Construction Work at Maiden Hall

(Excerpts from letter from Rev. Wardner T. FitzRandolph to the Missionary Board secretary dated December 4, 1955.)

The work at Maiden Hall is making some progress. First the site of the schoolrooms has been graded. It was necessary to move 400 cubic yards of earth. Second, the water tank has been cast. It is 10 x 10 x 8 feet inside measurements, and will hold between 4,000 and 5,000 gallons. The walls need rendering inside and out. Third, the foundations have been poured for the enlarged and remodeled building at present on the place. We have 500 building blocks on the ground for the improvements and 500 more ordered. We have the doors and windows also on the site and will begin to change the appearance of the old house during the coming week.

It was also necessary to build an all-weather road to the house using as foundation some of the many stones on the farm and covering it with “metal” which we had hauled in. Metal is the broken stone which you saw the women breaking by the roadside, everywhere in the island. Work moves slowly.

I go up and lay out certain work to be done preparatory to doing a job—stone to be gathered, sand to be hauled, local lumber to be purchased—then I return for concrete, mix and pour it into the forms. I spend about three days a week on the job making two trips. Progress however is being made.

God wants elect men—men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God perfect hearts. —E. M. Bounds.

Accessions

By Baptism:
Lauriane DeLand
Marlene Spells
Lorna Wood

By Letter:
Lyle Haller

Obituaries

Ballenger. — Elder Edward S., son of Elder and Mrs. John Fox Ballenger, was born near Winlock, Ill., on November 18, 1864, and died Dec. 3, 1955, at his home in Riverside, Calif.

In addition to the many friends and associates, he leaves eight nieces and nephews: Mrs. Lita Telander of Victorville, Dr. Lura Loop of Los Angeles, Mrs. Rufa Enkin and Mrs. Ellul White of Glendale, Dr. Wince Simpson of Loma Linda, Oswald Ballenger of Riverside, Edward J. Ballenger of Norco, all of California; and Dr. Lollis Simpson of Orlando, Fla.

The funeral service was held Dec. 6, 1955, in Riverside and interment was in the Olive-wood Cemetery. The service was conducted by the pastor, Rev. Alton L. Wheeler, assisted by Rev. John Easterly. (See more extended obituary elsewhere in this issue and picture in issue of Dec. 19.)

News from the Churches

LITTLE GENESEE, N. Y. — At the church business meeting in October we voted to call out pastor, Delmer E. Van Horn, to ordination. This service was held Sabbath day, November 19. Although it was a very stormy day with slippery roads a good delegation was in attendance. Delegates came from Alfred, Alfred Station, Independence, Nile, Richburg, and Hebron.

Rev. Loyd F. Hurley gave the sermon at the morning church service. Dinner was served at the Community Center.

The delegates appointed to the ordination council were duly registered during the noon recess and sat in a reserved section for the afternoon ordination service.

In the opening part of the service there was special music by the School of Theology Crusade Team, of which the candidate was a member, and a prayer by Rev. William S. Calkins of the Bolivar, N. Y. Methodist Church.

The charge to the candidate was given by Rev. Don A. Sanford; the charge to the church, by Rev. Hurley S. Warren; the consecrating prayer, by Dean Emeritus A. J. C. Bond; the welcome to the ministry, by Rev. Albert N. Rogers.

A beautiful picture of Christ and the children, entitled, “What Happened to Your Hand,” was presented to Rev. and Mrs. Don Sanford, a gift from the Western Association, as they left for their new parish at New Auburn, Wis.—Correspondent.

The Sabbath Recorder

“Who would have guessed

that my money is really another pair of feet to walk today

where Christ would walk if He were still a man on earth?

Or what is my money but another pair of hands to heal and

feed and bless the desperate families of the earth? What

is my money but my prayer of intercession suddenly cross-

ing time and space to help answer its own petition in

one swift unselfish gesture? What is my money but my

Other Self — either hard and cold and metallic, like
cash in a cashbox, or warm and exciting and compas-
sionate — tenderness in action! It is my Christian Life.”

— Department of Stewardship and Benevolence,
National Council of Churches.

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ARIE YOU READY TO DIE?

