English Tracts in Europe

Recent correspondence from G. Zijlstra of Rotterdam, Holland, opens up a little story of interest to American readers. In our country there is a tendency to assume that relatively few people in Western Europe could appreciate religious material in the English language. This is not necessarily true.

Mr. Zijlstra tells of a Birmingham, England, couple, members of the Mill Yard Church in London who are now living in Rotterdam. The husband is without sight and, of course, could not personally read tracts in any language. Nevertheless, according to our correspondent, they want about three dozen of several of our tracts, "Sabbath and Sunday, the Real Difference"; "Was Paul Wrong"; and "Seventh Day Baptists - Who They Are, What They Are." How do these English people living in Holland expect to use the tracts? They are soon to make a trip to Berlin to visit some old friends who speak English. They will later visit England. In both countries tracts will be distributed to friends.

The Gospel in tract form and the scriptural doctrines taught by the leaflets of our denomination may be as seed sown afar, taking root in many countries because of the faithfulness of those who recognize their opportunities.

Ceylon Restricts Missionary Work

The Ceylon government's campaign to keep Christian missionary influence to a minimum in this young nation is bolstered by a new ruling recently enacted here, says a report from Colombo. Under the ruling a new missionary coming into the country is granted a visa only if he replaces a missionary who has left the island within the previous twelve months. In practice, this means that no new missionaries are permitted to work in the country at any one time at the same figure as in 1939. The ruling replaces an earlier one which fixed the number of missionaries permitted to work in the country at any one time as the same figure as in 1939. The new ruling, by setting the total at the 1961 level—a considerably lower figure—cuts the number sharply. At present there are 13 Methodist missionaries (from Great Britain) in Ceylon, 5 Baptist, 9 Anglican, 3 United Church (U. S. A.), 1 Salvation Army, plus a member from the Assemblies of God and Jehovah's Witnesses. The Roman Catholic Church has the largest number of foreign workers—an estimated 700 persons. The total Christian population of Ceylon is about 760,000, of whom about 600,000 are Roman Catholic. Total population is 10,000,000. — W. W. Reid.

Appelman Campaigns

Hyman Appelman, well-known Jewish Christian, in 1961, led in evangelistic campaigns, in single churches, in area-wide groups of churches across North America, from York, Pa., to San Diego, Calif., from Detroit, Mich., to Mexico City, Mexico.

In these campaigns there were at least 10,505 recorded decisions dealt with in Inquiry Rooms and at the front of churches. Of these, at least 7,590 came upon profession of faith; 552 others, Christians for some time, came for baptism; 332, also Christians for some time, came upon transfer of membership; 873 for assurance of salvation, 1,130 for re-dedication, 28 for full-time service.

Southern Baptist Seminaries enroll 29 percent of all seminary students in the United States according to a release from Baptist Press. There are eight seminaries. Only two have enrollments of less than 100; the others ranging from 261 to 1,704. Golden Gate Seminary at Mill Valley, California, is one of the newest, having a $5.6 million campus with 30 buildings, 273 students, and a capacity of 700.

Communism: Credo of Doom

Communism, measured in practice, provides a forecast of the fate which lies in wait for any society which falls prey to the lures of its strange, perverted creed. The Communists are always ready to "negotiate" over the holdings of others—because every such "compromise" represents another gain in their drive toward world domination. And compromise with the Red Credo can lead only toward the manacles in faith and practice which the comrades seek to fasten upon mankind: the death knell to humanity's cherished spiritual values and hard-won liberties. — Date Line.

"He is risen; He is not here."

They came unto the sepulchre, bringing the spices which they had prepared, . . . And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. — Luke 24: 1a, 3-8.
His Glorious Resurrection

It is possible for Christians to catch a vision of the glory of the resurrection of Christ. Whether or not we catch that vision depends largely upon us, for we have the facts before us in the written Word and we have the testimony of countless believers through the years who have eyes to see the light which has been promised to those who believe. Let us at this season contemplate anew the glory of the Cross, the hope of life that springs from the tomb of Jesus, and the glory of the risen, ascended, and living Christ.

