Transportation, however, continues to be one of the major problems. The bus purchased two years ago served us well for some time. We are not able to use it at present because of the need for new tires and some other repairs for which we have not funds at this time. Some of the members have overloaded cars, and one man has been using his farm truck, which is very inadequate in cold or rainy weather. We do hope to get these repairs done before our Bible School, for the bus will be badly needed at that time. Some mothers, having no means of transportation, have expressed desire to attend our services if transportation were available.

Our pastor has been handing out tracts around the town of Paint Rock regularly. We also have, in the Huntsville bus station, a tract rack which we keep filled as tracts are removed. This was installed through the efforts of Miss Golda Gerat who hired a sign painter to apply the name of our church.

We have, each evening after the Sabbath, a prayer service and Bible study, with average attendance of fifteen to twenty — not as many as we hope for. We pray that the Holy Spirit may be the guiding, driving force within us — that all our work may be interesting and that others may hunger for "the crumbs that fall from the Master's table."

We have committed to us a sublime task, and oh, that each of us may feel the impact of this task! — Correspondent.

**Births**


Williams. — A son, Russell Lee, was born to Melvin và Mrs. Ruth (Kempton) Williams of the Ord Hospital, Ord, Neb., Jan. 24, 1956.

**Obituaries**


Educated at Shiloh, Milton College, and holding a Ph.D. from the University of Illinois, Dr. Ewing was devoting his life to teaching in schools of pharmacy and medicine. Since 1931 he had been at the University of Arkansas at Little Rock.

A member of the Shiloh, N. J., Seventh Day Baptist Church since boyhood, he was active in the church and active in the Little Rock Fellowship.

Surviving are his wife, the former Dorothy Larkin; a son, Robert Leon, of Little Rock; two daughters, Mrs. Marvin Gardner, Jr., of Dallas, and Mrs. Leland Ewing of Little Rock; one sister, Mrs. Thomas Williams, of Shiloh, N. J.; and five grandchildren.

Funeral services were conducted December 23 by Rev. Carroll L. Hill of Janesville, Wis., with burial at Forest Hills Memorial Park. — Information furnished by Dorothy L. Ewing.

Glaspiey. — Roy B., son of Mary and Ward Glaspiey, was born Nov. 16, 1898, and passed away Feb. 25, 1956.

He is survived by his wife, Hilda M. Clark Glaspiey; five daughters: Mrs. Ethel Lewis, Mrs. Anna M. Tepper, Mrs. Charlotte House, Mrs. Roberta Selfridge, and Miss Ida May Glaspiey; and four sons: Roy L., Albert L., Joseph, and Roland. There are also four sisters: Mrs. Metta Horner, Mrs. Emma Kellogg, Mrs. Margaret Goodrich, and Mrs. Miriam Fraser; two brothers, Arthur and Edward; and 14 grandchildren.

Funeral services were held in the Kenneth Carll & Son Funeral Home by Rev. Robert Lippincott and interment was in the Canton Cemetery.


For a number of years she was a member of the Nortonville and later of the Gentry Seventh Day Baptist Church. Three years ago the Hurleys moved from Long Beach, where they had lived for some time, to Mt. Vernon, Wash., to be near their daughter.

She is survived by her daughter, Mrs. Don (Elizabeth) Equals, of Mt. Vernon, Wash.; a son, Col. Robert B. Hurley, Fairchild Air Force Base, Spokane, Wash.; one sister, Mrs. Ruth Vars, of Long Beach, Calif; and four grandchildren. She was buried beside her husband at Acasea Memorial Park near Seattle, Wash., Feb. 21.

Johnson. — James Abram, was born Mar. 31, 1885, and died while visiting his children at Valejo, Calif., Feb. 2, 1956.

He was a faithful member of the North Loup Seventh Day Baptist Church for many years. Funeral services were conducted at the North Loup Seventh Day Baptist Church on Feb. 7, by his pastor, Rev. Francis D. Saunders. Interment was in the North Loup Cemetery.

F. D. S.

**SEVENTH DAY BAPTIST FELLOWSHIP MEETING**

Sabbath, March 17, 1956

Room 200, YMCA, 8th & C Sts.

San Diego, California
The Sabbath Recorder
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SKY TIME

We are in the middle of leap year, having recently passed that extra day at the end of February. This irregularity of the calendar never ceases to be news when it swings around every four years. In our local hospital, 13 babies were born this year on the twenty-ninth day of the second month and will therefore have only ten birthdays by the time they are forty years old.

An article in one of our papers in its headlines called leap year "man's attempt to keep in step with 'sky' time." We like that. It gives us a starting point for extending our thinking into the spiritual realm.

