preach the kingdom of God to other cities also: for therefore am I sent."

brother, and parents — all these have led to a closer walk with God.

Looking back along the way I can see how much I have to thank God for, and I hope in some small way I may answer the call. Trusting in the Lord for strength, I will strive to do His will.

So, wherever the Church went it took along its sacred writings. It was John Chrysostom in the fourth century who, in an inspired moment, called the collection of Jewish and Christian Scriptures which by that time had found general acceptance in the Church, the Bible, one book — The Book.

In their zeal to spread the gospel all over the ancient world, the early Christians adopted the Greek techniques of writing and publication. Thousands upon thousands of devoted copyists were employed to prepare the Bibles, or more often portions of the Bible, which became the prized possession of local Churches. For centuries the Scriptures were too expensive to be owned by individuals, except the very rich.

Almost from the start the missionaries of the early Church were confronted with the necessity of translating the Bible into other tongues. There is no more fascinating study in all history than the study of the struggle to make the Bible speak the languages of mankind. It was the Church that, sending its missionaries farther and farther up the Nile, found it necessary, possibly as early as the third century to translate the Bible into the Coptic tongue, descendant of the ancient Egyptian. It was the Church that appointed Jerome, foremost scholar of his day, to translate the Bible into Latin when that language had practically supplanted the Greek as the language of the empire. And so it has been the Church that has, even when it was driven underground during the Dark Ages, never ceased its labors to make Christ speak the tongues of men. With every widening of the circle of the community of nations, has gone the messenger of the Church, with his Bible, his pen, his devotion, his patience, and his skill to render the sacred text in the language of the people who have not heard of their Saviour.

No people, if Christ meant what He said, were to be left out. So the Church sent its men with the Book not only to China and India with their teeming millions but to the Eskimos, the Bushmen, and the "Fuzzy Wuzzies" of the islands of the seas. President Henry P. Van Dusen of Union Theological Seminary has given us in his little book, "They Found the Church There," the testimonies of our fighting men — of how they found in New Guinea, the Solomon Islands, in Tarawa, Kwajalein, Ponape, Guam, Saipan, everywhere they went, natives, whose ancestors had been savages, if not cannibals, but who greeted our boys with Bibles, Bibles taken to them and their fathers throughout the last century by the messengers of the Church.

At the last accounting the whole Bible has been translated into 185 languages, the New Testament in 241 more, and some substantial, although lesser part into still 664 more, so that 1,090 languages now possess the Scriptures — tongues enough, so authorities tell us, to speak the gospel intelligently to nine tenths of the people of the world.

So, quite evidently it isn't fair to compare the distribution figures of the Bible with those of any other book when one considers just this feature alone, for no commercial publisher has ever had so great faith in any book of his to believe that he could get it translated into a thousand tongues and make men want to read it.

And what are the present facts? Every weekend in this country alone, the Bible speaks in 253,000 Churches, scores of thousands of Church schools, in military camps, on Navy vessels and merchant ships, and in ten thousand other places where people are gathered under the auspices of the Church. No best seller was ever accorded that recognition, yet that is the Bible's privilege every weekend of every year, a practice which has been going on since our nation's founding. And what I say of our own country is true in greater or less degree all around the world. The Bible speaks literally every weekend and in between weekends as it is read aloud by ministers, teachers, and parents to uncounted millions of eager listeners —

many of them unable to read themselves — "from Greenland's icy mountains" to "India's coral strand."

But that is only a part of the story. The basic missionary enterprise of the Christian Church is to get a copy of the Bible into every man's hand so that it may speak to him in the secret place of his own communion with God. It is this single, simple purpose that lies behind the inception and the vigorous program of the world's Bible societies. As the agencies of the Churches, constituted for this purpose, the British, Scottish, American, and other Bible Societies, since their founding a century and a quarter ago have actually distributed over 1,075,000,000 copies of the Word of God.

Their policy has always been to seek out the man who otherwise would not be able or be influenced to obtain a copy. The story of the Bible societies is a story of brave, resourceful, utterly consecrated men, most of them natives of the countries in which they work, who follow the trails out into the hinterlands where forgotten people live, through the jungles of Africa and out over the burning sands of Arabia and the Middle East, up the steep slopes of the Tibetan Himalayas, among the criminal tribes of South India, over the lofty mountain passes of the Andes and down into the steaming jungles of Peru and Brazil, to minister to the Indians living there.

