The Sabbath Recorder

New York Bible Society Prepares for World's Fair

The large, continuous-feed offset press which is printing a million copies of a special World's Fair edition of the Gospel of John is stopped long enough for the secretary and vice-president of the New York Bible Society to inspect the pages which will later be separated and attractively bound. These Gospels will be given, not sold, to the people who may have come to the fair for some other purpose than to receive the message of salvation from this portion of God's Word. (See further story inside.)
Salute to Youth

Every year about this time our churches observe Youth Week and celebrate the anniversary of Christian Endeavor, that fine old organization that has sought to enlist and train the youth of the church for Christian service. It started as the dream of a faithful pastor who saw the need and grew into an international body that has reached around the world. One of its strengths has been its high principles. It has never compromised its goals and goals. Although emphasizing fellowship and social life it has continued to stress evangelistic outreach. Its conferences have frequently been times of spiritual refreshment and dedication. Seventh Day Baptists were among the first to see the need of this national youth organization and to join it.

A strong, vital youth group in the local church is often more valuable to the future of the church than the Sabbath School classes in which the youth are enrolled. It builds upon the Bible teaching of the Sabbath School and emphasizes the training of leaders rather than the instruction of members. It trains in the building of programs, the conducting of meetings, and carrying out good citizenship projects.

Thus the anniversary day with its Youth Sabbath becomes a milestone marking the growth in ability and devotion that has come to our youth during the year. Sometimes the adults are unaware of this growth until they see the young folks doing in the morning service things that they could not possibly have done a year ago. Some may point out that what many people do with the wheel of the family car indicates a lack of theology — that they do not recognize a responsibility to God for life and limb. An insurance company after compiling the casualty statistics of 1962 prefers to speak of classes rather than theology and blames a high percentage of automobile deaths and injuries on "Rushin' Roulettes.

While waiting for the figures to be compiled for 1963 we would do well to ponder the havoc and heartache caused in 1962 by excessive speeds on the highways. Would anyone deny that there needs to be a far more recompense of the theology of a person who carelessly risks the lives of others on the roads with him? Can one claim to love God who jeopardizes the lives of his fellowmen by excessive speeds and intoxication? "Tell it to the judge!" is a common remark of the traffic policeman when the apprehended law violator tries to justify himself. Would anyone deny that there needs to be a far more recompense of the theology of a person who carelessly risks the lives of others on the roads with him? Can one claim to love God who jeopardizes the lives of his fellowmen by excessive speeds and intoxication? "Tell it to the judge!" is a common remark of the traffic policeman when the apprehended law violator tries to justify himself.

Salvation is not just a 13th of the heart as our younger generation seems to believe. It is the whole person. The praying does not cross the heart nor does it mean the mere repetition of a word. It is a wholehearted dedication of the will and the whole body. A heart-honored God is a heart-life-agreeing God. The whole man is to be brought into harmony with the will of God that he may be a channel for expressing His will.

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It trains in religious ethics, the philosophy and the facts of the Bible. It trains in the theory and the practice of God's law as revealed in the light of nature and of history. It trains in the development of religious character and the growth in ability and devotion to God and man. It trains in the right kind of speech and the right kind of writing. It trains in the conduct of meetings and the running of programs.

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due time of having to do penance for attending such services. It is to be noted that the pope and the patriarch of Constantinople at their recent meeting prayed together some of the prayers that are common to the Eastern and the Western churches. If the clergy can pray together the laity eventually do so without having it counted as a sin.

Land of the Book
Well-Watered in December

Recent news of the "Land of the Book" has come from Cairo, Egypt, where a conference of 13 Arab nations was called to deal primarily with the controversial issue of the proposed use of the Jordan River by Israel for irrigating the Negev Desert. Some Arab nations refuse to recognize the existence of Israel they will have no part of any agreement to a joint use of the water by Jordan and Israel. They closed their conference with a unified statement on two matters - Israel must not be allowed to use the Jordan River for irrigation and be destroyed by joint military force. Spokesmen for Israel were quoted on January 16 as not taking the threats very seriously.

Whether or not the desert of Palestine will blossom as a rose with the help of a large-scale irrigation project awaits international developments, as it has in the past. In the meantime the hand of God controlling the forces of nature has not been inoperative. There was a story in the January 13 issue of The Jerusalem Messenger, a periodical published by a Sabbathkeeping group in Jerusalem which had this interesting headline, "Abraham's Home the Scene of Floods." The first week of December there was an unprecedented rainfall in the Negev which filled the reservoirs and forced the overflowing for the first time, washed out many of the small reservoirs constructed by the Bedouins, and inflicted considerable food damage. The damage over Wadi Beer sheba (seventh well), a name familiar to Old Testament readers in the expression, "from Dan to Beer sheba" was badly flooded. It is said that vegetable truck driver was effected by helicopter from the middle of the bridge late at night in full view of many government onlookers who had come to witness the opening of a new section of the road to the far South. The desert road scheduled for opening ceremonies was closed by the flood. The truck driver, caught in meter-deep water crawled out the window to the top of the cab from where he climbed a rope ladder to the hovering helicopter.