The greatest recorded prayer of Christ for His first disciples did not go unheeded. His resurrection was no less a spiritual, redemptive death and it need not remain unanswered now for us. He prayed, "Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17: 24). In later years Peter wrote about beholding the glory of Jesus on the Mount of Transfiguration, but the glory of the resurrection was to Peter a far more sustaining thing to hold than the experience just mentioned. Of this we can be certain from Peter's sermons and his writings. Without the certainty of our Lord's resurrection there would have been no preaching, no personal work, no witnessing. No Pentecost, no Christian Church. It behooves us to remember these things when our reasoning processes, conforming to the patterns of modern man's world, lift God's revelation to the Christ explained to them the light of the Christian day when the living Christ became to His disciples of all ages as the Light of the World. That was not true as long as He was in the flesh, no matter how enlightening His words were to the multitude. It became true after His death, even as He predicted, "And I, if I be lifted up, will draw all men unto me" (John 12: 32). Thus it is not strange then that, fitted to the glory of the World appearing to Saul outside Damascus should take on a brilliance that was blinding for the moment at least. Our experiences with the risen Christ may not be as spectacular as those of the Apostle Paul, but they can be as genuine and as transforming. The false philosophies in the way of a new understanding of the experience of the glory of the resurrection of Jesus and the hope of our own future life in glory.

By His resurrection Jesus who was the Christ became to His disciples of all ages the Lord of Glory. It is good for us at this season to increase our experiential knowledge of Christ even as we contemplate what He accomplished one of the best attested facts of history — that Jesus Christ rose from the dead, coming forth from the tomb with a glorified body. As the doubts of the hard-to-convince disciples were forced back by the dawning light of the Christian day when the living Christ explained to them the Scriptures which form the inner foundations for our faith in Christ by contemplating this fact of Christian history with all its implications for us. Surely we will have a new and vivid experience of love to His revealed will and will desire more earnestly to bear consistent witness for Him. Instead of finding in the fact of His resurrection a reason to attract the outsider with the well-sung seraphic song even as He predicted, "Let the whole world hear the voice of Christ. That was not true as long as He was in the flesh, no matter how enlightening His words were to the multitude. It became true after His death, even as He predicted, "And I, if I be lifted up, will draw all men unto me" (John 12: 32). Thus it is not strange then that, fitted to the glory of the World appearing to Saul outside Damascus should take on a brilliance that was blinding for the moment at least. Our experiences with the risen Christ may not be as spectacular as those of the Apostle Paul, but they can be as genuine and as transforming. The false philosophies in the way of a new understanding of the experience of the glory of the resurrection of Jesus and the hope of our own future life in glory.

We take another example of the glory of Christ's resurrection from the experiment of Saul of Tarsus, that experience on the road to Damascus by which he lost all doubt and started preaching faith in the risen Christ. In describing that experience before governors, kings, and persecutors, the apostle says, "When I could not see for the glory of that light . . ." (Acts 22: 11). Jesus had told His disciples that He was the Light of the World. That was not true as long as He was in the flesh, no matter how enlightening His words were to the multitude. It became true after His death, even as He predicted, "And I, if I be lifted up, will draw all men unto me" (John 12: 32). Thus it is not strange then that, fitted to the glory of the World appearing to Saul outside Damascus should take on a brilliance that was blinding for the moment at least. Our experiences with the risen Christ may not be as spectacular as those of the Apostle Paul, but they can be as genuine and as transforming. The false philosophies in the way of a new understanding of the experience of the glory of the resurrection of Jesus and the hope of our own future life in glory.

APRIL 16, 1962

Music in the Church

A church that is weak in its music when it could be strong falls on two fronts. It fails to inspire will of God and receive what is promised. Hebrews 10: 36.