Here in our own country, where, in spite of all our boasts, there are millions of people who have never seen a Bible, the Bible Society, as the agent of the Churches, seeks out the Indians on their reservations, the houseboat population living in the Mississippi delta, the huddled colonies of foreign-speaking people in our great cities. When disaster falls upon the people anywhere — a flood, an earthquake, a drought, this agent of the Churches is there with his stock of free Bibles for those in need.

And this picture, as it is drawn today, is not complete until one realizes that it is the Bible Society, agent of the Churches, which, by the hand of the chaplains, ministers of the Churches, supplies our men in uniform with all the copies of God's

Word they need, skillfully prepared to meet their hazardous requirements. For those mobilized since 1940, the Bible Society has, with every care against wasting the books, distributed, through the chaplains, over 5,700,000 Testaments, 400,000 whole Bibles, and 2,000,000 Gospel portions.

And what of the future of this — the greatest publishing business of history? Everything indicates an unprecedented expansion. Europe, where the Bible has been known longer than in any other part of the world, has not been in such need of Bibles for a thousand years as it is today. Most of the countries of Europe will be enduring for months if not years more suffering than possibly at any time since the visitation of the Black Plague. Dr. Hugh Thompson Kerr is only one of the many churchmen who have come back to tell us that next to food, clothing, medicine, and shelter, the great need of Europe is for Bibles. If men must endure hardship, they need a guidebook and the Bible is that book, for Europeans especially.

The American Churches, true to their zeal for distributing the Bible, are rising to this challenge. Europe, which hitherto supplied its own Bibles, will need millions of copies shipped in before their publishing facilities will be restored. They will be shipped principally from this country.

Meanwhile China, Japan, Korea, Siam, Burma, the Philippines, and other liberated countries in the East are investigating the claims of democracy. They are in a mood to listen to America and study the sources of her power. Every one of these countries possesses the Bible and has possessed it for many years, howbeit, in a very limited way. There is a Christian movement with awakening Churches in all these lands. The Bible societies of the West are already established in them all. Literacy is rising. The prospects of the Bible's advance in the Eastern world through the help of the Churches of the West are bright indeed.

As we turn in other directions we find that the Latin American countries are also turning toward God's Word. Black Africa, where there are still, I am told, three hundred tongues not yet reduced to writing,

is nevertheless enthralled with the story of a Saviour. The coming years will find millions of copies in demand in Africa.

The Bible is a book that belongs to all the world. Men seem to take it to their hearts on sight. The Church is responsible for its distribution. The whole process stands outside the realm of merchandising. It is a great literary crusade with which nothing ever will or ever can compare. The task of translating, publishing, distributing, replenishing must go on till the "earth shall be filled with the knowledge of the Lord, as the waters cover the sea." — From "The Bible Speaks to You," the Greystone Press, publishers, used by permission. Adapted.

THE STARS ABOVE BETHLEHEM

(Condensed)

By Maude Ethelyn Rose

'Tis night — and the Stars of Heaven
Shone like a jeweled crown
While over the sleeping village
The moon looked calmly down.
Above the frightened shepherds
As they watched their flocks by night
Shone a star of wondrous beauty
'Round them flashed a dazzling light.
The Star of the East moved slowly
Above the shepherds — leading the way
Across the plains to Bethlehem
And stopped — where the Christ baby lay.

* * *

'Tis night, and the Star of Heaven
Looked down on Mount Olive's brow
But what see you now? Let us listen.
'Tis the Man of Sorrows now.
Upon the cross He suffered
Our sins for us He bore
Then darkness fell upon the earth
And the stars could see no more.

* * *

Two nights — and the Stars of Heaven
Watched and still shine on
Through which to the lost and sin-sick world
Deliverance has come.
Salvation now is offered you
Through Heaven's wide open door
Glory in the Highest — Glory,
Peace on earth, for ever more.
R. 3, Edgerton, Wis.

OUR EVANGELIST IN NEW ZEALAND

Rev. and Mrs. Emmett H. Bottoms, having spent some six months with the Church at Auckland and the pastor, Rev. Francis S. Johnson, were busy the latter part of October preparing to go to Christchurch for work there and on South Island with Rev. Edward Barrar, the pastor. Following are excerpts from a letter written by Mrs. Bottoms.

The Excerpts

Tomorrow is our moving day and Emmett is still busy with legalities, therefore I shall write a brief report of the Church work here before we leave for Christchurch, then one soon after we get settled there.