When one sees a heading like that on the editorial page of a paper like the Brookfield (N. Y.) Courier, he is more startled than if he chances to notice it on a church bulletin board. Some pastors with a flair for publicity try to capture attention by boldly coming to the point in sermon titles or Gospel tracts. But this heading is not come from a church; it came from an economist, Dr. Alfred B. Haake, chairman of the Laymen’s National Committee, and author of the editorial.

Doctor Haake starts his article by admitting: “What a question for an economist to ask in a world that is teeming with life and work to do.” He affirms, however, that we must face it and quotes from Charles Kettering of General Motors: “You had better do something about eternity, for you’re going to be there a long time.”

It is not so unusual for laymen and ordinary businessmen to do a little preaching about salvation and eternal life. Small businessmen have known, for instance, the very beginning of the Christian religion. The smell of fishing nets was still clinging to the hands of Simon Peter when he was used of the Holy Spirit to convert thousands on the day of Pentecost. The method he used was just about as abrupt as asking the question, “Are you ready to die?”

We are reminded of the old story of a zealous Christian barber anxious to save the soul of a customer who had come in for a shave. As you ready to die?...” They really mean it; they are not asking if you are well covered by insurance or whether you have made a will. They are not soliciting any kind of business from you but are reminding you that in spite of the lengthening average life span none of us is sure where it is to be spent. People want an authoritative word on the subject.

Soberly, seriously, the biggest businessmen and economists are putting the question in print. As you ready to die?”

THE DARKNESS OF COMMUNISM

Inside Russia and throughout the world the struggle between Communism and Christianity for the minds of men continues unabated. We are convinced that in our day the atheistic Communism has lost much of its appeal. Its foothold in our halls of learning has diminished immensely there are countless thousands, or millions, in other lands who do not have the proper background for cutting through the falseness beneath. Deplorable as some of our American denominational divisions are, they keep us from accepting at face value what others are saying, and so of the above. Other countries have a state church which may at times seem dogmatic, stale, and lifeless. Here, if one finds himself born into such a church, he needs only to go around the corner to find one that challenges all the thinking and action of which he is capable.

A little later in the Communist article the writer makes the following comment

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cannot be taken lightly. Christian people are now aware of the real and unalterable aims of international Communism and are abandoning the practice of hiding their heads in the sand and saying in effect, “You can’t hurt me here.”
which would be amusing if it were not so pathetic:

"The inadequacy of religion and its reactionary nature is most convincingly shown up by the events of our time — by the rise of the reprobate society, by the improvement in the material conditions of life and in the cultural level of the masses, and by the application of scientific production."

About the time this was written Russia was admitting the failure of its farm production program and was sending men to the 'reprobate' Christian countries to study the amazing success of our productive methods. To speak of the improvement in the cultural and economic level of the masses as being a result of Communism and its best-selling point is a joke, at least in this country.

The greatest foe of darkness is light. It is more than idle words to say that Jesus is the light of the world or to accept the responsibility which He laid upon His disciples when He called them the light of the world and commissioned them to act accordingly. Wherever we find this darkness of unbelief, let us do our best to dispel it with the light that has transformed our lives. The tentacles of the Soviet system are reaching out alarmingly in the darker areas of the world. The system is such that once established there seems little opportunity of resisting it. The so-called 'Godless' system will get there first with the blazing light of the Gospel. Thus the Christ-denying, God-ridiculing darkness of Communist propaganda can be kept out.

NEW BUDGET PROMOTION MAN

Did you notice last week in the report of the Commission meeting that Charles H. North, treasurer of The Tract Society, was requested to act for the present as promoter of the Denominational Budget with the Conference president and Rev. Earl Cruzan on his committee? His second article appears in this issue. More will follow. Mr. North is the son of the better-known L. Harrison North, manager of the Publishing House.

THE SABBATH RECORDER

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profits. The present generation is getting a lot for its 20 per cent support of this work!

The Women's Board work takes only $0.47 of our budget share (3.9%). This board does not take on the important jobs that need to be done, such as recently paying the shipping costs of reference books for Jamaica.

My share of the Historical Society support is a miniscule $0.21 (1.7%). Anyone who has visited this exhibit or used its library facilities knows that we should support it better!

The other items not touched before include $0.16 (1.3%) for the operation of our Seventh Day Baptists in Building and $0.04 (0.3%) for the annual representation in ecumenical affairs.