The old Julian calendar started in 45 B.C. and was not abandoned in this country until September, 1752, when England accepted the Gregorian calendar. By that time the vernal equinox was 11 days off and that number of days had to be dropped out of the month of September to bring the calendar into harmony with the sky. Julius Caesar set up a 365-day year and a leap year every fourth year. It was not quite accurate, each year being 11 minutes and 14 seconds too long. Pope Gregory XIII at the end of the sixteenth century discovered the trouble. They had been counting each century year as a leap year, which made a gain of three days every 400 years. His principal change was to drop the practice of every century year divisible by 400. It took a bit of figuring, which probably could have been done many centuries earlier. But people do not think very much along the lines of getting into harmony with "sky" time. It took England about half a century to make this change after its value had been proved.

Beyond the sky is the Maker and Sustainer of all the heavenly bodies in our solar system and the other celestial systems. We can learn much by observing the sky, but there is much about the purpose and plan of God which cannot be thus learned. We have had in our personal library a book entitled "The Gospel in the Stars" but we do not believe the author proves the point. Perhaps we could apply the verse, "The kingdom of God cometh not with observation" (Luke 17: 20). We read in Galatians 4: 4 that

when the fulness of the time was come, God sent forth his Son . . . . That seems to imply that the Gospel comes by revelation rather than by stargazing, calculation, or observation. God had His own plan for the coming of Christ and He has chosen to reveal in advance some of the circumstances that will precede and accompany His second coming. For us who live between the two He has a different sort of plan — a presentation of the Christ to each of us by the preaching of the Gospel. We are left with the responsibility of accepting or rejecting His plan for our lives. It could be stated like the newspaper heading, "man's attempt to keep in step with 'sky' time." Are you in step with what you know of His plan for you?

P.O.A.U.

In the Recorder of March 12 was a brief article about religion and the public schools with the initials P.O.A.U. on the signature line. Since it is hard to remember all the initials of religious organizations in size of membership. Among the locals that Dr. Nelson R. Webb, who has been one of the most influential men heading up the National Association of Evangelicals, or that Dr. Yost whose denomination belongs to neither would also be a founder of this organization? Seventh Day Baptists, who are members of several interdenominational bodies, and have a strong stake in the issues involved, have kept their representation in any official way as yet.

Individual membership is available with a contribution of $3.00, two thirds of which covers a subscription to the monthly 8-page organ Church and State edited by Glenn L. Archer. The address is 1635 Massachusetts Avenue NW, Washington 6, D.C.

How They Say It in French

Many Bible passages talk on new meaning for the student when he learns to read them in the original Hebrew or Greek. We have also been interested to see what new light is cast on some verses by recent translations in the modern language. Those who have first learned the Scriptures in a mother tongue other than English quite naturally find that to them certain words have a richer meaning in their native language than in English. German-speaking friends have often pointed this out to us.

French has its contributions. It is surprising when one reads the Bible in French how many of the words are the same as English. One verse in particular has a thrilling little change of emphasis

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Baptist Joint Committee on Public Affairs. Conservative Frank H. Yost, editor of the Seventh Day Adventist quarterly Liberty, was elected recording secretary. He, too, was one of the founders of the organization. Re-elected as one of the trustees was Dr. Clyde W. Taylor, secretary of affairs, National Association of Evangelicals, and Dr. W. C. Robinson, president of Princeton Theological Seminary.

Of a somewhat different point of view is another vice-president, Dr. Joseph M. Dawson, former executive director of the Baptist Joint Committee on Public Affairs.

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So God with all thine heart and with all thy soul, to love him, and to serve the Lord thy God, with all the might of thine mind and with all thy strength. Deut. 10:13.

for the Bible lover. It is Acts 17:11. Our familiar English version reads: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." When you turn to the French, at least in the translation by Louis Segond published in 1949 by the British Bible Society, the last part of the verse says something like this, "to see if what had been told them was exactly" (pour voir si ce qu'on leur disait était exact). The meaning of "exact" in French seems to be almost identical with its meaning in English. The French reader gets the impression therefore that the greater nobleness of the people living in Bera is evidenced by their desire to determine whether the preachers had exactly quoted and properly interpreted the Scriptures about the Messiah whom Jesus affirmed had come. The same verse says that they received the Scriptures with "beaucoup d'empressement. Translate it for yourself. We certainly need to be greatly impressed by the Scriptures. This is the Book above all other books. If we put ourselves in the position of those who are grasping the significance of the Gospel story for the first time, we, too, will be anxious to examine the Old Testament daily to see if its fulfillment in the New is exact.

In case anyone should look this verse up in another French version he would find the words different but the meaning much the same. In "Version Synodale," published by the Bible Society of France in 1950, it reads "to verify that which had been said to them."
What We Have To Sell — What It Costs

Given by Rev. Leland Davis over radio station WBCK on March 7, 1956, at the invitation of a local realtor, A. Tait Buck, who has asked men of other professions to speak on the same subject.

The Book

Seventh Day Baptists have a book to offer you. This book is unique in that it is the greatest book that ever was or ever shall be written. For generations this book has been the best seller in all languages.

The Author describes the book by comparing its power to a devouring flame, a crushing hammer, a life-giving force, a defensive weapon, a probing instrument, and a purifier of life.

