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

MARBORO, 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, and 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 “Till Family Evening” (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.
What Is Wrong with Indocentrism?

The answer to the above question depends, as is so often the case, upon the inflection of the sentence and its interpretation. It was asked by Walter W. Benjamin, chairman of the department of religion in a Methodist College in a somewhat disturbing article in Christian Advocate. His experience with college youth of Methodist parentage leads him to make a strong appeal for a more thorough indoctrination of them while they are still young. He states that haphazard membership training has been an influential factor in the critical decline of seminary candidates.

When the professor gives tests to the students coming into his classes he finds that they have been indoctrinated with Wesleyan doctrine and a knowledge of the Bible that has not progressed much since the nursery level. Note these words from an early paragraph in his two-page article:

"Although our summer camps, assorted retreats, and conferences teach them much about the do's and don'ts of dating (one girl reported that she decided to 'sex education' when she was 16 years old), vocational choices, the evils of segregation, the United Nations, and the rights of labor, our young people are as harmless as doves before the doctrinal onslaughts of their Roman Catholic and Lutheran friends."

He goes on to say, "The terms that structured the faith of their fathers -- atonement, priesthood of all believers, Christian perfection, grace, justification by faith, sanctification -- are a foreign tongue to them."

Methodism, according to a cliché well known in ecumenical circles, is long on administration and short on theology. It was not so in the days when Seventh Day Baptists were making strong net gains in membership. We, too, are tending to put far more emphasis on administration than on indoctrination. Methodism has leveled off to a plateau of membership, says Mr. Benjamin. Our church cannot look back fifty years and call it a plateau. We hope we can look forward and call it a steep incline. If this is to happen it will come through stronger conversion experiences (which Mr. Benjamin scarcely mentions) and a more adequate indoctrination of new members.

Another obstacle to church growth is not enough pastors. Dean Cushman of the Duke Divinity School has stated that haphazard membership training has been an influential factor in the critical decline of seminary candidates.

The writer of an article in Christian Advocate voices the following words in the issue:

"I fail to see where meeting with financial committees, invocations at gala social affairs, giving after-dinner speeches, drinking tea with woman's society's circles, and sitting on the chief machinations of the church should take precedence over the systematic doctrinal instruction of our youth."

How Churches Call Pastors

It might be worth while to conduct a denomination-wide study on how young people make a pre-selection of their future church when it comes to selecting their pastor. A profitable study is one that many pastors try to conduct among their people in order to develop a stronger spirit of evangelism how to call sinners to salvation. A study on the calling of pastors might bring some uncomfortable revelations and might even shatter a false and misleading image. The decision would not be as noteworthy, for that reason can provide statistics of both evil and good in staggering numbers, and a spread of the evidence of student courage in the great metropolis. Here is the story.

Main Events, student newspaper of City College of New York, came to a momentous decision. It decided to discontinue cigarette advertisements in its columns because cigarette smoking has been found to contribute to the early death of thousands of Americans annually. If such a decision had come from other colleges with certain Christian connotations the decision would not be as noteworthy. City College is not the one that most people would pick as the one likely to take such a stand.

Its action has been applauded editorially by America, national Catholic weekly magazine. How many other journals will join in publicizing this act of courage?
debts, or is able to control his temper.

The survey disclosed that the qualifications most churches expect a pastor to have are far below the standard listed in the New Testament.

For instance, only 35 per cent of the churches had requirements concerning a man's spiritual qualities. (The same percentage had educational requirements.) Thirty-one per cent had character requirements and 29 per cent doctrinal qualifications.

Of churches listing educational requirements, 27 per cent wanted a seminary graduate. Of those where age was a factor, all wanted a man under 50 years of age. Seventy-five per cent before he was 40. Forty-two per cent wanted him to be under 45. Forty-two per cent wanted him to be under 50. Another 10 per cent before he was 30. The average age of Southern Baptist pastors was found to be 40.

Twelve per cent of the churches considered more than one man at a time. Eight per cent voted on more than one man at the same service.

Six per cent didn't hear the man preach before he was elected. Eleven per cent of the churches still call a man on a year-to-year basis, not indefinitely. Only 29 per cent write out agreements made with the pastor before he accepts the call.

The 1963 General Conference

The Youth Pre-Con Retreat will be held at a former Boy Scout camp near Glen Haven, which is in the mountains within easy driving distance of Fort Collins. We must pay the camp $4 per camper for four nights, with a minimum of $400. Part of this has already been paid. The additional cost for food, including snacks and other expenses, has not yet been determined. These details, as well as details of the camp facilities, will be given later.