All of these add up to about $12.20 for each of us church members. It doesn't seem like such a sacrifice, maybe I should double my share to protect my investment in God's work!

New Sabbath School Near Cleveland, Ohio

It is encouraging to learn that some lone Sabbathkeepers in Painesville, Ohio, a short distance east of Cleveland, are starting a Sabbath school among relatives and friends. This is exactly the sort of thing in ecumenical affairs.

There is great attraction in numbers: A mass of men marching down the street in close formation; a thousand airplanes roaring in the sky; tanks and huge batteries of guns moving along as if going into action. These things give us a false sense of security, as though they could save us from every kind of harm. Can they do so? Can we leave God out? Have the nations which have survived in the past been those which were trusted in, or those who trusted in the Lord?

We must choose our helpers carefully. A wrong choice now would ruin the work for God.

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:25

LOOKING IN THE WRONG DIRECTION

Rev. J. H. Faircloth writes that he is seeing he ever liveth to make intercession for them. Hebrews 7:25

There are dangers in the way we act.

1. We must choose our helpers carefully. Eight score and nineteen years ago 'our forefathers brought forth upon this continent a nation, conceived in liberty and dedicated to the proposition that all men are created equal.' Let us here highly resolve that this nation so dedicated and so conceived, under God, shall long endure...

2. We must depend more upon God and less upon armed might. Some years ago we promised the Philippine Islands that we would give them their freedom. When they were able to govern themselves, we did as we had promised. They were free. We may have lost some revenue. We could have held them, made them pay taxes into our treasuries. We may have lost in revenue, but we gained a friend. The representative from the Philippines made the stand for America, and against the Communists, at the Bandung Conference, of any delegate there.

Our gifts to other nations have made us friends. Hardly a nation in the world but claims to be 'under God.'

Some of our boys are over in Austria and Germany now, dispensing food and other necessities of life. We are sending cowards to their country of origin and asking them to help build up a nation of farmers or other need. Let us make ourselves known by our generosity rather than by our military might.

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Without God there is no peace through periods of great persecution and adversity. Men like Hitler have tried to destroy entire nations. Have the nations which have survived been destroyed? It may be that God is preserving them for a purpose: to show the nations that those who trust God will find their strength in Him. Of course, the Jews are not perfect. They have their faults. I believe that they will not become truly great until they accept the teachings and the saving work of the Lord Jesus Christ, and love all men, not just those of their own race or nation.

Now what does all this mean to our nation today?

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We have upon our coins 'In God we trust.' We believe we are serving God, but the guns of the armed forces makeumbling. One rotten apple in the bushel can contaminate the whole basket if left long enough.

Young people must choose their companions carefully. A wrong choice now may affect their whole life. Choose those who love Christ if you want your life to be Christlike. And there is a Companion who never fails; who 'sticketh closer than a brother'; who is ever near for them. Help your children be dependent upon him for his help.

What else were the prophets trying to tell the people? That God, who dwelt in the heavens, was after all the best helper that the nation could find. Isaiah 31: 6-8:

"Turn ye unto him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited."

The Jewish nation has existed for over 3,000 years. They have been preserved through periods of great persecution and adversity. Men like Hitler have tried to destroy the German nation, but they have not been destroyed. We may have lost some revenue. We could have held them, made them pay taxes into our treasuries. We may have lost in revenue, but we gained a friend. The representative from the Philippines made the stand for America, and against the Communists, at the Bandung Conference, of any delegate there.

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A Shepherding Pastor on the Southwest Field

Growing out of consultation with leaders of the Southwestern Association at the time of the last General Conference at Fayetteville, a plan was evolved whereby a missionary pastor or "shepherding pastor" might be secured for that area. The possibility of co-operation between the Southwestern Association, the Fouke-Texarkana Church group, and the Missionary Board.

The Planning Committee of the Co-ordinating Council, meeting under the chairmanship of the late A. Burdet Crofoot, discussed the formative suggestions at the September 15-16 meeting. Certain financial difficulties which stood in the way of the Missionary Board carrying a share of the plan were discussed at that time. It was recognized that there was an appropriation for assisting the Fouke Church in support of a pastor but it was not sufficient to cover the cost which was considered the board's share of moving the one who had been designated as the possible leader, Rev. Marion Van Horn of Brookfield, N. Y.