This book was written under the divine guidance of the Author and Finisher of all that is pure, holy, and good. The purpose of this book is to instruct, teach, and love through worship on the seventh day of the week. For His Word tells us that He Himself, in the very beginning, set apart the seventh day as His holy day, and blessed it by putting His holy presence into it forever (Ex. 20: 10). Later when He gave the Ten Commandments, in the fourth, “Remember the sabbath day to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God.”

As you strive to keep the seventh day holy, you express in a very practical way your love and devotion to His Son. For He says, “If thou love me, keep my commandments.” We offer you the seventh as the true Lord’s day because the Lord Jesus Himself worshiped God on the Sabbath. The Bible says: “... as his custom (habit) was he went into the synagogue on the sabbath day.”

Christ came not only that we might have life but that we might have it more abundantly. We invite you to receive Him for as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

The Fellowship

In offering you Him, we offer you a fellowship that is most unique. We have fellowship not only with one another, but with the Father, and with his Son Jesus Christ.” Through our fellowship with Christ, we have daily forgiveness of our sins, and the assurance of eternal life. It is one fellowship which is primarily spiritual, and as such gives you true joy and happiness, which can never be found in any human profession.

This fellowship is based on love for the Lord of our life. We offer you Him because it is sufficient to meet your every need. Neither would we seek to add anything cut out part, and then sell it to you.

The Sabbath

We offer you this book above all others, because it is sufficient to meet your every need. Its central character is God’s beloved Son, who came into this world in order to live among us, manifest God’s love, and offer us salvation. We offer you Him who wants to be the Saviour and Lord of your life. We offer you Him who cared enough for you to suffer the consequences of your own sin. For, “He who knew no sin was made sin for us.” We invite you to receive Him for as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

The Cost

What will we offer you cost? As I said, Seventh Day Baptists offer you the Bible in its entirety. Most of you have it on your shelf if not in your spiritual possession. All it will cost is a little effort to dust it off, and time to read it through for yourself. It will be necessary for you to believe what God says about you as well as His Son. You will have to renounce your own way of thinking and living. It will mean testing what others tell you is right by the Word of God.

Receiving the Christ

We offer you the gift of God’s love and salvation, but you must receive Christ to have it. To have Him as your very own Saviour, you must believe that He died for you personally and arose to live and save you for eternity. In receiving Him you become an adopted child into God’s family. Then as His new-born child you fall heir to all His spiritual riches.

Further, if you have received Christ, as your Saviour, then you must obey Him as your Lord. You must seek to prove your love for Him by keeping the fourth as well as the other nine commandments. Since your Lord kept the seventh day holy, can you His servant do any less or differently? God’s Word says, “He that saith he abideth in him ought to walk, even as he walked.” To be His child, and grow to become more like Him, you must keep His Word. For God says, “Be ye holy even as I am holy.” Abundant living, we believe, will cost you keeping the Sabbath holy.

Dust off the Book. Read and study it through. Acknowledge the righteousness of God’s precepts. Accept His Son as your Lord and Saviour. Live His way; keep His day holy. You will never be sorry, but ever grateful that I reminded you.

Prayer

Almighty God, of whom the whole family in heaven and on earth is named, we bless Thee for a fellowship which joins earth and heaven and unites us with the earth and heaven and unites us with the faithful of all ages, who have found in Christ the true meaning of life. We bless Thee for a fellowship which is world wide and makes us one with men and women of all lands and nations who know Him as Saviour and Lord. May we be worthy members of this glorious company. Amen.

W. C. C.

For March 31, 1956

The Meaning of the Resurrection

Weigle

"Smell" and "savour"

The nouns and verb which are translated “smell” in the King James Version denote only what is pleasing; the Hebrew had other words for bad odors. The Revised Standard Version retains “smell” for the noun, and in a few cases for the verb. But it generally uses “fragrance,” “scent,” “perfume,” or “pleasing odor” for the noun, depending upon the context.

"Sweet smelling myrrh" was an error for “liquid myrrh,” and “the smell of thy nose” is properly translated “the scent of your breath” (Song of Sol. 5: 5; 13: 7). The “perfume” which Moses was commanded to make was “incense” holy to the Lord; the commandment not to make any like it “to smell thereto” means that none of it should be made “to use as perfume” (Ex. 30: 36).

The term “sweet savour” refers to God’s pleasure in the odor of burnt offerings, and is now translated “pleasing odor” (Gen. 8: 21 and many other occurrences). The word of the Lord through the prophet Isaiah will not smell in your solemn assemblies’ (5: 21) means that the Lord will not take pleasure in the burnt offerings of their solemn assemblies. The revised versions translate the clause, “I take no delight in your solemn assemblies.”

The noun “savour” refers to taste in the well-known text about salt (Matt. 5: 13; Luke 14: 34). The verb which appears in Jesus’ rebuke to Peter at Caesarea Philippi means to have a taste for, to relish, like, or care for (Matt. 16: 23; Mk. 8: 33). The Greek verb for which it is used means to think to set the mind on, to purpose; it is the verb which is translated “Let this mind be in you, which was also in Christ Jesus” (Phil. 2: 5). Jesus told Peter that His mind was not on the purposes of God, but of men.