Because of the minimum payment, it is very important that the number of campers be at least 100. The surroundings, well wooded mountains, should appeal to young people from the Flatlands. — H. Herbert Howe.

The Implied Philosophy of the Biblical Sabbath

By Leroy C. Bass

My philosophy of the Sabbath is not a literal day, per se, but it does involve a literal day. The Sabbath is, in essence, a time of rest. We understand that because the Lord of all created from nothing (which includes time), He could have made us to rest for a day as well as to work for six days. We should never try to exalt ourselves, or our little thrones, "above the stars of God." The Sabbath reminds us always of the origin of time, and that we are finite. Man’s wisdom will never reach that "like the Most High." We may now say these things another way: Sabbath observance becomes a perpetual reminder of man's glorious subservience to the Deity. So supreme is God's goodness; so supreme is God's love, that this kind of subservience becomes a way to man; it becomes a living relationship entered into by man with creation, and by creation with God. It is something altogether different from there offering it to man.) Hence, in the symbol of true Sabbath observance, man's highest and deepest happiness is realized. He is in the special joy of the Lord. Sabbath observance becomes a sign of the indwelling, sanctifying power of God in the life of the believer, not just for one day, but for every day. Yes, to an extent he is the joy of the Lord during the week, but the Sabbath day becomes the high day of the week. He who has Sabbath consciousness in him the whole work week comes to mean something good to him. Can we say that the Sabbath sanctifies the week? I believe that the Lord in His creation, of Sabbath to be the day upon which He would not carry this to an erroneous conclusion that every day is a holy day. However, we, as Sabbath consciousness would impel him to place a higher value on all weekly time.

Now you can understand how closely I see the link between the creation of man in the Garden of Eden, the importance of the Sabbath for man as the capstone of the week. The Sabbath links man with his own creation, and the Lord is right in the origin of the first week of earthly time. The Sabbath witnesses to the doctrine of creation and keeps it bright in the minds of men.

(Apother area of Sabbath philosophy will be discussed by the same author in a later issue.)

MARCH 11, 1963
Religion in the Soviet Union

An analysis by Paul B. Anderson

The widespread interest in the position of religion in a nation strongly opposed to faith in God has prompted Dr. Paul Anderson to write a lengthy analysis of the situation. He is a distinguished international authority on religion in the USSR, having been posted there by the YMCA for a number of years as a consultant to the National Council of Churches on relations with Orthodox churches. The article, though much abbreviated to conform to space limitations, may carry information not readily available from other sources.

Christians, Jews, Moslems

The major Christian groupings in the USSR in order of the number of their adherents, are the Orthodox, the Armenians, the Roman Catholics, the Lutherans, the Union of Evangelical-Christian Baptists, and the Protestants. These are registered, legal bodies. In addition, there are groups of people who gather for prayer or worship secretly, generally referred to as underground; because some aspects of their religious practice conflict with Soviet law, or because they are of the type sect which rejects any form of civil government. Among the latter are adherents of such sects as Jehovah's Witnesses and extreme forms of Pentecostal and Holiness cults. The total number of Christians may be thirty million. There are about twenty million Moslems and over two million ethnic Jews, some of whom, however, may have rejected religious belief. This would bring up a total of about fifty million believers in God, which is a quarter of the population of the country.

Atheism

On the other side of the picture we see the growth of atheism. With some it is a matter of conviction, with others it is mere neglect of thinking about it, with Party people atheism is accompanied by overt contempt and will and which make it appear as a faith if not as a religion in reverse. The Communist Party at its XXII Congress in October, 1962, reaffirmed its purpose to eliminate religion. The Party, believing that religion is the product of suffering, insecurity, and frustration, plans to establish "in this generation that a mode of life in which suffering, insecurity, and frustration will disappear, and thus religion as well.

Eradication of Religion

Three dynamic forces are at work behind and through these processes. The Communist Party is the primary one. Second comes the subsidiary agencies of the Party, that is, the Communist youth organization, the Society for the Promotion of Political and Scientific Knowledge (a rebirth of the Militant Godless Union), and the State Security Police. Their methods conform to their respective names and functions, varying from the smothering of any religious impulses in youth by substituting other intellectual, social, and emotional experiences to third-degree methods of physical and psychological pressure.

