And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

ST. LUKE 18:1.
Federal Aid Means Federal Control

The recent general election brought another illustration of how federal control inevitably follows federal aid. In this case the time lag has been so brief that the lesson stands out clearly.

California was one of the few states that showed a decided lead on the federal question. In those states where some were calling the white back-lash in favor of propositions for civil rights, in that state the voters repealed a fair housing law by voting 2-1 in favor of Proposition 14 on the ballot. It asserted the right of the individual to sell or rent to whomever he chooses. The previous law curbed his right to refuse to sell or rent on the basis of color. Since this new action runs counter to the civil rights law recently passed by California, the natural that the people in the administration in Washington began to look around for means of making the will of the nation felt in California. The Federal Urban Renewal Administration has announced that no federal funds will be approved for urban renewal projects in California so long as the "Fair Housing" proposition remains. Remains of the state constitution. There is probably little recourse. California will have to act in a way which is still more important, a share in urban renewal funds or the popular anti-color action taken at the polls in November. It may be that the voters will retaliate and the majority of legislators and church people in the nation think that right was better expressed in the law than in the repealer. Some, however, hail the repeal as emphasizing an essential ingredient of liberty. They deprecate the bureaucratic action of the Urban Renewal Administration.

This aftermath of the election illustrates that federal aid means federal control. It is inevitable and it would be a "house divided against itself" if the government granted aid with tax payers' money and allowed it to be used contrary to the laws enacted by democratically chosen representatives. Regardless of which side one is on in the present case of conflict between God and government, one must recognize the rightness of the principle. For this reason it is hard to see why the lay and clerical leaders of the Roman Catholic Church are so anxious for federal funds or state funds for parochial schools. If laws granting them were properly carried out there would have to be a measure of state control of the religious institutions which were helped. It can be assumed that these religious leaders are willing to take the risk and hope to be able to cope with the consequences— if they have not already made provision to meet it. One possibility for them would be to fill the gaps in the religious key Personnel, members of their church who would not make decisions like that of the Urban Renewal Administration. Some people are perfectly willing for inconsistencies (a house divided) to exist if the inconsistencies favor their group. Would the rest of us insist, as we should, that federal aid be followed with federal control?

Cult of Mary Grows

When Pope Paul VI closed the third session of the Vatican Council with a new title, "Mother of the Church," he added another block to the already dizzy tower of the cult of Mary which has been piled up by papal decree throughout the last few centuries. Whole books are written to list and explain the titles. This latest proclamation widens the breach between Catholics and Protestants at a time when many on both sides are trying to seek common ground and mutual understanding. The pope's tactic was ill-considered from this point of view.

There are other evidences that the strange cult of Mary, which was unknown to the Catholic Church itself in the earlier history of the Church, permeates practically all thinking and all Catholic institutions. It is hardly amiss to observe that the teaching of the Church amounts to saying, "Anything Christ can do Mary can do better." The Bible says Christ is the great intercessor; the Catholic Church in every "Hail Mary" invokes the intervention of Mary. Thus Christ was free from sin; to them His mother was congenitally free from all taint of sin. The Bible tells us that Christ was pre-existent; the Catholics say Mary was pre-existent. The two proclamations that Christ is the King; one church prefers to speak of the "Queen of Heaven." Christ as Redeemer is preached from the Bible as the hope of the world; the Catholics are moving Mary into the hope of redemption. And so it goes on and on. No wonder thoughtful Protestants see insurmountable obstacles to the kind of ecumenism that others so blandly try to promote.

The current church-state question recently argued in the County Circuit Court in Annapolis, Maryland, which seems destined to go to the Supreme Court, brings to light other strange things about the cult of Mary. This case involves $2.5 million grants for construction purposes to four denominational colleges, two of which are Catholic. It is contended that the buildings are not to be used for religious purposes since they are science buildings, a dining hall, and a dormitory. The attorneys for the Horace Mann League, which is bringing the case to court, argue that in a Catholic school all science is filled with doctrine that is distinctly sectarian. The following paragraphs are from PAOU News.

Walter R. Tabler, attorney for the plaintiff, reported two illustrations from a college handbook, and other evidence to show the sectarian nature of the schools.

