

Accessions

RIVERSIDE, CALIF.

By Baptism:

Stanley Boatman
Lynne Gibson
Beverly Hambleton
Gary Morris
Mrs. Boyd Maddox

WHITE CLOUD, MICH.

By Baptism:

Eric Rudert

Births

Brossier.— A daughter, Wendy Marie, to Mr. and Mrs. Charles Brossier, II, of Denver, Colo., June 21, 1967.

Obituaries

BATSON.— Onita (Mrs. Claren), daughter of Wheaton and Julia Drummond Morrison, was born at Clarksburg, W. Va., April 20, 1912, and died at Fishersville, Va., Aug. 28, 1967.

Mrs. Batson is survived by: her husband; three children, Gordon, Sue (Mrs. Robert) Warren, Ann (Mrs. Harry) Burns; a sister, Mrs. Frieda Garrett of Clarksburg; and three grandchildren.

Funeral services were held at the Fishersville Baptist church with interment in Augusta Memorial Park. —J. P. G.

DAVIS.— Mrs. Ethel Jeffrey, daughter of the late B. F. and Lida Jeffrey was born Sept. 30, 1880, in Albion, Wis., and died May 2, 1967, at her home in Riverside, Calif.

Mrs. Davis was baptized and became a member of the Albion Seventh Day Baptist Church in 1914. She transferred her membership to the Riverside Seventh Day Baptist Church in 1930 where she remained a faithful and active member until her death. She is survived by one son, Ben Wilson Davis, of Riverside.

Funeral services were conducted from the Simons Mortuary by her pastor, C. Rex Burdick, and burial was in the Olivewood Cemetery. —C. R. B.

DAVIS.—Harland, son of Samuel and Annetta Childers Davis, was born July 10, 1883, in Doddridge Co., W. Va., and died Feb. 2, 1967, in a South Charleston hospital.

He was a resident of Hurricane, W. Va., and a member of the Seventh Day Baptist church.

Mr. Davis is survived by: his wife, Leta Davis; two daughters, Mrs. Hazel Snider of Elizabeth, and Mrs. Ruth Burnside of Hurricane; three sons, Rexal Davis and Morris Davis of Hurricane and Laurel Davis of Winfield; 15 grandchildren; and ten great-grandchildren.

The funeral services and interment were at Hurricane with the Rev. J. Paul Green in charge. —J. P. G.

FORD.—Charles Dana, son of S. Arden and Katherine Irene Davis Ford, was born May 21, 1898, in Doddridge Co., W. Va., and died at the Veteran's Administration Hospital at Clarksburg, W. Va., Feb. 4, 1967, after a brief illness.

Mr. Ford was a member of the Seventh Day Baptist Church at Salem, W. Va., and was a veteran of World War II. He resided at West Union. He is survived by a half brother Earl Ford of Follansbee and two nieces and two nephews.

Funeral services were conducted by his pastor, the Rev. J. Paul Green, with interment in the Masonic Memorial Cemetery. —J. P. G.

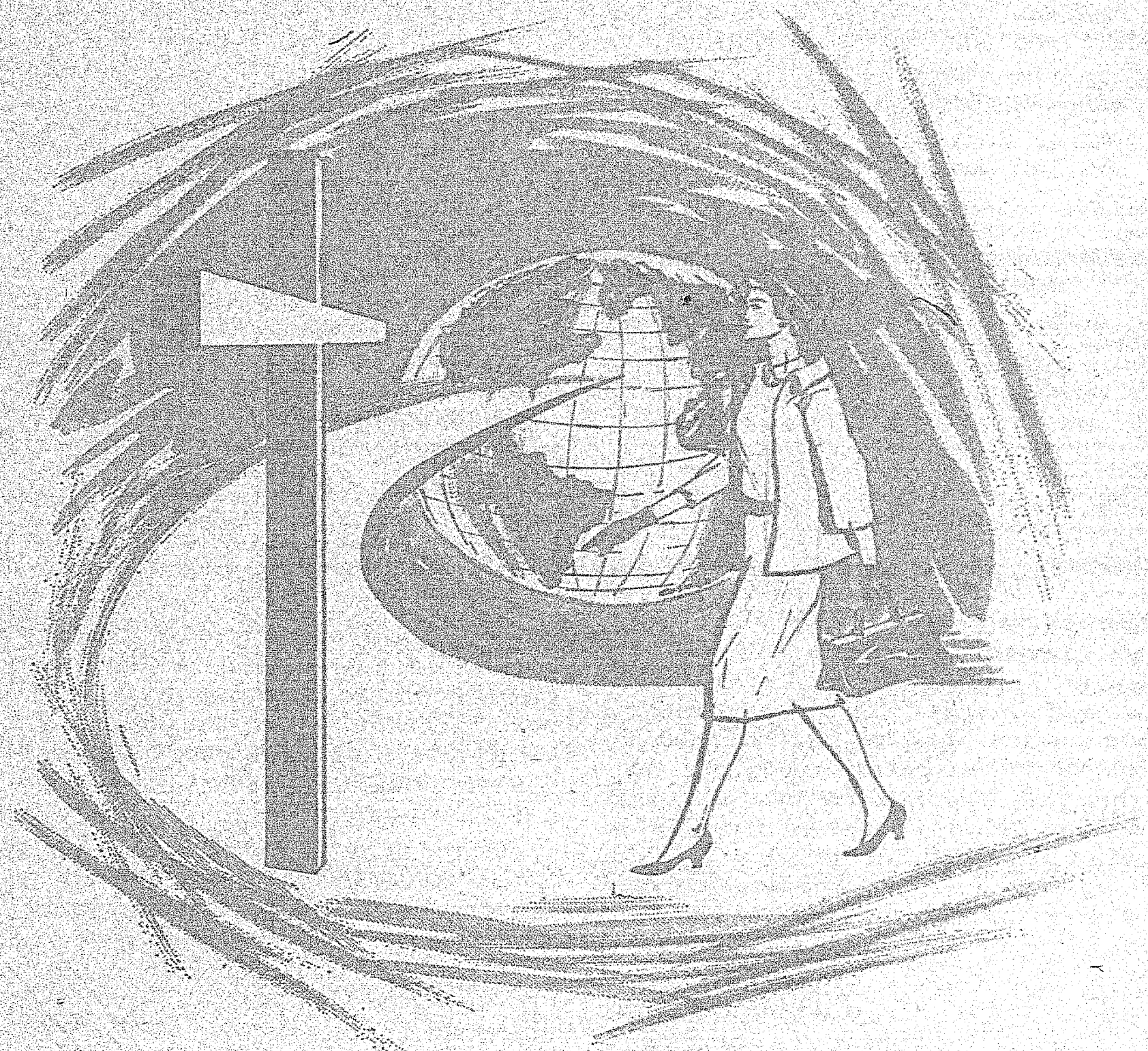
HARRIS.—Judson H., son of L. Hoover and Jennie Tomlinson Harris was born near Shiloh, N. J., April 28, 1900, and died suddenly at his home there on October 11, 1967.