Constitution and Laws

The third force, the Soviet Government, is nominally the neutral arbiter between the Party and the faithful. Its constitution (Article 124) says, "In order to ensure freedom of worship, the church in the USSR is separated from the state and the school from the church. Freedom of religious worship is freed from all anti-religious propaganda is recognized for all citizens. Its laws permit any twenty persons to register as a religious society (congregation), providing it hold电流 to worship. The laws prohibit any religious activity other than worship, which must take place in the churches or houses of prayer.

Income, Expenses, Taxes

The churches have adequate money for their needs, partly because the prohibition of educational or philanthropic work means that they are now relieved of the upkeep of buildings and the salaries of priests or pastors. Taxes are arbitrarily assessed, and income from sale of candles, etc. clergy pay income tax in the highest bracket, up to 81%.

Church and State

The connecting link between the Soviet and registered religious bodies is found in two state organs: the Council on Affairs of the Russian Orthodox Church and a similar Council on Relations with Orthodox Churches. These organs operate parallel to the organs of the churches. Religious bodies must get the approval and assistance of one of these councils in all matters in their life which touch upon the state.

An important aspect of ‘separation’ is the exclusion of any possibility for religion to include the “prophetic” note, criticism, judgment, or recommendation on secular matters of government, society, or culture. The Party claims it does not even want the churches to help build the new society, lest thereby religion slip in and remain in. However, an exception is made in one respect. Realizing that churches pray and Christians long for peace, the Party welcomes the participation of Soviet churchmen in furthering its peace program. It is at this point that Soviet churchmen enter the field of propaganda and find themselves charged with being Soviet agents when they issue or participate in publications which press the Soviet side on international issues, or when they attend and assume a prominent place in ‘peace’ rallies abroad.

Why Religion Persists

The persistence of an independent conscience and of religious belief in a quarter of the adult population of the Soviet Union forty-five years after the Revolution constitutes a fundamental contradiction of Marxist theory. Current Soviet writers explain it in various ways. Communism, they say, demands an intellectual acceptance of man’s complete capacity to run the universe, but since this has not yet proved true, some people naturally hold that God is still there. Also it is noted that Soviet women have been given equal status with men, yet they have not been emancipated from food cues, kitchen, and the washing of diapers, and so suffer, and in their frustration turn to religion. Further, until Communist control has triumphed in all countries, the vestiges of religious faith will enter even Communist countries over the air and in other ways from lands where religion is free and active.

Christians in the churches in the Soviet Union make the contradiction clear in another way. They feel a sense of sin (not in Communist vocabulary) in Christ’s words of redemption and life eternal, in Christian faith they find the guide to life here and the promise of life eternal. They find in the sacraments they meet God, and they meet with other faithful people who believe in love and mercy (not in Communist vocabulary).

Russian Christians Are Christian

The faith of the Christian people in the Soviet Union, whether Orthodox or of the other bodies, is essentially the faith of the Universal Church, the Bible, the creed, the experience of God’s love.

The exchanges of delegations between the churches of the Soviet Union and those of the United States have as their purpose the increase of mutual understanding. They are an important contribution to the effort, which every Christian must make, to bring courtesy, justice, wisdom, and love of neighbor (rejected in Communist vocabulary) into play in international relations.

Flying Parsons

There is a new organization in process of formation that may prove to be a challenge for those who can qualify. It is limited to Southern Baptist ministers who are licensed pilots or hold current student pilot permits. It will be called Flying Parsons.

The aims of the Flying Parsons are:

1. To use aviation in spreading the Gospel of Christ.

2. To render aid to persons in an emergency.

3. To fly missionaries to their speaking appointments.

4. To be of service to the Southern Baptist Convention.

5. To stand ready to serve the government in time of national or state need.

THE SABBATH RECORDER

MARCH 11, 1963
MISSIONS — Sec. Everett T. Harris

Young People's Work in British Guiana

Pastor Leland Davis writes of continued interest of the young people in British Guiana as follows:

"Of those young people who joined the Church in October, not one has been lost — which proves the keeping power of the risen Christ! In fact they are bringing their friends to the meetings where they too can come to know Christ. . . . Some have reported receiving letters from Pen Pals in the States."

"This Christian Endeavor group forms the backbone of our Sunday night service also. All of them are avid readers in our lending committee in the Christian Endeavor. Year officers have been re-elected and are helping us with the Wednesday Bible Club. Further, Ken was recently elected president of their Bible Club at school, for which we rejoice, but it does 'tie him up' so he can't help us. I guess the school club needs him more than we do!"