Plainfield, N. J., April 16, 1962

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of making their music contribute more adequately to glorifying God.

Two local churches have recently made notable progress in strengthening their congregations by involving all members, from the standpoint of the modern church as to whether or not transgression of the law was or would be changed into an obligation to keep the Sabbath was a sin and is still a sin unless God has changed the law, of which we find no indication in the inspired writings which make up our rule of faith and practice. Sunday laws are not God-given, and therefore there is no sin involved. Can we escape the conclusion which will be set out just cause deleted or altered one of the Ten Commandments, leaving only nine? How then can those who disregard the Sabbath escape the stern warning of Christ recorded in Matthew 5: 19?

Missionaries to Lepers May Get Disease

The cost of missionary work has not changed since the day this commandment was given, neither is it true in modern leprosy work in certain sections of Africa where missionaries stand about one chance in a hundred of contracting the disease with whom they work, thus bearing the marks of their service on their bodies.

A recent survey of 907 Protestant missionaries in northern Nigeria disclosed the startling fact that this once deadly disease is not so, that it is still sinful to break the Sabbath, but that the commandment should now be applied to Sunday, the first day of the week, commonly called the Christian Sabbath. The question puzzles many, as well it may.

Let us ask another question, one that is not usually asked. What law do we transgress if we work or buy and sell on Sunday? Well, in many cities and states we have laws made to force the careless and the unwilling into making it a day of rest and quiet.

But disobedience to civil law is misdemeanor or crime; we do not call it sin unless the law is moral or has to do directly with the will of God. Where is the Bible commandment that says anything about the first day of the week? It cannot be found. Nowhere in the Word is there a commandment or obligation to keep the Sabbath was or would be changed into an obligation to keep Sunday sacred.

Transgression of the Sabbath law was a sin and is still a sin unless God has changed the law, of which we find no indication in the inspired writings which make up our rule of faith and practice. Sunday laws are not God-given, and therefore there is no sin involved. Can we escape the conclusion which will be set out just cause deleted or altered one of the Ten Commandments, leaving only nine? How then can those who disregard the Sabbath escape the stern warning of Christ recorded in Matthew 5: 19?

President’s Message

The Daily Themes of General Conference

As has been done in the past, a theme for the day will serve as a center of thought and devotion for each day of General Conference. Each of these daily themes is related to the main Conference theme: "Draw Near to God in Appreciating the Past."

Thus on Monday the theme is "Draw Near to God in Loving One Another." Immediately this brings to mind the Scripture, "We love because he first loved us" (1 John 4: 19). This theme was chosen for Monday so that this thought might undergird all the rest of Conference thoughts and activities about the theme, "Draw Near to God in Appreciating the Past.

The theme for the day on Tuesday is "Draw Near to God in Appreciating the Past." The boards will present their reports on the work of the past year and President L. L. Maxson will give a message titled, "How to Do Our Work as a Baptist Historical Society," Rev. Albert N. Rogers, will deliver a sermon on, "Appreciate the Past." We are told to particularly "Draw Near to God in Appreciating the Past."" (Deut. 8: 2)."

On Wednesday we will center our thoughts and activities about the theme, "Draw Near to God in Study." The afternoon and evening will be devoted to active participation in study sessions and reports. Dr. Wayne R. Rood will preach on the theme "Study" during the evening worship which precedes the returns from the study groups. Of all people, we Seventh Day Baptists should be studying to find God's will for the nation. The Rev. Victor W. Skagg assisted by the Rev. Paul L. Maxson will conduct the Communion Service. In all of the daily themes, around which the worship and work will center, we will draw near to God. We know His promise is sure: He will draw near to us.

See you at General Conference, Melvin G. Nida.

"The church must look for these openings — these holes in the fabric of culture where the gospel has a chance to shine through。“ — Robert W. Spike

In Safe in Bondage

AARP, 16, 1962
MEETING LIFE'S UNANSWERABLES

By Edgar F. Wheeler
Pastor of the church at Ashaway, R. I.