Several of the lectures were from a religious holiday (Annunciation of Mary, March 26) observance at Notre Dame of Maryland. Attendance at the observance was compulsorily mandatory, it was pointed out.

One of the lectures was on astronomy. It depicted Mary as the source of light. Excerpts from a physics lecture on motion showed Mary as the "creature most intimate with the creation."

Another lecture, one on mathematics, compared Mary as the "mother of God" with mathematics (the servant of the sciences).

The plaintiffs contend that the bond issue constitutes a constitutional violation of the First Amendment of the Constitution, as well as Maryland law. They also argue that the grants are for parochial schools for religious purposes in violation of the First Amendment of the Constitution.

January 4, 1965
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California was one of the few states that showed such marked change, what some were calling the white backlash in the progress of civil rights. In that state the voters repealed a fair housing law by voting 2-1, in favor of Proposition 14 on the ballot. It asserted the right of the individual to sell or rent to whomever he chooses. The previous law curbed his right to refuse to sell or rent on the basis of color. Since this new action runs counter to the civil rights law recently passed by Congress, it may be that the people high in the administration in Washington began to look around for means of making the will of the nation felt in California. The Federal Urban Renewal Administration has announced that no federal funds will be approved for urban renewal in California any longer if the "fair housing" law is repealed and remains part of the state constitution.

There is probably little recourse. California will have to be willing to give up a share in urban renewal funds or the popular anti-color action taken at the polls in November. It may be that the voters will rethink the question. The majority of legislators and church people in the nation think that right was better expressed in the law than in the repealer. Some, however, hail the repeal as emphasizing an essential ingredient of liberty. They denounce the bureaucratic decision of the Urban Renewal Administration as an attempt to abolish commerce.

This aftermath of the election illustrates that federal aid means federal control. It is inevitable and a fact. It seems that the government must have a "house divided against itself" if it grants aid with tax payers' money and allowed it to be used contrary to the laws enacted by democratically chosen representatives. Regardless of which side one is on in the present case of conflict of religious institutions which were helped, it can be assumed that these religious leaders are willing to take the government as the enemy. We are at the point where the problem when it arises—if they have not already made provision to meet it. One possibility for them would be to fill the space left for religious key personnel, members of their church who would not make decisions like that of the Urban Renewal Administration. Some people are perfectly ready for inconsistencies (a house divided) to exist if the inconsistency favors their group. Would the rest of us insist, as we should, that federal aid be followed with federal control?

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There are other evidences that the strange cult of Mary, which was unknown to the Catholic Church itself in the earlier history of the Church, permeates practically all Catholic institutions. It is hardly amiss to observe that the teaching of the Church amounts to saying, "Anything Christ can do Mary can do better." The Bible tells us that Christ is the King; one church prefers to speak of the "Queen of Heaven." Christ as Redeemer is preached from the Bible as the hope of the world; the Catholics are moving Mary into the hop of redemptors. And so it goes on and on. No wonder thoughtful Protestants see insurmountable obstacles to their entry into the Catholic Church, brought to light other strange things about the cult of Mary. This test case involves $2.3 million grants for construction purposes to four denominational colleges, two of which are Catholic. It is contended that the buildings are not to be used for religious purposes since they are science buildings, a dining hall, and a dormitory. The attorneys for the Horace Mann League, which is bringing the case to court, argue that in a Catholic school all science is filled with doctrine that is distinctly sectarian. The following paragraphs are from POAU News.

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Another lecture, on one mathematics, compared Mary (the handmaid of the Lord) with mathematics (the servant of the sciences).

The plaintiffs contend that the bond issue constitutes a law respecting an establishment of religion in violation of the First Amendment of the Constitution, as well as Maryland law. They also argue that the granting of federal aid is a violation of the separation of church and state without due process of law, contrary to the Fourteenth Amendment.

JANUARY 4, 1965
The Sabbath a Rest Day

Whatever else the idea of Sabbath may contain, its foundation principle is rest. We may modernize and rationalize it until it looks like the mandate to the day of divine appointment. Man can set up his own standards of Sabbathkeeping although many of these would be only better classified as breaking down God's standards than setting up one's own. The comparison between God's lofty and man's low standards amounts to contrast rather than comparison. What we so euphemistically call our standards are often no standards at all but just a description of diervious, crooked dodging of "Thus saith the Lord."