Rains in the normally arid country had totaled over ten inches in the week. Several communities cut off by flood waters were dependent on "manna" from heaven in the form of food parcels deposited by helicopters. But the floods of today, if properly conserved, mean food for tomorrow. The Bible tells us that the rain falls on the just and the unjust. Since the days of Abraham and Isaac there has been strife in this country over water rights. Today there is threat of war involving many nations over the use or misuse of the water that has gone to waste these many centuries. It is possible that the Lord will send sufficient rain to nourish the land and thus delay the evil that many quarrel some nations devise against each other.

Mistrust the man who finds everything good, the man who finds everything evil, and, still more, the man who is indifferent to everything.

Lavater.

Snodgrass Articles
Begin Next Week

Beginning next week the Recorder will print a series of brief articles about a man who will be called Mr. Snodgrass. If the next one of our old-time ministers to write something on the mission theme of the year, "The Field Is the World." The originality of presentation is refreshing; the information given is accurate, and the point of each little piece will be readily grasped. The first two titles are "Mr. Snodgrass Is Converted" and "Mr. Snodgrass Is a Vegetarian." A clear distinction must be made between the denunciation of other religious ideas and groups and the enunciation of one's convictions.

The conference recognized that the mass media offer tremendous influence in forming and shaping the level and quality of conscience. However, it continued, "We need to stress the importance of the work that is done and ought to be done in the home, church, and school in developing and nurturing the free conscience of the individual."

The Baptist spokesmen expressed to all those in the newspaper, radio and television fields who make contributions to high standard programs, to equitable amounts of time for religious coverage, and to the improvement of public morals.

The churches have a right to communication through the mass media, according to the conference, because the use of the mass media is one of the "most effective instruments of a democratic society." A clear distinction must be made between the denial of such a right "will demand programming that always is in good taste." The Baptist spokesmen spoke out for a fair presentation of divergent and minority viewpoints. Not only did they wish "to safeguard the rights of equal access to mass media for other groups," but they encouraged "their full use of these rights."

"The Baptist concept of liberty calls for a free marketplace of ideas," the report said. "Every individual confronted with the demands of his church would have an opportunity to give "his affirmation of truth rather than the negative criticism of error," the report said. Likewise, the exercise of such right "will demand programming that always is in good taste." The Baptist spokesmen spoke out for a fair presentation of divergent and minority viewpoints. Not only did they wish "to safeguard the rights of equal access to mass media for other groups," but they encouraged "their full use of these rights."

"The Baptist concept of liberty calls for a free marketplace of ideas," the report said. "Every individual confronted with the claims of a church can make most meaningful response if he is aware of alternative views others will present to him. Truth ultimately will prevail."

On the subject of ownership of the facilities of mass media the conference said that "it is not necessarily good for a church to own stations." A minority report, however, said that for the missionary purpose it is good for the church to own stations. The reason given for not owning stations was that "the church would have
a tendency to develop self-interest and to promote itself as over against the rest of the Christian community. The group said that "the church should not be in the business of owning stations on a commercial basis" but that neither should the church "be deprived of the opportunity to own a station."

No objection was expressed to the ownership of radio or television stations by the educational agencies of the churches.

Concerning the place of the Federal Communications Commission in relation to freedom and the mass media the conference said, "The proper role of the Federal Communications Commission is regulatory, and it has a valid reason for existing as a function of government in this area. There is no abridgment of the principle of separation of church and state by the Federal Communications Commission."

"There is no abridgment of our American concept of the separation of church and state in the free use of mass media for the dissemination of religious truth," the conference said. "The government, however, must not use religion to promote its policies, and it should not restrict or promote any religious system."

Addressing itself to the churches the conference said, "The Christian community must consider whether it is possible to communicate effectively through media that are compatible with religious truth and standards of entertainment rather than standards of instruction. Therefore, the Christian citizen must keep open for further study the question of whether voluntary and responsible use of the mass media under government regulation will meet the needs of people, or whether some other alternative means must be found."