Additional Gifts to Aid in Camp Services

The Women's Board has provided thirty-six Communion cups for use by the Georgetown Chapel. The Riverside, Calif., church also provided a number of hymnals for use in the village churches.

Pastor Davis writes: "The paper-bound 'Pocket Songsters' which we were using here in Georgetown before the hymnals were sent have been, Ken asked if he could use them at school in their Bible club," and his request was granted.

The Rev. Joseph Alphanso Samuels was born on the 26th of February, 1936, and was the last of six sons and six daughters of Deaconophilus and Alberta Samuels of Kingston, Jamaica, W. I.

He received his early education at Rollington Town Elementary School, and entered Crandall High School in 1952, where he captained the school cricket team. He played fullback on the soccer team and also was active in table tennis tournaments.

He was graduated from Crandall High School in 1956, after having sat for Cambridge School Certificate and described the Christian ministry in 1957 and after preliminary theological training offered by mission leaders; he served as resident pastor of the Font Hill Seventh Day Baptist Church for one year. He married Miss Joyce Vassell, daughter of David and Viola Vassell of Kingston; they have three children — Maeline, David, and Sharon.

Brother Samuels entered Jamaica Theological Seminary in January, 1956, and expects to graduate in July, 1963. His ordination as a Seventh Day Baptist minister took place in 1961. He served as president of the Young People's Board, elected president of the Board of Christian Education, 1959-60; elected president of Jamaica Seventh Day Baptist Conference, 1963, the youngest minister to hold the title. He is a regular member of "Mills' Melodizers." Pastor Samuels now serves the St. Thomas Circuit of Seventh Day Baptist Churches (Bath, Thornton, Font Hill, Sunning Hill Mission).

THE SABBATH RECORDER

DENVER NCC MEETING

At a Glance

At its four-day midwinter business meeting, Feb. 26 - Mar. 1, the policy-making General Board of the National Council of Churches:

Received a wide-ranging study calling for major revisions in the governing and operating structure of the Council that may be used as a guide for proposed changes in the Council's constitution, final action on which would come at its traditional General Assembly, meeting in Philadelphia in December, 1963;

Reviewed the churches' role in the struggle for racial justice, with emphasis on the recent interreligious conference on religion and race in Chicago, and the programs on race of the Council's United Church Women and its Divisions of Home Missions, Christian Education, Christian Life and Work;

Committed the National Council of Churches to participate in the continuation of interreligious activities in the field of race relations for a period extending through June 1, 1964, with the understanding that this support may be extended after future review and evaluation;

Welcomed a 16-member delegation of clergymen from churches in the Soviet Union, traveled by Archbishop Nikolai of the Russian Orthodox Church, and including representatives of the Orthodox Church of Georgia, the Armenian Church, the Jewish and Lutheran Christian-Baptist Union, and the Lutheran churches of Estonia and Latvia;

Urged that Congress and the Administration consider carefully the concern of the churches over the Nation's proposals to "place a floor" under the legally allowable itemized deductions for individual income taxpayers, which may "have both direct and indirect effects injurious to our free society."

Resolved that the principle of equal pay for equal work without discrimination on the basis of sex should be supported as a matter of basic economic justice;

Commissioned two special representatives to visit armed forces personnel in Alaska at Easter. The two are Methodist Bishop John Westley Lord of Washington, D. C., a vice-president of the National Council of Churches, and the Rev. Fred S. Buchmeyer, New York secretary of the United Church of Christ;

Heard "Significant" Council program developments outlined by Dr. R. H. Edwin Estes, chairman of the Board of Christian Education, and reports from the Council's four divisions and other major program units;

Authorized the calling of a Western Hemisphere conference on the laity in 1965;

Received for study texts of proposed pronouncements on the Churches and Public Schools and on the Status of Women, to be considered for possible action at the next General Board meeting, New York City, June 6-7, 1963.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Pre-Con Retreat

It's Glen Haven! Youth Work Committee contacts in Colorado have selected the beautiful Camp Glen Haven for the annual Seventh Day Baptist Youth Pre-Con Retreat. Watch for further description of the campsite which is located just 8 miles from Estes Park. There is no limit to the number of campers we can hold, relative to our usual number, but we have to pay rental for 100 campers per day. Last year there were 116 Registrants, and we ought to have at least 100 in Colorado. This is a chance of a lifetime to camp in the rugged Rockies. We trust that every Seventh Day Baptist youth will make every effort to attend.

The Youth Work Committee will set the fee soon. The Rev. J. Paul Green is the director. You won't want to miss his program, so plan now to be there.

