

The Sabbath Recorder

A Prayer for the Hungry

By Dr. Martin Niemoeller

Almighty God, whose blessed Son had compassion on the multitudes when they were hungry and gave them to eat and who has promised thy blessing upon those who give food to the least of thy children, hear our prayers this day for the hungry in the world of our times.

We are mindful that all men can only live — as we do — through Thy grace and if they are granted the daily bread for which our Lord Jesus Christ has taught us to pray. In penitence we confess that enjoying Thy bounty and grace we think too often of ourselves and forget the multitude that have nothing and starve.

So we pray that thy love may awaken in us the response of love and charity that we may recognize him who is hungry as being Thyself seeking our devotion. Teach us that, even in plenty and abundance, we are poor without Thee and that as we owe our life to Thee we cannot live it without sharing with them who are in need.

Help us therefore to a sacrifice of service. Bless the plans and operations of the Food and Agricultural Organization and the Freedom from Hunger Campaign and the churches' co-operation in it, lead men into constructive brotherhood and give to Thy children that new earth in which men shall hunger no more.

Through Jesus Christ our Lord,

Amen.

Seventh Day Baptist Church. The double ring ceremony was performed by their pastor, the Rev. Charles H. Bond.

Kuehn-Sirowich.—Ward A. Kuehn of Orange, Conn., and Anita Sirowich were united in marriage on December 8, 1962, at the Congregational Church of Orange, Conn. They are making their home at Grassy Hill Road, Rt. 1, Orange, Conn. — E. C.

Wells-Davis.—Beverly Jeannene Davis, daughter of Mr. and Mrs. Elno R. Davis, Denver, Colo., and James Howard Wells, II, son of Mr. & Mrs. James H. Wells, Chillicothe, Ohio, were united in marriage August 24, 1962, at the Denver Seventh Day Baptist Church, by the Rev. Duane L. Davis with the Rev. Kenneth E. Smith assisting.

Births

Soper.—A son, Thomas Lee, born Dec. 27, 1962, to Harley and Bobby Smith Soper of 1325 Meadow Lane, Sulphur, Louisiana.

Randolph.—Rex Ian, son of Rex and Phyllis Randolph of Bristol, W. Va., was born January 1, 1963.

Obituaries

Hayes.—Mabel Estelle, daughter of Albert E. and Lucy Hemphill Slagg, was born in Jefferson County, Wis., June 30, 1886, and died in the Edgerton Memorial Hospital December 2, 1962.

When very young she moved with her parents to a farm near Albion and had been a resident of the vicinity since that time. She attended Maple Grove School and Albion Academy.

On March 17, 1909, she was married to Roy Hayes; to this union three children were born: Howard of Madison, Rose (Mrs. Claire Reierson), and Russell of Albion.

She is survived by her husband, children, 9 grandchildren, 3 great-grandchildren, a sister, Lucy (Mrs. Clifford Townsend) of Albion, a brother, W. E. Slagg of Eau Claire, Wis., and 9 nieces and nephews.

She faithfully attended the services of the church as long as her health permitted and was an honorary member of the Home Benefit Society.

Funeral services were from the Albion Seventh Day Baptist Church with Rev. Addison Appel officiating. Interment was in the Evergreen Cemetery, Albion. — A. A. Appel.

Post.—Charles Elmer, Jr., was born Nov. 26, 1889, and died October 24, 1962.

Born in Plainfield, N. J., Mr. Post was a lifelong resident of this area. He was single and a member of the Seventh Day Baptist church. For several years he was a clerk at the Plainfield Y.M.C.A.

He is survived by two nephews and two nieces. Services were conducted by the Rev.

C. Harmon Dickinson, and interment was in the local Methodist Cemetery. — C. H. D.

Sheppard.—Elizabeth R., daughter of Alonzo and Jane Heaton Porch, was born in Ferrel, N. J. (Gloucester County near Mullica Hill), Dec. 19, 1873, and died suddenly at the home of her daughter, Miss Irene Sheppard, Audubon, N. J., Jan. 30, 1963.

She was the wife of the late Irving M. Sheppard, and made her home at the Shiloh address for 40 years. Surviving in addition to her daughter are four sons: Bert B., Stow Creek; Irving A., Summit; Ronald W., Sparta, and Everett H., Hopewell Township. Also surviving are five grandchildren and twelve great-grandchildren.

Mrs. Sheppard was an active member of the Shiloh church for 77 years and attended services faithfully to the very end. She also belonged to the Benevolent Society, WCTU, Alphareta Council Degree of Pocahontas (keeper of the records for 55 years), Ladies' Auxiliary of the Shiloh Volunteer Fire Department, and for 53 years a member of the Shiloh Grange.

Funeral services were held in the Freitag Funeral Home on Sabbath day, February 2, with her pastor, the Rev. Charles H. Bond, officiating. Burial was in the cemetery at Shiloh. — C. H. B.

Smith.—Kenneth E., son of the late Arthur and Lucy (Williams) Smith, was born on April 1, 1902, in Vinalhaven, Maine, and died at Westerly, R. I., on February 11, 1963.

He is survived by his wife; two sons: the Rev. Kenneth E. of Denver, Colo., and Donald A. of Pawcatuck; and two daughters: Mrs. Shirley Husselbee of Sharon, Mass., and Mrs. Barbara Ashcraft of Salem, W. Va.

Funeral services were conducted from the Buckler Funeral Home in Westerly, R. I., Feb. 14, 1963, by his pastor, the Rev. Earl Cruzan. Interment was in River Bend Cemetery. — E. C.

Spicer.—Anna Olive, daughter of James R. and Sarah Burdick, was born in De Ruyter, N. Y., Dec. 8, 1875, and died Dec. 30, 1962, in the Colonial Nursing Home, Toledo, Ohio.

Mrs. Spicer was the widow of Clarence W. Spicer to whom she was married Dec. 1, 1896. Mr. Spicer was the inventor and manufacturer of the Spicer Universal Joint. The Spicers lived in Plainfield from 1904 to 1930 when the business and equipment were moved to Toledo.

Since 1905 Mrs. Spicer has been a faithful and interested member of the Plainfield Seventh Day Baptist Church, continuing her support during the last years when no longer a resident.

She is survived by four sons, Harold W. of Dunellen, N. J.; Dr. Robert F. of Miami, Fla.; John Reed of Arlington, Va., and Wilfred of Toledo.