Mr. Harris, who was retired from farming in 1963, was an active member of the Seventh Day Baptist Church of Shiloh up to the time of his death. He was also active in the local Grange, a charter member of the Shiloh Deer Club and a member of the Ruritan Club.

Surviving are: his wife Lora, nee Shimp; a daughter, Mrs. Melvin H. Dickinson; five grandchildren, Larry, Steven, and Beatrice Harris, Randy and Barbara Dickinson; five sisters, Mrs. Nellie Holding, Mrs. Elizabeth Bonham, Riverside, Calif., Mrs. Benjamin Iralan, Mrs. Elden Hitchner, and Mrs. Belford Harris; and three brothers, Olin R. Harris, the Rev. Everett T. Harris, and Charles F. Harris. Most of the family live near Shiloh.

Funeral services were conducted by his pastor, Charles H. Bond, in the Seventh Day Baptist Church of Shiloh on Sunday, Oct. 15, 1967, and burial was in the church cemetery. —C. H. B.

The Sabbath RECORDER



"These Are Your Women, World!"

in

ACTION PRAYER

THE SABBATH RECORDER

First issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

Member of the Associated Church Press

Mrs. DON V. GRAY, Editor

Rev. LEON M. MALTBY, Managing Editor

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special Issue

Single copies 15 cents; 10 copies \$1; 100 copies \$8.50

Postage to Canada and foreign countries 50 cents per year additional

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J.

November 6, 1967

Vol. 183, No. 17

Whole No. 6,273

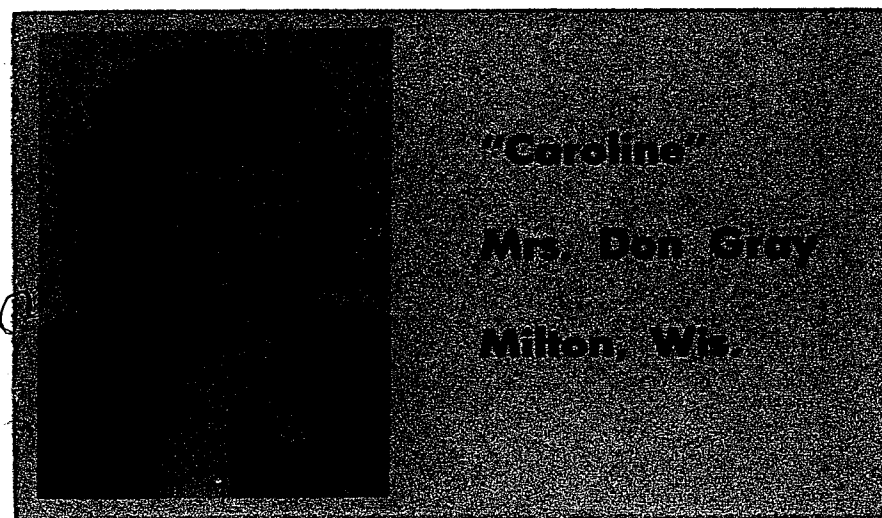
Periodicals and Tracts

The Seventh Day Baptist Publishing House, owned and operated by the American Sabbath Tract Society, provides much helpful literature. Attention is called to the **Sabbath Recorder** which, except for three special issues per year like this one, is edited by the Rev. Leon M. Maltby. Being a weekly, it is able to provide up-to-date information on the total work of Seventh Day Baptists and can discuss the current events of the religious world. See subscription prices above.

Tracts, pamphlets, promotional material, and some books are published to clearly present the gospel and the seventh-day Sabbath. Samples will be sent upon request and larger orders filled. Some material is available in Spanish.

Bible study quarterlies on the International Lesson series are published for adult and young people's classes for the Board of Christian Education.

Write to the corresponding secretary of the Tract Society for information about other services freely rendered.



"Caroline"
Mrs. Don Gray
Milton, Wis.

Editorial

Christians in the world today are becoming increasingly aware that this period in history calls for ACTION! Every Christian needs to be willing to DO something to further God's purpose for the world and to give Christ's message of hope to the world. But this awareness does not call for people to go out in a "haphazard" way, dashing here and scurrying there just to be in action! No, a Christian's actions must be directed through prayer. And his motives for being in action in the first place must be willingness to try to find out what God's purposes for this world are and a determination to find a place where he can, with God's direction, help to fulfill these purposes.

The right understanding and the willingness to act as God leads come only through prayer. Without prayer one may never feel the need, the urge, the call to get out and DO something, for action is never enlightened Christian action without God's direction.

An act of prayer is not an end in itself. Some voice their concern in an act of prayer and think they have done their part and go on about their everyday, ordinary tasks of living. Prayer has meaning chiefly as God acts through us; as He urges men and women into action; as He calls people to DO something about bringing peace into the world; as He fills people with a sense of urgency to satisfy the needs of the lonely for companionship, the sick for hope, the sorrowing for comfort, the ignorant for knowledge, the downtrodden for relief, the unsaved for salvation.

One must continue his "ACT OF PRAYER" with "ACTION PRAYER": putting into motion God's directive.



Doris is the wife of a full-time minister and works long hours in church work and for her family. She has also worked in a family group in training for and carrying out the program of Child Evangelism Fellowship of Little Rock, Ark.

Action Prayer through
CHILD EVANGELISM FELLOWSHIP page 4



Donna's Action Prayer consists of carrying Christian love into the poverty areas through organized programs. She has witnessed the conditions she writes about in the home visitation program connected with her work in the Headstart Program. She has supervised one trailer for two years.

Action Prayer through
CHILD DEVELOPMENT CENTERS page 6



Carol has seen much poverty and despair during her two years as a nurse on ship HOPE. She gives untiringly of her strength and ability in therapy to the people of the country where ship HOPE is working. She has been in Nicaragua and is now in Colombia, S. A.

Action Prayer through
"SHIP HOPE" page 8



Judy has returned quite recently from spending two years in Nigeria with the Peace Corps. The summer before she left—the year the Summer Christian Service Corps was originated—she worked with the group in Metairie, La., and is very much interested in helping others in any way she can.

Action Prayer through the
PEACE CORPS page 10



Suzanna is a busy housewife and mother who lives in a small country town in northern Wisconsin. She spends many hours a week helping others and may be found in Action Prayer anywhere in town scrubbing floors or comforting the dying. Many depend and call on her every week.

