From the lofty highways in our Rockies we can view the eternal snow that supplies with water the thirsty plains on both sides of the great divide. A picture like this turns our thoughts to God and to the quenching of all our thirst from the Water of Life which flows from Calvary's mountain.

"And I will make all my mountains a way, and my highways shall be exalted."

— Isa. 49:11.
Dare We Pray for Unity?

Is it possible that when we pray for visible Christian unity (union of churches) that we are afraid of our own prayers? Dr. Lucas Vischer, research secretary of the Department of Faith and Order of the World Council of Churches, thinks so. In material prepared for the use of editors in connection with the recent Week of Prayer for Christian Unity Dr. Vischer expressed the view that Christians who want unity are afraid to pray definitely for it because of what the answers to such prayers would do to their cherished ecclesiastical traditions.

Many people, says the WCC secretary, are growing impatient with the slow progress and the high incidence of new divisions within the Body of Christ. They are asking if all this talk about unity isn’t so much hot air and if we are not deceiving ourselves about the true situation. What goes on under the cloak of ecumenical friendship? Are we not basically as self-centered as we were at the time of the interconfessional quarrels? Are Christian people as interested in unity as might appear from the printed prayers? In his low-key questions Dr. Vischer points out some of the basic problems of conscience that some ecumenists may overlook. The following two paragraphs voice the feeling of many Sabbathkeepers.

"The contradiction is obvious. But it would be wrong to ascribe it simply to dishonesty. The reasons are too complex and are still not fully identified. We are bound by our conscience. We see the need for our unity in Christ to find fresh expression. But at the same time we sense that the convictions which divide us seem to be mutually exclusive. How are we to overcome this tension? Of course unity is desirable. But is it desirable that the only unity that is worth attaining is the unity which springs from obedience to God and therefore no one must give up the things he must believe in obedience to God.

"It is not the obstinacy of a few theologians which divides us; it is not narrow-mindedness, ignorance or prejudice. It is rather our obedience to God which divides us, and we cannot see yet how we could unite while remaining obedient to Him. At a time when unity is in danger, a slowing down it is important to remember this. Those who really want to serve the cause of unity must do so without hesitation. Those who simply respond to slogans and propaganda certainly are not pleasing to God."

The writer quoted above goes on to point out that he has found with people of other communions a fellowship that brings us joy and enrichment. He says, when we are asked to take the step beyond fellowship that we become afraid and our attitude hardens, he notes. At this point we may refuse to continue thinking and begin to insist that the leaders in the other church change their attitude. "We are afraid," he says, "of losing something of the tradition entrusted to us and of losing over the victory and honor to others."

We who are Seventh Day Baptists are distinct from other Protestant denominations in one very practical (some would say impractical) matter of daily life — the sacred day which we observe in obedience to the Sabbath commandment. Sweet will of God. Sweet will of God. Yearning for unity, we find that our unity is based on our common observance of the Sabbath. The conviction that we are not part of any other fellowship and that we are separate, yet united, is a very important element of our unity. Hence, it is quite possible, however, that we are not entirely free from being bound by customs and traditions that have grown upon our denominational heritage and not well grounded in the Word of God.

Credit Union Idea Grows

It will be recalled that a few years ago there was a considerable interest in setting up a national credit union for Seventh Day Baptists. Studies were made by competent people, and problems involved were faced. Up to the present the interest engendered has not been considered sufficient to warrant the establishment of such an organization.

The Public Relations Department of the Credit Union National Association (CUNA) of Madison, Wis., releases some information about the rapid growth of the credit union idea among Protestant churches. Twenty-six new credit unions were formed by Protestant church groups in 1962. This brings to 450 the number of credit unions organized within the framework of the U. S. Protestant church. The new ones were in ten denominations that already had some or many.

In numbers, Protestant credit unions are distributed: Episcopal 16, Methodist 47, AME 40, Anglican 13, Baptist 127, Lutheran 13, Presbyterian 23, Latter Day Saints 7, United Church 10, Methodist Episcopal 3, Uniting 3, Seventh-day Adventist 10, Congregational 4, Nazarene 3, and miscellaneous church groups 79.

Credit unions are groups of people who save their money together and make low-cost loans to each other for worthwhile purposes. Any group with a common bond of association, such as membership in the same church, is eligible to establish and operate a credit union. Credit unions help church members avoid personal financial difficulties by providing them with a convenient place to save and to borrow at low cost when they need it.

A. Paul Smith, executive secretary of the Iowa Baptist Convention, says of credit unions: "our credit union has had a real moral stimulating effect on our members of the clergy at the point of having a sympathetic and understanding ear to their own monetary problems; membership in a credit union encourages thrift at the point of a definite savings program, and the providing of credit to the members from among those who are anxious to help make a savings program "succeeds" and makes an unsatisfactory member is an unsatisfactory member. This has established a confidence that is very marked in our fellowship."