SABBATH SCHOOL LESSON

for March 23, 1963

A Question of Priority

Lesson Scripture: Mark 12: 13-17, 28-34.
POAU Head Announces Expanded Program

A stepped-up program has been announced by the Rev. Louise D. Newton, Atlanta, Ga., president of Protestants and Other Americans United for Separation of Church and State.

Dr. Newton declared that the determination of the Roman Catholic bishops to become more active today and which they will not include assistance to their private institutions, as expressed by Msgr. Frederick G. Hochwalt to a Congressional Committee on February 29 and by Msgr. Francis T. Hurley at a meeting of 21 major education organizations on February 4, "has precipitated the most serious church-state controversy the United States has known for the past 150 years. It demonstrates the need for a wider and more pervasive program to reach the public with information as to the value and significance of our American tradition in church and state. If we fail in this, separation for public state may well be buried under an avalanche of government subsidies for church schools."

"What we propose, specifically," Dr. Newton said, "is an intensive educational program via public meetings, church meetings, TV-radio, the press, and college and seminary dialogues and seminars. This program is vigorously pursued by POAU with special attention to those states where clerical pressures for church school aid are most keenly felt. Our executive director, Glenn L. Archer, will presently make a number of appearances in Minnesota where sectarian interests are pressing for public aid to their schools. We have imminent plans also for Iowa, Missouri, and Wisconsin where similar public benefits are being sought; in Michigan our voluntary groups are taking church-state separation out of the state constitution; and in Rhode Island Catholic pressure to extend the Roman Catholic Church has made initial demands for public aid to its schools with the hope of eventually obtaining full financial support for these institutions of their church."

"Meanwhile, we do not intend to relax our efforts on the national scene... The religious enterprises of this country have flourished without religious tax money and without official preference for any religion. They can and will continue to do so." POAU News.

Be merciful, even as your Father is merciful

With these words, Christ committed to each in his home's hungry, sick, and homeless, the despairing and the disaster-stricken.

Today, in company with our fellow Christians throughout America, we join in sharing with these our brethren in need overseas—victims of bitter warfare, of political upheaval, of shattering earthquakes, of typhoons and floods, of famine, and disease.

Coming together to offer our gifts in One Great Hour of Sharing, we see our own gifts multiplied in usefulness—almost miraculously.

Added to the gifts of others, our offering becomes life-sustaining food for the families in need, unending need care for sufferers from injury and disease; food, clothing and blankets for victims of disaster, and shelter for the homeless and dispossessed.

To our brethren overseas striving to wrest a living from the soil, our gift provides tools and a teacher of improved agricultural methods; to those hungry and his family it offers instruction in new skills; to widows, self-support through handicraft projects; to displaced youth, vocational training. In these efforts to help our brethren help themselves, our churches aid by our gifts in One Great Hour of Sharing their work with sister churches around the world.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Through One Great Hour of Sharing, our churches support the aims and objectives of the Freedom from Hunger campaign of the Food and Agriculture Organization of the United Nations.

—Church World Service, 475 Riverside Drive, New York 27, N. Y.

Life in a Christian Home

By Allyce Davis

In a democracy each citizen has both duties and privileges; everyone shares in the planning that is necessary for efficient operation, each individual has a right to develop his own abilities, so long as he does not interfere with the rights of others; leadership is provided by those who have the greatest experience and understanding; and the whole group is held together by group loyalty and respect for the individual. Substitute the word family for the word democracy and you have a picture of what family life should be.

There are other parallels between a family and a democracy. Like a democracy, a family changes according to circumstances and times, and it improves as its members improve. No democracy is perfect, and this is true of a family. There is no perfect family—yours is not perfect, nor is that of your neighbor.

Normally the parents are the leaders of the family, and it is their job to guide and direct the others. This creates difficulties because the children who are younger and less experienced do not fully understand the reason behind their parents' behavior. To a child, parental leadership seems at times to be nothing more than the "do and don't," a series of refusals. In Ephesians 6:1-3, it says: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth."

Almost every family has difficulties of one kind or another, but they should not be an important factor in our lives. Perhaps most of the time you permit the difficulties that arise between you and your family to mean more than all the rest of your life with them. At home the good is often taken for granted, hence the home loses its importance.

The people you love most can be hurt by you the most, so that in family life the hurts are especially keen. There is a saying, "To understand all is to forgive all." If you use this philosophy about human nature—about why people do what they do—it will be easier to understand and forgive people.