SABBATH SCHOOL LESSON

The Meaning of the Resurrection

THE SABBATH RECORDER

Dean John N. Daland
Recalls Long Career
by Anne Randolph

EDITOR'S NOTE: We are glad to reproduce here the greater portion of an article clipped from the Milton College Wildcat which had been written for the student publication Milton College Wildcat. We believe that Anne Randolph, daughter of Rev. Elmo F. Randolph, has done a good job of reporting. We are sorry we did not have room for the whole story.

When Dr. W. C. Daland came to our campus in the fall of 1902 to become the second President of Milton College, his family accompanied him. His eldest son, John, known to all the present-day students as "Dean," was then of high-school age. When his father took up the presidency, John took up high school in Milton Academy, finishing a three-year course in 1906. Some of his "academy days" classmates, he recalls with a smile, were James L. Skaggs, the father of "Prof" Leland Skaggs, Flora Zinn, the sister of our Miss "Zeta" Zinn, and "Prof" Stringer, a former music instructor with whom many of us still know well.

John Daland then continued the college course being graduated with a Bachelor of Arts degree in 1909. After his graduation, he attended the University of Wisconsin, receiving the Master of Arts degree in Latin in 1914. The following year, when he married Nellie Skaggs, the Daland family became the professor of Latin. Well aware of what an interesting and well-rounded life the dean has led.

Dean Daland has always been interested in all campus activities - particularly music, plays, and any other student projects of a literary nature. He says that he never took a course in Shakespeare but that he got his Shakespeare by the fine old Milton tradition of going to the play every commencement.

Dean Daland filled this need. Among the memories of his early years of teaching, are recollections of the struggle which he and "Prof Bill" Burdick went through in order to get a full-time coach for Milton.

Dean Daland has always been interested in all campus activities - particularly music, plays, and any other student projects of a literary nature.

He says that he never took a course in Shakespeare but got his Shakespeare through the fine old Milton tradition of going to the play every commencement. He has the unusual record of not having missed one or two plays in thirty-five years.

During his student years he saw Whitford Memorial Hall being built, and also the gymnasium which was started in the summer of 1910 and completed just in time for the commencement of 1911.

In years before, a tent had been erected for the exercises and once collapsed the night before commencement.

Being asked what he likes to remember most in a teaching career of some forty years, the dean promptly responds that it is the personal conversion of those who had students with him.

Visiting in his lovely home, one quickly becomes aware of what an interesting and well-rounded life the dean is leading. The entire wall of the living room is filled with books - books of history, and books which have been handed down through the Daland family for years. One could browse for hours and only begin to scratch the surface of the library which he has built up through his lifetime.

The dean is well known for his "knack" of stating both sides of an argument fairly, and his opinion is highly valued by all who know him. In his work, he is loved, honored, and respected by all as a dean, a teacher, or just a friend.

Dean Daland said that he started the college year he was director of the Department of Stewardship and Benevolence of the National Council of Churches. The stewardship denominational executives decided the practice of sending out pledge cards by mail as "both the wrong and lazy way" to secure contributions. All solicitation, he said, should be by personal calling at the home of every constituent.

This provides for Christian witness on the part of both canvasser and giver. The canvasser tests his own beliefs in giving of his time and talent as well as money. The giver develops a personal relationship with the individual canvasser, who then helps the world's needy.

A second important point, the stewardship men said, is that the church fails in its responsibility unless it uses all its strength, all its effort, to give all of its constituency an opportunity to participate in the full program of the church, right down to the child with a ten-cent-a-week allowance.

"Giving doesn't represent the family at Communion; neither does he represent it in giving," said Dr. Rinden. "Giving is an individual matter between a person and his God. Thus the church should not say, 'We need the money,' but instead, 'You need to give.'"

Churches were advised to ask for contributions not "as you gave last year," but "as God has blessed you." Dr. Rinden said, "Churches should have the vision of world-wide stewardship and be able to see their responsibilities as the solution of the problem of giving becomes only the means with which they carry out their responsibility. God doesn't rule out either methods or efficiency or initiative."
National Council of Churches
The First Five Years

By Robbins W. Barstow
The Outlook (excerpt)

What can we say of these five years? What did we expect to happen? What has been accomplished? How well have we, in this experience of "togetherness," served the high objectives of our Christian faith as we proclaimed them at Cleveland during those blizzardy days back in the closing weeks of the year of our Lord 1950?

The full answers to all or any of these questions cannot be given in brief compass. It took a 273-page book to record the beginnings of the Council, and one hesitates to estimate the number of sheets of paper which, during these 60 months, have carried the reports and the resolutions, the financial statements and the declarations of policy, the findings of committees, and the major addresses of the leaders, both lay and clerical. By the acquaintance that would not breed contempt - quite the opposite. Nevertheless, within and beneath this welter of paper work, and in the face of unresolved problems and unfinished business, there can be found ample justification for a thrilling sense of satisfaction. We are well on our way.