The seven groups represented in the conference were the Southern Baptist Convention, the American Baptist Convention, the North American Baptist General Conference, the Baptist General Conference, the Baptist Federation of Canada, the National Baptist groups throughout the United States, and the Seventh Day Baptist General Conference.

Baptist Jubilee Celebration

Immediately following the American Baptist and Southern Baptist Conventions which are to be held at Atlantic City will occur a meeting of the largest number of Baptists ever to assemble at one time and place. Baptist bodies which have participated in the five-year Advance will meet at Atlantic City for the Baptist Jubilee celebration. This will convene on May 21, and will commemorate 150 years of organized Baptist missions.

Our churches have already received posters which announce this celebration. Very shortly they will receive copies of the program and registration forms. Seventh Day Baptists have co-operated in the Jubilee Advance, just being concluded in 1964, and have voted to continue in the North American Baptist Fellowship under the aegis of the Baptist World Alliance. There has been representation on committees which have worked in preparing the program, the discussion of Baptist Distinctives and Differences, and in the work which will be made as the result of this joint effort. We should be well represented at this jubilee celebration.

Harley D. Bond, executive secretary.

Associate Pastor

The Rev. Hurley S. Warren was unanimously elected to the part-time position of Associate Pastor of the First Seventh Day Baptist Church of Alfred, N. Y., the action occurring at the church's quarterly meeting January 12, after recommendation of both the advisory and trustee boards. Mr. Warren will be available in an official capacity for pastoral duties in connection with the deacons and pastor. As stated by the Rev. David S. Clarke, pastor of the church, the position of Associate Pastor exhibits partnership in service already existing between Pastor Warren and the church; extends the beloved relationships developed over the past eleven years; and makes readily appropriate Mr. Warren's services when they are requested for weddings, funerals, counseling, etc.; makes closer to all his representation of the church. — Alfred Sun.

People We Should Know

To be well informed about the people with whom we co-operate in the Baptist World Alliance and the Baptist Jubilee Advance we should be able to recognize Robert S. Denney of Washington, associate secretary (for young people) of the Baptist World Alliance. Harold E. Stassen, former governor of Minnesota and recent entry in the race for presidential nomination, is also widely known as the president of the American Baptist Convention. On the right is the Rev. Paul S. James of New York, first vice-president of the Southern Baptist Convention, who will have responsibility in connection with the Baptist booth of the World's Fair. The men were photographed by an American Baptist news photographer as they boarded a plane in New York for a visit with Russian Baptists in Moscow and other cities of the U.S.S.R.

They spent twelve days in the Soviet Union as guests of the All-Union Council of Evangelical Christians-Baptists, an organization representing the Soviet Union's 5,000 Baptist churches with 560,000 baptized members. They visited four Russian cities — Moscow, Leningrad, Tbilisi and Baku.

As of January 27, the address of the General Conference treasurer will be: Mrs. Everett T. Harris, Jr., Salem, West Virginia 26246.

All correspondence to her and contributions to the First Seventh Day Baptist Conferences should be directed to the new address.

Baptists in 115 Countries Observe World Fellowship Day

Baptist churches from the cathedral-like structures of American cities to the grass tabernacles of remote New Guinea hold their Baptist World Fellowship Sunday, February 2.

The date is marked by the Baptist World Alliance as a time for the earth's 25 million Baptists to pray for their common faith, to pray for one another, and to seek, according to the Scriptures, to bear one another's burdens.

Dr. Josef Nordenhag, general secretary of the Baptist World Alliance with offices in Washington, said that Baptists "live, worship, and witness" in 115 countries. Conferences of Baptists in 85 countries hold membership in the Alliance, which is a voluntary body for purposes of "fellowship, statement, and co-operation.

Dr. Joo. Soren, pastor of the First Baptist Church of Rio de Janeiro, is president of the Alliance, elected to serve between 1960 and 1965 Baptist World Congress sessions.

In a special message for reading in the churches on Baptist World Fellowship Sunday, Dr. Soren and the Alliance secretary called attention to 1964 as a world-wide Baptist year of evangelism and declared: "The world today stands in need of a fresh outpouring of Christian love, for we live in a world of hate and violence. Suspicion and fear engender strife between neighbors, nations and races. "Love," the sibyls of ages, "is a way of life, rather than a mere high-sounding declaration. Christian love," it continued, is a "revolutionary force . . . not satisfied with things as they are."

And third, the Baptist officials said, "Christian love is the invincible motive for all Christian work."

"Let us remind ourselves . . . that Christian love is rooted in the nature of God and his revelation of himself in Jesus Christ."