When God established the Sabbath by His example and the revelation of His will in the Creation week, it is recorded that "God did rest the seventh day from all his work" (Gen. 2: 2). A commentator has pointed out in words that well express what many have felt to be the meaning of this verse built into the basic reason for the Fourth Commandment. When the rest was not the rest of exhaustion—God is never weary (Isa. 40: 28)—but the rest of satisfaction.

Is it not quite possible that God's satisfaction with the work of six days can in a measure be carried over into man's observance of the seventh day of the week? The Sabbath stands on the example of God. He did not pause for worship, as man feels impelled to do. Perhaps those who are ex­perienced in constructive thinking on the Sabbath would at the close of creation week, it is recorded that "God did rest the seventh day from all his work" (Gen. 2: 2). A commentator has pointed out in words that well express what many have felt to be the meaning of this verse built into the basic reason for the Fourth Commandment. When the rest was not the rest of exhaustion—God is never weary (Isa. 40: 28)—but the rest of satisfaction.

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Representatives be fully demonstrated within the physical walls of one church or denomination, and in this period of painful antagonism between races, the Church has an overwhelming responsibility to make an effective ministry of reconciliation. Member communions, through the National Council, have been able to establish a climate for such a ministry on two levels—a direct witness to the ultimate importance of the dignity of mankind and specific programs to combat the educational and economic gaps resulting from a long history of racial injustice.

The council is in no sense a super-church, as critics have charged. Rather, it is the concrete expression of the concerns of all its member denominations for a united ministry and a witness to our faith in Jesus Christ which we share.

Over-all authority for the council is vested by the denominations in the triennial General Assembly. It consists of 490 clergymen and 244 laymen, all named directly or approved by the member communions, including our denomination. The assembly meets in spring each year and constitutes a central board of interdenominational strategy for concerted action by the churches.

Adapted from a paper prepared by Miss Denise Goodman.

Popular Book House

Zondervan Publishing House of Grand Rapids, Michigan, announces the separation of its entire retail bookstore operation from the Publishing House, effective January 1, 1965. Also announced are a number of new editorial assistants and area sales managers.

At the first meeting of the stockholders of the new corporation, known as Family Book Stores of America, the following officers were elected: president, B. D. Zondervan, Sr.; executive vice-president, P. Zondervan; vice-president, Peter Kladder.

Family Book Stores are presently located in Grand Rapids, Lansing and Flint, Michigan; South Bend, Indianapolis and Winona Lake, Indiana; and this quarter in Inglewood, California. They sell religious books, song books and hymnals.

THE SABBATH RECORDER

Recorder Survey Results

The tabulation of the answers to the questions in the Recorder survey questionnaire sent in mid-1964 was completed by the computer last week. Some changes in our way of life, the churches have been able to establish a climate for such a ministry on two levels—a direct witness to the ultimate importance of the dignity of mankind and specific programs to combat the educational and economic gaps resulting from a long history of racial injustice.

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A Message for the New Year

In a moment, in the turning of a thought, I am where God is, This is a fact ... When I yield to God, All life has meaning ... — Rauschenbusch.

Have we lived our lost meaning and purpose? Have we lost that keen joy of being alive? The sense of the indwelling Spirit of God is surely the answer to our needs.

Think again of Galatians 5: 22-23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance ...." These fruits may be ours when we "enter into God." Now the Spirit which Christ offers to us brings gladness to the heart. He releases us from carrying around our old failures and sins. "Forgetting the things that are behind, we press on ..."

As we begin the new year let us turn our thoughts to where God is and so dwell in Him that our lives will show forth the fruits of His Spirit. Let Him set us free and set us singing.

Miss Clement has written of how busy these are the final days of her studies at Madison College "with review questions, tests, work on the last two weeks' and all efforts to 'call time,' it seems." She concludes, "You are right about my working day and night, though not every night. I manage to stay well. The Lord has been more than good to me ..."

Those who may wish to join the farewell party at Kennedy Airport in New York upon the arrival of Pastor Burdick should plan to meet in the BOAC Departure Waiting Room on Sunday evening, February 7. It is necessary to change the above plans, notice will be given in future issues of the Sabbath Recorder.