What are the values underlying all the going and coming, the speeches and the pamphlets?

Let it be said again that one clear gain in these five years is the better acquaintance and the fuller understanding and the closer co-operation among the various member-denominations and their leaders, both lay and clerical. By the grace of God, in this case, familiarity has not bred contempt - quite the opposite. There is also a respect as well as an acquaintance that would hardly have been possible without the National Council as a common meeting ground and the formal vehicles of consultation and their leaders. And it must always be remembered that the Council is only the instrument of the churches themselves.

There is, to be sure, a negative side, lest we be too exultant on this birthday.

THE SABBATH RECORDER

March 19, 1956

Christian society. These matters are not limited to any one denomination, although individual denominations as well as individuals have, of course, given them still greater consideration. But the dimensions of the crises in any of these areas are such that the statesmanship demands that we all look at things together, and try together to understand the solutions before any of us can achieve any solutions for them. The co-operative and joint consideration of such co-operative considerations can come prophetic messages that are pretty close to the basic Gospel.

This leads to a final thought. Although the National Council does not have the same sort of department of theological studies as the World Council has, nevertheless, it is acutely aware that all of us, laymen as well as clergy, in all our churches, ought to do more thinking as to the essential beliefs we cherish and are trying to disseminate. We need to deepen our own spiritual life, as individuals, as parishes, as denominations, as a Council. If this be thought to be an obvious assessment, let us understand that this spiritual note is not neglected in the crowded agendas of board or committee meetings. The Council is calling the nation to spiritual renewal - beginning with itself. In this very fact lies the surest promise for even finer experiences of service in the long years ahead.

The Council has indeed broadened the range of its effects, and in its focus of Christian thinking and doing. As we continue to strengthen the bonds that unite us, let us bear in mind our purpose, as stated by our own people, and the general secretary - beginning with itself. In this very fact lies the surest promise for even finer experiences of service in the long years ahead.

Funds will have to be raised through the generous giving of members and friends of our church, former campers, and memorial bequests by those who wish to see this program of evangelism continued.

We are not concerned with building an institution, whether it be church, parish house, parsonage, or camp. We are concerned with changing the lives of boys and girls, young men and young women, and older people. We are concerned with bringing to all the message of salvation through Jesus Christ.

Riverside Church Plans
Enlarged Camp Facilities

Pacific Pines Camp, owned by the Riverside, Calif., Seventh Day Baptist Church and serving the Pacific Coast Association as an educational-evangelistic outreach medium, is to be further improved in the near future. Previous reports have told of the construction which has been in progress for several years.

It is announced in the February issue of the Church Chimes that the boys’ barracks building is nearing completion. Now the local church has allocated $10,000 from its investment fund to make possible the letting of a contract to build a combination kitchen, dining hall, and lodge building. It is the hope that this will not provide for the finish, cabinets, or fixtures, the cost of which can only be guessed at now. The trustees anticipate that when the new building is completed it can again be rented when not needed by our own people, and the rents used to replace the money spent for its construction.

We quote some paragraphs that are significant from this portion of the report of the Stewardship Committee of the church:

Most churches maintain a Daily Vacation Bible School at considerable annual expense. Our church maintains a beautiful mountain camp, which not only serves our local church but the Pacific Coast in the capacity of Bible School, camping program for various age groups, and evangelical work, and (renders) indispensable service to other church organizations.

Funds will have to be raised through the generous giving of members and friends of our church, former campers, and memorial bequests by those who wish to see this program of evangelism continued.

A few years ago wild guesses were being made by temperament organizations and workers as to the amount of money being spent in liquor advertising. Their guesses ranged up to the staggering $10,000,000 to $30,000,000 annually. No one knew how much actually was being spent. It is now known that at least $200,000,000 a year is currently being spent in the advertising of alcoholic beverages.

Enlarged Camp Facili-
We have no illusions that it can be done cheaply. Through faith in God that He will make it possible for us to raise the funds for these everyday expenses and for these building projects, and through our willing giving and labor, we can meet the challenge.

Dr. Paul C. Payne says, "We speak of supporting the church. No one supports the church; the church supports and sustains us, gives us our opportunity to participate in His great work of redemption. This is the most exciting business on earth and also the most costly. It cost God the Cross of Calvary. The Cross pays God the Cross of Calvary. The Cross pays God what is so costly for God shall come easy for us."

Let us think and pray and give in His name.

MINISTERS CONFERENCE
Professor Melvin G. Nida, chairman of the Committee on Christian Higher Education of the Board of Christian Education, announces that Dr. Robert G. Torbet will speak at the Ministers Conference this year.

Doctor Torbet recently joined the staff of the Division of Secondary and Higher Education of the Board of Education and Publication of the American Baptist Convention as director of the Department of Educational Services.