Baptists trace their modern beginnings to the founding of a church by English Separatists headed by John Smythe at Amsterdam, Holland, in 1609, though Baptists as a group and their Christian history have adhered to the doctrine of —
individual soul liberty and congregational government which are distinctive of the Baptist tradition. The first Baptist church in America was founded by Roger Williams at Providence, R. I., in 1639 after he had been exiled from Massachusetts because of his insistence on religious liberty for individual believers.

The spread of Baptists to 115 countries has been due primarily to the work of missionaries, though migration carried the faith to parts of South America and Africa. The Baptist movement in the U.S.S.R., now list 30,000 members despite that nation's atheistic government, is indigenous. It began in 1867 when Nikolai Voronin, a merchant at Tiflis, arrived at his own set of copies of the Scriptures which were so much a part of the lives of the founding fathers of America.

Celebrating its 155th year of free Scripture distribution to the people of New York, the Bible Society headquarters are at the Bible House, 5 East 46th Street in the heart of Manhattan. The Society is an official agency for World's Fair tickets and information. (See picture on cover of this issue.)

Unavoidable Delay in Mailing S.D.B. Album

Our first attempt at producing and marketing a long-playing record with Seventh Day Baptist artists has been plagued by some unforeseen and unavoidable problems. The splendid records were produced last summer without undue delay. However, they needed properly imprinted protective jackets before being mailed to the buyers. Very little of this work was done at our own publishing house, so another concern was engaged. Months passed. It was finally possible to learn that the company had gone out of business. Another concern was sought and given the manufacturing and printing job. It, too, failed to meet its anticipated delivery date for some unknown reason. This company went to the Recorder Press office that when the jackets were almost finished they were all spoiled by improper cutting.

The Tract Society, which has taken the responsibility for serving our people in this new way, regrets deeply this unexpected delay. We would say that it could not have happened twice, but it did. For the moment, the list of problems to which we must work yet longer to get the full enjoyment of this long-playing album "Seventh Day Baptists Sing unto God."

Watch for further announcement and send in your orders. It is hoped that the defense is engaged to make the jackets will produce them carefully and quickly. A good record deserves a good jacket.
Rather than starting with God and building our theological structure from props known about God (which must al­ready be in mind before we begin), we may just as easily begin building from the data of our experiences so that we may come to understand what is the function of God in our mental and emotional lives. Our principal motivation is to define or characterize that which is the central con­cern of our lives do we need to explore it, to identify it, and to understand it.

**Smoking Report Is Biggest News Story**

It is doubtful if anything since the assas­sination of Mr. Kennedy has been as much talked about as the government report on cigarette smoking which was recently re­leased. One could not mingle in any group without overhearing conversations on the subject. Further evidence of its impact is the unprecedented popular de­mand for copies of the report. The Super­intendent of Documents at the Govern­ment Printing Office stated that when the 387-page book Smoking and Health ($1.25) went on sale at the retail store in Washington 10,000 copies had been sold within hours. It is what they call a best seller. Besides the 50,000 ex­pected to be sold to the general public 200,000 will be sent free to medical doc­tors. Other thousands have been dis­tributed free of Congress, government agencies, tobacco interests, and national publications.

Why has it gained so much more at­tention than previous, published studies of the relation between smoking, lung cancer and heart disease? It is not be­cause of new facts contained in it, al­though there are some. (Apparently a great many heavy smokers had hoped that an independent, government report would tune down what they had wanted to con­sider “alarmist” reports by the cancer and heart specialists.) When it was fully as strong, people could no longer main­tain that God did not exist. They could still, as many will, take the dare-devil attitude of being willing to take the chance of dying ten years sooner — an attitude that would quickly change if it were known that lung cancer is a dread diseases. It is one thing to glily face the prospect of death in the prime of life, but quite another thing to endure the process of dying.

Included in Smoking and Health is the report of two Harvard scientists of their discovery that radioactive active metal in the bodies of heavy smok­ers — a report that reached the news­papers a few days after the long-awaited government statement was released. Scientists are said to be more alarmed about this than the statistics quoted in the book. It cannot yet be positively affirmed that the radioactive element polonium brought into the system by way of the lungs is the cause of cancer, but it is strongly suspected.

It is interesting to note that polonium is found to a certain extent in all grow­ing plants but it does no harm to the hu­man body through the digestive system. The danger comes only when it is inhaled as in cigarette smoke. Long before this new discovery was made by the Harvard scientists a famous evangelist made the simple observation that if God had in­tended man to smoke He would have made him a chimney. It now becomes a scientific phenomenon. His body of­ficials is called the temple of the Holy Spirit, not to be defiled. It is a “house of clay” marvelously constructed to take food, breath and air, and is to be treated with respect and not to discard waste. The margin of safety built into our vital organs enables us to stand stresses and strains in a remarkable way.