FEBRUARY 25, 1963
On another page will be found portions of a brochure on the above subject under the sponsorship of Freedom House, an organization with many notable national figures among its trustees — senators and others. The organization, as may be gathered, is not primarily directed to fight the Left but seeks to combat communism while at the same time avoiding the extreme Right and the far Left. The article here presented is not religious in a strict use of that term but is on a subject concerning which religious people have opinions. If this contributes to keeping our opinions and activities well balanced it will have been worth-while reading. Those interested in the whole article and other such material may write to Freedom House for copies.

**Growing Book Club**

There are many book clubs that are doing a fine work and encouraging people to read more books by offering them at reduced rates. It would seem that there are two or three such clubs for every taste. One of the fast growing religious book clubs is Evangelical Books, Manhasset, N. Y. They now advertise that they have 20,000 existers who are buying their books co-operatively. This is indeed a large number. It is an indication that Christians have been highly satisfied with the selections, the prices, and their manner of doing business. Although this club is especially appealing to ministers who thus add many substantial new books to their libraries it is also patronized by thousands who are not theologically trained. The popularity of this club among Bible students is a testimony to the fact that earnest Christians want to read the new and solid works designed to meet the religious needs of people.

Korea's driest weather in 25 years has seriously cut rice supplies. Through CARE, New York 16, N. Y., Americans can send $1 Food Crusade packages to needy Korean families.

**Studying the Bible Seriously**

Such is the title of a six-page brochure prepared by the Rev. Carl W. Larson of 47 Ninth St., Manhasset, in cooperation with the secretary of the American Bible Society. In his contacts with churches of many denominations he has found that they who have met the challenge of the biblical illiteracy of their people and have instituted programs that meet the needs of the individual and of the family have been especially successful in this area. The story of one successful Bible study project is presented here.

Dr. Carl Walter Berner, pastor of Faith Lutheran Church in the heart of Los Angeles, sensed more and more the im- possibility of urging his people to attend a weekly Bible study session in the church. The necessary "machinery" in the function of the church already occupied a large percentage of the families. Nor did Dr. Berner think that he could reach the majority of the congregation by a classroom schedule. The community and the congregation that Faith Church serves is an inner-city situation, somewhat low income area, where home husband and wife must work to "make a living." The following is quoted:

"With increasing numbers of mothers employed commercially outside of the home, with many wage earners working at shift hours, with adult education programs claiming the evening hours of fathers and mothers, the need for organized activities and responsibilities increasing, it must be conceded that it is becoming increasingly difficult to claim the response of the total family to the midweek Bible study groups. And yet, we all know that the very life-seed from which our church is the Word of God. The Word of God is the dynamic power which keeps the church alive in the things of the Spirit. One pastor, at a recent meeting of the leaders from many districts, expressed the need in this way: 'Our Lutheran people are in favor of the Bible but they are not in favor of Bible study.'"

It was four years ago that Dr. Berner started on his A Journey Through the Bible to offer a "guided tour through the Holy Scriptures" to his congregation.

**What's "Right" and "Left"?**

A Guide for Responsible Anti-Communists

(From a free publication produced by Freedom House, 20 W. 40th St., New York 18, N. Y.)

In this critical period the irresponsibles on the Left and Right contribute to the confusion and paralysis of American thought and action by their dogmatic demands and corrupting influence. William S. Wackett says of them "reactionary irresponsibles" and "progressive irresponsibles." This useful concept provides the key to their effect on public opinion. Both extremes have this in common — they are irresponsible and share a similar program of abdication and withdrawal. The Left claims that the Communists are mellowing, that there are "good" Communists and "bad" Communists. They tell us that if we work with the good ones we can probably make their idea of co-existence work for the benefit of all. Having decreed the cold war obsolete, many Leftists define the problem as one of misunderstanding. Therefore, the solution is simply a matter of opening more channels of communication between the Communists and ourselves.

The Right dodges the real cold war and tries to fight it on a false front. They train their guns on domestic communism which they define to include all their pet hates from income taxes to trade-and-aid, from Eisenhower to Kennedy. Although they talk about fighting communism, they hate from income taxes to trade-and-aid, from Eisenhower to Kennedy. Although they talk about fighting communism, they have no program for doing something about the most pressing issues where they arise — in the international arena.