"Why dost thou shew me iniquity, and cause me to behold grief? for spoil­
ing and violence are before me: and there are that raise up strife and conten­tion. . . . Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk 1: 3; 3: 18).

The prophet Habakkuk had a burden on his heart, because he was perplexed by the prevalence of evil, injustice, and cruelty that he saw about him. "O Lord, how long shall I cry and thou wilt not hear! even cry unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grief?" (Habakkuk 1: 1, 2).

"He was the cry of the human heart in the face of that which cannot be understood and which seems unreasonable to the human mind. Why? To them it is a matter of curiosity. Why? To the adult it is an open question, but by our Lord Jesus he explained the reason for his perplexities. "Though He were a son, yet learned he obedience by the things which he suffered" (Heb. 5: 8).

I. We must recognize that there are problems and questions which cannot be answered at this time. Man's philosophies and wisdom cannot fathom the answers, nor does God reveal them. This is especially true if we affirm that God is, that He is all-powerful, righteous and loving, and that He has created a moral universe. For many events that we witness or of which we are a part do not seem to confirm this fact. And so even good people, God-fearing people, are confronted with the great question, WHY?

Why does God permit one race to oppress and do violence to another? Why does He permit communism to enslave innocent peoples, and even to openly avow its purpose to destroy the Church? Why does the permissive will of God permit atrocities upon the masses, in his lust for power? In Cuba the number now shot for opposing Fidel Castro runs into the thousands. Why? Why were Hitler and his henchmen permitted to slaughter millions of innocent Jews, if this is a moral universe and a God of love and justice rules?

Why are rampages of nature like the avalanche in Ecuador permitted to snuff out hundreds of thousands of lives? Why do the wicked often seem to prosper? Why is justice not done to them now? Why is the drunken driver permitted to kill or maim an innocent family in an accident, while he escapes without serious injury?

Why was one never allowed to take the life of young Tom Dooley who was doing a work of mercy in the Far East? Or on the personal level, we ask, "Why was our loved one taken suddenly from us?" Or a mother and father ask, "Why was our child born crippled and deformed?" Or, "Why did this misfortune strike me? Why me?"

There are so many things in life that seem utterly unreasonable and inexplic­able. And while we recognize that man's sin has brought agony to mankind, this answer does not fully satisfy us. For we feel ourselves the victims of sin, as well as its willful subjects at times. And many will ask, WHy did God allow man to be confronted with sin, with temptation? If God created man in His own image, and to be good, why did He make it possible for him to be otherwise? So we see that there are numberless questions for which there is no ready answer, and that we must live, if we are to live at all, without knowing the explanations.

II. But life's unanswerables can be ac­cepted and can be tolerated when we know that God is still the sovereign ruler of the universe, and nothing can happen except by His permissive will. By sover­eign, we mean that He has His place as its willing subjects at times. And many asked the prophet Habakkuk, burdened with a sense of the injustice of it all, perceived the great truth of the sovereign rule of God, and thus found comfort and courage. Given the fact of God and His wisdom and power, why then did He not answer the questions he did not then know.

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say to me, and what I shall answer when I am reproved." And the Lord replied, "The vision is yet for an appointed time, but at the end it shall speak: not in per­fect, nor in time, but in the latter time, I shall answer, and deliver him that is ready to perish." (Hezekiah 2: 3).

"I do not know why oft round me God's world all shattered seem to be; God's perfect plan I cannot see, But someday I'll understand. Someday I'll take it plain to me, Someday when I shall understand. Someday when I shall understand. Habakkuk of long ago found the patience to await the answer in the knowl­edge that God was sovereign ruler, and all that was unexplainable was by His permissive will. "Art thou not from everlasting, O Lord God, mine holy one?" (1: 12). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2: 14). "But the Lord is in his holy temple; let all the earth keep silence before him" (2: 20).