Memorial services were held in Toledo on Jan. 2, 1963. — C. H. D.

The Sabbath Recorder

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Days of Prayer

We learned in school about the law of diminishing returns, a law which we see in operation in many areas of life. The last place it should apply is in our prayer life, for we are Christians and should be able to respond with equal enthusiasm to nearly all the calls for prayer. If it is a matter of lengthening the time of daily prayer because of more numerous requests, many could be found who would faithfully respond. Those who habitually reserve sizeable portions of the night or day to pray for worthy causes and needy people never lack for subject matter and gladly accept new assignments to take to the throne of grace. But days of prayer to be publicly observed get to be so numerous that our corporate response weakens and the law of diminishing returns comes into effect in spite of our good intentions.

The Christian women of the world have just observed another "World Day of Prayer" on March 1, an observance that reaches a high percentage of the churches and communities of America and the world. To a certain extent its observance can be measured in dollars and cents, for the women make offerings that are very large in the aggregate. Now comes a call from the World Council of Churches in a letter addressed to the 201 constituent bodies for another day of prayer on March 17 at the beginning of "World Freedom from Hunger Week." This is to be "a day of prayer for the hungry and for the United Nations' Food and Agricultural Organization, which is sponsoring the world-wide observance."

Certainly we should pray for the hungry. "Half the people of the world are known to be living on a diet below the accepted standards of nutrition needed for full health," writes Dr. W. A. Visser 't Hooft of the WCC. It is well to back up this UN request for a day of prayer as the general secretary of the WCC has suggested. Calls for prayer are sometimes (not always) calls for contributions expressed in different terms. As such they need to be weighed with the other calls for gifts and to be kept in proper Christian balance. Our financial responsibility is an individual matter. We are accountable, not to the United Nations, but to God. Perhaps we should promote another

world day of prayer on which Christians would be asked to seek divine guidance on how to proportion their benevolences.

As far as the United Nations headquarters in New York is concerned many Christians are disappointed in the small place that prayer has in the proceedings. There is a prayer chapel in the great building, but it is a tiny little nook that seems to have been fixed up as an afterthought. Perhaps the small place allowed for religion at the UN was one of the motivations for the new United Nations Church Center now being erected just across the street. Whether or not the delegations or the organizations of the UN give themselves to prayer, we who are constrained by the love of Christ are bound to pray for the temporal and spiritual welfare of the less fortunate people within these many nations.

Not Enough Ministers

One of the perennial problems facing our denomination, one that is common to others, is that there are not enough Gospel ministers to maintain and extend the work that we believe God has given us. The reasons and the remedies for this lack vary with the breadth of experience and the convictions of those who comment, and none of us can claim to read the past or the present, much less the future, with perfect clarity.

We rejoice exceedingly when from time to time we see young people making known their determination to accept as a call from God their feeling that they should prepare for the ministry. Even while we are thanking God for those who are pledging themselves for full-time service in the highest of all callings we are aware that there are far too few, considering the drop-outs that we have been forced by experience to expect.

It is hard to become reconciled to this situation. We cannot escape the conclusion that this failure to carry through is not entirely the fault of the young student. We who are older are partly responsible in the home, the church, the college, and the seminary for the dimming of the

light of the high calling during the years of preparation. We must face the fact that the losses to the ministry during college years are large — too large. Would a higher percentage of ministers on our college faculties change this? Possibly, but we cannot be sure. Such a theory could be tested in the years just ahead since two more of our ministers are accepting positions on the faculties of Milton and Salem Colleges next fall.

It is probably true that a denomination the size of ours loses more trained ministers from active pastoral or missionary work than others. There is no consistent pattern observable without a properly conducted study. One gets the impression, however, that the transfers to other fields of labor are more prevalent among our better trained men. This may be considered normal. The better trained ministers are more qualified to take positions other than pastorates. Ambition lures some to positions of greater influence or economic security. Discouragements in local churches and many other considerations cause men to leave pastorates. Men accept other employment temporarily and do not find it easy or desirable to get back. Some Sabbathkeeping ministers, while not giving up the Sabbath for themselves, lose the sense of its importance for Christians who have not studied the question thoroughly. A few such go to other denominations. A catalog of reasons for leaving the pastorate need not be given; the important thing is to create the climate in which decisions are made and to nurture that decision once it has been made.

Our problems in assuring the replacement of ministerial losses are not essentially different from those of other denominations of like faith and practice, notably the American Baptists. That convention has a committee of seventeen top men studying the training of their ministers. It will report at their annual Convention in May. Dr. Roger L. Fredrikson, chairman, discusses that forthcoming report in the February issue of Crusader. He points out the fact that in no geographical area of the United States are there enough recruits to the ministry to meet the present losses or the future need. We quote two paragraphs that are almost

candlestick or the shewbread, or offer incense, his feet got dirty. There was no concrete floor, nor blacktop. The tabernacle was set up on bare ground. Sandalled feet got dirty with every service. He must wash. "Purify yourselves, you who bear the vessels of the Lord" (Isa. 52: 11).

These twelve men were all disciples of Jesus. The "all" included Judas who was as truly a disciple of Jesus as the others. He belonged in the company physically, if not spiritually. Not one of them was clean spiritually. In Mark 9 and Luke 9 we read how all of them quarreled about which one of them was greatest. And in Luke 22 we learn that they were quarreling about the same question even at the Passover supper. That is, they were all full of pride and self-seeking. They were not fit for real fellowship with the humble Jesus. They all needed to be humbled and cleansed from strife. Jesus sought to humble them, not Himself. That was what Jesus accomplished by the foot washing — for all of them except one. Judas' deal with the chief priests had already been made, and he was neither humbled nor repentant. So Jesus said, "You are not all clean."

Our Lord continued, "I have given you an example (not an ordinance) that you also should do as I have done to you." That is, we should seek to do for our brethren what Jesus had just done for the disciples. In this humble service He had cleansed them of their pride and self-seeking. So in humble service and kindly counseling we should seek to help our brothers overcome the weaknesses and sins of their lives, and there are many, many ways to do this. A pan of water and a towel is only one example of how it may be done.

When one becomes a Christian he is not instantly changed to perfect sainthood. He still lives in a human body with its basic instincts of self, sex, and the herd, all alive and active. No matter how much they may be sublimated they still exist. A Christian still lives in a wicked world where temptation is rampant. All of us need constant cleansing from the soil of contact with the world. To help each

other in this great need is real foot washing.