Leftists give peace priority over freedom... "Red ladybugs" — except for honest pacifists — deny that they favor unilateral disarmament or uninspected bans on nuclear tests and...
February Special Issue Report

Readers have now had time to carefully evaluate the articles in the Sabbath Recorder of February 11, the first of three special issues scheduled for publication in 1963. The use of a single copy is necessarily limited to a few friends and relatives. These specials are designed for personal distribution on a wide scale. Most churches contracted for quite a number of copies, and many individuals placed orders for 100 or more copies. A reader who has only one copy can probably get more from the pastor or the Evangelism and Tract Committee of the local church. Fortunately for those who now realize that they could use extra copies more are available on a first come, first served basis at the Sabbath Recorder office, 10 for one dollar.

The popularity of these special issues does not diminish. The advance orders were larger this time than for the two previous issues.

Recover Comment

Do you read your Sabbath Recorder? It is full of good messages. On page 6 of January 28, 1963 you will find the "Portrait of a Christian." Be sure and read it. And read all the Recorder. Do you fail as an organization that we are skipping danger­ously close to the slippery precipice of anarchy. A recent cartoon illustrated the UN the "Fortress Church" along the edge of a cliff with his hat pulled down over his face. The cliff was entitled bankruptcy. The caption underneath read, "Talk about brinkmanship."

Timely illustration

Members of First Baptist Church at Holly Springs, Miss., were listening to Pastor Earl Kelly preach on the second coming of Christ. He had just quoted Matthew 24: 27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be!"

Without warning, a large light bulb fell from its socket in the ceiling 25 feet above. It shattered on the floor in front of the pulpit. Kelly was equal to this dramatic accent on his sermon subject. He told the startled worshipers, "His coming will be just as sudden, and unexpected, and devastating as the events that are not Christ centered."

A LESSON FROM THE PAST

By Melvin G. Nida

On the occasion of the 135th Anniversary of the founding of the Richburg church, it seems to me particularly im­portant that we study Seventh Day Baptist history. It seems to me that we study our denominational history. One must share in it if he is to know what it means to be a Seventh Day Baptist. This means, means to feel with, and to profit by the experiences of the past. This is what the experiences of the past have been for. From the vantage point of one's present experiences, he can understand what went on in the past. As it is written in 1 Corinthians 10: 11, "as a warning, but they were written down for our instruction. This is an important part of religion; to conserve the past and to use it as a lamp into the dark places of the future.

So Seventh Day Baptists should study their history to learn from the experiences of those who have been before. This is to truly share in being a Seventh Day Baptist.

Recently I have been trying to observe what organization has meant to us as Seventh Day Baptists. It seems to me that as an organization we are skating danger­ously close to the slippery precipice of anarchy. A recent cartoon illustrated the UN the "Fortress Church" along the edge of a cliff with his hat pulled down over his face. The cliff was entitled bankruptcy and was meant to illustrate the condition of the UN when nations refuse to share in the cost of the organization. The caption underneath read, "Talk about brinkmanship."

I am becoming more and more con­vinced from the lessons of Seventh Day Baptist history that this cartoon well illustrates us.

If I were an artist commissioned to illustrate this condition the sketch would be drawn like this: Ahead is a mountain entitled "Christian Responsibility." On its difficult slopes is a small band of moun­taineers labeled "Seventh Day Bap­tists." They are climbing over a treacher­ous slope of rocks. Any misstep could send the rocks and the climbers crashing down the slope which is labeled anarchy. This is an important lesson which is labeled extinction. The rocks over which the climbers are struggling are labeled: "Local Church Independence," "Disregard of Denomina­tional Union," "Neglect of the General Conference," "Disregard of Leadership," "Independent Boards and Agencies." Each of the climbers is scrambling over a different slope of rocks. A different way to the top! There is no organized leadership for the group.

Two frightening things intrude themselves into the picture: one from the past and one in the near future. One from the past is being unheeded by the group. At the bottom of the slope, under a pile of rocks, is a body labeled "English Seventh Day Baptists." On the mountain ahead which illustrates the future is a label reading: "Still More Dangerous Slopes."

I would also like to include in the illustration the "Voices from the Past" with words of warning. February 28, 1963, the bottom of these to include in the illustration, but perhaps they would be of help. Here are the words of Dr. A. E. Main spoken to the General Conference of 1907. He said, in part: 'In the spiritual presence of one, the memory of whose life and labors makes this hillside holy ground (the Conference was held at Alfred); and in the presence of the people gathered here today, I desire to say that I deeply regret having vigorously opposed instead of not fail to help forward the realization of ideals of church and denominational polity cherished by that great and lofty soul, President Jonathan Allen.' Dr. Main went on to explain the reasons for this change of position, publicly stated. He said: "What is sought? A fresh emphasis on the internal and external union, fra­ternity, fellowhip, union, the strength of a hundred Seventh Day Baptist churches — a union that both preserves their local independence and makes them in letter and spirit members of one body; a new

By a Prayer

O gracious Lord in Heaven,
You sit upon your throne;
I can't send you a letter,
Or call you on the phone.
To thank you for the blessings
You've given me each day;
Lord, there's been so many
In every precious way.
I can't send you a message
By a missile through the air;
The only way I'm sure of
To thank you for the blessings
I send the rocks and the climbers crashing down the slope which is labeled anarchy. This is an important lesson which is labeled extinction. The rocks over which the climbers are struggling are labeled: "Local Church Independence," "Disregard of Denomina­tional Union," "Neglect of the General Conference," "Disregard of Leadership," "Independent Boards and Agencies." Each of the climbers is scrambling over a different slope of rocks. A different way to the top! There is no organized leadership for the group.