Different Special Issue Coming

The February special issue of the Sabbath Recorder, now in its formative stages, is going to be pleasingly different from all previous ones that have been printed since 1958. The difference is that it draws its writers from the best of all our years rather than the usual subjects that are good writers of the present generation. To select such material and to condense it to usable size is a very time-consuming task which is being done largely by Miss Evalois St. John, librarian of the Historical Society. There is a wealth of Sabbath material in old Sabbath Recorders and other publications from the days of Dr. A. H. Lewis up to the present. Much of this is timeless as the Sabbath and the Gospel.

At a time when churches are making extensive studies of Seventh Day Baptist beliefs with a view to applying them to our present age a special issue made up of articles that were mightily used to extend the distinctive message when they were first printed should be very effective. Individuals and churches are urged to send in advance orders so that enough can be printed to satisfy the demand. It is the practice of the Tract Society to publish only 10 per cent above the advance orders for special issues. The larger the orders, the more will be there for future use. The effort to keep previous special issue articles undated by their content has not been entirely successful. This one should be much more so.

Here will be something that all Seventh Day Baptists will want to have and some things that can be very definitely used as a Sabbath-evangelistic tract in periodical format. Let us have large church orders and pooled individual orders to take advantage of the 100-copy rate ($5.50).

"Time and tide wait for no man"

There are no tides in the canyons of Colorado where this picture was taken, but there is the little girl of Seventh Day Baptist parentage who has crawled through this large, smoothly polished hole in the rock demonstrates that there has been plenty of time. There is no telling how many hundreds or thousands of years it took for the tumbling, gritty water of a mountain stream to grind out this passage through the hard rock.

As parents and church leaders we know that time does not wait. Its moments and days must be well used if the character of a child like this one is to be molded into the beautiful Christian form that is pleasing to God. Natural forces take their course, sometimes producing oddities. Spiritual forces must be exerted by prayer if children are to grow toward perfection and the stature of the fulness of Christ! (Eph. 4: 13).
Ralph Hays and I knew that it could really work, but it reaches more, as we shall note. I was touched by the following letter from a nine-year-old boy who lives in Scottsboro, Ala., where the "Back to Christ Crusade" is aired.

Dear Bro. Kirtland,

My mother and daddy won't let me go to church. I listen to you every Sunday. Sometimes I don't understand everything you talk about, but my daddy says that you are crazy. If you are crazy please don't stop telling people about Jesus and why He came to the world, because everybody said He was crazy too. On your last week you asked people to help you stay on the radio. I am only nine years old and I don't get much money. I hope 25¢ will help. I will pray for you every day.

Love,
Terry

P.S. — Please pray for my mother and daddy and for my grandma. My grandma tells me about Jesus all the time when I go by her house.

This letter in itself should answer the question, "Does radio really work?" This child, only nine years old, has made more sense in just a few words than many a grown person making a lifetime profession of the faith. "The Back to Christ Crusade" is a Church-centered, commandment-teaching radio program, with emphasis placed on the needed reinstatement of the Fourth Commandment in our nation, the unconstitutionality of the "Blue Laws" and the joy one receives in obeying God.

A Decision to Make

Every Sunday morning, in any city or town throughout the United States, if you turn on your radio you can hear a religious program of some sort from practically all radio stations. Each denomination or religious sect is trying to present its views. Each one believes that its group is right and has something of offer its listeners. Most of the time these programs go out to deaf ears or to people who are hurriedly on their way to church, cooking dinner, or just reading the Sunday funnies. With nothing more to offer than other religious radio programs except the very controversial Sabbath question, the "Back to Christ Crusade" would have to be different in order to hold its listeners. The Sabbath had to be presented in a non-offensive, but yet positive way. Could this be done without compromise? Both Ralph Hays and I knew that it could not. The whole world was offended by the words of Christ. As former Sunday parishioners we knew that a Sunday preacher would not be afraid to attack our stand with acuity. No compromise was the decision. Preach the Sabbath as the Bible stated it; a part of the law of God.