Church leaders both Catholic and Pro­testant are beginning to see more clearly than ever before that the willful indul­gence in a life-long smoking habit is inc­onsistent with the Christian religion. Let there be no more laughing at the temper­ance seeker who has been taken this attitude and are now backed up by more scientific data than before.

— Leon M. Malby.

Reasons stammers when it tries to ex­press the loss and grief of God that does not exist. Yet even a little child can understand it.

— Helmut Thielick.

**MISSIONS — Sec. Everett T. Harris**

**Changes in Nyasaland**

The Federation of Northern and South­ern Rhodesia and Nyasaland was dis­olved on January 1, 1964. It seems cer­tain that complete independence will come to Nyasaland within a few months. It is important that the Seventh Day Baptists of the federation and those of the surrounding area concern for those of our brethren everywhere that place may reign in Nyasaland in this new political situation.

We would pray that our missionary ministers, Dr. Banda, may receive the blessing of God and the leading of His Holy Spirit as he carries the heavy responsibility of his office.

Many changes are taking place in Nya­saland, some which may affect the lives and work of our missionaries. Some of the government doctors (English and South Africans) have been told that they can no longer visit the natives. This places a heavier burden upon our medical missionaries.

It is natural and understandable that the government has taken an increasing in­terest in the life and work in Nyasaland. Pre­ently the Malapwa Mission school, with attendance of over 250 students, is sup­ported in part by government funds. This is already a $12500.00 toward eventual gov­ernment control of the schools. Mean­time, while the opportunity to be of serv­ice is ours, we are going ahead at Malap­wa. We would “work while it is yet day.”

A major problem in the work of the churches is to eliminate the prejudice against Christianity as an arm of colonial­ism. “An unwanted cultural import.” But the Africans are developing mission forces of their own, showing that the spreading of the Gospel is not always an attempt to take the white man’s spiritual burden. “’Mission’ no longer is traffic from West to East but traffic from everywhere to everywhere.” — said Rev. Leland H. Hoefi recently. He is secretary of the World Council of Churches and made this state­ment at a meeting of the World Council’s Commission on Mission and Evan­gelism at Mexico City in December, 1963.

With the twenty or so African Seventh Day Baptist pastors being increasingly placed in responsible positions of leader­ship, it is important that prayer be of­fered for them and that the Holy Spirit may guide and uphold them.

It is probable that these pastors agree that in addition to prayer they need help in more adequate preparation for their ministry. The Seventh Day Baptist Com­mission probably had this in mind when they adopted the following recommenda­tions at their meeting in January. In an address to the Missionary Society, “Because of the explosive nature of emerging nationalism throughout the world, the Commission would urge that the Missionary Board take immediate steps to propose a program for ministerial training and for further indigenization of our Nyasaland mission . . .

This matter and many others related to it are currently under consideration by Missionary Board leaders. The urgent and primary need right now is that our peo­ple be urged to remember these changing situations and times in our prayers.

**Letter From Rev. Leland E. Davis**  
(Continued from last week)

"Returning home from Conference, we found themselves in the midst of Christmas programs. On Wednesday the 18th, over forty children, a large number of whom were East Indians, heard the Christmas story at Gertrude Park by Visser's Hoefi. This places a heavy burden upon our medical missionaries.

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Sec. Rex

Roman texts. There will be the imprimatur of approval by the Catholic Bible. A special edition of the Revised Standard Version, containing this new text, will be published in 1964 by the American Bible Society in New York.

On Christmas day enjoyed our turkey, cranberry sauce, and colorful balloons hanging from the ceiling. As they ministered to the Lord, they must be given opportunities to express themselves in all phases of our church life. The dual school enrollment plan reverses the order on a much larger scale.

Su.S.·n. School lessons are daily for the parochial school, but only on Saturday for the public school. The parochial school takes part of their school day in public school, as required by law.

As a Seventh Day Baptist I believe that the seventh day, Saturday, is the Sabbath of the Bible, set apart by God, kept by Jesus Christ and the apostles. Dual School Enrollment During the last year Christian education leaders have been trying to put into words their reactions to proposed dual school enrollment. Dual school enrollment, until recently called "Shared Time," is defined by students of the movement as "an administrative arrangement in which the school time of children is shared between public schools and church day schools (parochial schools)." This arrangement allows those who are enrolled in a church day school to also be enrolled in a nearby public school for part of their general education. In such an arrangement, students in parochial schools are taught in a church day school are also enrolled in a nearby public school for part of their general education. In such an arrangement, students in parochial schools are taught in church day schools as a rule, in parochial schools as a rule.