Your parents have provided a home. Perhaps you take it for granted, but if something happened to leave you homeless, you would suddenly realize its value; as millions of homeless people must be doing today in Europe and even in our own country.

What does a home mean to you? A place for you to come back to, where you can rest and feel secure, where you can satisfy the first needs of life—food, shelter, and clothing? It is really much more—it is a place where you can find happiness, affection, companionship, understanding and an opportunity to be of service. Your home gives you a start in life, and if it is a happy home, gives you a send-off that will help you to get along with others as long as you live.

As you pass the childhood years you begin to realize the importance of family life and to take your part at home as one of the grownups. Then begins your chance to give instead of to receive. It is your personal effort, as an individual, that counts the most, that makes your home a happy one. Little by little as you make this effort you gain more of the confidence and admiration of your parents.

In one of his better poems Edgar Guest says: "It takes a heap o' livin' in a house to make it home. If you are one of those who spend more on social fun than on family comforts, you have failed as a member of the family to make your home a source of enjoyment to yourself and to the others in the home."

It is generally easier to get along with people outside your own family than with your brothers and sisters because the latter are closer to us. Brothers and sisters are with you every day of your life and forgetful of one another's virtues. If you used the same common decency with each other that you use with your friends, you would be closer to them. For some reason we do not make the same effort toward friend.

(The continued on back cover)
Remember Those Conference Pictures?

The young photographer, Charles Brosier, of 431 Engel Dr., Orlando, Fla., took so many pictures of individuals and groups attending the United Church Women's Western Board meeting in August at Medicine Lake, Minn., wants our readers to know that he has tried to fill all orders correctly. He states that all prints were sent out before Christmas. Any failing to receive what they had asked for are asked to notify him.

Crime and Immorality in the Catholic Church

A book by Emmett McLoughlin

The Franciscan priest, Emmett McLoughlin, was highly praised by both Catholics and Protestants for his great humanitarian work which led to his widely acclaimed, powerful book People's Padre. Having left the Catholic Church the former priest continued his hospital administration and became a Baptist. His long training in, close association with, and wide knowledge of church, have convinced him that Catholicism throughout the world and in America has failed in what ought to be its most important work, producing morality. The purpose of the current book is to show that the Catholic Church has failed at the very place where it has had the most golden opportunity.

Whether or not such a book needed to be written should not be decided by the title but by a reading and evaluation of the contents. What is needed is a compendium of current information and historical research that serious students might be glad to have on their reference shelves.

No doubt most of the women of the denomination are familiar with the three special days sponsored by the United Church Women. As the board studies the activities of the organization an effort will be made to acquaint the women with these activities and show how they can participate more fully.

SALEMVILLE, PA. — The Rev. David Reams entertained the Youth Fellowship at a Halloween Party on October 22. The annual Halloween Party for the church was held October 28 at the Band Hall. It was sponsored by the Y. F.

Youth News

The Marlboro Youth Fellowship visited our church on the weekend of November 10. They conducted the morning worship with their pastor, the Rev. Paul Green, bringing the message. After a fellowship luncheon in the social room, Miss Barbara Bivins showed slides and talked of the work in Nyasaland. Sabbath night the Salemville Y. F. entertained their guests at a party; both groups hiked to the top of the mountain and back.

Miss Linda Bingham, the Youth Field Worker, spent December 5 to 16 working with our Youth Fellowship. A get-acquainted party was held December 5. She spoke at the Y. F. meetings December 8 and 15.

On Dec. 9 the Youth Fellowship baked cookies. They took orders for over 90 dozen, then baked them. Each person was responsible for delivering the orders he took.

Linda gave the morning message December 15. Sabbath night she was guest of honor at the Y. F.'s Christmas Party. Gifts were exchanged and a white gift was given to Linda.

Although she did some visiting the weather hindered too much traveling. After arriving Wednesday with temperatures in the 60's, she awoke Thursday to a cold, white Salemville with high winds and below freezing temperatures.

Youth Week at Adams Center

Adams Center has experienced the heaviest snowfall of the century — more than Watertown, 10 miles to the north, which drew nationwide headlines. One church service had to be cancelled, and Youth Week Services were conducted on Tuesday, Wednesday, and Thursday, which was conducted entirely by youth under the direction of the pastor and the youth group advisor, Mrs. Albert Gilmore. The service had an unusual theme and purpose — to explain the why of the various parts and the participation. Some explanations of shorter elements were very brief. The service was based on Paul's message, some of which will be printed in the Sabbath Recorder.