Doctor Torbet is a graduate and former faculty member (Church History) of Eastern Baptist Theological Seminary, Philadelphia, Pa. He holds a Ph.D. degree from the University of Pennsylvania. For over four years he was editor of American Baptist Uniform Lessons and associate editor of Baptist Leader. Doctor Torbet is the author of A History of the Baptists, The Baptist Ministry, Then and Now, Venture of Faith, and A History of the American Baptist Foreign Mission Societies. It needs hardly be said that Doctor Torbet comes to us highly recommended.

The Albion and Milton Junction Seventh Day Baptist Churches, under the leadership of their interim pastor, Doyle K. Zwiebel, have extended an invitation to the ministers of the denomination to meet with them. Ministers Conference will convene this year from the evening of April 30 to noon on May 3. Doctor Torbet will present two lectures concerning polity and denominational structure of the regular Baptists on May 1.

Rev. David S. Clarke, pastor of the Boulder Seventh Day Baptist Church, has charge of the study aspects of Ministers Conference and Rev. C. Harmon Dickerson, pastor of the Denver Seventh Day Baptist Church, has charge of the devotional aspects of the conference.

Further details will be forthcoming as arrangements are made.

— Melvin G. Nida.

Attention Boys and Girls!
The Letter Exchange for boys and girls that formerly appeared in the Sabbath Recorder will be continued soon in the Sabbath Visitor for Boys and Girls. At General Conference last year at Fayetteville, Ark., it was suggested that these two features be combined. At the request of the Committee on the Sabbath Visitor, of our Seventh Day Baptist Board of Christian Education, Mrs. Mizpah S. Greene has agreed to continue her letter page in the Visitor each month.

Boys and girls are especially urged to write letters to Mrs. Mizpah S. Greene, at Andover, N. Y. Mrs. Greene will answer each letter personally in the pages of the Sabbath Visitor. We hope that children in Seventh Day Baptist homes everywhere will write to Mrs. Greene.

Subscriptions to the Sabbath Visitor may be ordered from the Circulation Manager, Mrs. Evert Pearcy, Alfred, N. Y. Duane L. Davis, Editor, The Sabbath Visitor for Boys and Girls.

I believe in a college education for both men and women. But if I had to choose between a knowledge of the Bible without a college education, or a college education without a knowledge of the Bible, I would choose a knowledge of the Bible.

— Professor William Lyon Phelps of Yale.

Heifer Project
LeRoy Burdick
(The project of giving and distributing heifers to Austrian farmers who help them support themselves is often thought of as something a little remote. We print here a portion of a mimeographed report prepared by a young Seventh Day Baptist engaged in the distribution in Austria. The project is being carried on by his father, Rev. Paul S. Burdick of Waterford, Conn.)

The year 1955 showed an expansion of HPI activities, with Austrian government support, into five other states — Lower Austria, Burgenland, Salzburg, Styria, and Carinthia. Heifer shipments began in 1954 with 49 heifers distributed in Upper Austria.

Early this past year, committees were set up in each of these states with representatives of Catholic, Protestant, and other organizations interested in helping refugees. The actual choosing of recipients and planning of distributions were to be done by them. The Austrian government pays rail costs from Bremen to Wels, the state governments from Wels to distribution point.

The final distribution of twenty-one heifers brought the total up to 85. Most of the recipients are German-speaking refugees from countries behind the Iron Curtain — Hungary, Czechoslovakia, Rumania, Poland, Russia, and Yugoslavia, who have fled from Communist governments and are trying to get a new start here in Austria. Besides these 85 heifers, two high-grade Holstein bulls were imported for the artificial insemination clinic in Wels.

Some time was spent visiting these families and those who received heifers in 1954. Because this was the first year these committees have been functioning, distributions did not always run too smoothly. Part of the problem in Burgenland was that the recipients had not been visited, and it was difficult for the committee to get a true picture of their situation.

There is little doubt that a need still exists in Austria. At the distributions, but more especially on visitation trips, one sees that many families are really benefited. There are still many families who were working for Austrian farmers or who spent a long time in camps, and have gotten started in farming only in the last two or three years. Many have enough land to support a cow, but lack the money to buy a heifer. Of these there are many who must buy milk. And, for the year 1956 the Austrian government will pay rail costs for an additional 100 heifers to continue the program.

Heifer Project has a good potential for building friendship between peoples of different countries. During visits one often hears the remark, "We wrote a letter thanking the donor in America, but have received no answer." We hope that more donors will take a real interest in writing to these recipients in Europe, because letters from someone in America are much appreciated by the recipients. Not only the gift of a heifer, but also contact between people of different lands, is the material of which international understanding and friendship is woven.

Several Tracts Reprinted
The book Seventh Day Baptist Beliefs is in the process of reprinting in a new format with questions at the end of each chapter to encourage closer use of the book. The exact price of the new edition will be announced soon. The secretary of the American Sabbath Tract Society reports that there has been an increased demand recently for this longer treatment of our statement of beliefs.