However, for most of us this is fraught with real danger. To look at the sins of others is often to dim the clarity with which we see our own. Our psychologists warn us of the danger of rationalization — the tendency to give an easy and flowery explanation of our weaknesses if the real explanation is distasteful. We sometimes soften the sting of our own guilt complex by focusing our attention upon the sins of others. When we say, "See how bad he is," it may often be a way of saying, "See how good I am," or, at least, "Well, I am not that bad, anyway." It tends to make us self-righteous. Paul was very clear about this matter. "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted." The man who can help a neighbor with his sins, without losing sight of his own, is qualified to do some real foot washing. And we all need to have our feet washed!

True Judgment

There are many ways to judge the men
We meet as we travel along,
And some of these ways are doubtless
good —
Others are basically wrong.

Some people judge the men whom they
meet
Entirely by color and race,
Forgetting that a great heart and mind
Are oft found with a dark-skinned face.

And some judge men by their bank
accounts,
And some by one's college degree;
Others judge by the clothes that are worn,
And some by one's family tree.

But I have found one thing to be true
Regardless of wealth, learning, skin,
The worth of men is not what is seen,
But that which is hidden within.

— Eugene Lincoln.

**They minister to drug addicts —
a story of East Harlem
of those who live**

On the Other Side of the Tracks

By Paul R. Carlson

Few tourists — other than those out for "kicks" — ever pass the storefront at 306 East 103rd Street in New York City. Even those familiar with the asphalt jungle that surrounds the building pay little attention to the sign above the doorway.

Yet that sign — showing the Cross smashing a hypodermic syringe — offers help and hope to the scores of narcotics victims of East Harlem whose bodies are crying out for another "fix."

Most outsiders know little, and care less, about this area stretching from 96th Street to 125th, and from Fifth Avenue to the East River. Yet close to a quarter-million people look upon this square mile of projects, of ramshackle tenements, and fetid pavements as their home.

East Harlem may be a place where the more adventuresome can hear the "strains of Spain," but it is also an area which groans out "the blues in the night." For East Harlem is and always has been a slum, bordered by affluence.

Just north of 96th Street, the New York Central Railroad tracks emerge from under Park Avenue and run on a trestle to the 125th Street station. Where the trains emerge from the tunnel, the wealth of Park Avenue — in one block — gives way to the slums of East Harlem.

Among its first residents were many of the immigrants who flooded into the United States in the 1890's. They sought cheap housing and a place to dream about making their way into the mainstreams of American life. But many of these dreams died in the midst of sordidness and discrimination.

The author of this article, the Rev. Paul R. Carlson, is former staff writer of the World Council of Churches, Geneva, now associate director of the Office of Information of the United Presbyterian Church in the USA. The article as it appears here has been shortened somewhat.

Now only 10 to 15 per cent of the population is composed of the descendants of these first immigrant groups. The rest is made up of Negroes and Puerto Ricans, the latter being predominant.

Some 4,000 persons (almost 1,000 of them under 16) live in one block between two avenues. But the density of the population is not the only problem created in this modern urban culture. Residents also face racial discrimination, inadequate housing, broken families, overcrowded schools, juvenile delinquency, alienation from meaning in work, and problems involving the use of leisure time.

"In this swarming area there are few vigorous outlets for the spirit of youth except fighting, dope, and sex," a college official lamented recently. "And fighting, dope, and sex play an excessive and degrading part in the lives of Harlem's youth."

Religious influences were almost entirely lacking in this area where the impersonal common denominator is poverty and disease. Its Spanish-speaking inhabitants had brought with them a vapid brand of Catholicism which had become completely ineffectual; and, until 1948, none of the major Protestant denominations were ministering to the needs of the community.

However, in October of that year, New Yorkers picked up their morning newspapers to read, "Protestants Open First Unit in New Storefront Church Plan." So it was that several denominations banded together to establish the East Harlem Protestant Parish.

Its purpose was expressed in Luke 4: 18-19: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set

at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

The first worship service was held in a bare storefront on East 102nd Street under the shadow of the Third Avenue elevated train. There was little to encourage the two young Union Seminary graduates who conducted that first service. Only an elderly Puerto Rican woman showed up. It was to be a long time before the parish was to break through suspicion, distrust, and indifference and begin to win the acceptance of the community it sought to serve.

Today the parish conducts an interdenominational "Group Ministry" from three church centers — two of them storefronts — all within six blocks of each other. Plans are now underway to erect a new center — the Church of the Resurrection, at a cost of \$220,000, of which \$22,000 will be raised locally. It will feature a sanctuary seating 150, classroom space for 100 children, a fellowship hall, and kitchen.

The parish also operates a medical center and conducts extensive mental health, social service, and Christian education programs. However, its narcotics program and Conservative Clubhouse for teenagers who want "to go social" have been among the more successful endeavors to win both community acceptance and world attention.

Parish workers have confronted narcotic addiction at the point of its real tragedy. They tend to see the problem from its total perspective, rather than from an institutional or penal viewpoint. For they know that the addict will have to face his toughest battle for freedom right in East Harlem long after he leaves the protective custody of an institution.

"The program attempts to follow up the addicted person, whether he goes to court and prison, to the hospital, through our program, or back to the street and addiction," says the program's director, the Rev. Norman C. Eddy. "We attempt to help with jobs, counseling, psychotherapy, legal aid, family education, recreation, and emergency food, shelter and clothing."

Admittedly, the program's success cannot be measured in numbers. Of the 500

reached each year, only a fraction are able to remain free. But this does not mean that the program is a failure.

"At no time will striking results occur," said Dr. Elliott Dunlap Smith, formerly provost of Pittsburgh's Carnegie Institute of Technology, after a recent visit. "The very nature of the parish and its work makes this impossible."

Salem College Names New Dean

Dr. William Sandborn has received the appointment of academic dean at Salem College, Dr. K. Duane Hurley, president, announced.

Dr. Sandborn has served as assistant dean at the college for the past two years. Immediately prior to coming to Salem College, Dr. Sandborn was president of Madison College (Seventh-day Adventist). He has held several other administrative positions in the educational field.