Christ and the Sabbath

The next thing to come to mind was legalism; how to avoid being tagged as a "legalist." The strongest hold that the Sunday preacher has on his people is the so-called "free from the law" doctrine. A first-day protector will habitually use the words of the Apostle Paul in Romans 3:28: "Therefore be not projecting the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."(KJV). He fails, however, to use Paul's explanation in Romans 6:11: "What shall we say then? Shall we continue in sin, that grace may abound? In order to hold our listeners we would have to preach salvation through Christ separate from the law and the Sabbath. How could we do this in good conscience? When Christ was here on earth He put emphasis on the necessity of obeying God and keeping the Decalogue. The story of the rich young man is the best explanation of this. He had to admit that Christ could not be separated from the Sabbath because Christ kept the seventh-day Sabbath, and the Sabbath is the day Jesus promised for the Son of man is Lord even of the Sabbath day (Matt. 12:8, KJV)..."For the Son of Man is sovereign over the Sabbath" (NEB). Regardless of what version of the Bible one reads, or what original manuscript is studied, we always find Christ in the Sabbath and the Sabbath in Christ. There is no way to divide Christ and the Sabbath — no way, and remain true to the teaching of the Bible.

Again there could be no compromise. The Sabbath would not make us very popular among the society circles. But then, Jesus was not very popular among the Pharisees of His day. "Legalist" or not, there was nothing to do but preach the Sabbath as the Bible stated it.

Has It Paid?

The little boy's letter would tend to make one hastily say that if nothing else emerged from the efforts put forth, he alone has proved that radio does work. Ralph Hays and I would readily agree. But Terry is not the only one who has been reached by the "Back to Christ Crusade." There is no price tag on the human soul. There is at least one man that we know who has "come back to Christ" under the influence of this radio work. When Mr. Roberts began sending out the Crusades I was the announcer and Ralph Hays was the speaker for the first three weeks of each month. On the fourth Sunday of each month I would deliver the message. The program was taped each week from the Metairie Seventh Day Baptist Church (New Orleans area). Each week I would take the tape to the radio station. It was in this way that I met Carl Roberts. Mr. Roberts is one of the best known and most popular disc jockies of Western and hillbilly music in the Southland. Like many announcers he heard from ten to twenty different preachers every month, each proclaiming, "I have the true Gospel. How were we able to reach this man who had become so confused that he had closed his ears to any type of religion? Here is how it was done.

1. Personal contact.
2. By never pointing a finger of condemnation.
3. By never taking the attitude of, "I'm right and only me."
4. By preaching a hard but simple message.
5. By preaching only under the influence of the Holy Spirit.
6. By being willing to discuss, but never willing to compromise the Scriptures.

Mr. Roberts came to the knowledge of the Sabbath and was at one time attending the Hammond Seventh Day Baptist Church. He lived in Hammond. He lost his job because of his new-found faith. Of course this could not be proven. Today he has a better job, with a better station. Before he gained his new faith he dreaded having to play Gospel records. Today he will tell you that he enjoys them. He and his wife now live in Bogalusa, La. They attend a Baptist church there with their daughter. There is no Seventh Day Baptist church within a hundred miles of them.

The story of Mr. Williams again proves that radio really works. Mrs. Williams listened faithfully each week to the "Back to Christ Crusade." When she moved to Hammond she had unknowingly moved next door to one of the regular worshipers of the Hammond Seventh Day Baptist Church. The same six rules led Mrs. Williams to the knowledge of the Sabbath. Notice very carefully that personal contact is always very important. She lived only two city blocks from the church but she never attended services until she met Mrs. Mary Pecararo. Mrs. Pecararo invited Mrs. Williams to attend church services. She explained that she could meet the person she had been hearing on
Radio Team Split

The acceptance of the call of the Paint Rock Seventh Day Baptist Church meant a split between the men of the Crusade. This was felt to be a God-sent separation. Still working together through prayer, Ralph Hay, New Germany, and Dr. McGeachy in Indiana, are filled with words of the Sabbath, and I in Alabama. The radio work goes on and the cry of, “Come back to Christ, America,” continues. We have a message and we have found a way to get that message to the people. The “Back to Christ Crusade” is not just another religious radio program. It is teaching the people. We receive comments and questions weekly, also mail from Sabbathkeepers and non-Sabbathkeepers. Here are a few comments made by the latter group.

“I listen to you every Sunday. I really like your messages.”—Dr. C. P. Dawson, Scottsboro, Ala.

“I listen to the Back to Christ Crusade every week.”—Mr. Benny Kenney, radio station manager.