Our hearts are yearning for the spreading of the most true Gospel of Jesus Christ; more men and money to support their work. "The fields are white and ready for harvest and the laborers are few."

You will be pleased to learn that the ordination service ordaining Mr. Tonge into the Christian ministry was a most outstanding event in the Auckland Church. Although Pastor Barrar could not be present, due to illness of his son, for which we were very sorry, the service was impressive and well attended.

Mr. Tonge gave a fine sermon including his statement of beliefs. Pastor Johnson did marvelously well giving the charge to the candidate. In the absence of Pastor Barrar, Mr. Bottoms gave the ordination sermon combined with the charge to the Church. He also gave the prayer of consecration. Mr. Tonge pronounced the benediction.

Just before the ordination service, Mrs. Tonge, the wife of the candidate, was received into the Church. This made a most perfect day. No doubt you will receive a detailed report of the service from the secretary of the ordination council.

Last night, October 21, was the closing of the Sunday night mission. Emmett used as a theme, "Rebuilding the Broken-down Walls." Text, "I am doing a great work so I cannot come down." Please forgive, but he put himself in the hand of God and He spoke mightily through

him to the people. We all felt a great outpouring of the Holy Spirit. Then Rev. Mr. Johnson called on Rev. Mr. Russell for prayer. This prayer moved the hearts of the people.

The little Church has not made tremendous growth in numbers, only two additions and one restoration, since we came here but there are things of greater importance in some cases, especially where there are "Broken Walls." There are several indications of the Church having gained a more solid foundation and a spirit of optimism. The entire group seems to have a will to work and a burning desire to gain new members and to go into new fields of labor. They are raising a fund to send Pastor Johnson out on the field to do full-time work and at the same time are raising money for the building fund.

Our hearts are with these dear people and we really regret that it is necessary for us to move on just now but we are told that Pastor Barrar is greatly in need of help and people here are not selfish. As much as they would like to have us remain, they want to see us go to assist the group in South Island.

Pray that God will give us wisdom and strength to see and do the work most needed to help the cause here and at Christchurch and other places we go.

At Christchurch

A letter from Rev. Emmett H. Bottoms gives a brief but interesting account of the trip from Auckland to Christchurch where he and Mrs. Bottoms are now located. They drove their Morris from Auckland to Wellington, a distance of 500 miles. The beauty of the scenery "was pleasing to the eye and we felt we never had a nicer drive." Their route was down the western side of the island, and they were in sight of Mt. Egmont, which is perpetually snow-capped. It is a volcanic cone, 8,260 feet above sea level. "It appeared as a dark cloud hanging in the sky."

The trip of 175 miles from Wellington was by boat, leaving at 7:00 p.m. and arriving at Lyttelton on South Island at 7:00 a.m. Mr. and Mrs. Bottoms were met at Lyttelton by Pastor Edward Barrar. The drive out Sumner Road, over the Port Hills, through Dyers Pass into Christ-

church "was filled with excitement as the highway is most winding and no guard rails." They are located temporarily at Sumner, a distance of about 11 miles. They find "housing conditions acute, rooms and flats scarce, and rent exorbitant."

Mr. Bottoms writes that the Church people seem encouraged and hopeful with the beginning of the work. Attendance at the services was larger than had been anticipated. Let us remember this work on South Island in our prayers, and trust that the six months' work on North Island may prove increasingly fruitful to the glory of God.

As we are passing through our fall season, the following seems a bit strange to us: "This spring is backward here this year and we are still having cold weather. Have had frost a few nights since our coming to South Island and the wind blows cold. It surely will be a joy to see some nice summer weather. Twelve months of winter have passed since we saw any summer days except for the two weeks' experience in the tropics."

H. R. C.

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.

STUDENT VOLUNTEER CONVENTION

Two thousand college students from 600 colleges and universities in the United States and Canada will attend the Student Volunteer Movement's quadrennial convention at the University of Kansas, December 27 to January 1. Two hundred students from foreign lands will also attend. "Christ's Kingdom — Man's Hope" will be the theme. . . . Since the movement first started in 1888, more than 15,000 students have gone out as missionaries. — W. W. R.

Children's Page

Dear Mrs. Greene:

I am seven years old and live on a farm near Coudersport, Pa. I go to Church at the Hebron Seventh Day Baptist Church on Crandall Hill. I am in second grade.