Due to his many abilities Dr. Sandborn's services to society have been extensive. He has served (among many positions) as chairman of Board of Trustees, Harbert Hills School, Savannah, Tenn.; member of Board of Trustees, Southern Missionary College, Ooltewah, Tenn.; member of Board of Trustees, Highland Hospital, Portland, Tenn.; member of Conference Committee; member of governing constituency of the Little Creek School and Hospital, Concord, Tenn.; member of both the Madison Chamber of Commerce, and the Rotary Club, Madison, Tenn.

He is a first elder in the Clarksburg Seventh-day Adventist Church and a member of the Conference Executive Committee for Seventh-day Adventists for West Virginia.

Dr. Sandborn is named in "Who's Who in Tennessee."

His wife, Mrs. Helen Sandborn, is a member of the English Department of Salem College. The Sandborns have two children: a son, William Deal, who is studying medicine at Loma Linda University in California, and a daughter, Marilyn, who is also at Loma Linda University working for a degree in medical library administration.

MISSIONS — Sec. Everett T. Harris

Workshops Reach New Dimension

(A brief review of workshops as carried on by the Daytona Beach, Fla., church published in their "Newsletter" may serve to guide other churches' plans for carrying out this year's Program of Advance theme, "Mission to Social Frontiers.")

After successful completion of workshops in the areas of stewardship, visitation evangelism, and assimilation and growth last year it was inevitable that more workshops be planned in keeping with the Baptist Jubilee Advance theme for this year of "Mission to the Social Frontiers."

Our first one of the current season held January 5 was arranged by Dr. Ruth Rogers on the subject of "Racial and Ethnic Groups," to better understand the cultural backgrounds of local minority groups that we might more effectively minister to their needs as individuals, as a church, and as a community. A panel including Mrs. Lottie Goldman, an American Jew; Dr. Zeila Avalos, a Cuban; and Miss Mary Divers, a Negro, spoke concerning the thinking, the problems, and the adjustment to society of their respective groups. Discussion groups followed which reported back to the general meeting.

The second was conducted by Winfield Randolph on the subject of "Delinquency." After an introductory statement of purpose and procedure, the group divided into four smaller groups to discuss prepared questions with an eye toward possible church action. Following group discussions a panel composed of members from each group expressed the major thoughts brought out in the afternoon's study.

The third workshop, Sabbath, Feb. 2, was conducted by Ray Kaimer of Christian Services who showed slides and spoke on the alcoholic and the drug addict and what is being done for them at the Christian Service Center. A conducted tour of the Center facilities was followed by discussion groups.

A resource leader for the fourth workshop (on the institutionalized), as planned, will be a man who has spent his life

in institutional chaplaincy. He will speak particularly to the issue of what can be done by individuals and churches in this area.

Progress at Metairie, La.

(As reported by Shepherding Pastor Marion C. Van Horn.)

Beside the tract mailing program in the city the Metairie church has been placing tracts in the reading rooms of outgoing ships in the New Orleans harbor. How far do you suppose such distribution reaches? The Sabbath attendance at the Metairie church has been nearly doubled by use of a large school bus purchased and put into operation by Gerald Coalwell.

Bible study and prayer meetings are held in different parts of the city several nights a week. Tuesday nights the Florida Housing Project services are conducted by Clifford Darlington and Jack Hays. (Clifford, youth of 19, without high school education, wishes to study and work toward the ministry.) Wednesday night services are conducted by Earl DeLand and/or Pastor Hays in the St. Thomas Housing Project. Mr. DeLand and/or the pastor also conduct services at the Meyers' home in another part of the city on Thursday night. Friday night prayer meeting at the church is conducted by the pastor. Sunday night prayer meetings and Bible study and the tract mailing bring in inquiries which are followed up by evangelistic calling on Sabbath afternoons.

The church has made some alterations in its auditorium to increase its seating capacity.

Note: In adopting its operating budget for 1963, the Missionary Board at its January 27, 1963, meeting voted continued assistance of \$35 a month to the Metairie church.

Christian unity is spiritual oneness in Christ and does not rely on external organization. Indeed, undue emphasis on organic union can obscure the spiritual nature of our oneness in Christ and hinder the expression of true Christian unity.

— NAE.

British Guiana Interdenominational Crusade

(Paragraph from letter received from Rev. Leland E. Davis, February 18, 1963.)

Although not yet a member of the British Guiana Council of Evangelical Churches, we were one of the "co-operating churches" in the British Guiana Interdenominational Crusade which is now coming to a close under the Harlem Evangelistic team from New York. In all, twenty-three different denominations and missions joined in winning souls, some 2,500 coming to Christ, and the meetings as yet are not closed. We took our Christian Endeavor group several nights, and we were glad a number of them went forward and made their decision for Christ. We are seeking to help them understand more clearly the meaning of their decision, and the importance of following Christ all the way.

Parochial Aid Group Plans Political Action

Heavy political action plans to obtain public aid for parochial schools are being laid by Citizens for Educational Freedom, a comparative newcomer in the educational field.

The group attracted national attention in the 1962 Congressional campaigns and plans a still more active role in the 1964 elections, according to **Congressional Quarterly**, an authoritative publication on Congress and politics.

On the state level, Citizens for Educational Freedom plans to concentrate on five state legislatures — Michigan, Iowa, Minnesota, Kentucky, and Wisconsin. The immediate objective will be to seek school bus laws covering private school children. Attempts for larger public aids for parochial schools will follow.

According to political observers, Citizens for Educational Freedom was significantly active in the 1962 elections in eight states. Lacking funds to enter every campaign, the group concentrated on areas where the school issue was significant. Questionnaires to learn the positions of candidates on the parochial question were circulated in many areas.

Citizens for Educational Freedom was

active in several New York races. It backed Reps. Hugh L. Carey, James J. Delaney, and Seymour Halpern. Carey is a member of the group's board of trustees. Also supported in New York because of their positions on aid to private schools were Rep. Paul A. Fino, Gov. Nelson A. Rockefeller, and James B. Donovan.

Commenting on the position of the Kennedy administration on federal aid to parochial schools, David LaDriere, Citizens for Educational Freedom executive secretary says:

"Mr. (Anthony J.) Celebrezze, the secretary of Health, Education, and Welfare, doesn't know what he's talking about when he says aid to parochial schools is unconstitutional. I think the President is committed to his campaign position and I admire him for sticking to it. He's just all wrong, that's all."