“I know what you are saying is true, but is it really that important?”—A Baptist minister.

“We don’t take that junk you are preaching and go to hell with it.”—An anonymous, non-teaching the people.

Radio really does work, but the competition is keen and well informed. We have a message for the world. A message that the world is hungry for, a message that will cause them to go that extra mile? I need your help as fellow Seventh Day Baptists. Please pray for, and help me keep on “keeping on” for God, His Christ, and His Kingdom.

Radio tapes available for church hearing upon request. One of most interest to all Seventh Day Baptist members is a radio interview with the Rev. James McGeachy, pastor of the Mill Yard Seventh Day Baptist Church in London, England. Soon to be available will be an interview with the Rev. Homer Gonzalez of Mexico.

Bishop Mueller Speaks

In an address before the General Board of the National Council of Churches the president, Bishop Reuben, introdusen H. Muehleman, some remarks about the danger of trying to solve the social problem in the same way and by the same means that non-religious and anti-religious people are devoted to. Our readers may be interested in the illustrations he used both since in areas in which many of our people have been active, “The temptation is to try to use non-spiritual methods to enforce spiritual ends or goals. The largest effort ever devised along this line in our lifetime was legal prohibition. By surrender of a good principal to the methods of unprincipled politicians, havoc was made of ethical and moral standards for many people. The after-effects are with us yet.

“Or to illustrate in another way, our city of Indianapolis was stirred up some time ago over the Sunday closing question. Efforts were made by the Church Federation and many churches to seek legal protection for Sunday. The best results came, however, from an appeal to the sense of responsibility for others and for conscience sake, that persuaded some businesses to support Sunday closing. But today such gains have all been lost. Indianapolis is wide open on this score, to the extent that the main downtown merchants have joined the practice in their shopping center outlets. And no one is raising much of a protest over this development. The merchants of churches too, and the explanation given, when you ask them, is that the public demands this. And if I am to judge by what happens at the shopping center nearest my home, I would have to say that the largest group that shops on Sunday is the group that has just come out of the worshippers in nearby churches. I know, of course, that the Fourth Commandment is only one out of Ten; but we also know for many people, in our enlightened day, relativity has modified the meaning of most of the Ten for most people. The real question is not, How do I live for Sunday, but: How do I live for right living on others; but: How do I measure up? How real is religious truth for me? What do I have worth sharing with others, of spiritual faith, that would help solve the problems of the time?”

CHRISTIAN EDUCATION — Sec. Rex E. Zwibel

Nineteen Sixty-Four

Some things that brought thanksgiving from my heart in 1964:

1. The CoWoCo meetings with their inspiration and grand fellowship;
2. Dr. Martin Luther King receiving the Nobel Peace Prize;
3. Our World Mission budget raised in full;
4. The experience of working at the Baptist Booth in the Center for one day at the N. Y. World’s Fair;
5. The launching of the new Junior Quarterly at last;
6. The development of the Dedicated Service Programs for our denomination;
7. The development of the Dedicated Service Programs for our denomination;
8. The program made on the Camp Manual for 1965;
9. The development of the Dedicated Service Programs for our denomination;
10. The new program for ministerial training set up in the denominational building; a multitude of manifestations of the Spirit of God working in the lives of His children; and the opportunity to work one more year in the vineyard of the Lord.

Youth Week Observance

National Youth Week is January 31-February 6, 1965. The theme for this year’s observance is “Songs for a Small Planet.” The theme is about science and the Christian faith. It does not separate science and faith but does it threaten basic biblical faith. It does not give pious, easy answers to hard, realistic questions. Its purpose is to establish a dialog between science and technology and the Christian faith. A packet, part of which will be sent free to each of our churches, is provided to help a community and (or) a local church or group of denominations to engage in study and worship. It is, of course, hoped that the experience might include encounters between members of several denominations.

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education will mail soon to our churches a copy of the Resource Book and a copy of the Ecumenical Service of Worship for Youth Week, 1965. Should you wish a full packet of materials, you may order one or both of these filmstrips designed to be used in SDAB Sabbath School meetings of youth. One is called Stewardship and the other is called Honor Thy Father and Mother. Each filmstrip comes with a record and discussion guide.

We think that teachers and leaders will like these “teaching tools” published by Eye Gate House.