The dual school enrollment plan encourages the leaders of parochial schools to take advantage of public school opportunities in the communities where they do have their schools.

Under the present Religious Education program used in many public schools all students may be released from the school to attend religious classes in another church, whether Orthodox, and Jew. The dual school enrollment reverses the order on a much larger scale. The plan should reduce the urging of state support for overcrowded and understaffed parochial schools by its constituents.

National Youth Week

This is National Youth Week in our churches. We are reminded of a statement made in the Baptist National Denominational Executives in Christian Education meeting: "We must stop emphasizing the fact that our youth are the church of tomorrow, they are the church of today. They must be given responsible tasks to perform. Their enthusiasm must be harnessed to the building of the kingdom. As we devise the program we must be aware that we are not teaching them to be church leaders in the future; we are teaching them to be church leaders today."

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The dual school enrollment reverses the order on a much larger scale. It is a question of whether to teach in the parochial school, and whether the schools take part of their school work in the public school. No new principle of education is involved, as I see it. Herefore denominations which have dual schools often have members who live in communities where there is no denominational school nearby; consequently, their dual school enrollment plan encourages the leaders of parochial schools to take advantage of public school opportunities in the communities where they do have their schools.

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**Toss Them In**

By Glenn L. Archer

(An editorial appearing in the January 1964 issue of Church & State, published by Protestant Episcopal United Americans United, Washington, D. C.)

The moral purpose of that time-honored tradition — the separation of church and state — is to give the churches a free opportunity with the people. To give them any less would be curbing their freedom. Why should any church stand up and say, "Can the churches in consistency and in conscience ask government aid and promotion for their work?" It is our belief that the moment government throws in its power in any manner on behalf of the churches, a new religious situation is created. When men are taxed for religion, or otherwise required by the state to practice or support its exercise, then we have moved from volition to coercion. Not altogether so, but partially coercive. Not altogether so, but partially to coerce it, Love cannot be coerced. If it is not the heart of religion is the love of God. Love cannot be coerced. If it is not love it is not fear the result. We welcome the results. The churches must throw in its power in any manner on behalf of the churches, a new religious situation is created. When men are taxed for religion, or otherwise required by the state to practice or support its exercise, then we have moved from volition to coercion. Not altogether so, but partially coercive. Not altogether so, but partially to coerce it, Love cannot be coerced. If it is not love it is not fear the result. We welcome the results.

"These My Brethren," the theme for Christian Endeavor Week January 26 through February 2, is a very fitting and appropriate theme, as ours," says Arch J. McQuilkin of Strafford, Pennsylvania, president of the International Society of Christian Endeavor.

"Our movement is international, interdenominational, and inter racial," continues President McQuilkin, "and so we reach across all lines to These My Brethren." "Christian Endeavor, the pioneer Protestant youth movement, was founded February 2, 1881, in the Williston Congregational Church, Portland, Maine, by Dr. Francis E. Clark. It is, and always has been, a vibrant, evangelical movement. It seeks to bring young people to the Lord Jesus Christ and into the church. It trains and develops young people for serving Christ and the church around the world."

Thousands of societies in Protestant churches in North America, with approximately one million members, are included in the International Society of Christian Endeavor. The World's Union counts in its membership more than one hundred fifty national or island groups, encompassing eighty denominations. Headquarters for both units are located at 1221 East Broad Street, Columbus, Ohio.

**Milton College Cites Progress Lists S.D.B. Students**

As the old year drew to a close, and the new year began to step out of its diapers, Milton College found itself in the midst of a rapid, comprehensive development plan.

The college's recent growth, in both the physical and curricular campus, and its very promising ten-year-long range program have been quite encouraging, so much so that it will soon seek accreditation from the North Central Association of Colleges and Secondary Schools.

Most noteworthy of the changes in curricula was the establishment last fall of three divisions at Milton: Division of Natural Sciences, Division of Social Sciences, of which Dr. Burton B. Crandall is chairman, and Division of the Humanities, headed by Dean Kenneth E. Smith. Dr. Smith is also dean of students.

Included in the impressive list of physical improvements are new dormitories and an apartment building for married students.

After nearly ten years at the helm of Milton's development program, Dr. Percy L. Dunn, well-known to many throughout the Seventh Day Baptist denomination, stepped down as president of the college. His post was assumed by Dr. Evert C. Wal lenfeldt, former dean at the University of Iowa.