Action Prayer in
A RURAL COMMUNITY page 12

Poem:

"A Prayer for Amateurs" page 16

These are your women, World! Raising themselves all over the earth to meet the challenges of a terrifying time—the panic of nuclear power, the tension of prejudice, the tragedy of hunger, the scourge of ignorance, the crime of delinquency, of unemployment, of idleness, of totalitarian rule. Meeting the challenges—not with wringing hands and pleading prayers but with thinking heads and action prayers.” —John Ohman

from THE YWCA MAGAZINE, October 1963

Used by permission.

ACTION PRAYER through

Child Evangelism Fellowship

“Doris” — Mrs. Kenneth Van Horn, Little Rock, Ark.

THE NEED

Today's children have materials and educational advantages never before available. Despite the criticisms now being leveled at education, and the poverty which grips much of the world's population, it must still be granted that more children have more advantages today than at any time in the past.

Having said that, we must recognize that the most important privilege of the child, from the Christian viewpoint—that of hearing about Christ's claim on him—is being denied more children than ever before. It is therefore evident that a special ministry is necessary.

Leaders in both religious and educational work describe the years of childhood as those in which the basic attitudes and habits are formed. The Child Evangelism Fellowship challenges, organizes, and instructs Christians to utilize these early years to win the children for Christ: “Train up a child in the way he should go: and when he is old, he will not depart from it.” (Prov. 22:6)

GOALS

Many Christians are unaware, or at least seem to be unaware, of the vast number of children who are receiving *no* Bible teaching. Most of these are lost—out of touch with Christ and the church—and a special effort is needed to win them to His way.

An intermediate step in the work of the Child Evangelism Fellowship is to

recruit, train, and equip Christians for the task of winning children to Christ. The ultimate goal is to give children everywhere the Gospel of Christ and an opportunity to know and trust Christ as a personal Savior.

METHODS AND PROGRAM

First, there is the earnest belief in the possibility of child conversion. See Psalm 78:7; Matt. 18:6; 14; Prov. 22:6.

Second, there is the conviction that the Gospel must be *taken* to the lost. Acts 1:8.

Third, the Child Evangelism Fellowship is committed to a ministry which is undertaken by volunteers, as well as by clergy and other full-time personnel. I Thess. 1:8.

Upon these principles, an effective program has been developed. In the United States, the National Division charters state and local Fellowships and commits to them the responsibility of reaching children in their areas.

This program is implemented by recruiting volunteers who conduct Good News Clubs—a name given by the Fellowship to its home Bible classes. In addition, the Fellowship urges Christians to enter in open-air, hospital and other ministries that children may hear the Gospel and be won to Christ. The Fellowship provides training for these volunteer workers to render them more useful in the Lord's service.

CHURCH RELATIONSHIP

The Child Evangelism Fellowship is composed of Christian men and women who may or may not belong to some local church organization, but in any case it urges all churches to upgrade and intensify their ministry to the children within their group and to the “fringe” children in their community, or wherever they find a special opportunity to minister to children. These people have taken seriously the words of the Lord Jesus: “Even so it is not the will of your Father, which is in heaven that one of these little ones should perish.” (Matt. 18:14). They have banded themselves together in an effort to take the Gospel of Christ to children where they are. In this way, the work of the church is supplemented through methods and means which are cooperative with all churches.

The Fellowship has no membership among the children. It emphasizes the need for the child to associate himself with a fundamentally evangelistic church and/or Sabbath School or Sunday School.

HISTORY

The history of the Fellowship is essentially the story of one man's response to a need. Mr. J. Irvin Overholzer discovered that practical methods for evangelizing boys and girls could be developed. He and his wife wrote and designed colorful, Christ-centered biblical flannel-graph materials which have a strong appeal to children. It soon became possible to enlist help of men of the caliber of Dr. Paul W. Rood and Dr. H. A. Ironside.

As a result, the International Evangelism Fellowship was incorporated in May, 1937. Since that time, the ministry of the Fellowship has developed until there are active branches in all fifty of the United States, many parts of Canada, and in more than fifty other countries. Millions of children have been given the Gospel and many thousands have placed their trust in Christ, their Savior.

A PERSONAL EXPERIENCE

For the past twenty months, my husband (Kenneth), my daughter (Ar-

louene), and I have been associated and working with the Child Evangelism Fellowship of Little Rock, Ark. The prayers and experiences of the workers shared with all during the training sessions are truly an inspiration. To see the Lord working in the lives of the volunteers and the professional workers was inspiring and uplifting, encouraging the strengthening of ourselves as we moved out into the “strange” fields of labor as pointed out by our training leaders. We were pointed to an area just north of the Little Rock Municipal Airport — there was a definite and great need in the area. It turned out to be an area of people whose skin coloring was black. Thus it was a strange experience; but what a joy to see the little ones respond to someone who “cared enough” to visit them and to tell them “The old, old story of Jesus and His love.” We went there once a week, and within four weeks one certain little fellow of about four years was sitting contentedly in Kenneth's lap listening to the Bible stories. The group would vary in size from eight to twenty-five. In all that first summer, it was always possible to have the class out-of-doors in the afternoon. Little Valerie Brown, the one who would run and spread the word that we had arrived in the community, waves when we go by on our way to one of our church members who lives in another community beyond the airport, where we also held classes. Our main problem is to keep “keeping on.” With a full schedule of church activities, it isn't easy. But the Lord provides. Oh, if we would only trust Him more completely.

We have gone with youth groups to the Arkansas Children's Hospital in Little Rock to sing for and with the little ones, and to tell them the stories from the Bible. A letter from the administrator of the hospital says:

“Please accept our deep appreciation for the songs and the Bible stories you had for our little patients. The children were delighted with this. We are deeply grateful to you for having remembered them. It means so much to them. It is through the help of friends like

(Continued on page 15)

Child Development Centers

Port Norris is one of the 105 communities in all twenty-one counties in New Jersey that has decided to take part in one of the most important of all anti-poverty programs, "Headstart." After two trying years on the part of many dedicated and determined people, forty disadvantaged pre-kindergarten children are crossing the threshold to the opportunity to learn about themselves, other people, the world, books and spoons, food and fun. Without this enrichment and growth, the days to come in kindergarten would have been very trying and frustrating. The fear of the strange environment would have been too difficult for the children.

The children who are now enrolled and will be enrolling when ten of them leave us this fall to enter school, are observed every day for signs of weakness, emotional or physical, which would hold them back in school. A hot lunch every day ensures the children of one hot meal a day. Breakfast and afternoon snacks are also a part of the program.