Three of our larger and more expensive tracts have just been reprinted and are now available in smaller and less expensive form for free distribution. One of them, "God's Holy Day," is designed especially for group use, particularly by young people. It contains several forms for the Sabbath and is available either with a beautiful cover or plain. The scholarly tract, "The Sabbath and Sabbathkeeping Baptists," written by Rev. Alva L. Davis, is available in any quantities desired for free distribution.

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For Jr. High Readers

Christ and Youth
By Rev. Trevah R. Sutton

Young people need to have Christ. They need Him first as their Saviour and Lord. "Believe on the Lord Jesus Christ and thou shalt be saved" are the words of Paul. This is the way of salvation for any person, or anyone in their home. It is a simple way of receiving eternal life — it is a beginning.

Then Christian young people need also to grow in experiences with God. The Christian life is one of growth. There is nothing stagnant about it. There is found within it the challenge and thrill any young person would desire. It calls for daring in clean and self-less living.

Christ needs youth. The Christian life is one of service. Yet, this is not something for older people alone. We do need the influence of adults from their many experiences, as does Christ need them. But, He needs youth. In youth there is a balanced advance be made in His Church. All ages and experiences are necessary.

What are you doing with your life? Is it for His service? Are you brave enough to da re to be a true follower of Christ? Are you giving of your vigor of youth to da re to be a true follower of Christ?

Missions and Revolution

The above heading is the title of a new missionary filmstrip accompanied by a long-playing record which was recently acquired by the American Sabbath Tract Society. This sound filmstrip, not listed in the new catalog which was sent to the churches, was produced for use in Baptist churches and presents the challenge of missions from the Baptist standpoint in South Asia, Belgian Congo, and Japan.

It is beautifully done in color with a good narration. Suitable for young people and adults this filmstrip can be used to stimulate general interest in missions. It was built around the fact that the 20th century is a century of revolution and that Christian missions must attempt a conversion of revolution itself. The narrator says early in the filmstrip: "Let's be very clear about this missionary business. We do not go because preaching will guarantee peace. Missions does not guarantee peace — nor does it guarantee peace — nor does it guarantee health for the sick. We proclaim the Good News that Jesus Christ brings forgiveness from sin and blazes a sure path to our creator God whose we are and in whose service is our salvation. The key word of Christianity is conversion."

Even though this new filmstrip which describes up-to-date missionary opportunities does not cover areas where our denomination is working, yet we feel any church would be helped by showing this program.

A fanatic, according to an old definition, is one who redoubles his zeal after he has lost sight of his goal.

MARCH 19, 1956

Mrs. Willard D. Burdick
Rev. Elmo F. Randolph

Nettie West Burdick, widow of the late Rev. W. D. Burdick, who had been living with her daughter, Miss Marjorie Burdick, at Milton, Wis., passed away March 5 in a Janesville hospital at the age of 90.

Educated for a career in teaching, Nettie received a teacher's certificate from Milton College in 1891. She had advanced training in organ, piano, and voice and shared her musical talent with countless people by private lesson in church choir directing, and the organization and direction of church orchestras in several communities in which she lived.

On April 18, 1892, she was married to Willard Delure Burdick and together they began a home, dedicated to the Christian ministry, that was to last for fifty-six years. In July 7, 1996, in the Milton Seventh Day Baptist Church, of which she was a member, Interment was in the Milton Cemetery with her pastor, Rev. Elmo Fitz Randolph, officiating.

The Seventh Day Baptist Historical Society receives Gifts

Rev. Albert N. Rogers, president

The Seventh Day Baptist Historical Society is pleased to announce the receipt of a gift of $1,000 from the First Seventh Day Baptist Church of Rockville, R.I. The gift may be added to endowment funds of the society or used for some special purpose as designated by the Executive Committee.

Finding it impossible to maintain regular Sabbath services the New York Church has been disposing of its funds and commencing its membership in other churches. "Although the New York City Church will no longer exist in a physical sense," writes the treasurer, Mrs. Virginia Fitz Randolph, "we believe that these gifts will perpetuate the memory of our church."

The late Corliss Fitz Randolph, founder and first president of the Historical Society, was clerk of the New York Church for many years until his death, and his portrait hangs in the society's rooms.

Mr. F. W. Williamson and Mrs. J. Ramoth Anderson recently brought to the Historical Society for safekeeping the seal, pulpit Bible, and Communion set of the New York Church. They hope that the latter may be given to some other church if desired.

The congregation has worshiped for many years in the Judson Memorial Church at Washington Square in lower Manhattan. No regular minister has been employed since the removal of Rev. Albert N. Rogers to Alfred Station in 1944 although the late Rev. Guy T. Strella of New York City, Rev. Harold R. Cran dall of Rockville, R.I., and Rev. Carl R. Maxson of Kings Park have supplied the pulpit at intervals.