I have a cat. Her name is Tiger. I have a dog. His name is Skipper.

Daddy has four horses. Their names are Molly and Nell, Jerry and Tom. I like the horses better than anything else. Michael Snyder.

R.D. 2, Coudersport, Pa.

Dear Michael:

I was happy to receive your letter and I do hope you will write very often. A cat and a dog can be fine companions for boys and girls but I agree with you that horses are best of all. When I was a little girl we had a horse named Topsy that I called my very own horse. I guess it was because she was so gentle and my father would sometimes let me ride her. When I was older I sometimes drove her to town two and a half miles away. Of course you have guessed why she was named Topsy; because she was all black. My father always brushed her so thoroughly that her hair fairly shone. It is my guess that you enjoy helping your father take care of Molly and Nell, Jerry and Tom. But I'm sure you are not like a little boy named Bobby I heard about the other day. He handed his mother a slip of paper on which he had written: "Gathering the eggs, 30 cents; going on an errand, 35 cents; feeding the chickens, 35 cents; owe me \$1.00."

His mother left the room but soon returned and handed Bobby a slip of paper on which was written, "Knitting Bobby a sweater, nothing; mending Bobby's coat, nothing; putting up Bobby's lunch, nothing; helping Bobby with his arithmetic, nothing; owe me nothing."

Bobby decided then and there that his mother didn't owe him anything, but that it would take him a long time to repay all he owed her.

Yours with love,
Mizpah S. Greene.

Dear Mrs. Greene:

My little sister Carol is walking now. She gets into everything. Sherman will go to school next year. He will be six next June.

I have the mumps on both sides but I'm not very sick.

Cathy will be three in March. I will be seven next Thursday. I like living in New Auburn, Wis.

I am to be a holly in the Christmas program at school.

I go to Junior Christian Endeavor.

Love,
Roberta.

New Auburn, Wis.

Dear Roberta:

I know just what you mean when you say your little sister Carol gets into everything, for there is a little boy next door who does that very thing. He and his mamma and daddy stay with me nights. His name is Jimmy Hurlburt and he will be two years old March 6. When he first comes over at night he hurries to my dial telephone and grabbing the receiver he shouts "Hello!" But the other night he discovered my electric lamp which stands on the table beside the phone. It has two bulbs, and for the time being he lost interest in the telephone and began to pull the lights off and on. When we got him away from that he hurried to the small gas stove in the living room, put up his hands, and cried, "Hot! hot!" Then his mother hustled him off to bed. When she called him I expected him to say as he did one time, "Who, me?" We all love the dear little fellow but he keeps us all guessing sometimes.

I wish I could see you in your holly costume. You will be dressed in green and red, will you not?

You do not give your last name so I'm not sure what it is. You see three or four Robertas write to me; one other in Wisconsin, as I found out when I examined the Children's Page in about fifty Sabbath Recorders. How about it?

Lovingly yours,
Mizpah S. Greene.

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14.

Accessions

Westerly, R. I.

Baptism:

Mrs. Louise Austin Thomas
Richard Drew Batchelder
William Weston Knowles
James E. Taber

Letter:

Mrs. Henrietta P. Chipperfield
Donald F. Loofboro

Associate Membership:

Mrs. Harold W. Batchelder
Mrs. Elisha C. Burdick

Baptismal service — December 7, 1951

Membership Sabbath — December 8, 1951

C. H. B., Pastor.

BIRTHS

Skaggs. — A daughter, Lynne Priscilla, to Rev. and Mrs. Victor W. Skaggs, Little Genesee, N. Y., November 18, 1951.

Bennett. — A daughter, Loranna Kay, to Mr. and Mrs. Herbert Bennett, Battle Creek, Mich., December 12, 1951.

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.)