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emphasize on the fact that instead of four annual meetings of four independent organizations — Conference, and the Mission, and the Missionary, Tract and Education Societies — there now meets one body representing these societies, the churches, and all denominational interests; that this General Conference of the united churches and work of the denomination has the natural right to discuss the one mission of this one body, to give counsel to several members, and so plan for growing activities; and that the Conference adds dignity to the ministry, directs attention to the sacredness of the act of ordination, and honors and protects itself when it announces to our churches and the world that when Dr. Main spoke there were some 100 Seventh Day Baptist churches in America about which he could speak.

Today there are less than 60.

These facts raise questions, questions like: What have we learned from the past? Are we willing to learn from the past? Does the wisdom ofognito leaders of the past really mean to us?

Change comes slowly, of course. It must be remembered that it takes ten years to change the lapel line of men's coats. The American housewife 'refused to boil a bottle by one quarter of an inch.'

Many of our churches are not large enough to train a pastor. We may find it too expensive to put all churches who receive assistance in support of their pastors in this same category. This is not presently possible; and perhaps not all churches have the vision of what this could mean.

Are we as members of our churches across the land as dedicated in the support of the ministry as our ministers are in service to God? Or have we grown content to let those whose calling demands that they serve God in a pastoral capacity, even though they must devote the most of their time to the work of the church, without neglecting the needs of their families.

Missions — Sec. Everett T. Harris

The Nature of the Ministry

(From the Rev. Earl Cruezan, chairman of Home Field Committee of the Missionary Board, and chairman of denominational Ministerial Training Council.)

We hold the Gospel ministry to be the highest calling that a Christian can know. When he and the church lay hands upon a young person so that he becomes a minister of the Gospel, he enters a great work.

In the great work of all work, education is needful, for he must have knowledge of much of the accumulated wisdom of mankind; and he must maintain a growing understanding of God's teaching concerning man's relationship to God and to his fellow men.

Seventh Day Baptists have encouraged full theological education for their ministers. They have assisted in the securing of such education and they plan to continue doing so.

The present standard for accreditation by the General Conference is that a minister must have at least five years of education above high school or have served satisfactorily for ten years in the pastorate and taken certain courses in Seventh Day Baptist polity, beliefs and history. Most Seventh Day Baptist ministers are theologically trained today. Those who have known the call of God later in life or in circumstances under which the preferred education cannot be secured, have been welcomed to the fellowship.

Many of our churches are not large numerically and salary scales for ministers have not kept pace with the increasing living costs of our day; nor do they compare with the salaries of others in positions which require comparable graduate study.

Some ministers have sought outside employment to support and educate their families. These have divided their labor wherever performed, and we admire those men whose call to God's ministry is so great that they will support themselves if necessary, while they serve the church as pastor. We may find it necessary to have this type of a ministry for many years to come. And we praise God for those who do to love it. But should the churches and denomination expect pastors to do this and be satisfied with such a situation?

The Missionary Society believes that the money entrusted to it by the denomination should be used in making full-time service in the ministry possible by those who seek to give it. This does not shut out the need of special cases where travel may be involved in or of other specific circumstances.

The salaries of those on the home field who have been considered in full-time employment by the Missionary Board have had their salaries raised in an effort to make it possible for them to give full time to the work. We are not now possible to put all churches who receive assistance in support of their pastors in this same category. This is not presently possible; and perhaps not all churches have caught the vision of what this could mean.

Many ministers have to seek outside employment to support and educate their families. They face the same division of labor wherever performed, and we admire those men whose call to God's ministry is so great that they will support themselves if necessary, while they serve the church as pastor. We may find it necessary to have this type of a ministry for many years to come. And we praise God for those who do to love it. But should the churches and denomination expect pastors to do this and be satisfied with such a situation?
ECUMENICAL NEWS

Ready for Real Dialogue?

Speaking to the 14-member Executive Committee of the World Council meeting in Geneva, Switzerland, recently, Dr. W. Visser 't Hooft, the general secretary of WCC, said the Roman Catholic Church has come to realize that "there are other Christian churches."