Citizens for Educational Freedom was started in May, 1959, at St. Louis. It now claims 25,000 members in 150 chapters in 26 states. Although it is not officially sponsored by a religious group it estimates that 90 to 95 per cent of its members are Roman Catholic.

At present the group has a full-time executive secretary, a full-time secretary, and two staff clerks. Other work is done by volunteers. Work on new chapters is under way in Pennsylvania, Minnesota, and Arizona. — BP.

Mock Peace

"The treacherous Communist echoing of 'peace on earth, good will to men' is the monumental mockery of our era.

"Attesting to the profanity of the Red chanting are the bonds and fetters of 40% of the world's population enslaved in 17 different countries, covering one-quarter of the land surface of the earth. . . . In the Communist scheme, there can be no Christmas because there is no God. As long as the world-wide threat of Communist tyranny is upon us, there can be no peace on earth. With our traditional liberty and security at stake, it is absolutely imperative that the American public fully realize that the present Communist smile is indeed a satanic smirk."

— J. Edgar Hoover.

The Secretary's Activities

Once again Secretary Rex Zwiebel has been enrolled for research study at the Syracuse University Department of Religion. It is expected that much less time will be spent this semester as work is being done only for three hours' credit. The three hours' research will complete all requirements for a Master's degree after the passing of a three-hour comprehensive examination.

The week of February 10-15 was spent in St. Louis participating in the annual meeting of the Division of Christian Education of the National Council of Churches of Christ in America. The secretary served as a member of the Nominating Committee of the Section on Administration and Leadership and as recording secretary of the Section of National Denominational Executives in Christian Education. One of the outstanding experiences afforded three of the sections was a preview of the new movie, "To Kill a Mockingbird." We recommend this movie for family viewing. Up for nomination for the Academy Award, "To Kill a Mockingbird" deals with current social problems by suggesting that we put ourselves "into the skin and shoes of the other fellow." A small girl is the "star"; Gregory Peck plays the part of her lawyer-father.

We attended the meeting of the Commission on General Education (three sessions) where the bulk of the time was spent formulating a pronouncement relevant to religion and the public school.

A shortened performance of the musical revue "For Heaven's Sake" was presented following the Division luncheon. This controversially accepted drama holds up a mirror to the nature of the youth of today and his place in the church. It amuses, sobers, and makes us uncomfortable, yet forces the listener to take a good look at himself, his church, and his Lord with new realism. We are receiving a copy of a LP record featuring the original cast in "For Heaven's Sake," a gift from a member of the Buffalo Seventh Day Baptist Church. It will be available for loan, and can be used effectively as a program for the youth fellowship IF it

is received with an unprejudiced mind, and is listened to at least two times before discussion. The music is mostly jazz and two of the songs had no particular message for me, but the total message is humbly challenging.

As usual the public mass meeting for worship with about 3,000 in attendance was a highlight of the week. Mr. J. Irwin Miller, president of the National Council of Churches, was the speaker.

I know of no way to describe the blessed fellowship enjoyed with these thoroughly Christian leaders who come from all parts of the United States and Canada. No distinction is made between those who represent a denomination of a few thousand people and those who represent ten million. Dr. Leon Adkins, executive in Christian Education for the Methodists, served as chairman of the Section on National Denominational Executives in Christian Education. When announcing to the section that he had chosen the Seventh Day Baptist secretary to serve as recording secretary, he suggested that as the two officers names started at the beginning and ending of the alphabet, A to Z, so our fellowship should enclose the entire range of Christian opinion in Protestantism and always be a reminder of our relationship to the alpha and omega.

In all of my association with members of the National Council of Churches, I have never met a person who even hinted that communism as employed by Red countries today should ever be accepted. Their (our) whole concern is that the banner of Jesus Christ should lead the minds and hearts of all of God's creatures into His Kingdom. Our greatest sorrow is for those who deliberately lead people to think otherwise.

Secretary Zwiebel began teaching a class at the Alfred University School of Theology at the beginning of the spring semester. The class is "Supervision of Christian Education in the Local Church."

SABBATH SCHOOL LESSON

for March 4, 1963

Freedom Under Christ's Authority

Lesson Scripture: Mark 11: 15-18, 27-33.

Church's mission
and persons of special need

In Regard to Smoking

By Mrs. L. R. Polan

Although no poll of Seventh Day Baptist church members has been made, we feel that we are safe in saying that only a small minority of them are smokers. The wide-awake church surely has a mission to any who are enslaved by harmful habits. However, we shall confine our remarks to the subject of smoking. This is not a place for ridicule or criticism. A combination of sympathy, understanding, and patience from those who are most interested in bringing about a victory over the enslaving habit in others is our surest wedge in convincing adults that they want to stop smoking. Some succeed, but many are not able to do it.

To our way of thinking, a greater mission of the church should be an interest in and a concern for our Seventh Day Baptist young people and their friends. Try to encourage them to be strong and brave enough to resist this fad of smoking. Here is a striking example of "An ounce of prevention is worth a pound of cure."

In Relation to Health

Research shows that there is a rising death rate from lung cancer, heart disease, and circulatory ailments among smokers. They are also much more susceptible to mouth and throat cancer than non-smokers.

The smoker becomes an addict to the drug, nicotine, and his body passes through the same cycle as other drug addicts, only in a modified form. A craving develops which cannot be satisfied until he takes another smoke. His body acquires a higher and higher tolerance of nicotine, so he must smoke more frequently to get satisfaction.

Roswell Park Memorial Institute at Buffalo, N. Y., has removed all cigarette vending machines from their buildings. This institute is one of the leading cancer research centers in the United States. Signs have been posted in the corridors

announcing that research has proved that cigarette smoking is a major cause of lung cancer. Athletic directors know the importance of abstaining from smoking when top physical fitness is essential. Why not maintain that fitness at all times and not allow oneself to become a slave to smoking? Nicotine poisons the blood which in turn hampers the function of the liver, kidneys, and body glands. The first thing to save for old age is the best health possible.

This winter when the state of Maine was snowbound and roads were blocked for days, helicopters were dispatched with supplies for isolated communities. People endured hardships from lack of some foods, but that did not compare to the suffering of those who ran out of "smokes." They got the jitters and some became irrational. They were slaves of nicotine and had to take the count.