Before Conversion—and After

Dr. Harold Hong, president of the Methodist Theological School in Korea recently reported a Korean woman’s testimony:

“Before I was converted, I swept the room roundly; After I was converted, I swept the room roundly. Before I was converted, I cleared the floor; After I was converted, I cleaned the ceiling too. Before I was converted, I paid the electric bill only; After I was converted, I paid the electric bill and cleaning also. I learned to pay for the sunlight.”

—World Christian Education magazine, Third Quarter, 1964.

SABBATH SCHOOL LESSON

for January 16, 1965

"Follow Me"

Lesson Scripture: Matt. 4: 12-25

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Upper Room Citation

Billy Graham, world's top evangelist, was honored at a dinner at the Sir Walter Hotel in Raleigh, North Carolina, on Wednesday evening, November 18, on the occasion of his winning the 1964 Upper Room Citation.

Dr. J. Manning Potts, editor of the Upper Room, said: "The award is given to those outstanding contributors to world Christian fellowship. He is a compelling minister of the Gospel. He has preached to more people in person and has worked with more Christians of many denominations that anyone else. His work has been on all of the continents and on many islands of the sea."

The chief speaker at the banquet, attended by 600, was Dr. Norman Vincent Peale whose theme was entitled "A Changing World with a Changeless Christ." In the course of this address by one of the nation's most listened-to radio preachers, he added: "I know more about Jesus Christ because of Billy Graham." He also called the evangelist the "greatest spiritual leader of our time."

The list of notables present was very large including high government officials of state and nation and a wide variety of religious leaders — even the Rt. Rev. James E. McSweeney, of the Roman Catholic Diocese of Raleigh. The Chief of Army Chaplains, Maj. Gen. Charles L. Brown was there. The congratulations from all over the world came from pres­idents, prime ministers, and others who are impressed with the ministry of this North Carolina mountain boy. In all, 33 bishops and 21 foreign nations praised Dr. Graham. He responded with the humility that is characteristic of him, pledging himself to a rededication of his talents in preaching the Gospel. He added:

"I often get criticized because I don't go into other fields and show Christianity in a more complete context. But my job is that of a specialist: the preaching of the Gospel and the devotion of Christ."

The Upper Room citation to Dr. Graham had this text:

"Dedicated minister and servant of Jesus Christ, ambassador of his Lord, friend of human kind, an ardent expositor of the message of the Gospel, he has preached to college and university students, dynamic preacher to more people than anyone in history; committed to the preaching of the Gospel of Christ, to the world Christian message, and to world Christian fellowship that comes from bringing to men the world around the salvation that is in Christ. Friend of royalty, presidents, and prelates, he has walked with kings and yet not lost the common touch."

The reception in the Upper Room is estimated at 10 million persons per issue. To date, sixteen annual Upper Room Citations have been awarded to outstanding­ ing individuals for their contributions to world Christian fellowship. Last year the award went to Helen Kim, founder of Ewh University in Korea.

LET'S THINK IT OVER

Religion Versus Politics

The results of "A Survey of the Political and Religious Attitudes of American College Students," sponsored by Educational Reviewer, Inc., were released in the October 8 issue of National Review. Twelve colleges participated: Sarah Lawrence, Williams, Yale, Marquette, Boston University, Indiana, South Carolina, Reed, Davidson, Brandeis, and Stanford. Only at Roman Catholic Marquette University and among Roman Catholics polled at the other institutions is religion largely pri­mary in student interest as against poli­tics. At Marquette, 55 per cent are "more concerned with religion than politics" — as against 27 per cent of all students tested at the 12 schools — and only 7 per cent are "more concerned with politics than religion." The only other institution polled with even a slight plur­ality of interest in religion over politics!

Christian Hospitals

What makes a hospital Christian is not the number of Bible verses quoted or the amount of money coming from denomina­tional sources, said Foy Valentine to 100 trained nurses. "The hospital is not only other institution polled with even a slight plur­ality of interest in religion over politics!

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National Council Figures

There is no question but that the National Council of Churches can claim to represent a large percentage of Protestantism in the United States. On the other hand it is not reaching out significantly to draw in other denomina­tions or to strengthen its own organiza­tion. Some belong to other ecumeni­cal groups and others to none. No less an authority than Dr. Billy Graham has stated that more than 60 per cent of the Protestants of the United States are not affiliated with the NCC. It should be apparent from these statistics that people or churches not agreeing with some of the decisions and pronouncements of the NCC are not a small minority of queer ducks.