"The great question which now arises is whether the 'ecumenism' of the Roman Catholic Church will take the form of different terminology and a more friendly attitude, or whether it will develop into readiness to enter into real dialogue in which the questions of other partners are taken seriously, and concrete changes take place in those policies which make good relations between Roman Catholic and other churches so difficult," the World Council executive said.

The Roman Catholic Church which formerly led all ecumenical initiative to the World Council and other churches now has become "a source of ecumenical initiative," Dr. Visser 't Hooft warned lest this development lead to a type of propaganda which says, "Before long all Christians will have to come back to Rome."

Delegation of Russian Clergy to be CCC Guests

A 16-member delegation of church leaders from the Soviet Union will be the guests of the National Council of Churches beginning Feb. 28, for a three-week visit. Arriving in Denver, Colorado, on that date, they will be observers at the mid-winter business meeting of the Council's General Board and will subsequently visit other U. S. cities in separate groups.

Plans for the visit were announced this week by Dr. Roy G. Ross, General Secretary, who said the delegation will represent the Russian Orthodox Church, Georgian Orthodox Church, Armenian Church, the Evangelical Lutheran churches of Estonia and Latvia, and the Union of Evangelical Christian Baptists. Head of the delegation will be Archbishop Nikodim of Jaroslavl and Rostov, President of the Department of External Church Affairs of the Moscow Patriarchate.

"During their visit here, the church leaders of both countries will be discussing a wide range of theological issues of mutual interest," he said, "but against the background of centuries of separation."

These conversations will take place in New York City, he said, following visits in other cities.

Coming Faith and Order Study

It has been ten years since there has been a world study conference on "faith and order." Such a conference will be held in Montreal July 12-26, 1965, with more than 500 leading Protestant, Anglican, and Orthodox theologians from all continents expected to be in attendance. In announcing this faith and order study the World Council remarks that the conference will "try to discharge its responsibility to the churches at a time when the demand for churchly unity finds many inconsistent forms of expression" and when "resistance to such expression has arisen in fresh force and variety."

Mr. Roger, a WCC staff member and a priest of the Episcopal Church in Scotland, evidently interpreted this spiritual task on church union, warns that the new dialogue with the Roman Catholic Church "is a tender plant which could be killed by too much water as well as by neglect."

CHRISTIAN EDUCATION - Sec. Rev. E. Zwiebel

The youth activities of the Pawcatuck Seventh Day Baptist Church (Westerly, R. I.) were published in an attractive bulletin for the months of January and February, 1963. It was called the "Youth Calendar."

From it we quote: "Pursuant to the action of the church council and of the SDBYF the following young people have been chosen to act in the following capacities during the month of January. This is to learn more about the work and responsibilities of the church and her officers."

Then followed a list of the youth who would serve with the officers, trustees, and deacons of the church. Each young person was asked to find out all he could about the office which he was to fill, and the officers of the church were asked to give as much help to the youth as possible.

The Beacon staff for 1963 was listed as follows: editor, Nancy Cruzan; asst. editor, Sally Edmond; art editor, Meredith Barker; mimeographing, Kathie Kenyon; assembly, Lance Osborn and mailing, Ruthie Harris.

The editing and publishing of the Beacon is a service project for the Board of Christian Education and also for the youth of our denomination. With the mimeographing of the Beacon, at least $500 will be released for other youth work. The SDBYF of Pawcatuck receives no money at all except for its dedicated labor.

The bulletin also asks: "Have you joined the National SDBYF for 1963? This costs you $1.00 and also includes your Beacon subscription."

One page presents the topics used in their youth meetings including those relative to National Youth Week. A study was made of Roman Catholic-Protestant relationships during the month of February.

Audio-Visual Guide

The 1963 (Sixth) edition of the Audio Visual Resource Guide has just been released for the benefit of those classified evaluations of more than 3,750 current, church-related audio-visual materials. It sells for $2.95. For any of our churches that use film and filmstrips regularly for Sabbath School and other meetings, this book is extremely valuable. It is published biennially. All large bookstores stock them or can order one for you.

Young Adult Pre-Con Retreat

The staff of Young Adult Pre-Con is now being selected. Rev. Earl Cruzan, pastor of our Pawcatuck church, will be chief lecturer and discussion leader. The theme is under consideration. The Rev. Albert N. Rogers, pastor-elect of our Denver church, will have three sessions, leading us in a study of the History of Seventh Day Baptists. Business manager will be Paul Hummel who recently deceased 240 acres of land to the Boulder and Denver churches, upon which is located the Rocky Mountain (Lee Hill) Camp which will be used for this retreat.

Plans are underway for a new water system, and new kitchen and eating facilities to be installed before the retreat. Showers are included in the planning.