As the program continues to improve, the teachers have noticed a great difference in many of the children. The relationship developed between the parents and the staff at the Centers is almost as important, and often overlooked. Parents are asked to participate in the program as part of a committee, as volunteer helpers, or by assisting with transporting to and from the two Centers, but parent participation in the regular daily activities still falls short.

The Centers in Port Norris are located in two large trailers, especially designed for use as Centers, with kitchens, baths, enclosed rooms for library, and large center areas used for eating, sleeping, block play and classes. The Centers have recently received additional funds to continue this individual enrichment program year-round. This will add to the gain and progress which has come so

dearly in the past, when the program was a Day-Care Center for migrant children only.

The parent-staff relationship builds bridges between home and school which are often missing in poor homes. The Center also demonstrates living proof of what can be accomplished through integration and through daily experiences of professional staff working hand in hand with nonprofessional staff. It is a real experience of learning from one another and thus cementing relationships of long-lasting value.

"Headstart" is one great effort in helping the downtrodden find their way in society. The poverty of millions of Americans should be sufficient to awaken American consciences to do something about the poor, but unfortunately there is still much to be desired in many programs of this sort. Despite some progress, many of the nation's migrants who "follow the sun" and the crops, plus the seasonal farm workers, continue to live and work under inhuman conditions. Many are still living in overcrowded shacks that have no indoor or outdoor toilet facilities. Migrants are still facing, in many areas, working for below minimum wages; are still facing long periods of unemployment; and are without comforts and opportunities of life. Those who are finding better wages and living quarters have not been taught the value of things and often misuse what has been provided because of this lack of training.

Many young children, their mothers, and the aged are forced to work in the fields. The children are withdrawn from, perhaps never sent to, school in order to work and supplement the family income. The poor are not poor by choice but have been dislocated by social justice and other great changes which have left them behind with little education, few skills, and less hope. The solution lies in training those now untrained, and providing

education for today's young. As one prominent American citizen so aptly phrased it: "The just man will identify with the disinherited, not because they are good, but because they are downtrodden; not because they are always right, but because they are hurt; not because they are grateful, but because they stand alone; not because they are reasonable and well-balanced, but because they have been used unjustly." (Taken, in part, from N J O E O - 1966 Annual Report.)

THE WITHDRAWN CHILD

This four-year-old child lives in an old two-story frame house located in an agricultural community some miles outside a middle-sized city. No public transportation extends to this part of the county. For most families like this, the water supply is hauled in daily, in pails. There is no indoor plumbing and, in some homes, no electricity. Usually, several generations live together in crowded, unsanitary, and impoverished conditions.

This child lives, as many children do, with housekeepers who care for brothers and sisters while parents work. Sometimes the mother, father, or both, are not seen for long periods of time. There is no paternal pattern of family life; we find only many children and a neighbor, or housekeeper.

The home has many broken windows, mended with paper. Part of the front porch is missing. The rooms are furnished with broken furniture. Open kerosene stoves supply heat and the fumes are overwhelming. This family has no telephone, running water, indoor toilet, car, books, pictures, magazines, or toys.

The yard is littered with old inner tubes, broken bottles, broken car parts, and jar lids—no play area. This child is seldom supervised and explores his surroundings widely.

His older brothers and sisters have problems in school: two have been placed in special classes; one dropped out and has been jailed, and the other is in need of psychiatric help.

From these brief synopses of frequent home visits, you might well surmise how

a child from this background is getting along in Center classes.

Six weeks after starting, this child has been a model of quiet virtue—so quiet the teacher has worried about him. Completely mute and unsmiling during beginning days, now—a month later—he still will not finish a meal, does not participate in class, will not relax and sleep at nap-time, and has not carried on conversation with either the teacher or his playmates. When someone speaks directly to him, he immediately begins to cry and draws further into his shell. Children of this nature will not respond to kindness readily, do not trust anyone, seem frightened a great deal of the time, and require much patience and understanding.

"You must love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second most important commandment is this: 'You must love your neighbor as yourself.' There is no other commandment more important than these two." (English) Mark 12: 30-31.

How much do you love the Lord your God? With all your heart? Then your heart is full of the same love that was in Jesus' heart when he walked the earth among men.

How much do you love yourself? Do you love your neighbor as much? When you rise in the morning are you in a home you can call your own? Did you know that some of your neighbors slept by the roadside or in a field because the luxuries you take for granted are not available to them? On a hot summer day, do you turn on the air-conditioner and grumble to yourself about another hot day to endure? Are you aware that you have neighbors who sleep in a swarm of flies for lack of screens on the windows? For a meal, do you seat yourself to a pleasant table, serve yourself your favorite and deliciously prepared food, and finally serve your grateful pet the leftovers which you have carefully separated from that which will find its way to the garbage? This is a very loving way in which to care for yourself. Everyone

(Continued on page 14)

The Hospital Ship S.S. HOPE staffed with North American medical personnel docked in Cartagena, Colombia on February 16, 1967 to begin its sixth teaching and service program in medicine, working and studying with the Colombian people. This is the fourth Latin country visited by the HOPE.

In this discussion my remarks will be restricted to the work of Project HOPE in Colombia. However, the situations and problems which the people of Colombia face are not dissimilar in many respects to those of other Latin countries.

For a better understanding of our work here I will attempt briefly to give some background information concerning the history of Colombia, geography of the land, the culture of its people and some of the socioeconomic and political implications which so greatly influence our efforts here. Please bear in mind that I have lived in two Latin countries just under two years which is much too short a time to develop a real understanding of issues involved and problems which face the people of these countries; therefore the ideas and concepts to be presented are based on what little reading I have done and the short experience I have had with Project HOPE in Nicaragua and Colombia. A further handicap to our learning experience here is the fact that we still live in a North American community on this ship which is merely transplanted for a short period of time to the shores of another country. However, many of our Colombian counterparts do work and live on board ship as do many patients, so there is an opportunity for exchange of culture and ideas taking place in this way. Other efforts in this direction are made on our own as we work on shore programs such as in the hospitals, on immunization trips, on other public

health programs, on our contact with the Colombian people through visits to their homes and villages and on our travels throughout other parts of the country.

The Republic of Colombia lies in the northwest corner of South America adjoining the Isthmus of Panama. The geography of Colombia exerts a great influence on the economic, social and political life of the nation. The equator which crosses the southern portion of the country and the Andes Mountains which dominate its topography account for the wide variations in temperature and rainfall. Almost two-thirds of the Colombian Territory is a wilderness of plains, forests and jungle lying east of the Andes, yet this area contains but two percent of the population of the country. The majority of the people live in mountainous regions, high plateaus, river villages and small coastal areas. There are striking contrasts, not only in climate and terrain, but also in cities and cultures, with primitive but colorful, Indian villages existing within a few miles of progressive industrial centers. Spanish colonial structures stand next to ultramodern buildings, beautiful Spanish mansions of the well-to-do exist within a few blocks of the barrios where grass-roofed shacks, of one room, house ten to twelve persons. The nation as a whole is unified. However, various regions maintain their traditional way of life which presents an interesting contrast between the old and the new.