**S.D.B. Students**

The following students from the denomination were enrolled at Milton for the first semester:

**Seniors**
- Randolph, Daniel F., Milton, Wis.
- Van Horn, Judith E., Milton, Wis.

**Juniors**
- Crouch, David C., Milton, Wis.
- Van Horn, John, W., Westerly, R. I.
- White, Jean D., Denver, Colo.

**Sophomores**
- Appel, James W., Edgerton, Wis.
- Burdick, Malcolm A., Milton, Wis.
- Deland, Laurinne M., Battle Creek, Mich.
- FitzRandolph, John, P., Milton, Wis.
- Nelson, Ruth Ann, Milton, Wis.
- Rood, Dale E., Milton, Wis.
- Turpin, Janet S., Englewood, Colo.

**Freshmen**
- Bond, Doris A., Galena, Ohio
- Crouch, Alan R., Milton, Wis.
- Davis, Milton D., Jr., Milton, Wis.
- Harris, Thomas G., Jr., Mt. Holly, N. J.
- Lipps, Frank W., Milton, Wis.
- Sayre, John W., Milton, Wis.
- Williams, Rollin C., Milton, Wis.

**Unclassified**
- Green, Mrs. Elizabeth, Milton, Wis.

NOTE: The Seventh Day Baptist students at Salem College are listed in the November 4, 1963, issue.

**LET'S THINK IT OVER**

**Segregation Hampers Redemption**

"The Methodist Church is hampered in being a redemptive element in culture when it practices the same segregation as the society it would redeem," says a resolution of the National Methodist Conference on Christian Education, meeting at Kansas City. "It seeks to bring the violation of the right to worship is offensive to the Christian conscience. The Methodist Church has stated the right to choose a home, enter a school, secure employment, or join a church should not be limited by a person's race, culture, or religion." We believe that no person should be denied access to the house of God or Christian institutions.

- W. W. Reid

**WOMEN'S WORK — Mrs. Lawrence W. Medland**

**Women and Race Relations Day**

Following the directive given to the Women's Society by the Commission and working with the Christian Social Action Committee, the president of the Women's Board requests that the pastors of the churches invite the Women's Societies to have the representative speak in their morning or afternoon service on Race Relations Sabbath, February 8. These representatives, throughout the denomination, will present a message which has been written to present the seriousness of the situation and to introduce a series of four study sessions on racial questions. The session themes will be: (1) "Custom or Prejudice"; (2) "Complicity vs. Vulnerability"; (3) "The Answer Is in Your Hands"; (4) "That's the Trouble with Horses."

Since these plans have all come into the foreground since the Sixth Assembly of the National Council of Churches, it is quite possible that the "leaders" have other plans for presenting the race problem. If so, it is hoped the women's societies in such cases will make an attempt to meet the opportunity when this message can be presented to launch the series of studies.

Let's keep up with the thinking of church leaders as well as political and social leaders — Committee on Christian Social Action.

**THE SABBATH RECORDER**

January 27, 1964
NEWS FROM THE CHURCHES
LITTLE ROCK, ARK. — Seven of the eight resident families were present (children and all) for the fifth annual meeting of the Seventh Day Baptist Church of Little Rock. Meeting on Sunday, January 5, at 3 p.m., the following officers were elected: moderator, Calvin Bannister; clerk, Betty Searls; treasurer, Winnie Monroe; assistant treas., E. D. Bradberry; S. S. super., Irving Seager; S. S. sec.-tress., Bobby Hendrickson.

The new budget calls for $445 to be spent for extension and growth, being mostly for literature, including 1000 copies of the proposed "Area Emphasis" Sabbath Recorder.

Although the Finance Committee's proposed budget for 1964 was adopted with a lower figure than 1963, it was felt that it was realistic. Five recommendations were adopted which would increase tract distribution and personal visitation, and establish a Children's Bible Club movement in several neighborhoods if they are carried out. We pray that God will move us into His work in a new and more powerful way during 1964. — Pastor.

Obituaries


Joseph was married to Miss Lanta Hatchel in Parkville, Ill., and to them were born three daughters and two sons.

In 1931, nine years after the death of Lanta Allen, he was married to Daisy Furrow in Boulder, Colo. In November of 1947 they moved to California and settled in Riverside, Calif., where he spent his remaining years.

He was known as a follower rather than a leader, was known as a man of prayer, and was a welcomed friend, helpful neighbor with a heart of generosity.

Mr. Allen is survived by his wife, Daisy; by one son, Joe Edward, San Diego, Calif.; by two daughters, Mrs. G. D. Hobbs, San Diego; and Mrs. Lee Searls, Denver Colo.; by five grandchildren, eight great-grandchildren and two great-great-grandchildren, and many nieces and nephews. Services were conducted on Jan. 8 by the Rev. Alton L. Wheeler and interment was at the Montecito Memorial Park Cemetery.