All in all, it looks like the Young Adults will have a magnificent opportun-

ity to have some fine experiences, both spiritual and physical, while in attendance at the Pre-Con Retreat. The dates are August 7-11, 1963. The fee has not been set as of this writing. Watch for further announcements as information is forthcoming. The age span includes those 18 years of age through 35, although the 18 to 20-year-old folk can join the between Young Adult and Youth Pre-Con Retreats.

In Christian America only 7,000,000 families do not have TV sets; only 12,229,000 families do not own automobiles, but 33,500 families are without religious affiliation of any kind. Are you doing anything to make America Christian?

SABBATH SCHOOL LESSON

For March 9, 1963

To Be Served or to Serve? Lesson Scripture: Mark 10: 32ab, 35-45. 

THE SABBATH RECORDER
WOMEN'S WORK — Mrs. Lawrence W. Marsden

WORSHIP SERVICE

"First of all, then, I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men" (1 Tim. 2: 1, NEB).

As we again come to the World Day of Prayer on March 1, 1963, let us remember to pray for all. Each year a different country or group is selected for help and support as the women all over the world unite in prayer.

Under the theme, "More than Conquerors" (Rom. 8: 37) the service of prayer and giving was prepared this year by Christian women in Korea. A service under the same theme has also been prepared for children.

The World Day of Prayer offerings for 1963 will go in part to the Congo Polytechnic Institute to help in the education and training of the people of the Congo in their first years of independence. Women will be especially helped by the home economics division, which will receive part of the offering, as will the Girl's High School in Leopoldville.

Mrs. Myrta P. Ross, in The Church Woman, relates how eager the women are to be educated. She tells of a letter from a girl on a mission station, who says, "I so want to go to a higher school... Can't I start this year? I have great, great desire to study! It will be hard studying, but will try. If I can't make it, it will be God's will. No, it will not be God's will, for everybody received intelligence. I'll just study and I WILL learn!"

Prayer:

Our Father, bless these people who are seeking for a better way of life. Help us to remember all in our prayers. Amen.

Notice to all Keyworkers

Will all keyworkers who have not sent in a report for the last quarter of 1962, please mail it at once to Mrs. Donald Gray, Milton, Wis.

Has your society held bake sales, rummage sales or used money making plans to help in the missionary work or other projects of Our World Mission?

Each society should consider itself a Budget Promotion Committee to help support Our World Mission by group giving in addition to the individual giving of its members.

Tell us what your group is doing and others will be encouraged in their work.

Where Are They Now?

It might be quite interesting if readers would take upon themselves the pleasant task of supplying the editor with material for an occasional "Where-are-they-now?" column. In the course of a generation a certain number of leaders move across our denominational horizon and drop out of view to reappear perhaps somewhere else. Recognizing that history is being made in every generation, we do well to call to mind with appreciation the previous service of those who for a time or permanently have ceased to be engaged in our cause in the public way they once served. Information about two such people has recently come to the secretary-editor.

Benjamin Berry

Many of our people have had long personal acquaintance with the Rev. Benjamin O. Berry, a native of British Guiana and former leader of the Seventh Day Baptist work in that country. Out of that work, he came back to this country to further his education and to pastor a church in Chicago of another Sabbathkeeping group.

Where is Mr. Berry now? He has for some time been pastor of an A. M. E. Zion Church in Albion, Mich. (not far from Battle Creek). He has kept in touch with the Tract Society and never lets his subscription to the Sabbath Recorder lapse even though he is pastor of a Sunday-keeping church. He has been recognized recently as a staff writer for the denomination's official organ The Star of Zion and as the author of their Intermediate 8th grade Social Studies text. He has been a contributing writer for the local church publication.

Ronald Barrar

The Rev. Ronald Barrar who went out from New Zealand practically penniless to pioneer the reopening of Seventh Day Baptist mission work in Nyasaland built up a substantial work, starting a school and medical program and setting together a considerable number of Seventh Day Baptist churches.

Mr. Barrar is now back in New Zealand with his wife and three children. He has been helping his father, the Rev. Edward Barrar, with the Seventh Day Baptist work at Christchurch and is listed as a contributing writer for the local church publication.

Gives Away Used Bibles

A 75-year-old Southerner, T. S. White of 1719 Buckner St., Shreveport, La., wants it to be known that he is operating in that city a Bible Gift Mission. He states that his only need in retirement is a pension, but that he is dependent on interested friends for used Bibles and the cost of Bible portions. One of his special projects is a Bible booth at the annual Tri-State Fair (Shreveport is a short distance south of Texarkana). At this fair one day is designated Negro Day, and on this day there is a great demand for used Bibles by Negroes from far and near who say they have none at home.