For, if it were sufficient to know that God had the reins in His hands, although no transparent answer was given to his perplexities, you might ask, "What did Jesus explain the reason for all the ills and tragedies that beset the human race. He saw injustice, tragedy, suffering, death, sorrow as He walked among men. He even wept with them in their agony. But He neither gave easy explanations for taught men to ignore the facts. He simply accepted them and taught men to accept them. "The poor ye have with you always, was one of the facts of life—unfortunate, but true. What did He do was to demonstrate that God's power in Him was greater than the worst experiences of men. He healed the incurably sick, raised the dead, fed the hungry, stilled the storm. Not always, but as signs showing that God was still in control. To some His solution to all difficulties was frustratingly simple: 'Have faith in God."

Habakkuk fathomed his solution to man's dilemma. "The just shall live by his faith" (2: 4b). Live in faith in God and His wise and righteous handling of things.

III. But again the question of how we can have faith when facts seem to do anything but confirm the covenant promises of justice, and power of God. Upon what grounds may we rest in assurance on God in the face of conflicting experi­ences?

Such faith can come but by our Lord Jesus Christ. For He is "the express image of God" (Heb. 1: 3). He is the Word of God made flesh, who "dwelt among us ... full of grace and truth" (John 1: 14).

In Him we see the heart of the Heavenly Father. We see Him as the God who "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 16).

"Of Him it is written: 'Hereby perceive we the love of God, because He laid down for us his life to us for us'" (1 John 3: 16); and that "God was in Christ, reconciling the world to himself" (2 Cor. 5: 19).

And of Jesus it is said: "Though he were a son, yet learned he obedience by the things which he suffered" (Heb. 5: 8). And of Jesus He is "like as we are, yet without sin" (4: 15).

THE SABBATH RECORDER

APRIL 16, 1962
Through Jesus Christ we see that God who in His wisdom permits many things that seem inexplicable and hard, shares in these experiences with men. He experienced men's heartaches and disappointments. He knew what it was to be hungry and tired, He knew what it was to suffer and die, and to sorrow. He willingly entered into these experiences of men, laying aside the glory of heaven, and died on the cross to redeem men and give them eternal life.

No, He did not explain away all these things nor give the reason for them, but He did and does enter into these experiences with men who put their faith in Him. He is as our 'Big Brother' who helps us through where we are weak and die, and to sorrow. He willingly shares for us.

That others hold dear.

For the things we think silly
Is withholding a sneer
Of the family angles
And ways 'tempted' Kim to disobey and leave his prescribed location. Once or twice at first it seemed as though he were interested and would yield but a firm 'No' from the one giving orders snapped him back into position. From then on he seemed deaf, or even dead, to our subtle summons.

The height of good breeding
Is witholding a sneer.
For the things we think silly
That others hold dear.

— Salem Herald.
The Judson Journey
By Rex E. Zwibel

It was this writer’s privilege to represent Seventh Day Baptists on the Judson Journey. This event was a tour with about 275 Baptists going from the birthplace of Adoniram Judson in Malden, Massachusetts, to the pier at Salem, Massachusetts, where this first American missionary sailed for foreign lands.

The journey was sponsored by the Massachusetts American Baptist Association which was host to a meeting of the American Baptist Foreign Missions Society. Delegates to the semiannual meeting of the Baptist Jubilee Advance were invited to participate. (There are 7 participating Baptist denominations in the Baptist Jubilee Advance.)

Filling seven chartered buses, we left Boston on Tuesday morning, March 27, at 7 a.m. After viewing the room in the Malden parsonage where Adoniram Judson was born, we were taken to the First Baptist Church of that city for breakfast. There, Dr. Herbert Gezork, president of Andover-Newton Seminary, spoke on the early life of Judson.

From Malden we journeyed to Bradford where we visited first the spot where the first American Foreign Missions Commission was organized, then a look inside the same buildings in which the builders of the American Baptist Foreign Missions Society were befriended by the townpeople of Salem. Here, Dr. Dorothy Bell, spoke on the background of the Hasseltine family.