A.L.W.

Bonham—James A., was born August 14, 1885, in Friend, Nebr., and died at his home in Walworth, Wis., Dec. 10, 1963 after a long illness.

On January 1, 1906, he was married to Nina Ingalls at Walworth and here they raised their family as he made a valuable contribution to his community as an electrical and building contractor until retirement due to ill health.

James Bonham was a faithful working member of the Walworth Seventh Day Baptist Church. He gave generously of his time and talents in good causes. (When the lodge was built at Camp Wakonda, he volunteered his services in planning and completing the electrical wiring and service.)

He is survived by his wife; two daughters, Mrs. Leonard Kimball and Berta Bonham, Walworth; four grandchildren; ten great-grandchildren; a brother and a sister. A son, Bernard, preceded him in death.

The funeral service was conducted in the Walworth Funeral Home, the Rev. Elmo Fitz Randolph officiating. Interment was in the Walworth cemetery. — E.F.R.

Polan—Norma E., daughter of J. D. and Mary Hughes Jones, was born Feb. 4, 1890, at Jackson Center, Ohio, and died Dec. 30, 1963, in Edgerton, Wis.

In 1903 Norma was baptized by the Rev. J. H. Burdick and joined the Jackson Center, Ohio, Seventh Day Baptist Church. She was married Aug. 16, 1911 to Guy Polan, The Polans came to Milton, Wis., in 1920 where they have been affiliated with the Milton Seventh Day Baptist Church and have taken their place in the life of the community through the years. Norma Polan loved her church and served it with consistent devotion. Young people were always her friends, and she cherished opportunities to serve them, both in the church and the college.

She is survived by her husband; three sons, Neil, Janesville, Wis., Roger, Santa Barbara, Calif., and Russell, Solvang, Calif.; three daughters, Maurine, (Mrs. Allison Looner), Green Bay, Wis., Charlotte (Mrs. Charles Whitford), Milton Junction, and Virginia (Mrs. Herbert Crouch), Milton, Wis.; twenty-four grandchildren; five great-grandchildren; a sister, Mrs. Dallas Coleman, Huntsville; and one brother, Hubert Jones, Battle Creek. A son, Robert Polan, was a casualty in the Second World War.

The funeral service was conducted from the church with Pastor Elmo Fitz Randolph officiating. Interment was in the Milton cemetery. — E.F.R.

Whitehair—Mrs. Leona Whitehair, preceded by her husband, three sons, Neil, Janesville, Wis., Roger, Santa Barbara, Calif., and Russell, Solvang, Calif.; three daughters, Maurine, (Mrs. Allison Looner), Green Bay, Wis., Charlotte (Mrs. Charles Whitford), Milton Junction, and Virginia (Mrs. Herbert Crouch), Milton, Wis.; twenty-four grandchildren; five great-grandchildren; a sister, Mrs. Dallas Coleman, Huntsville; and one brother, Hubert Jones, Battle Creek. A son, Robert Polan, was a casualty in the Second World War.

The funeral service was conducted from the church with Pastor Elmo Fitz Randolph officiating. Interment was in the Milton cemetery. — E.F.R.

Whitehair—Mrs. Leona Sutton, daughter of the late Martin Luther and Mary Ellen Jett Sutton, was born at Berea, W. Va., Jan. 18, 1904, and died Dec. 21, 1963, at Camden-Clark Memorial Hospital, Parkersburg, W. Va.

Her husband, Bert P. Whitehair preceded her in death.

Surviving are: three sons: Denzie Q. of Marietta, Ga.; Darrel C. of Cleveland, Ohio, and Donnie L. of Berea; three daughters: Mildred Jones, Cambridge, Ohio; Mrs. Ruth Taylor, Cleveland, Ohio; and Miss Cuba Lee Whitehair, Berea; and two sisters: Mrs. Anna Cutright, Lost Creek, W. Va., and Mrs. Ruth Garner, Youngstown, Ohio.

Having been baptized in her youth she was a member of the Riverview Seventh Day Baptist Church, Berea. Funeral services were held at the church with her pastor, Leslie A. Welch, officiating. Burial was in the Pine Grove Cemetery at Berea. — L.A.W.

"Be still and know that I am God."

"God is our refuge. . . Therefore will we not fear . . . though the mountains be carried into the midst of the sea" (Ps. 46). Through the eyes of faith we behold the majesty of God in rushing waters, wooded slopes and seamed rocks rising sheer above us, sometimes with strangely cut apertures that let the heavens shine through.