FEBRUARY 25, 1963
LET'S THINK IT OVER

"An Uncommitted Generation"

A body of Methodist students at the Sixth Quadrennial National Methodist Student Conference replied to a charge that theirs was an "uncommitted generation." They said it was not by choice, for they were aware of the world's needs, and the adequacy of the Christian Gospel in all its fullness to meet those needs, but that the church seems to call students only to perpetuate the peripheral role in which the church seems to be presently engaged — and this is not a sufficient cause to call forth committment of earnest lives. Concern, a magazine of the Methodist Student Movement, quoted the students in its January 17, 1958 issue:

Thus we are students in the curious dilemma of wanting to commit ourselves fully, but faced with a church which, at present at least, offers no clear reason to commit ourselves fully. We ask the church to recommit herself more fully to her true Lord and mission that we may have more reason to heed her call.

Basis for Unity

From the Second Vatican Council convened in Rome, Protestants should learn that the true basis of Christian unity is found only in the holy Scriptures and in the apostolic heritage carried forward by the Reformation. We do not regard the Reformation simply as a revolt against evil practices in the church, but as a historic return to true evangelical principles of the New Testament. While the abuses of the medieval church may have precipitated the conflict, the issues were — and still are — spiritual and theological.

Despite the confused thinking of some Protestants, the major issues of the Reformation are still valid and cannot be glossed over without completely repudiating the basic principles of Christianity which it was to uphold for the whole world — the Lordship of Christ as sole head of the Church, the authority of the Scriptures, justification by faith alone, and the priesthood of every believer. From a statement of NAE.

A great many Christians are "missing in action."

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — At the January meeting of Church Aid, Mr. and Mrs. Orin C. Marsh, Sr., and Mrs. Orin C. Marsh, Jr., received $800 for the Church Aid program. A trip to the island of Jamaica for an interesting reunion of their recent visit there. Mrs. Bond commented on how western the city of Kingston had become since they left the island and how heartwarming it was to see former students of theirs taking their places in the churches in the world of business. Geraldine Leonard, the new Aid president, presided at the business meeting.

The annual church business meeting was held Sunday, January 20. Annual reports were given and a new slate of officers was elected to serve during 1963. New officers are: John Leonard, president; Orson Randolph, vice-president; Ruby Babcock, clerk; Jean Davis, acting clerk; Vivian Kenyon, treasurer; and Marjorie Randolph, assistant treasurer.

Reports showed a continued stride forward and the largest budget on record was approved.

The change of meeting day from a Tuesday to a Sunday resulted in the largest attendance ever for the annual meeting and dinner.

The second Program for Advance meeting was held on January 19 on the subject of Juvenile Delinquency. Winheld Randolph was the leader for this workshop. The same excellent attendance prevailed as at the first one. Two more meetings are scheduled for February.

ALFRED, N. Y. — On Friday, January 18, our Ladies Aid Society had an extra large bake sale, the proceeds for our three-year Improvement Program for the Parish House. The sale was successful.

The Evangelical Society held an all-day work day at the home of Miss Bertha Williams, preparing for annual Spring Sale and Bazaar. In spite of eight inches of new snow, a high wind and near zero temperature, nine ladies gathered for the work. Communications Committee.

ALBION, WIS. — The annual meeting of the church was held January 13, 1963, after Fellowship dinner. President Russell Balbock called the meeting to order. The pastor, Rev. Dean Appel was called to serve the church for another year. Trustee Floyd Schuck reported the back room at the parsonage had been fixed. Discussion included remodeling the balcony to the needed Sabbath School class rooms. A new A. B. Dick mimeograph has been bought jointly by the Albion and Milton Junction churches.

Following are some of the officers elected: president, Lenora Saunders; vice-president, William Baum, Sr.; secretary, Ruby Babcock; treasurer, Ruth Baun; Sabbath School superintendent, Clinton Green.

The church voted to buy books and materials for the two groups of Youth Fellowship. — Correspondent.

LEONARDSVILLE, N. Y. — The annual meeting of the Leonardsville, N. Y. church was held January 12 and Rev. H. E. Levy, the pastor, was given a vote of appreciation and asked to remain as pastor for 1963.

LITTLE ROCK, ARK. — A recent bulletin supplement giving reports for 1962 and committees for 1963 spells out the duties of the committee that seems to be considered important by this small new church. It is the Communications Committee (6 members). Duties are listed as follows:

1) Send reports to newspapers, radio, TV, and other public media concerning our activities (including the Sabbath Recorder.)
2) Handle all matters concerning advertising.
3) Handle radio and television programs.
4) Have charge of tract distribution.

The church also has a six-member Evangelist Committee with the following specified duties:

1) Organize and direct visitation and extension work, i.e. promoting within-ward and the largest budget on record was approved.
2) Recommend to the church and plan for any special meetings.
3) Encourage a spirit of personal evangelism in the church.