When the Spaniards began their conquest of this area of South America the land that is now Colombia was inhabited by numerous Indian tribes whose cultures and customs differed widely. The following period of development and colonization was marked with civil strife and revolution. Now the constitutional system in Colombia is republican in

form and is based in part on a written constitution. However, oligarchic traditions exist and are extremely important in government operations. They originate from Spanish culture and social structure, but are reinforced by attitudes of lower classes which are mainly of mixed blood or of Indian and Negro descent. These traditions entrust the government to the elite or so-called "great families" who have a near monopoly on political power. Principles of democracy are permitted to operate, but only within the oligarchy itself.

The Apostolic Roman Catholic religion is the religion of the Republic and it is estimated that the proportion of the Colombian population is close to 99%. The Catholic Church has exerted over the years, and still does, a great influence on civil and political life. Several Protestant groups do exist in Colombia including Episcopal, Baptist, Lutheran and others. Also there are some Jewish congregations in the larger cities. Of the indigenous religions first encountered by the Spaniards few survive. However, in parts of the country, there exist practices and beliefs which emphasize magic and appear to be derived from earlier Indian religious practices or associations with the African heritage of the Negro population or identified with the 16th century European beliefs brought by early colonizers.

Transportation throughout the country is poor; even the large cities are practically isolated from one another except by air travel. In the coastal areas the percentage of Negro population is much higher compared to white and Indian, due to the fact that slaves were originally brought to these coastal regions. The mountainous interior regions are predominantly white and Indian or mixtures. Colombians differ in temperament and character from region to region.

The population of Colombia is now estimated at approximately 17 million. Of this number 40% are illiterate with another 5% only marginally literate with less than two years of schooling.

Equipment and text books in the schools are inadequate. Most of the teaching is done by rote memorization. Classes are large with forty to fifty children to a class. The status of the school teacher is very low as is the salary which is equivalent to \$60 - \$70 a month. However, for as long as six months to a year salaries are sometimes not paid. Only 15% of those who start primary school finish. Of this 15%, only a small percentage go on to secondary education and even less to university level. In most public schools children are required to contribute fees for religious feast days, religion being taught in all schools. Seventy percent of secondary education is private, most of this Catholic.

Health problems in Colombia are far different than those of the United States. Where heart disease at present is the leading cause of death in the United States, here in Colombia gastroenteritis, secondary to infections and parasitic diseases, is a leading cause of death. Illnesses of early infancy, including malnutrition, are also leaders of the mortality rate. Fifty percent of the deaths in Colombia are children under five years of age. One ironic factor is that here in a country where half of the population is under fifteen years of age, even though there are specialists in many fields of medicine, there are very few general practitioners or pediatricians. Conditions and illnesses which are nearly nonexistent in the United States are daily hospital admissions here. These include polio, tetanus, rabies, tuberculosis of lung and bone, goiter, leprosy, and many others.

At present we are working with the health programs in Cartagena, Colombia which is a very beautiful and interesting coastal city of a predominantly Negro Spanish-speaking population. We are associated with Santa Clara Hospital, the University Medical Center and several public health clinics throughout this area. Facilities are poor and in many instances very primitive. Problems are innumerable from lack of funds for basic

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PEACE CORPS

A small girl with a ballooned abdomen—almost as large in circumference as she is tall; women collecting drinking water in the same pool where their children bathe; a baby so emaciated with hunger that he can only squeak in pain as his arm is repeatedly stabbed with a needle to get enough blood to put it on a slide. We don't often see such pictures in the United States. Our televisions and glossy-paged magazines would rather have us believe that vitamin-enriched soups, juices, and canned meats are available at every grocer's counter. Nor do we have second thoughts about the purity of our drinking water when we are trying to make a decision about pink or blue bathroom fixtures. Every day, however, hundreds of Peace Corps Trainees in training programs all over the nation are made aware that there is more to diet preparation than deciding which brightly labeled can to remove from the shelf, and more to taking a bath than choosing the soap which is three-quarters cleansing cream or that which has hexachlorophene. Many hours are spent in study of such subjects as Personal and Community Health, Teacher Preparation, American Studies, World Affairs and Communism, Language, and studies of Geography, History, Anthropology, Sociology, Political Science, Economics, Art, Music, and Literature of the country to which the Volunteer is to be assigned. Such studies are conducted by national and sometimes world authorities on the subjects. Former Volunteers readily relate personal experiences illustrated with pictures. Yet even with such thorough preparation, the effect on the Volunteer of seeing and experiencing for the first time those things for which he has been preparing, is great! No amount of lectures and relating of personal experiences can fully prepare a Volunteer for a complete cultural

change. And this is where a Volunteer's wisdom and faith are tested.

Volunteers teaching Health Science deal with personal hygiene and proper diet. Samples are taken from different areas at the student's water source. Students become well acquainted with what they are drinking not only by listening to lectures about it, but from slides peered at through microscopes. Conclusions are drawn as to the best place to gather water for drinking, bathing and other purposes. And after such thorough study, the students are most enthusiastic to practice what they have learned. Yet, arriving home on holiday after leaving the school compound, they find putting what they have learned into practice most difficult. Their uneducated elders listen to their educated youngsters, shaking their heads in amazement. They have spent all that money to educate their children, only to find out that they have been risking their lives by drinking and bathing in the same spot. Haven't they survived this long? Sometimes elders can be convinced that perhaps little Ngozi would not have died if they had been more careful about their water-gathering habits, and sincere effort will be made to gather water in the right places for awhile, but after the grief of Ngozi's death has worn off (after all, wasn't it God's will?) the reason for walking further upstream for better drinking water is forgotten.

As the teacher searches for the best way to present the virtue of proper diet, he is again overwhelmed with the need to sell the parents on it for the project to be worthwhile. How does one help a society of farmers understand the need to plant more than those plants easiest to cultivate and store? How does one help them lift a taboo from a naturally abundant fruit or vegetable that is just the thing needed to supplement their in-

adequate diet? Or, how does one teach them to budget money to be able to afford more meat per person daily? You see how involved and almost overwhelming just one lesson can become? Yet with wisdom and strength coming from a belief in God and in His image—mankind—Volunteers are able to answer many of these questions.