We visited a granite boulder marked with a plaque which stands on the spot where Judson and 3 other young men received their call. It is in the New England Historical and Antiquarian Society’s grounds near their home at Den Admbrace.

From Bradford the entourage went to Andover where Judson attended seminary to complete his education, and where he felt the call to become a foreign missionary and made his great decision. The schoolgrounds of Bradford Junior College where the president of the college, Dr. Dorothy Bell, spoke on the background of the Hasseltine family.

From Bradford the entourage went to Andover where Judson attended seminary to complete his education, and where he felt the call to become a foreign missionary and made his great decision. The schoolgrounds of Bradford Junior College, where the president of the college, Dr. Dorothy Bell, spoke on the background of the Hasseltine family.

We arrived back at the hotel in Boston at 11 p.m., tired but with hearts singing. There is no need to express the inspiration received this day. I am grateful to God and all His workers who conceived and executed faultlessly the Judson Journey.

THE SABBATH RECORDER

APRIL 16, 1962

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site for the erection of the new Uitvlugt Seventh Day Baptist Church which com­prises six rooms and a hall, all of which has been cleared of underbrush. It is joined on one back corner by a cemetery, next to which is the Scots Presbyterian Church. One thousand cement blocks (about half the size of those we make in U. S. A.) have already been constructed by hand, and are being stored in various lots belonging to our people for safe­keeping. One thousand more blocks will be needed. We have nearly enough cor­rugated metal roofing which I purchased for them in Georgetown. It will soon be loaded on a sugar-cane punt (small metal vessel) and hauled to Uitvlugt. We were very pleased to hear of the interest which the surrounding community is tak­ing in our building program. We believe there will be an even greater interest and co-operation evidenced when the building is in actual construction.

It was a great day for us all in Uitvlugt, as a new page is being written for use in our services, as few people among the Guianese people. We returned in renewal of their lives to Christ. Kingston, Jamaica. We need them mainly to Georgetown rather late and tired, but we arrived (a gift of the Pawcatuck Union College) and hauled to Uitvlugt. We include an acre of level land, all of which has been cleared of underbrush. It is joined on one back corner by a cemetery, and others as high as 82%. About one student out of three who leaves college does so because he cannot carry on with his studies.

When a student fails on purely an academic ground, he testifies to the inade­quate or even inadequate procedures or in­adequate instruction...” Notes from the Commission on Higher Education, NCCC.

**Christian Family Week**

Materials for during Christian Family Week, May 6-13, 1962, has been sent to all of our churches from the Seventh Day Baptist Board of Christian Education. This is stronger than the spiritual strength of its families. We urge all our churches to make a strong emphasis on family privilege and responsibility during the special week.

"The Rightist Crisis in Our Churches"

NEW YORK, April 9 — A report on the right-wing extremists’ attacks on American churches in general, the Nation­al Council of Churches in particular, ap­pears in the April 24 issue of Look magazine (out on April 10).

The Look article, “The Rightist Crisis in Our Churches,” reports that bombings, threatening phone calls, and charges of Communism from the clergy are the weapons used by the radical Right.

In rebuttal to the charge that “a large number of the clergy” listed as affiliated with the National Council are Communists, the Look states:

“The list includes several men who have never been affiliated with the Na­tional Council of Churches in any way. It also includes such highly respected, vigorously anti-Communist churchmen as Dr. Samuel W. Buell, Harry Emerson Fosdick, and President John A. Mackey of Princeton Theological Seminary.”

I. Irwin Miller, president of the Na­tional Council, is quoted in Look, defend­ing the Council’s right to speak out on contro­versial social and political issues without fear of being labeled “Communist.”

If voicing such a concern brings the church under attack, that is to be ex­pected.” Mr. Miller states. “Jesus was sent to the cross because He persisted in saying things that offended the custodians of the status quo.”