In Relation to Economy

If smokers would keep an account of all money spent for cigarettes, they would be surprised at the total for a year. Those glamorous advertisements for cigarettes make the worst kind of a joke. Tobacco benefits no user, while the money goes up in smoke. There have been college students who did not smoke who frequently set aside money equivalent to the cost of a carton of cigarettes which they put into a "pleasure fund." This was used for tickets to concerts, operas, plays, ball games, ice shows, and vacations. If the teenage person can be convinced that such items as a radio, field glasses, a typewriter, or sports equipment can be of much greater benefit to him and his future, then he will not be foolish enough to waste his money on smokes which are harmful.

In Relation to Social Graces

Smokers become calloused to courteous manners. When the craving strikes they must smoke whether it be while calling on a patient in a hospital, attending a banquet, or when a dinner guest in a home. Smoke blowing across the face of those sitting next to a smoker can cause irritation to eyes, nose, and throat. Burn scars on furniture are disgusting. Tobacco breath and smoke-impregnated

clothing can be offensive to others. All smokers are potential fire hazards and many lives are lost due to their carelessness. Of course many young smokers want all their friends to smoke too, and it takes conviction and courage to resist this temptation. Quoting Luther Burbank, "Tobacco is a poison that would not be urged upon you if there were not a profit in making you a victim." As church members let us help fortify our youth against this harmful practice.

Materials of scientific importance in regard to smoking are listed below. Please make use of them.

Signal Press, 1730 Chicago Ave.,
Evanston, Ill.

- A Smoker's Letter to His Son, No. 357, 10¢ each, 35¢ per 50
- Moderate Smoking, No. 3144, 10¢ each, 50¢ per 50
- To Smoke or Not, No. 1911, 10¢ each, 25¢ per 50
- Ten Counts Against Cigarettes, No. 356, 10¢ each, 25¢ per 50
- Who Says You Have to Smoke?, No. 1239, 10¢ each, 50¢ per 50
- "And Slow Death" from Reader's Digest, Feb. 1963, p. 49. Reprints, 10 for 50¢.

Request Film Listings from Council Films, Inc., 50 N. Main St., Homer, N. Y.

Additional references contributed by Miss Marjorie Burdick:

Books

- Smoking and Health, Alton Ochsner, M.D. Published by Julian Messner, Inc., 1959
- The Truth About Cancer, Charles S. Cameron, M.D., Medical and Scientific Director, American Cancer Society. Section on Tobacco, pp. 52-66, and other references. Published by Prentice-Hall, Inc., 1955
- Textbook (College) of Healthful Living, Harold S. Diehl, M.D., Sc. D. Published by McGraw-Hill Book Co., Inc., 1955
- Good Health (College Textbook), Benjamin (M.D.) and Zelma (Ph.D.). Chapter on The Tobacco Habit, published by W. B. Saunders Co., 1960

Pamphlets and Articles in Magazines

- "Why Quit Smoking," Paul Harvey. May be secured, 10¢, from American Temperance Society, 6840 Eastern Avenue, N.W., Washington 12, D. C.
- "How to Stop Smoking," H. Brean, Reader's Digest, September, 1962

News from Nigeria

Reports and letters from ministers in two different areas of Nigeria continue to describe the efforts being put forth in the name of Seventh Day Baptists. These workers are being supplied with literature for distribution and are making use of quite a few outdated Sabbath School lesson quarterlies.

Under date of January 14, Mr. E. Osa, who has long been in correspondence with the Tract Board, tells of the baptism of 18 candidates in the Ahoada District of Eastern Nigeria on December 28. He announces that he has a minister's license from the government and is now "authorized to preach, conduct marriages and funerals." This involves the paying a tax of £5.

Earlier in January there was a new round of correspondence with Pastor Gershon Harrison of the Seventh Day Baptist Mission in Umuahia, Nigeria. He is a man who has had training in Britain and is back serving his people in an area far removed from Ahoada. Some of his primary concerns are for lepers and prisoners, among whom he claims quite a number of converts. He names some of the tracts that have been found useful, repeats his request for literature, and asks help and advice in getting government recognition of Seventh Day Baptist work.

Appropriate replies to letters such as these are made by the executive secretary and the secretary of the Tract Board. These people who are working without resident white leadership are certainly in need of the prayers of concerned people of like faith.

Back Seat Driving

The police of San Diego, Calif., take a dim view of back seat driving. They contend at least that the view from the back seat is too dim for driving. Robert Kramer, age 20, built special controls for his car so that he could sit in the rear seat to drive. A puzzled policeman arrested him. He was fined \$10 for insufficient visibility. Will this be a deterrent to other "back-seat drivers"? Many a man might hope so.

Conscientious Objector Prayer

An unidentified "religious objector" to war, doing substitute civilian service for the government as an "I-W" has written the following prayer quoted in *The Reporter*:

"O Father of life: Daily as we push the wheel chair down the antiseptic hall, tote another armload of clean sheets to the ward, listen for the 101st time to Mr. X's plaintive family problem, drive the Goodwill truck on washboard 20th street, watch the new fellow of the Boys' Home go into the superintendent's office for the fifth time in two weeks for stealing, fix that leaky faucet again and stoke the furnace at 5 a.m., watch the hundreds of diseased rural people struggle and hobble into the outstation clinic . . . we wonder . . . we wonder if Life is crucifixion or resurrection. It must be crucifixion to multitudes of people as they suffer physically, psychologically, and socially. But, Eternal God, help us so enter into the experience of resurrection living ourselves — a spirit of thankfulness for Life and an attitude of genuine concern and love for others — that the crucifixion peoples about us may indeed regain the experience of Life's beauty and resurrection, for this is both the apogee and minim of I-W service. Amen."

ITEMS OF INTEREST

1963 Crusade Plans

Major crusades on three continents are likely to make 1963 one of the busiest years in the crowded life of Dr. Billy Graham, widely known evangelist.

Dr. Graham has scheduled a 4½-week evangelistic tour of the Orient, with crusades in the Philippines, Hong Kong, Taiwan, and Japan.

That tour will be followed a month later by an evangelistic tour of France and West Germany, with crusades in Paris, Nurnberg, Stuttgart, and other cities, a matter of six weeks in all.

The European tour will begin with a crusade in Paris, May 12 through 19, with additional evangelistic meetings in various French cities, May 20 through 26.