The matter was considered at the Planning Committee of arranging for Rev. Loyal E. Hurley's summer work in the vicinity of Alfred, expecting that he would not be moving to his home at Boulder, Colo., until after Conference in 1956. It was discussed at that time also that the student Gospel team which customarily accompanied Evangelist Hurley might not be needed in that area during the coming summer. Certain difficulties had already been encountered in looking ahead toward getting the old quartet together again next summer.

Rather than to let the appropriation for a Gospel team lie idle during the coming summer it seemed almost a God-given opportunity for an extension of field work by making it available for the "shepherding pastor" plan.

At the October Missionary Board meeting it was not present the above plan was discussed and finally approved. The Fouke Church asked to have a visit from Pastor Van Horn and he went with his wife to spend several days. He writes: "We left Brookfield on Sabbath, November 26, and were back in woodfield Friday, December 9. I preached seven times, and attended the business meeting."

The result of this visit was a unanimous call from the Fouke Church to serve as their pastor, agreeing to receive him for a stated portion of time for duties as "Shepherding Pastor." Dr. Lloyd Seager acting in behalf of the Missions Committee of the Southwestern Association had given his approval from the beginning. It is now expected that Pastor Van Horn will move to the new field of labor in the late spring of 1956. It has been the feeling of many closely connected with this plan that it is the answer to many fervent prayers that the Kingdom of our Lord as represented by Seventh Day Adventist Church leaders may go forward in this promising field of our great Southwest.

Visit to Churches of Northern Nyasaland

Rev. David Pearson has written a brief account of the annual visit of Makapwa Mission leaders to the Seventh Day Adventist Mission in November and December, 1956. It was carried out in Africa, especially in Nyasaland, where he has been serving with his wife since 1937. The Barrs are due to sail from Brooklyn on February 10, to begin their fourth term of service.

Many of the remarks made by Mr. Barr during his voyage and experiences that he has been able to hear about through correspondence from our staff at Makapwa.

Nyasaland is a backward country that is trying desperately, and with firm backing of the British Government, to pull itself up economically and culturally by its own efforts. Its chief order of monetary value are tea, tobacco, and cotton. There are no mineral deposits that may not be new to others who have interest in the work of the Pearsons and the nurses at Makapwa.

Nyasaland Missionaries Speak at Ashaway

(Summary prepared by Loren Osborn, chairman of African Interests Committee)

Rev. and Mrs. Robert E. Barr, at present on furlough from their duties at the Chi-Didi Mission Station, South Nyasaland, visited in Ashaway December 3, with Mr. Barr presenting the morning message. In his talk he gave an inspiring review of the mission efforts being carried out in Africa, especially in Nyasaland, where he has been serving with his wife since 1937. The Barrs are due to sail from Brooklyn on February 10, to begin their fourth term of service.

Many of the remarks made by Mr. Barr bore out the experiences we have only been able to hear about through correspondence from our staff at Makapwa. He was able to shed light on a great many local conditions that we find hard to visualize through the written word. But with his descriptions, explanations, and in some instances illustrations with colored pictures, we were able to do so.

Informal discussion with Rev. Lester Osborn and the chairman of the Missionary Board's Committee on African Interests brought to light a good deal that had not been thoroughly or quickly understood about the area around our mission at Sandama, the local habits of the people, and the nature of the terrain of that area.

This is a brief summary of what we learned that was of interest and may have been new to others who have interest in the work of the Pearsons and the nurses at Makapwa.
on the rivers that could be so harnessed. As Mr. Barr said, "Nyasaland is indeed an unfortunate nation. Its chief industry is agriculture, and in some areas the population is so thick that it cannot feed itself."

The people are the same as in any backward area — with help, education, and spiritual guidance, they can improve their lot. Mr. Barr pointed out that among the converted people in the southern area where he works, the will to work regularly is strong, and in at least the economic condition of the people is healthy. It brought forcibly to mind the passage, "Seek ye first the kingdom of God and all these things will be added ...." As he remarked, "Without Christianity, the people will work just enough to pay their taxes, buy a shirt, then sit around their broken-down huts and scratch out an existence in their poor gardens, or with a few chickens."