**Sportsmanship Award**

John Woodruff, a member of the Alfred Station Seventh Day Baptist Youth Fellowship, won the “Good Sportsman­ship Award” as a participant in the Alfred-Almond Basketball League.

One of the goals of the league is to develop Christian attitudes while com­peting in athletic events; hence, it is a signal honor to have excelled in the department which we think is most worth while.

**It Costs to Dine Out**

The National Restaurant Association recently revealed that the average “dine­ing out” family enjoys six meals a month at an average monthly expenditure of $22.14. People who dine out expect it to cost them something.

One cannot help but wonder how much the average family spends per month in dining out on spiritual food. For one thing, did that family go out for as many as six spiritual meals a month? If so, did the members gladly pick up the check without complaint at the spiritual restaur­ant where they ate?
GERALD F. BURDICK

Gerald F. Burdick of Alfred, N. Y., died at the age of 49 on March 24, 1962, following a brief illness. He was a deacon of the Seventh Day Baptist Church and a member of the Seventh Day Baptist Board of Christian Education.

Born at Little Genesee, N. Y., son of Fred and Edna Burdick, he joined the First Genesee Seventh Day Baptist Church as a young man and transferred his membership to the Alfred church in December 1946. He was ordained a deacon in 1946. He was a member of the Alfred University faculty. He was assistant professor of Engineering Drawing in the New York State College of Ceramics at the death. He was treasurer of the Alumni Association of Lambda Chi Alpha fraternity and institutional representative to the American Society of Engineering Education.

On June 4, 1938, he was married to Mary Evelyn May of Hamilton, Ont. To them were born two sons, James who is a student at Yale University, and John at home. He has been a kindergarten teacher at the Alfred-Almond Central School for several years. Their home is located on Water Wells Rd., west of the village of Alfred.

Survivors include his wife and two sons, his mother, Mrs. Edna Burdick of Hornell, N. Y., two sisters, Mrs. Hugh Barlow and Miss Laura Burdick of An­ dover, N. Y., and several aunts and uncles.

Funeral services were held in the Alfred Seventh Day Baptist Church on Tuesday, March 27, with the Rev. Albert N. Rogers, dean of the Alfred University in tribute. Burial will be in the Alfred Rural Cemetery.

Milton College Students Aided by Memorial Fund

Ten students are enrolled in Milton College in the first semester who are recipients of grants-in-aid from the Seventh Day Baptist Memorial Fund. Those who received the grants include the following: Keith Burdick, Frank Green, Dwayne Hanon, Lelia Maxson, Donna O’Brien, Margaret Sholtz, all of Alfred; Ethel Meredith, Mary Sholtz, all of Milton; Melvin Stephenson and Jeanne White of Denver, Colorado; and Mary Mars, Jackson Center, Ohio.

This is the first year in which the Memorial Board’s grants-in-aid program for students attending Milton College has been in force. A committee of three Milton College trustees, Dr. Milton Davis, Dr. Laurence Burdick, and the Rev. Elmo Fitz Randolph — receive the applications for the grants from Seventh Day Baptist young people who have met the entrance qualifications of Milton and submit the list of recommended recipients to the Memorial Board for their final approval.

In the first three years of the program the grants have amounted to $320 per student each semester, which in the number of qualified applicants may necessitate a decrease in the amount of each grants-in-aid awarded in future years.

The committee in Milton stresses the point that these grants-in-aid are available to any Seventh Day Baptist young person of good moral character who meets the entrance requirements of Milton College. The office of admissions indicates that several inquiries have already been received for the 1962-63 school year. Perry O’Brien, director of admissions, will answer questions about Milton College entrance requirements from Seventh Day Baptist young persons, or correspondence may be directed to the chairman of the Milton committee, the Rev. Elmo Fitz Randolph.