"Sop to Prosperous"

"The war on poverty, as of now, is more a sop to the conscience of the pros­perous, than a serious effort to cope with the threat which poverty really is," said William Dever, a lawyer from New York City, speaking before 225 Baptist laymen, executives, and clergy­men at Cleveland, Ohio, December 3, un­der the auspices of the American Baptists.

"Our leaders speak fondly of individual initiative but disregard the multitudes of men of integrity, talent, and enterprise who are emasculated because they were born black, or disregarded because they were born poor, or forgotten because they are educationally deprived, or re­stricted to menial, menial occupations and yet not lost the common touch."

Swimming for Health

American Red Cross reports that during the last fiscal year there was con­tinued response to its Swim and Fit program. About 12,000 persons swam around the world twenty-three times, for 38,400 persons swam 587,595 miles. Through the Swim and Fit program, 40,000 persons have received ARC certificates after being trained in first aid and water safety.

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DENVER, COLO.—A Christmas program held on Sabbath afternoon preceding Christmas featured music by the Junior and Youth Choirs under the direction of Mrs. Jerome (Geraldine) Van Dyke. A play entitled “Scrooge Revisited” was then presented which gave a modern application to the old message of Charles Dickens. The cast included Elno Davis, Edward Hansen, Darwin White with Richard Thorngate in charge of lighting and stage effects.

Our Christmas Sabbath service included music by the combined choirs and the dedication of Morgan Dale Shepard, son of Richard and Mary Shepard. Member of the Senior Choir have made two visits recently to the Columbine Nursing Home, and Mrs. Edwin Burdick has distributed devotional booklets to the residents on behalf of the diaconate and the Sabbath School. Many homes for aged persons and convalescents are located in the suburbs near the Denver church. Our regular correspondent, Mrs. Mildred Jeffrey, is spending the holidays with relatives in California.

— Albert N. Rogers, pastor.

**NEWS FROM THE CHURCHES**

The month of November witnessed an unusual increase of new subscriptions to the Sabbath Recorder. There were forty-eight new names added to the list and nine names dropped. Quite a few of the new subscribers are the result of gifts by churches and women’s groups. Part of them, for local outreach purposes, are on a matching-fund basis, with the Tract Board contributing half and the church half. Others are personal subscriptions by those who want to know more about Seventh Day Baptists or are convinced that those who want to know more about Seventh Day Baptists or are convinced that

Rogers-Stephan.—Keith M. Rogers, son of the Rev. and Mrs. Albert N. Rogers, and Miss Donna Stephan, daughter of Mr. and Mrs. Melvin E. Stephan of Wheat Ridge, Colo., were united in marriage by the groom’s father in a family service held at the Seventh Day Baptist Church of Denver on Thanksgiving Day, November 26, 1964. A public reception for the young couple was held in the church hall on Sunday, December 6, and they are now at home at 1275 Yates St., Denver.

**Obituaries**

Whitford.—Gertrude Belle Smith, daughter of Charles and Eliza Blevin Smith, was born Nov. 10, 1880, at Richmond, Mass., and died suddenly in her home in Albion, Wis., Dec. 19, 1964.

She came to Wisconsin with her parents at two years of age and except for a few years spent at Koshkonong lived in the village of Albion. She was graduated from Albion Academy with the class of 1900 and taught in the Gravel Store and Albion Graded Schools.

Gertrude was married to Kenneth D. Whitford Jan. 21, 1904, in Albion. Her husband died May 11, 1948. She is survived by five of their six sons—Ronald of Maryville, Robert at home, Charles of Milton Junction, Wendell of Madison, and Norman of Oakkosh; 22 grandchildren and 9 great-grandchildren.

Mrs. Whitford was a life-long member of the Albion Seventh Day Baptist Church and the Missionary and Benevolent Society. She devoted her life to her husband and family, kept youthful through her interest in the activities of her descendants, and was rewarded by many family visits and close family association until her death.

The funeral service was from the church with her pastor, the Rev. A. A. Appel, officiating. Burial was in the Evergreen Cemetery, Albion.