The villages he described and showed pictures of consisted of clusters of huts that resembled only a thatched roof held up by tall, thin poles. This cluster would be set in a dusty or muddy plain, depending on the season, with weeds, rocks, dust, chickens and other assorted live stock, and children scattered about through the confusion. A common form of social entertainment is a village "beer drink," during which the populace gathers at one of the huts and begins a drinking bout that continues until all are literally "dead drunk." Often the missionaries try to get to these gatherings before the effects of the beer have taken too deep a hold and begin a drinking bout which Christ has a right to those who will love and serve Him and one which no man can take away. However, to keep it must use the will. Salvation comes through faith and cannot be bought by works. The transformation from the old life to the new makes possible the avoidance of all the worldly lusts and desires. This escape is just the starting point in the Christian life.

All those who confess Christ as their Saviour have a struggle ahead of them. If they are to be the living witnesses which Christ has a right to expect of them they must shun every appearance of evil, lay aside all desire for self-glory, and be ready and willing at all times to give freely of themselves in His service.

The new year has just started. Are we each and every one resolved to make this a better and more profitable year spiritually than the past year has been? Are we ready and determined to keep our resolutions throughout the year? We must realize that we cannot do this alone but that that God and all things are possible. "Are we like Peter, totally enslaved to the will of the Master?" We must realize, too, that "all have sinned and come short of the glory of God." Let us, each one of us, look first to our own faults and shortcomings and with God's help eliminate them. Then let us look about us and pray for guidance in the tasks that are put before us to do.

The Christian cannot sit idle. We either grow in the knowledge of our Lord and Master and keep busy in His service or we slide back toward the old life. There is work for all, both in the physical labors and in the spiritual undertakings of the church. There are evidences of sin and unrighteousness on every hand — lost souls who need Christ, those bowed down with burdens which seem to have grown indifferent to the will of God in their lives, and those who have lost interest in the activities of the church. What is the reason? Have we as Christians fallen short of the goal we have set for ourselves in Christian living? It is so easy to say, "That is the pastor's job," or, "Why doesn't their Sabbath school teacher call?" or, "They know me too well, I couldn't talk to them." These may be good excuses to soothe our conscience but are they good reasons before God?

We must work just as strongly as its weakest spoke. With prayers of faith and with courage and hope let us put our shoulders to the wheel of real Christian living in our homes, schools, community, church, and denominations and push.

Those who cherish freedom can take comfort from history. If Stalin died in natural death, about which there is some doubt, he is about the only notorious tyrant who came to a peaceful end. Time — with an assist from liberty-loving men — has disposed of the enemies of mankind and their conspiracies against human dignity. History is strewn with wreckage of schemes for conquering the earth. Not one ever achieved durable success.

The schools may teach about religion or its values as a fundamental factor in national life; they may not teach in such a way as to establish or maintain any ecclesiastical institutions, individually or collectively."

(6) Concerning the Bible, the public school shall (a) help young people to appreciate the relation of the Bible to the development of the Judaic and Christian cultures; (b) point out, in tracing the distinctive qualities of the American citizen, that the founding fathers and succeeding generations recognized the Supreme Being and looked to Him as the author of liberty and justice; (c) make reference, in teaching social living, to the Judaic and Christian principles of conduct that have been a vital factor in shaping American law and standards of behavior; (d) recognize, in teaching the arts, the influence of the Bible in art, music, sculpture, etc.; (e) treat the Bible, in teaching literature, on a similar basis with other great literary masterworks; (f) use the Bible, in teaching the great universally accepted ethical ideas and principles, as a source-book on the same basis as other sources; (g) use the bibliographies of the Bible in teaching biographies, as well as those of other individuals; (h) use the Bible in teaching English, to show the influence it has had on the development of the language.

(7) The main responsibility for developing and nurturing the religious life of children rests on the home, the church, and the synagogue, but the school performs two functions: (a) it may teach about the significance of religious practices in the life of people of all faiths; (b) provide a religious expression indigenous to the life of the school itself. All religious and civic school shall be nonsectarian, and participation by any child must be only with the consent of his parents.

It is pointed out that the responsibility for its curriculum rests with the school. Freedom of teaching and the autonomy of the school must be respected by religious groups. Respect for the various groups must be maintained by the school. The personal qualities and character of the teacher and pupil-teacher relationships are fully as important as the curriculum, hence the importance of teacher education. The church should give support to the school in facing the problems of integration of racial and ethnic groups, by giving her Christian witness, tolerantly, sympathetically, yet positively.