SABBATHKEEPERS' 1952 CALENDARS

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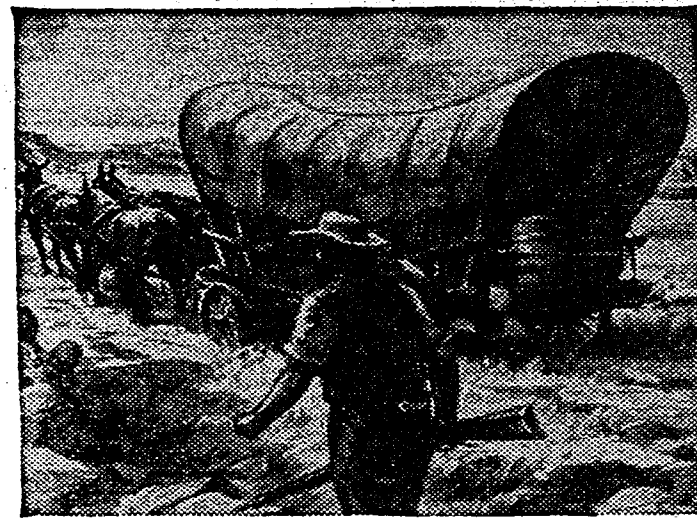
THE BIBLE SABBATH ASSOCIATION
P. O. Box 3-Y POMONA PARK, FLORIDA

DENOMINATIONAL BUDGET
Statement of Treasurer, November 30, 1951

	Receipts	
	November	2 months
Balance on hand Nov. 1.....	\$ 66.80	
Albion		31.00
Alfred, First		420.95
Associations and groups	35.30	60.30
Battle Creek	508.55	845.80
Boulder	21.89	74.60
Brookfield, Second	32.60	32.60
Chicago	34.00	39.00
Daytona Beach		79.25
Denver	69.41	131.61
De Ruyter	124.00	244.00
Edinburg	6.86	10.47
Farina	15.00	54.20
Fouke	11.38	11.38
Hebron, First	17.90	38.24
Hopkinton, First		117.90
Independence	33.00	53.00
Little Genesee		74.71
Little Prairie	3.10	4.50
Los Angeles	58.00	58.00
Marlboro		162.36
Middle Island	15.20	15.20
Milton	491.16	491.16
Milton Junction	173.97	261.77
New York City, First		48.50
Nortonville		51.00
Pawcatuck		280.00
Philadelphia	23.25	23.25
Piscataway	22.00	55.50
Plainfield	137.75	269.80
Richburg		30.00
Riverside	377.61	387.61
Roanoke		5.00
Rochester		11.65
Salem		114.00
Salemville		82.84
Shiloh		329.10
Stone Fort		7.00
Waterford	12.10	37.07
White Cloud	49.58	72.84
Total	\$2,340.41	\$5,117.16

Disbursements		
	Budget	Specials
Missionary Society	\$ 616.14	\$ 404.36
Tract Society	268.92	9.50
Board of		
Christian Education	363.42	
Women's Society	8.28	
Historical Society	49.32	
Ministerial Retirement	135.54	75.41
S. D. B. Building	56.52	
World Fellowship		
and Service	11.34	
General Conference	290.52	
Relief Appeals		13.87
Bank service charge	1.05	
Balance on hand	36.22	
Totals	\$1,837.27	\$ 503.14

Comparative Figures		
	1951	1950
October receipts:		
Receipts in November:		
Budget	\$1,770.47	\$1,558.98
Specials	503.14	260.10



*The Bible went Westward
With the Pioneers*

According to the American Bible Society, there has been an unprecedented demand for its new film strip **THE GOOD BOOK**. In production over a year, the picture illustrates the influence of the Bible on America. The large demand grows out of the fact that early users were impressed with the quality of both pictures and sound. The film, produced by The Jam Handy Organization, is in color, and the art work has attracted particular attention as an example of the high standards which the Church has a right to expect.

The sound includes some top radio voices. Specially prepared music was played by the NBC Symphony Orchestra. This unusual sound track came into being as a network broadcast of the National Broadcasting Company. As a service to the American Bible Society, permission was granted for its use in this film strip.

There are 89 pictures; 24 minutes of sound is available on either one 33½ RPM or two 78 RPM records. For information concerning rentals or purchase, address inquiries to the American Bible Society, 450 Park Avenue, New York 22, N. Y.

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Receipts in 2 months:		
Budget	4,137.27	3,062.28
Specials	979.89	420.49
Annual Budget	43,825.00	37,000.00
Amount raised		
in 2 months	4,137.27	3,062.28
Percentage raised		
in 2 months	9.44%	8.28%

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

DECEMBER 31, 1951

The Sabbath Recorder

GOD KNOWS

And I said to the man who stood at the gate
of the year:

'Give me a light that I may tread safely into
the unknown.'

And he replied:

'Go out into the darkness and put your hand
into the hand of God.

That shall be to you better than light and safer
than a known way.'

Minnie Louise Haskins.