Adult education classes are started a few evenings a week so parents, too, can learn from the Volunteers, whom they respect. By use of charts and large, colored posters they find out why children like Ngozi die. Young Farmers' Clubs are organized to teach students modern techniques of farming. Plots containing healthy citrus trees and root crops are grown right on the school compound and parents are encouraged to compare such plots with their own. Farmers are urged to form cooperatives in order to use their property, time, and money most effectively. Land, labor, and profits are shared, and the regularity of profit encourages them to try new crops to enrich their diet. Thus, money for meat is more readily available. Such are examples of the efforts of the Peace Corps Volunteers to use the wisdom and strength of God, through themselves, to improve another culture.

A well-proportioned little boy shoving a homemade walker back and forth across the compound; a sturdy child running dripping wet from his bathing place to gather fresh water upstream before preparing to go home; a fat baby, giggling up at the nurse and her shining instrument, just prior to receiving a tetanus shot—these are the rewarding pictures that come from a faith that God's strength and wisdom can work through us to benefit mankind.

"SHIP HOPE"

(Continued from page 9)

supplies and equipment to shortage of trained personnel. Many times various departments such as X-ray are not functioning due to lack of film; the pharmacy is often out of solutions and medicine, necessary in life and death situations;

shortage of water besides causing innumerable sanitation problems, may cancel use of the operating room for days at a time. It is not at all uncommon to have electrical power failure during a surgical procedure. Patients with problems necessitating certain procedures, such as application of a cast, must first go out and purchase the plaster bandage because none is available in the hospital; there is a high rate of wound infection due to practice of non-sterile techniques: hospital laundry is dried on the ground, the physical therapy department, which was just started this year, is simply set up on an open veranda, not at all protected from rain. Regardless of the fact that medical education is of a high standard in Colombia with medical personnel well trained in their fields, in face of problems such as these, the demands placed upon the physicians and nurses are such that the practice of good medicine, starting with even basic patient care, is an extremely difficult undertaking. One of the valuable offerings of Project HOPE in this area is that people from the outside who have not had to live with, cope with and accept these conditions all of their lives, often are able to view a problem from a different approach and have insight as to what might be a workable solution to the otherwise unsurmountable problem.

There is one physician for every 2,500 persons in Colombia, one graduate nurse for every 16,000; 75% of the physicians work in government institutions. At the present time very few efforts are being made to organize community support for health facilities—this being another area in which Project HOPE is attempting to develop interest.

Along with poor working conditions, salaries are also extremely low in the coastal area. A farm laborer may earn as little as \$9 - \$18 a month (U. S. dollars). For the dietitians and public health staff there are no easy solutions to the problems of malnutrition and lack of food. You cannot simply tell a young

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Action Prayer—the entirety of Jesus' ministry on earth is summed up in these two words. He went about doing good, comforting the distressed, healing the sick, teaching men the way unto salvation. He is our Example.

In this twentieth century, a time of unrest and turmoil in the hearts of men, we who profess to be Christian are obligated to fulfill His command to go into all the world and preach His gospel. The world referred to is in one sense the mission fields in far-off countries. But it also refers to your individual world. On a small scale it is your state, your city, your rural community. On a smaller scale it is your church, the street where you live, your next door neighbor, your family. Taking the gospel of Jesus Christ into these areas is prayer in action, and life as Jesus lived it.

The easy way of the world beckons to us at every turn, and idleness seems to be the trend of the day. News reports are filled with word of "sit-ins," "love-ins," and various other kinds of demonstrations—people rebelling against life in general, people who find nothing better to do with their time than to rebel against progress and all that is being done for the betterment of mankind.

Among the many definitions of "idle" given by Webster is: "To run without being connected so that power is not used for useful work." Reference is to a machine but to me it seemed a better definition than any of the others when applied to man. In idleness we are definitely disconnected from God and His power goes unused. Usefulness to our fellow-man, to ourselves, and most of all to God, ceases. The apostle Paul reminds us that we are the temple of the living God. Jesus taught us to pray "Thy will be done in earth as it is in Heaven," and could well mean the earth as the dust which God formed into man. In

us He expects His will to be done. In us and through us God uses the power of His Holy Spirit to answer the prayers of men.

Principles of ungodly living take root in idleness. People resort to finding fault, jealousy, envy, hatred, impure thoughts, sexual immorality, worship of false gods, rivalry, and uncontrollable temper. But in the fruit of the Spirit—love, joy, peace, patience, kindness, generosity, fidelity, tolerance, and self-control—we find *prayer in action*.

Having experienced life in a large city, I am aware of its contrast with a rural community. The deep relationship that exists between the people in a rural community is heart-warming. Recently, being confronted with the question of moving to a larger city where my husband is employed, I found myself saddened with the thought of possibly having to leave. An acquaintance of ours said to me, "Isn't that a wonderful opportunity? In a large city no one knows your business!" This led me to do some thinking, because I've heard that comment made so many times. I couldn't help but feel how wonderful it is for everyone to know your business when it is the King's Business and *all* is done to the glory of God. Jesus said in Matt. 5:16, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

I love this small community and have found unlimited opportunity for *action prayer*. In the rush and bustle of this day, people long to have someone come to call, as was the custom in days gone by but seems to have disappeared in the panorama of modern living.

Elderly people lie in rest homes with no one to bring to them the sunshine and a measure of happiness from the world outside. So often they are forgotten and we think more about how we can fit

them into our busy schedule, or the effect a visit will have on us, than the inexpressible joy and happiness it brings to a lonely soul. A mere social visit is a step in the right direction, but we go a little further in our service to Him, we will present the Christ of our hearts to them. They long to have Scripture read, or to listen to softly sung hymns that have special meaning to them and bring back memories of Christian experiences in their own lives.

There are always children who need to be loved and cared for. I've done this in my home for mothers who work. This is a wonderful opportunity for bringing Christ into their daily living. It is just as important for children to learn how to apply Christianity as it is for adults. We've had children from four different families together at the same time in our home, both Catholic and Protestant, but creed hasn't been a problem. All are children of God and respond to love.

Young people need the assurance of our love for them. They need to know that we are interested in their spiritual lives and that we are interested in the problems that they face when they try to apply the principles of Christian living to their everyday situations. Sometimes they need the guidance of an adult who loves and cares, because this is no easy task in the world today. The young people of this generation are a reflection of *our* Christianity.

In every community there are numerous underprivileged families who could well use a share of our bountiful blessings. Many times they are without transportation and would welcome an invitation to church. They need to know that as Christians we care. They need to know that there is a place for them in our midst and that they are not rejected because of their poverty.

We who are Seventh Day Baptists have a special answer to those who are seeking peace and contentment in this modern world. Each week we have one day, the seventh, which we set apart as God commanded, as a day of rest and renewal: the Sabbath of the Lord our

God, the day He blessed and hallowed. We need to be an example to others in our keeping of the Sabbath. We need to exemplify it as a day different from the other six, a day of special rest and glorification to God. If it is a day in our lives which has special meaning for us in accordance with God's purpose, others will see and become interested and perhaps want for themselves the blessing that is ours in the Sabbath.