It was a pleasure and a privilege to attend this conference with him and Public Education for I have been concerned about it for many years.

Two Special Days

The week from January 28 to February 4 will be observed in many Protestant churches again this year as Youth Week. It is a time to recognize the needs of our churches and to consider the needs and possibilities of young people not only in our churches but outside as well. Young people will take important parts in the Sabbath morning service in many churches on one of those Sabbaths.

The theme for this year is "Our Citizenship." On Under 21 Sunday, they go back to the river; again, there were fish on the line. "I knew there wouldn't be," said the child. "How did you know?" asked the father. "Because, I prayed about it," said the child. So they baited the hooks again and put out the line and went back to the cabin. When they got back to the river, they went fishing again. "I knew there would be," said the boy. "How do you know?" asked the father. "Because," a new fish. "I didn't pray about it this time." And why didn't you pray about it this time?" asked the father. "Because," said the boy, "I remembered that we forgot to bait the hooks.

I wonder if many times the apparent failures we have in prayer are not the result of some failure on our part, and not on God's. - Robert E. Goodrich, Jr., in Youth Work and the executive secretary of the Board of Christian Education for all our churches suggest that they make use of these special occasions, and telling where they can get helpful material. This board has suitable filmstrips to loan free of charge, and also the Tract Society.

The moisture of the soil, supplied by frequent showers, had softened the acorn and stirred its seed germ into life, and it began sending tiny rootlets down into the soil, and sending the ground a branch with leaves. Through winter and summer the air and the sunshine and the other races, Negroes, and other races represented in our country. The child was interested only in gathering the fallen acorn. The "child" years later might question how the tree happened to be standing there all by itself. Perhaps an acorn was too large for a bird to carry; but to all our children the nut in its shell and tiring of carrying it in its mouth might have thought this a good place to make a cache for future needs, and then had forgotten all about it. No matter how it happened, there stood the tree.

THE SABBATH RECORDER

JANUARY 16, 1956

For Jr. High Readers

Prayer and Baiting the Hook

I have a friend who took his little seventh grade son with him on a fishing day. They put out the trotline and then went up to the cabin. After an hour, they went back down to the river to see if they had caught anything. Sure enough, there were several fish on the line. "I knew there would be, Daddy," said the boy. "How did you know?" asked the father. "Because, I prayed about it," said the child. So they baited the hooks again and put out the line and went back to the cabin. When they got back to the river, they went fishing again. "I knew there wouldn't be," said the child. "How did you know?" asked the father. "Because," a new fish. "I didn't pray about it this time." And why didn't you pray about it this time?" asked the father. "Because," said the boy, "I remembered that we forgot to bait the hooks.

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Millions for Ministerial Training

Grants totaling $10,757,000 to six interdenominational theological seminaries and the American Association of Theological Schools have been made by Seals-Antic Fund of a Rockefeller philanthropic agency. These are the first contributions from the $20,000,000 gift made to the fund by John D. Rockefeller, Jr., early in 1955 "to strengthen and develop Protestant theological education in this country." The grants, which are contributions and endowment gifts, have the Vanderbilt University School of Religion, the Federated Theological Faculty of the University of Chicago, the School of Religion, Union Theological Seminary, the Yale University Divinity School, the Harvard University Divinity School, and the American Theological Schools. These funds will be used for developing faculty, increasing salaries, for new buildings and other requirements of program expansion.

An Old Oak

Once upon a time, long years ago, a child wandering over the old hill farm, came to a hollow where a large oak stood all alone in the corner of the field. The child was interested only in gathering the fallen acorn. The "child" years later might question how the tree happened to be standing there all by itself. Perhaps an acorn was too large for a bird to carry; but to all our children the nut in its shell and tiring of carrying it in its mouth might have thought this a good place to make a cache for future needs, and then had forgotten all about it. No matter how it happened, there stood the tree.
THE LIVING WORD
Luther A. Weigle

One of a series of articles by this noted man.