Answers were given to the stranger who might wonder Why: the telling of the bell; the call to silence; the call to worship; the hymns; the responsive reading; the Gloria; the anthems; the pastoral prayer; the people's message; the sermon; the congregation; the minister; the church itself; the benediction; and the postlude.
Among those participating were a number who had not previously taken any such responsibility. The names of several were unfamiliar in the church a year ago. The list included Susan Karnas, Barbara Mae Gilmore, Sharon Reed, Linda Van Horn, Susan Blair, Dorothy Shipp, Trudy Cagwin, Cathy Girardore, Albert Ebeling, Philea Lavin, Merrick Reed, Maureen Gilmore, Nancy Ebeling, Larry Gilmore, Ruth Ellis, and Peggy Cagwin.

Youth Week at Dodge Center

Members of our Youth Fellowship observed Youth Week on Sabbath, February 9, when the young people took over the church services, assisted by their sponsors, Mrs. Donald Richards and Mrs. Bob Austin. Steven Greene, son of Deacon and Mrs. Wallace Greene, was the worship leader.

The Intermediate choir directed by Mrs. Helen Green, sang the anthem, "Holy, Holy, Holy." Lippincott was the accompanist. The morning Scripture and prayer were presented by Bill Bond, son of Mr. and Mrs. Claston Bond. The tithes and offerings were taken by Daryl Lippincott, son of Mr. and Mrs. D. C. Lippincott, and Bill Bonser, son of George and Alice Bonser. The children's message was given by Mrs. Eva Churchward, daughter of Lt. Col. and Mrs. Bob Austin; the trio are Lorna Greene, Cheryl Austin, and Barbara Greene. Barbara is the daughter of Mr. and Mrs. Clare Greene. Sharon Greenes. The prayer meeting was given by Miriam Payne, daughter of Mr. and Mrs. Donald Richards and family.

Provide Productive Pets

The "Fellowship of Concern" of Heifer Project, Inc. is asking: How much did you spend for your dog, cat, or cavy last year? The "Fellowship of Concern," says the interdenominational agency which sends needed livestock to developing countries around the world, believes "that the average family in prosperous lands spends more annually on its pets than rural people in less developed lands are able to earn." It suggests that churches "invest in productive pets" for the needy abroad on the same sums which they spend on their own pets.

Work Wanted

Leonard Stewart, member of the Kingston, Jamaica, Seventh Day Baptist Church who has worked for the same citrus grower in Florida for several winters, wishes to earn extra money for his new home in Jamaica by becoming a migrant farm worker this coming summer. Interested farmers who have a connection with Farmers Associates may write to him at Cypress Garden Haven, Fla., Box 505. This request comes via the pastor of the Daytona Beach church.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Women of the church co-operated with other church women to observe World Day of Prayer, March 1.

Palm Sunday service was sponsored by the annual daytime birthday social February 17. Food for the dinner was brought by church members with potatoes and gravy being favorites in charge of the ladies. During the dinner was an impromptu program, a white elephant sale, and an auction.

Of special interest to the church Friday evening, February 22, was a series of slides of Nepal, Asia, shown by Dr. Stanley Sturges. Dr. Sturges, a Seventh-day Adventist medical missionary, is present as Fellow in the Mayo hospital in Rochester. The doctor was accompanied by his wife and four children. Several members of the Adventist church of Dodge Center were present. This program was arranged by the Youth Fellowship of our church as a feature of Youth Week, but because of a bad storm at that time, it was postponed. The young people gave appropriate devotionals at the beginning of the evening program.

The Ladies Aid Flower Committee has made arrangements for flowers to decorate the church each Sabbath.

Our church will co-operate with other churches of the community in observing Lenten Easter week when we will have our own services.

The pastor's sermons on Portraits of Christ continue to arouse much interest. The prayer meeting and Bible study is centered around the Book of Romans.

A Junior social meeting was held Sabbath evening, February 23. A new teacher of the Juniors is Mrs. Roy Langworthy. Superintendent Lippincott Bond, is promoting a project on the Sabbath, as well as teaching the children the locations of the various churches in the denomination. Pictures of the various churches are being solicited to be put on a big map of the United States which he has arranged.

Two Meals of Sharing have been held recently. One was hosted by the Rev. and Mrs. Richards and family and Mrs. Marguerite Clapper. The afternoon was given over to the church women to observe World Day of Prayer, March 1.

Fellowship of Concern Committee has been meeting regularly and planning for the coming year.

SALEMVILLE, PA. — The last quarter of 1962 was a busy one for the church.