In Portland, Ore., if you feel in need of a prayer, all you do is dial PR 4-3271. Then you say, "Pray for Today," and in a 50-second telephone "program" from the editorial page of the Oregon Journal, the prayer is put on tape each day by Mrs. F. W. Williamson and Mrs. J. Ramoth Anderson. The prayer is played over an automatic repeater.
NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — The following notice appeared in the church bulletin for March 3:

"An illuminated picture, 'The Good Shepherd,' was installed this week in the worship center of the Junior Sabbath School in memory of Adelbert Branch whose deep interest was always manifest in the children. Last Sabbath was the anniversary of his birth."

[Recorder readers and former residents of White Cloud have had occasion to know Adelbert Branch well.]

The bulletin contains an unusual abundance of news of local interest and speaks of the activities in Florida of several of the church members, of a projected trip by one couple to Napa, Calif., of a serious illness of a mother whom the above-mentioned Mr. Branch befriended years ago, of the social service of one of the members living in Fremont, of the achievements of youth, and the faithfulness of the oldest members.

BATTLE CREEK, MICH. — The bulletin of March 3 had a new look in the 15 announcements of activities for the remainder of the day and the coming week.

Everything was church-centered with the word "Church" appearing in almost every heading. Here are some of them: The Church Choir Rehearsing, The Church Training for Service, The Church: Receiving Assignments, Evangelizing, Working Together, Playing Together, Reaches Out with Junior Bible Club; Planning for the Future, Speaking over WBCK; Serving God Through Our Ladies’ Aid; Refreshing Its Soul; Preparing Leadership; Proclaims the Gospel; Training Workers.

Marriages

Batchelder - Stone. — Richard Drew Batchelder, son of Mr. and Mrs. Charles Batchelder, Westerly, R. I., and Shirley Ellen Stone, daughter of Mr. and Mrs. Leroy Stone, Roaring Branch, Pa., were united in marriage in the Lost Creek Seventh Day Baptist Church on Sabbath, Day, Feb. 25, 1956. Reg. Rev. E. Zwiebel officiating. Both are students at Salem College.

Deaths

Bond. — A son, Richard Leslie, to Mr. and Mrs. Leland Bond, of Kansas City, Kan., at Leavenworth, Kan., on Feb. 16, 1956.

Obituaries

Burdick. — Isaphena Genette West, the daughter of William B. and Isaphena Burdick West, was born at Utica, Wis., Dec. 5, 1865, and died at Janesville, Wis., Mar. 5, 1956.

Nettie, as she was commonly known, was the widow of Rev. William D. Burdick. A more extended obituary appears elsewhere.

Ewing. — Julia B., daughter of Winsfield and Eva Bonham, was born Feb. 23, 1877, and passed away at her home in Shiloh, N. J., Feb. 22, 1956.

Mrs. Ewing had been a faithful member of the Shiloh Church for more than 60 years and had taken an active part in the work of the church.

She is survived by her husband, Deacon Henry H. Ewing; one daughter, Mrs. Thomas W. Ewing, Niagara Falls, N. Y.; seven grandchildren and two great-grandchildren; and three sisters: Mrs. Ada P. Lyon, Bradford, Pa.; Mrs. Harold B. Milward, Burt, N. Y.; and Mrs. Charles Abanks, Rochester, N. Y.

Funeral services were held at the Robert Garrison Funeral Home in Bridgeport, N. J., by her pastor, Rev. Robert Lippincott, and interment was in the Shiloh Cemetery.

R. P. L.

Jacox. — George Maxson, the son of William Henry and Lettie Burdick Jacox, was born Oct. 6, 1881, and died in Long Beach, Calif., Jan. 20, 1956.

His early life was spent in the East. He came to California over thirty years ago and has made his home in the Los Angeles area. Though not active in recent years, he took his stand for Christ in his early life and joined the Los Angeles Seventh Day Baptist Church by letter from his home church in New York State. Surviving are his daughter, Irene Evans, a grandson, and three great-granddaughters, all of the Los Angeles area. He also leaves 2 brothers, John and Clarence, and a sister, Esther Sadler, of Alfred, N. Y.

Funeral services were conducted on January 30, by Rev. Leon R. Lawton. Burial was in Inglewood Park Cemetery.

L. R. L.

Knight. — Raymond A., son of Edmund C. and Minnie Ward Knight, was born Feb. 17, 1888, at Jackson Center, Ohio, and died Jan. 23, 1956, at Topeka, Kan.

His early youth was spent at Nortonville, Kan., where he was baptized and united with the Seventh Day Baptist Church, on May 13, 1910. He served in World War I, and was a retired mail carrier at Topeka.

Survivors besides his wife, Faye, and his daughter, Rita Rae Knight, at home are: two sisters, Mrs. Velma Wood, and Mrs. Emery Washburn, of Topeka; one brother, Roy, of Philadelphia, Pa.; a niece, and five stepchildren.

Funeral services were conducted at Topeka, on January 26, with burial in the Mount Hope Cemetery, Topeka.

D. L. D.

God has still His angels, helping, at His word,
All His faithful children, like their faithful Lord;
Soothing them in sorrow, arming them in strife,
Opening wide the tomb-doors, leading into life.

— Phillips Brooks.