After a rest, Dr. Graham will speak at meetings in West Berlin, June 8 and 9, and then will conduct crusades in Nurn-

berg, May 11 through 16, and in Stuttgart, May 18 through 23.

The evangelist's major effort in the United States will be made in Los Angeles, where a crusade has been scheduled for August 16 through September 8, with precrusade rallies held by members of the Billy Graham team.

The Los Angeles Crusade, for which preparations have been under way since last August, will be something in the nature of an anniversary, for it was in Los Angeles, in 1949, that Billy first began to attract national attention.

Navigator Headquarters Fully Paid

A nine-year objective of The Navigators was just realized as they made the final mortgage payment on Glen Eyrie (a total of \$340,000) and took full possession of the thousand-acre Colorado estate. A Christian laymen's service organization, The Navigators moved their international headquarters from Los Angeles to Colorado Springs in 1954. Glen Eyrie was formerly the home of the city's founder, General William Jackson Palmer. It is now used for a year-round training base and conference center as well as for the headquarters office.

Over 750 men and women have received training there and at least 4,000 people have attended week-long summer conferences since Glen Eyrie's gates were first opened for this purpose.

1,000 Guatemalans Converted

Leaders of an intensive year-long evangelistic effort which has covered all sections of Guatemala estimate that more than 10,000 people have been converted to Christianity as a direct result of the crusade. Most Protestant groups in the country participated in the "evangelism-in-depth" program.

The crusade, planned and co-ordinated by the evangelism division of the Latin America Mission, is the third such national effort directed by the group. The other two — with equally successful results — were in Nicaragua and Costa Rica.

Throughout the country, churches are now following up the new converts by visitation, correspondence courses, and

baptismal instruction while Christians are experiencing revival and a remarkable unity among themselves.

Previously the house-to-house visitation program had resulted in the distribution of more than a million pieces of literature and large numbers of reported converts. More than 6,000 prayer groups were organized throughout the country in support of the effort. Pastors, musicians, missionaries, and laymen from other countries have been used in the crusade.

Okinawa Christian Institute

After five years of holding classes in the Sunday school rooms of a local church, the Okinawa Christian Institute, the first Christian institution of higher education in Okinawa, has moved into a new \$37,000 home of its own. The Institute is a key project in the life of the United Church of Christ of Okinawa, as it trains laymen for leadership in the church. Founded in 1957 with 17 students, the Institute today has an enrollment of 51. Emphasis in the curriculum is given to the Bible, church history, and theology.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — Our severe winter has not noticeably interfered with our church activities. We miss the ones who followed the birds to the southland, but now we are looking for their not-too-far-off return. The usual appointments have been kept. Vespers at the end of the Sabbath continue under voluntary leadership and with interest. We still enjoy Fellowship Luncheon the first Sabbath of each month. The Youth Fellowship meets Sabbath afternoons. The members had a prominent part in the service the Sabbath of Youth Week.

The Ladies Aid continues to serve Chamber of Commerce suppers. Following our long-time custom, we have recently given two comforters to families who lost their homes by fire. Just now we have a new project. We are collecting recipes for a cook book. It will be printed and assembled by a Kansas City firm and we will have it on sale. We invite any who read this to send us any

tried-and-true recipes to be included in our book. We need all kinds, plain as well as fancy, men's cookery and that of the junior miss. We would be especially glad to receive recipes from parsonage kitchens, present and past, for a special section of the book. Names of all donors will be printed with the recipes they contribute. Please send recipes to Mrs. Robert Osborne, White Cloud, Mich.

Next month we will join with other local women's groups in the celebration of World Day of Prayer. The world greatly needs our prayers.

— Correspondent.

DAYTONA BEACH, FLA. — The third Program for Advance workshop was held on February 2 on the subject of Alcoholism. Ray Kaimer was the speaker. He told us of the Christian Services, Inc., a rehabilitation center for alcoholics with which he is associated. Later a tour was made of the premises and an offering was given for their work.

Our young people continue to be active. Our youngest group (Juniors) sang several selections at the Shore Manor Rest Home on a recent Sabbath. This home is where Ruby Babcock has been staying. She has made enough improvement to leave the rest home and is staying at the home of Dr. Josie Rogers.

The SDBYF recently served a spaghetti and meatball supper. It was a tremendous success, realizing more than \$75 for the Camp Fund for summer. Another supper is planned for the near future.

Our monthly Church Aid dinner-meeting for February was held on February 13. On the program was a most interesting speaker, the Rev. Daniel Snadden, a Scotsman who now serves a church (non-denominational) at Satellite Beach near Cape Canaveral. He gave us the story of his life and his struggle with God to give himself for full-time Christian service. The most outstanding thought he left with us was "Let go and let God."

Several of our ladies are active and represent us at the monthly meetings of the United Church Women. They also participate in the Florida Chain of Missionary Assemblies whose theme this year is "Christ Opens Doors."

The Sabbath Recorder

The young adult group met for a very enjoyable evening party at the home of Mickey Rogers on February 16.

— Correspondent.

MARLBORO, N. J. — May we ask you to join in prayer with us for God's blessing to rest upon the special services to be held in our church March 19-24. Rev. S. Kenneth Davis of Daytona Beach will be our speaker. The theme is "The Changeless Word for our Changing World."

The young people of our church on the Sabbath of Christian Endeavor Week planned, prepared, and presented the entire morning service. The three excellent messages were: "Christianity versus Communism" by Donna Branch; "Being a Christian in School" by Danny Cruzan; "Being a Christian in Family Relationships" by Allyce Davis. Parents and friends could feel a pardonable pride in what the young people said and did, and how it was said and done.

In November the youth of our church accompanied by Miss Barbara Bivins, Fred Ayars, James Williams, and Pastor Green and family journeyed to Salemville, Pa., where they conducted the services on Friday evening and Sabbath day.

A recent pizza sale netted the young folks \$40.

On Laymen's Sabbath, our moderator Mr. Leland Cobb introduced the service. Deacon Harry Ansink read the Scripture and Mrs. Everest Branch gave the junior message while Mrs. Jonathan Davis gave the main address, "Friendship: the other side of Evangelism" which was full of practical suggestions.

The visit of the Rev. Rex E. Zwiebel who conducted the Christian Education workshops was shared equally with Shiloh.

The entertainment of Eastern Association last spring and Yearly Meeting last fall demonstrated to us the worth of these meetings.