There is great need in the world today for dedicated individuals. If you have taken Jesus Christ as your Savior and given your heart to Him as His center of operation, you have taken on the responsibility of being the answer to someone's prayer.

The way you live your life speaks of your dedication. Someone who is seeking this more excellent way may be watching you, watching to see how a professed Christian meets the trials of the day and the demands of the world; watching to see how *you* have responded to the call of Jesus Christ Who asks us to take up our cross and follow Him. Christ, in His life, was an example to us of God's love made manifest in man. We, too, must be an example of God's love, a living example of our Christ who loved us enough to die for our sins and assure us of everlasting life. We, too, must be the answer to prayer!

YOU—An Answer to Prayer

*Be an answer to prayer—
You — an answer to prayer:*

*By doing your part
Every day from the heart
As for Christ; everywhere
Gladly doing your share.*

*Money, service you give,
Live, love — nobly live
And you truly will be
You — an answer to prayer.*

A. D. Burkett.

Child Development Centers

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needs to eat, and it should be nourishing, to be sure, and lovingly prepared. Have you noticed what your neighbors and their children and their pets thrive on? Can you say for sure that they have a balanced meal? Do you know if there is enough to go around? And when the sun goes down, do you tend to your garden and your flowers and your car with gallons and gallons of water which is plentiful at the twist of the wrist or the touch of a knob? Would you be willing to acknowledge the fact that your neighbors do not know what it means to have a refrigerator and consider cold perishables a luxury? Could you shut from your mind the reality of a little child, just the age of your own, who drops off to sleep on a bottle of warm Coca-Cola? Does your heart ache when you read that your neighbor's child drinks contaminated water, bathes in contaminated water holes, or even cries himself to sleep without supper? When you come home from a hard day's work, or when you drop onto the nice sofa, exhausted from mopping floors, canning, or sewing, do you promptly head for the bathroom, thankful for a warm shower with luxurious pink soap, flowered towels, sweet smelling oils and perfumes, after-shaves, and electric razors? Do you think about your neighbors and wonder if they are as pampered? Do you love your neighbor as much as yourself? When you are lonely and wish to visit with a friend, or when you need transportation because your car is in the garage, and your husband's, or son's, is with him, do you dial your colored telephone and chat awhile, or ring a friend for assistance? What would you do if you had no telephone, no car, or, worse yet—no friends? When your clothes are soiled and need to be washed, do you push another button, twist another dial? Have you met the neighbor who washes on a scrub-board for twelve children and is thankful for water and detergent and enough line to hang the clothes? Why are there so many children? Did you plan your family? Are you going to

plan your family? How did you learn about planned-parenthood? Have you inquired to see if your neighbors have access to these services? When you become irate with a careless driver who doesn't seem to know any of the rules of the road, do you question whether the driver's manual and instructions were carefully explained—in the right language? Have you ever been frightened when your child or someone you love becomes seriously ill or alarmingly feverish? Was the extension telephone a welcome sight in the midnight hours? Did your doctor's voice ease your apprehensions a great deal? What would you say if you knew that a mother administered a shot of whiskey to her child to cool the fevered brow? Would you care to watch your own child's face drain from pink to ashen and know there was nothing you could do?

What better opportunity is there for a Christian than to carry the efforts of the humanitarian organizations one step further and lead people to Christ, to teach them how to live in love, and for them in turn to share it with others. We want it for ourselves! We *have* it for ourselves! Does your neighbor know it?

How many versions of the Bible do you have in your home? Did you buy them? Were they given to you by your minister, your deacon, a relative, or a friend? How many Bibles have you given? What is the price of a Bible in the Spanish language? Why isn't the Word of God free to the people who most desperately need it? Did you know your neighbors don't read the Bible as they once did because they don't understand it? Do you know that your neighbors don't attend church as they did because they believe the people in the church do not practice what they preach or mean what they say about loving their neighbor? What has made them feel this way? Is it a lack of love and doing unto others? Was this the way Jesus' way of life affected people? What did Jesus say about people who judge others, criticize others, hate and despise others? You will find it in the Bible. In words we can clearly understand, He instructed us to love and serve

one another, and if we could not do that for the *least* of His people, He will not do it for us. Who says who is first? Who says who is last? God is our judge; Jesus showed us how to love; the Holy Spirit will direct our paths to the souls that are sick with need for spiritual light.

PERSONAL COMMITMENT

“. . . to live my life as Christ did, as a servant to mankind, through *love*. I have felt deeply, for years, a personal sense of obligation to practice the Christian way and really know my brothers as my keep. I respect Christ's command that I must 'love my neighbor as myself' and sincerely feel that in order to know my neighbors and for them to know me, I cannot isolate myself to one particular social or religious circle, but travel and mix with them, learn from them: customs, languages, heartaches, dreams, failures, frustrations, and find a way, as a friend, to lead them to a higher plain, a better way of life, and when they are ready, to finally trust in God alone.”*

* Taken in part from John F. Kennedy's personal commitment.

Child Evangelism Fellowship

(Continued from page 5)

you that we are able to continue our care for the many children that come to us.”

It is a gloriously rewarding work. Children are such a joy. Our Christian responsibility and concern for each individual with whom we come in contact each day has increased perceptibly since the beginning of our association with Child Evangelism Fellowship.

YOUR MISSION FIELD

Every true Christian ought to think about *his* "mission field." Nearly every believer is in a prime position where he can be used by the Holy Spirit to win children to Christ: in his own home, his immediate neighborhood, or possibly in some special opportunity that comes his way. He should be alert for these opportunities; prepared to meet the need by his own full commitment to Christ; and be willing to be led by the Holy Spirit.

Opportunities abound: to teach; to

assist in teaching; to open your heart and home for the neighborhood Bible classes; to serve in organizing and using your influence to promote this ministry; to provide funds so others may be enabled to give full time to the work; to pray.

The mission field at your doorstep requires Christian action or it will die. It has to be within the working of God's will or it will fail. It has to be the child of prayerful commitment or it will wither under the blast of Satan's unrestrained efforts. It is more than an opportunity and privilege. It is a spiritual responsibility—yours and mine. Let's accept it and give all glory and praise to our heavenly Father as we watch "our" children grow in His likeness.

"SHIP HOPE"

(Continued from page 11)

farm laborer, who is making 10 pesos (60¢ U. S.) a day in the fields, that, in order to prevent the death of one of his children from malnutrition, he must provide daily milk, fruit and meat—when at home he has four other children, his wife and parents to feed and clothe also.