Sabbath day, November 17, the Rev. David Reams conducted the worship service. The annual harvest home dinner was served with the usual good cheer. After the dinner was held a delicious turkey dinner a short Thanksgiving service was presented. This was prepared by the program chairman of the Women's Society with the help of the Mrs. Hospital committee, providing the necessary dishes. The thanksgiving dinner was served to the families.

The Rev. Clifford Hansen of Salem brought the message during the morning services. Sabbath day, December 29, the children and young people presented a Christmas program. The children recited poems and the young people presented a Christmas story in pantomime.

Sabbath day, December 29, a sauerkraut dinner was held in the social room following the service. — Correspondent.

THE SABBATH RECORDER

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ship in the case of a brother or sister that we make in the case of strangers. So the members of the family take each other for granted.

As a democracy the family needs the mutual good will and help of all its members. They can make home the best spot on earth. Brothers and sisters as members of the family have a responsibility to try to understand the problems that arise between them and to improve in their relations with one another.

When all your brothers and sisters are happy and prosperous, you share in their success both at home and outside the home. When they rise, you rise; when you fall, they fall. A person could not completely separate himself if he tried all the rest of his life. His personality has been permanently influenced by his parents, brothers and sisters, and he has influenced their personalities. Robert Louis Stevenson may have had that in mind when he wrote: "I am a part of all that I have met."

So, if we want to make a good Christian influence on people we must first start at home and try to make our homes the best Christian homes, then we can go out and try to influence other people to Christ.

Husband to wife after church: "Don't nudge me when the pastor is preaching! His sermons are aimed at everybody — Not just me!"

**Accessions**

By Baptism:
- Donna Bottoms
- Roger Bottoms
- Doug Waldron
- Irene Ledere
- Mary Davis (Mrs. Duane)
- Ralph Weber

By Profession of Faith:
- Geneva Wells
- Lura Waldron
- Evelyn Weber (Mrs. Ralph)
- Clifton Waters
- Frank Garnick

By Letter:
- Madge Coon (Mrs. Ralph)

**Births**


Soper—A daughter, Brooke Diane, to Mr. and Mrs. Mynor G. Soper of Boulder, Colo., on June 1, 1962.

Wright—A son, Donald Alexander, to Mr. and Mrs. Ronald Wright of Boulder, Colo., on January 19, 1963.

**Obituaries**

Jet.—Johnathan Stillman, was born on April 11, 1877, in Berea, W. Va., and died Sept. 22, 1962, at the Mile-Hi Nursing Home, Denver, Colo. He is survived by a son, Gloy, of Denver, and a sister, Mrs. Oma Sutton of Berea, W. Va.

Funeral services were conducted by his pastor, Mynor G. Soper, on Sept. 26, 1962, at the Howe Mortuary. Interment was in the Mountain View Cemetery at Boulder. — M. G. S.

Wheeler.—Lillian Rood, daughter of Hosea and Elizabeth Rood, was born Oct. 11, 1870, and died Jan. 3, 1963, in Dallas, Texas. She was married to John R. Wheeler on July 18, 1895, at Bayfield, Wis. She is survived by a daughter, Mrs. David Smith (Dorothy) of Dallas.

Funeral services were held in Dallas and a graveside service was conducted Jan. 9, 1963, by Pastor Mynor G. Soper, in the Green Mountain Cemetery in Boulder, Colo. — M. G. S.

Wright.—Florence E., daughter of Willett and Adelia Greene, was born May 8, 1871, in Aiden, Minn., and died Nov. 26, 1962, at the Mesa Vista Sanatorium in Boulder, Colo. She was married to Frank H. Wright, Aug. 29, 1892, in Harrison, Neb. They moved to Boulder 30 years ago. He died here Jan. 29, 1946. Mrs. Wright was a member of the Seventh Day Baptist church, having been baptized in the North Loup, Neb., river by the Rev. George B. Shaw.

Surviving are seven sons: Willett of Orting, Wash.; Ted of Escondido, Calif.; Frank of Montezuma, Ia.; Everett of North Loup, Neb.; Maxson of Broomfield, Colo.; Manly and Robin, both of Boulder. Two sons preceded her in death. There are nine grandchildren, 16 great-grandchildren, and seven great-great-grandchildren.

Funeral services were held Nov. 29, 1962, at the Geddes-Hibbard Mortuary with her pastor Mynor G. Soper officiating. Interment was in Green Mountain Cemetery in Boulder. — M. G. S.