The meaning of "discover"

In the King James Version of the Old Testament the word "discover" is used thirty-four times, and always in the now obsolete sense of uncover or lay bare. It is retained by the revised versions only once on the basis that David was discovered." It is replaced by "uncover" thirteen times. Other typical renderings are: "exposed your iniquity" (Lam. 2:14), "do not disclose another's secret" (Prov. 25:9), "the foundations of the world were laid bare" (2 Sam. 22:16), "turphs bare" (Psalm 29:9), "we shall show ourselves to them" (1 Sam. 14:8). Instead of "I will discover thy skirts upon thy face" (Nahum 3:5) the Revised Standard Version has "I will lift up your skirts over your face."

Where the King James Version says concerning Leviathan, "Who can discover the face of his garment?" (Job 41:13) the revised versions read "Who can strip off his outer garment?"

In other passages containing the same Hebrew words the King James Version shows that in 1611 the older sense of "discover" was tending to become obsolete. For example, where Wycliffe had "discover" was tending to become obsolete. For example, where Wycliffe had "discover" the Revised Standard Version has "uncover." He was an itinerant preacher. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two miles from the place where he was born. He never did one of the things which usually accompany greatness. He had no credentials but himself.

While he was a young man, the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies. He went through the mockery of a trial. He was called to a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth, his coat. When he was dead, he was laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today he is the central figure of the human race; the leader of the column of progress."

"I am far within the mark when I say that all the armies that ever marched, all the parliaments that ever sat, and all the kings that ever reigned, put together, have not that one solitary life."

No one knows the author of these thought-provoking lines, but many millions know the one about whom they were written — Jesus Christ.

Who was He? Just a man of Jewish parents? Or was He more than that?

He was the son of God, for the Scriptures inform us that "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Sabbath Recorder

SABBATH SCHOOL LESSON

- for January 28, 1956

God's Concern for Sinners


THE SAV BATH RECORDER

in him should not perish, but have everlasting life" (John 3: 16).

He was the Saviour of men. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21).

The Son of man is come to seek and to save that which was lost" (Luke 19:10).

He was God's love gift to man. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

The real question to answer is not who was He?" but, "Who is He?" Who is Jesus to you? Is He just a good man, a wonderful teacher, a great benefactor? Or is He the personal Saviour of your soul?

Who is He to you? To millions He is Saviour, Lord, and Coming King, but who is He to you? That's rather personal but it is only a personal experience with Christ that counts for time and eternity!

Who are you to Him? You are an immortal soul for whom He died. This is His promise: "As many as received him (Christ), to them he gave power to become sons of God, even to them that believe on his name" (John 1:12). He's my Saviour, but who is He to you?

The above material in two-color folder form is available from the American Tract Society — a non-profit organization.

Good Publicity

The Ministers Life and Casualty Union for some time has been publishing in its Call pictures of old churches. One of our New England ministers noting this, sent a picture of a certain church with a shore (Acts 27:39) the Revised Standard Version reads "noticed a certain creek with a shore."

But battle Creek the last Sabbath was unusually high, including $500 toward the purchase of additional land for Camp Heddon. Another item mentions that the Ladies' Aid has voted the large sum of $500 for that same purpose. The Sabbath Church Budget, also reports unusually large giving on the final day of the year, $263.36 for local aid which go to the Denominational giving during December at Ashaway showed totals of $768.07 and $356.80, with its "white gift" the regular needs of the church and denomination.

RIVERSIDE, CALIF. — December passed in the warm glow of anticipation and the joy of successful achievement. Earnest effort by the choir and co-ordinated work of committees under the direction of Mrs.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — Sabbath, December 3, was the day for our monthly fellowship luncheon. The film, "Fellowship," which the Baptist Sunday School Union has had for some time, was shown. This filmstrip reveals the origin of four of the most popular Christmas carols. The penny meal boxes were opened, the contents of which go to the Denominational Budget.

The church choir made some recordings of Christmas music played on the street of the town, to the delight of younger members of the choir. One Sabbath day the Junior Sabbath school visited the Junior Sabbath school in a body. It was a joy to see the bright faces of the children as each took part in the little worship service. One could not help being impressed with the importance of the Sabbath school in the lives of these children.

Recently our Sabbath school gave $25 for charity work in Newaygo County, in addition to a similar amount for missions in memory of Secretary A. Burdet Crofoot, who is mentioned in the Sabbath Recorder of December 2, the same page.