SABBATH SCHOOL LESSON

for April 14, 1962

A Disciplined Faith


THE SABBATH RECORDER

NEWS FROM THE CHURCHES

VERONA, N. Y. — Youth Week was observed on February 3 with the Sabbath worship service arranged and carried on by the Young Fellowship. Call to worship and invocation, Loren Sholtz; Scripture reading, Douglas Burdick; announcements, Hope Plant; song: "God's Great Family"协会; Message by Rev. Rex Burdick; Ben­ediction by young person. Those who received the special emphasis are: Keith Burdick, Frank Green, Dwayne Hanon, Lelia Maxson, Donna O’Brien, Margaret Sholtz, all of Alfred; Ethel Meredith, Mary Sholtz, all of Milton; Melvin Stephenson and Jeanne White of Denver, Colorado; and Mary Mars, Jackson Center, Ohio.

The Rev. Rex Burdick was speaker on "Sacred Melodies" at the Oneida radio station on February 3.

Following a fellowship dinner on Feb. 24 the afternoon service evaluated the leadership program for the year under the leadership of Garth Warner, chairman of the committee. Reports were given as follows: Stewardship and Finance, Kenneth Green; Christian Education, Joyce Sholtz; Communications, Roger Davis; Fellowship, Mrs. Maurice Warner; Youth Fellowship, Jerry Vierow; Missionary and Evangelism, Olin Davis.

The Rev. Duane L. Davis of Lost Creek is expected to be with us May 18, 19, and 20 for a mission study.

The reports gave evidence that the Youth Fellowship recently completed a 10-week course on the Book of Ephesians. Two other groups have completed the course of Study of Jeremiah.

Repairs on the church basement are nearing completion with the credit of the men of the church. Included are new ceiling, side wall covering with insulation, new wiring and light fixtures, tile flooring, and paint.

The Ladies Society has been busy serving dinners to other organizations and recently contributed $250 toward the base­ment project.

A "Dutch" social was held recently, sponsored by the Fellowship Committee with Miss Karen Boggs of Verona as guest speaker. She had spent two months last year in Holland as an exchange student in Holland. She told of experiences and showed slides of places and people there. Tables were appropriately decorated with windmills, tulips, etc. Exhibits of dolls, wooden shoes and costumes were shown.

The Rev. Rex E. Zwiebel, secretary of the Board of Christian Education, was with us on March 31, delivering the sermon and the morning service for the Sabbath School officers and teachers in the afternoon. — Correspondent.

DODGE CENTER, MINN. — The Ladies’ Aid has taken over the work of supplying the pulpit table with flowers, a committee being formed for the purpose. The Aid will again sponsor sending an Easter lily to shut-ins, the plant to be held in the home for a few days and later taken to another sick or shut-in person. Members of the Aid will take the lily to the home, and another group will call for it. A Service Committee has been formed which will hold ready garments, a quilt, or other necessities to be given to needy persons as called for.

Our church co-operates with other churches in the community in the Pre­Easter services. Our pastor preached the sermon that was to be held in our church, with the music being presented by our choir.

The Youth Fellowship meets regularly under the guidance of their leader, Mrs. Donald Richards. The young people meet alternately on Friday nights and Sabbath afternoons and have devotional services and social programs. Social times are also held.

Two Meals of Sharing were held during the month of March. At one time the meals were made up of discussion on stewardship. At another the discus­sion was on the subject of "Pressing Inward to Know Christ." The young people met alternately on Friday nights and Sabbath afternoons and have devotional services and social programs. Social times are also held.

The study of Revelation has been used during the last several months. The Young Fellowship met regularly under the guidance of their leader, Mrs. Donald Richards. The young people met alternately on Friday nights and Sabbath afternoons and have devotional services and social programs. Social times are also held.

The study of Revelation has been used during the past several months at the weekly Sabbath eve prayer meeting, until April. The next study will be on "Pressing Forward in the Kingdom." The committee for Daily Vacation Bible School has been organized. The Sabbath School classes show interest and the attendance is very good. The Junior chiliom is held the second Sunday in October. Special emphasis is being placed