People not only lack funds for food, but also lack knowledge of nutrition of food so that the first objective of programs being started for improvement of nutrition is education at all levels, and secondly, treatment at established nutrition centers. These programs are designed to teach how low cost foods of high nutritional value can be substituted for expensive items.

Cultural factors also play an extremely important role in the problem of malnutrition. There are many false beliefs related to the use of certain foods; fish which is abundant in the area and of high nutritional value is eaten very little because of the belief that a high phosphorus content causes one to go crazy. It is believed that fruits give worms and parasites to children which in a sense is true, but it is because the fruits are not washed properly. Pork is believed to cause acne; milk in combination with pineapple curdles the stomach; bananas are not to be eaten at night as death may result; beets, due to their color, are

The Sabbath Recorder

thought to be good for persons suffering from anemia; many mothers feel that milk causes diarrhea in their children; greens are thought to be good only for animals, such as rabbits. A child's first feedings begin in the first year and consist of weak puddings and rice soup, low in protein, high in carbohydrates, but this is all the family can afford. A great deal of soup is eaten and for some reason it is felt that the bone is better than the meat because it puts fat on the soup, so often the meat is given to the dogs.

Project HOPE's public health teams, consisting of physicians, dentists, nurses and dietitians, working with the Colombian personnel are studying these problems, helping to set up educational programs for improving knowledge of nutritional value of foods and sanitation measures.

Project HOPE is the main project of the People-to-People Health Organization, the letters HOPE standing for Health Opportunities for People Everywhere. The ship, a reconverted World War II Navy Hospital ship is now equipped as a teaching, training hospital that has made six voyages to countries of three different continents. We are not here to project our culture on the people of these countries. The main objective of Project HOPE is to teach, study and exchange ideas and concepts of medicine, as well as treat patients under existing conditions of the country in an attempt to alleviate some of the present health problems.

The program also gives the opportunity to exchange cultural concepts for better understanding and improved relationships between peoples of the countries participating.

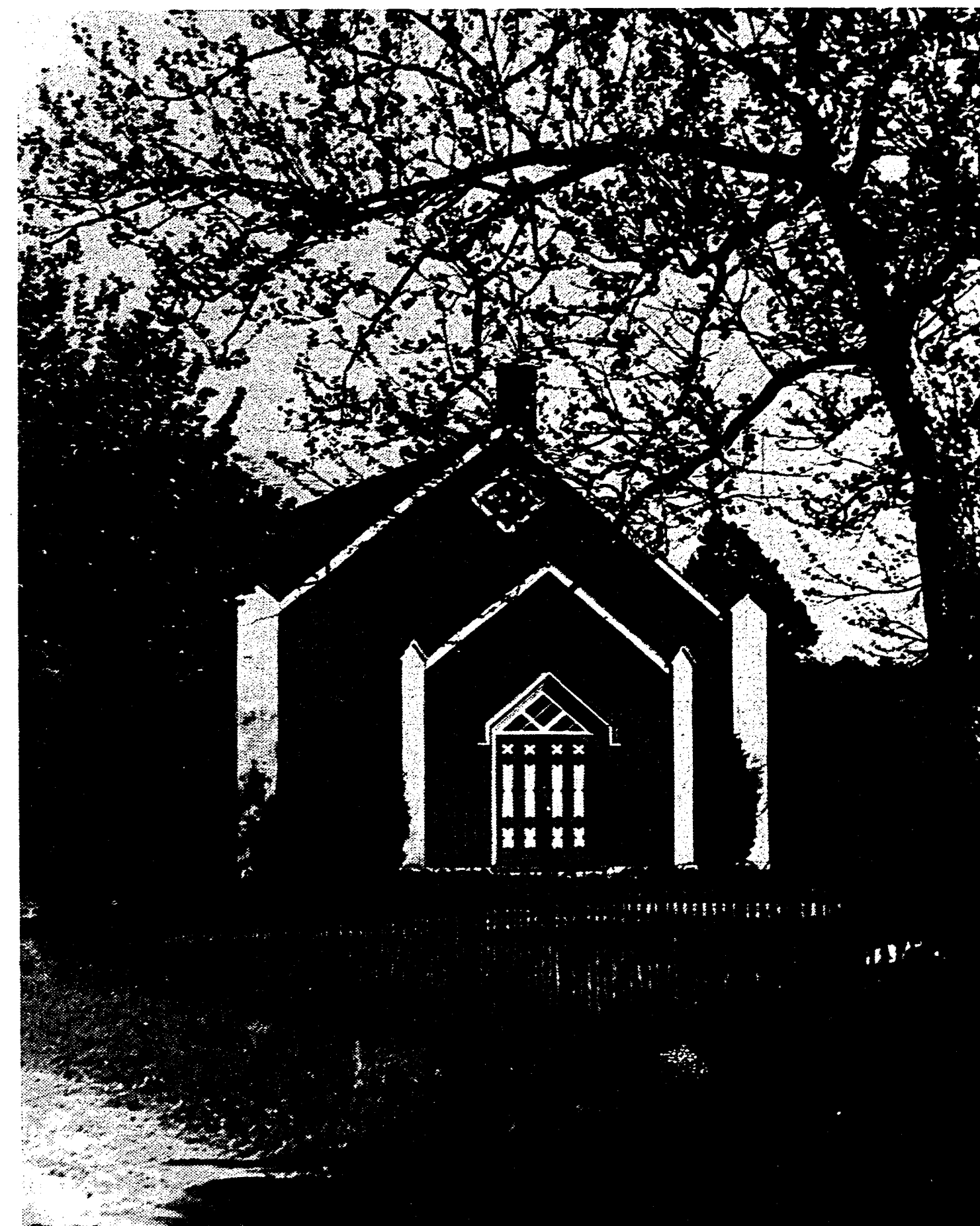
A Prayer for Amateurs

**O impartial God,
Grant we may all
Gain consciousness
Immediately
Of the staggering confidence
Christ had in His friends.
We marvel that
In a world of Greek scholarship
Jesus went down to the sea
To get His men.
In a church grown professional,
Help us to remember
Peter and John;
Teach us how to pray,
Not for specialists but for soldiers,
For saints rather than experts.**

**O God, we could use good men,
Men of good will,
Better than degrees and decorations.
We are low on patience,
Understanding, and tenderness —
We need men who will dare
To identify with Christ over Aristotle;
Men who seek not merely for knowledge
But for righteousness.
Send us some such amateurs
So that the ministry of a Master
To the sick,
The outcast,
The stranger,
The least of these,
And the little children,
May be remembered and obeyed.
Amen.**

From "If I Could Pray Again"
by David A. Redding

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Country Church on a Busy Highway

Marlboro, N. J. See story on page 8