The offerings at our annual "Harvest Home" Thanksgiving services plus some gifts from friends, all of which we gratefully acknowledge, were sufficient to cover the cost of some needed repairs to the church and the paneling of its exterior.

During the Christmas season a large group of carolers were entertained at the parsonage on their return from "their mission of song." On Dec. 16 the Primary

Department had a "Birthday Party for Jesus" from 10-11:30 a.m. The Christmas program was a well-written "Unto you a Savior" monologue by Miss Barbara Bivins and Mrs. Rollo Davis — narrator Joseph Campbell. This was given during the usual Sabbath School period. Every event connected with Jesus' birth and boyhood was enacted on the platform as the narrator proceeded with the story.

Mr. Rollo Davis is our new Sabbath School superintendent. Mrs. Leland Cobb is Primary superintendent. Pastor Green is Senior C. E. advisor, Fred Ayars, assistant, and Miss Carolyn Davis is Junior C. E. advisor.

Our church is brightened with lovely floral arrangements each Sabbath. Twelve ladies were chosen for that purpose, each serving one month.

The Ladies' Aid is making cancer dressings.

At prayer meeting, after worship and prayer, we go down to the basement, gather around a table and study Revelation with the aid of a book *To the Churches with Love*, under the leadership of Pastor Green.

Deacon and Mrs. Harry Ansink are greatly missed during their stay in Florida. Several of our older attendants have been missed during the winter due to illness and weather conditions.

On Thursdays Pastor Green studies at Crozer Theological Seminary, Chester, Pa.

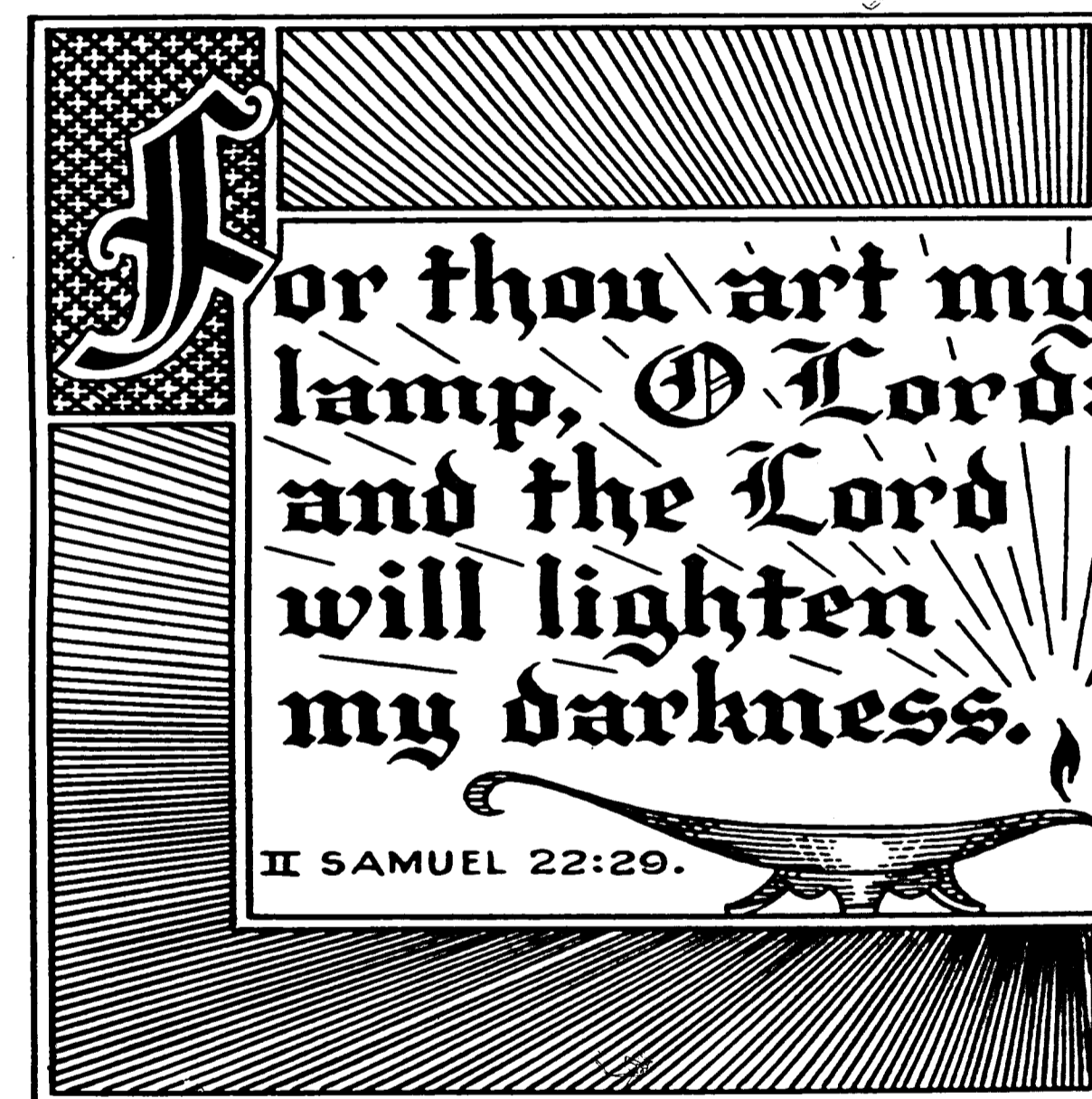
The pastor was called for another year, and while we do not forget the Osborns, Philip, Karen, and little Joel, we have a warm place in our heart for the present pastor Paul and his good wife and two bright boys. — Correspondent.

Stanley Rasmussen

Word has been received from Theona Rasmussen, wife of the author of the article "The Last Enemy" (Feb. 18 issue), that her husband passed away Friday, February 22. The farewell services for Deacon Stanley Rasmussen of Livermore, Calif., were scheduled for February 25 at Boulder, Colo.

Correction

Under "accessions" in the last issue the name of Harold Balcom was mistakenly credited to Leonardville. Baptized by Pastor Levoy, he was received into the Brookfield (2nd) church.



Endowed with only human wisdom, and not too much of that, none of us can add light to light or inspiration to inspiration. What we can do is to say a silent "Amen" to psalms of deliverance such as the one from which the above words are quoted. We can sincerely echo, "What a wonderful Lord is our Lord!"