The largest item in the "Extension and Growth" portion of 1963 budget is for 2,100 copies of special issues of the Sabbath School Recorder. The Handy Book also is sizable amounts for newspaper advertising and the fair booth.

FEBRUARY 25, 1963

Confronting Communism

"We shall not win with a continuation of our defensive tactics. It is time to hurl Christianity's challenge straight at communism and invade its strongholds. While it will sound naive to many, I believe our defense must be worship and our offense must be evangelism," said Bishop Gerald Kennedy, resident bishop of the Southern California-Arizona Conference of The Methodist Church.

Bishop Kennedy is chairman of the General Crusade Committee and a member of the Executive Committee of the Billy Graham Southern California Crusade, scheduled for Los Angeles, Aug. 16 through September 8.

Servicemen

AB Douglas A. Traver
AF 1294791 Flight 107
Box 1509
Lackland Air Force Base, Texas
Pvt. Dale Green, US 55678846
Hq. 5th Region
ARADCOM
Fort Sheridan, Ill.

Accessions

By Baptism

Leonardsville, N. Y.

Mrs. Lowell Welch
Harold Balcum

By Testimony

Hammond, La.

Mrs. Helen Jackson

Marriages

Blake-Marsh — Grethel Marsh, daughter of Mrs. Saunders, Mt. Olive church, and Robert Blake of Weston, W. Va., were united in marriage at the Roanoke Seventh Day Baptist Church Jan. 19, 1963 by the Rev. Duane L. Davis.

Davis-Davis — Daniel W. Davis, son of the late Mr. and Mrs. Auley C. Davis, Shiloh, N. Y., and Robert Blake of Weston, W. Va., were united in marriage at the Roanoke Seventh Day Baptist Church Jan. 19, 1963 by the Rev. Duane L. Davis.

THE SABBATH RECORDER

14
Seventh Day Baptist Church. The double ring ceremony was performed by their pastor, the Rev. Charles H. Bond.

Kuehn-Siewicz.—Ward A. Kuehn of Orange, Conn., and Anita Siewicz were united in marriage on December 8, 1962, at the Congregational Church of Orange, Conn. They are raising their home at Grassy Hill Road, Rt. 1, Orange, Conn. — E. C. Wells-Davis.—Beaver Jeannene Davis, daughter of Mr. and Mrs. R. D. Davis, Denver, Colo., and James Howard Wells, II, son of Mr. & Mrs. James H. Wells, Chillicothe, Ohio, were united in marriage on August 24, 1962, at the Denver Seventh Day Baptist Church, by the Rev. Bruce L. Davis with the Rev. Kenneth E. Smith assisting.

Births

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

Randolph.—Rex Ian, son of Rex and Phyllis Kuehn—Sirovic.—Ward of Denver, Colo., and Russell of Albion.

Obituaries

Hayes.—Mabel Estelle, daughter of Albert E. and Lucy Hemphill Slagg, was born in Jefferson County, Wis., June 30, 1886, and died in the Edgerton Memorial Hospital December 2, 1962. When very young she moved with her parents to a farm near Albion and had been a resident of the vicinity since that time. She attended Maple Grove School and Albion Green Cemetery, Albion. — A. E. of Pawcatuck; and two daughters: Mrs. James H. Wells, Chili­cothe, Ohio, were united in marriage December 2, 1962, in the Colonial Nursing Home, Toledo, Ohio.

She is survived by her husband, children, 9 grandchildren, 3 great-grandchildren, a sister, Lucy (Mrs. Clifford Townsend) of Albion, a brother, W. E. Slagg of Eau Claire, Wis., and 9 nieces and nephews. She faithfully attended the services of the church and belonged to the Benevolent Society, the Ladies Auxiliary of the Shiloh Volunteer Fire Department, and for 53 years a member of the Shiloh Grange. Funeral services were held in the Freitag Funeral Home on Sabbath, December 8, 1962, with her pastor, the Rev. Charles H. Bond, officiating. Burial was in the cemetery at Shiloh. — C. H. B.

Smith.—Kenneth E., son of the late Arthur and Lucy (Williams) Smith, was born on April 1, 1902, in Warren, Maine, and died at Westerly, R. I., on February 15, 1962. He is survived by his wife, two sons: the Rev. Kenneth E. of Denver, Colo., and Donald A. of Pawcatuck; and two daughters: Mrs. Shirley Husselbee of Sharon, Mass., and Mrs. Barbara Ashcraft of Salem, Va.

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

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

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

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

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

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

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

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

Through Jesus Christ our Lord,

Amen.

The Sabbath Recorder

MARCH 4, 1963

A Prayer for the Hungry

By Dr. Martin Niemoeller

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