GLEANED FROM CHURCH BULLETINS. — A summary of church and denominational giving during December at Ashaway showed totals of $768.07 and $356.80, with its "white gift" the last Sabbath was unusually high, including $500 toward the purchase of additional land for Camp Heddon. Another item mentions that the Ladies' Aid has voted the large sum of $500 for that same purpose. The Sabbath Church Budget, also reports unusually large giving on the final day of the year, $263.36 for local aid which go to the Denominational giving during December at Ashaway showed totals of $768.07 and $356.80, with its "white gift" the regular needs of the church and denomination.
Gleason M. Curtis made the presentation of "The Story of Christmas" by H. Alexander Matthews on the evening of December 20 an outstanding success. A group of junior carolers, numbering thirty-five, added beauty and vitality to the production. Effective lighting made the tableau scenes come to life with startling realism. Singing by the adult choir was especially good. Attendance was good.

Messianic prophecies of the minor prophets were used in a series of pre-Christmas sermons by our pastor. The one concerning the heartbreak of Hosea (better showing us the loving heart of God) was especially effective.

The month was marked with two socials. On Monday evening, December 5, Mrs. Starlin Ross directed a Christmas program at the parish house centering around music. A toy gift exchange added liveliness to the occasion, and later the toys were donated to the Settlement House Toy Loan Library. On the evening of the tenth the social room of the church was the scene of the annual Christmas party. Paul Henry, social chairman, made the evening of especial interest to the junior set and kept us all happy.

Rev. Robert E. Weirbach, pastor of the Grace Methodist Church of this city, preached for us on December 31, giving timely thoughts from Mark's Gospel.

BATTLE CREEK, MICH. - (The following announcement was copied from the church bulletin for December 31. Other churches may wish to do something like this at some future time):

"Did you know that the month of January is the 234th anniversary of the first Seventh Day Baptist Church in America? In memory of this event, we plan to use two dramatizations for the opening part of Sabbath school on January 14. The first portrays Stephen Mumford and his wife as they arrive in America from England. We have tried to imagine how they felt stepping onto the bleak shores of a strange land. The second drama is part of the meeting at which this small group of Seventh Day Baptists later withdrew from the first day Baptist church and organized their own, the Newport, Rhode Island, Church."

Three Pocket Testament League teams, each including PTL evangelists, an interpreter, and African Christian helpers, and each traveling in a specially equipped sound truck, are now conducting great Gospel campaigns in areas which only a few months ago were the scenes of Mau Mau violence and bloodshed. Most of these people have now been rehabilitated, but it was estimated that between 70 and 80% of them took the Mau Mau oath.

Clement-Haling. — Russell George Clement, son of Mr. and Mrs. George Clement of Ord, Neb., and Jeanette Ruth Haling, daughter of Mr. and Mrs. Raymond Haling, Denver, Colo., were united in marriage Dec. 28, 1955, in the Denver Seventh Day Baptist Church by the bride's pastor, Rev. C. Harmon Dickinson. The couple will reside at Salem, W. Va., where they are students in Salem College.

Davis. — A daughter, Gaye Ellen, to Mr. and Mrs. Duane C. Davis of Boulder, Colo., on Dec. 3, 1955.

Woodmansee. — Elva Grace, daughter of Orrin G. and Emogene Austin Woodmansee, was born at Rockville, R. I., June 20, 1888, and died in the same village, Dec. 2, 1955, after a long illness. In her early youth she became a member, by baptism, of the Rockville Seventh Day Baptist Church and maintained a devoted interest to the end of her life. For more than thirty years Miss Woodmansee was the Rockville postmistress. She is survived by her sister, Mrs. James R. Edwards of Rockville; two brothers, Lloyd E., of Bradford, R. I., and Howard C., of Rockville and by a niece and a nephew. Rev. Harold R. Crandall officiated at the funeral with interment in the Rockville Cemetery.

This gives a glimpse of some of the members of the Co-ordinating Council at its first meeting in the Seventh Day Baptist Building, Plainfield, New Jersey, Albyn Mackintosh presiding. The faces of Franklin A. Langworthy, Charles F. Harris, Courtland V. Davis, and Mrs. A. Russell Maxson were not caught by the camera. See story inside.