

The Sabbath Recorder

do we mean simply that the rights of citizenship are guaranteed regardless of religious creed or the absence of such a creed. Indeed, if religious freedom is to remain secure in our Republic, its spirit must live not only within the constitutions of each of the several states, but also within the hearts of the citizens.

For those of us of the Protestant Christian majority, this principle is particularly important. We must not forget that the first of the seven deadly sins is that of spiritual pride, the attitude that assures me that I am keeper of the one and only truth and that all else is error. No matter how alien or repugnant an idea may first seem to us, within it may be contained a kernel of truth: And if freedom of conscience is not assured for each of us, it is not secure for any of us. Just as the accepted truths of today were once repellent to the established authorities of the past, so might contemporary unpopular ideas become in the future the vehicle of new truths.

The United States does not have divine dispensation from the tragedies that have visited Europe and the civilizations of the past. History happens to us as well as to the rest of the world. Unless we stand eternal vigil over our liberties, they can, in subtle ways, slip away from us or be eroded by our own apathy.

High upon the walls of the Department of Justice Building are inscribed these words: "Justice in the life and conduct of the State is possible only as first it resides in the hearts and souls of its citizens." This inscription — imperishable as the stone upon which it is carved — serves to remind us that freedom of conscience for each is the chief guarantee of justice for all.

ITEMS OF INTEREST

Pilgrimage to Palestine

In the western outskirts of Jerusalem, surrounded by pine-clad hills, is the village of Ein Kerem, birthplace of John the Baptist.

No pilgrim ever fails to visit the Galilee whose ancient beauty is a source of eternal inspiration. The Sea of Galilee remains as it was in the days of Jesus, when He and Peter walked over the stormy waves (Matt. 14).

On the northern shore of the sea is the Mount of Beatitudes, the scene of the Sermon on the Mount. A few miles

distant, are the ruins of the Synagogue at Capernaum where Jesus healed the Centurion's servant (Matt. 8). Also in the same area is Tabgha, where He performed the miracle of the loaves and fishes (John 6).

At Cana of Galilee, Jesus performed His first miracle, the changing of water into wine (John 2). But it is to Nazareth, the childhood town of Jesus, that most pilgrims eventually turn. To many, a visit to this peaceful Galilean town marks the fulfilment of a life-long ambition.

— Israel Government Tourist Office.

The number of Roman Catholics who become Methodists is almost four times greater than the number of Methodists who become Roman Catholics.

This is the claim of Dr. Albert C. Hoover, director of the statistical office of The Methodist Church, based on a survey of Methodist ministers conducted in 1952 and again in 1958, and published in the October issue of *Together*, the new Methodist magazine for families.

Moscow Shocked by Praying Baptists

The South African Baptist reports a leading article in the *Moscow Evening News* "attacking the marked increase in church going, particularly among girl workers living in hostels."

The newspaper reports that at one hostel in the Moscow area there is a "serious outbreak" of belief in the Baptist faith. Published under the headline, "Why Klava does not go straight home," the article flays the Communist youth committees for not taking immediate steps to stop religious worship among the young people.

— BWA.

Births

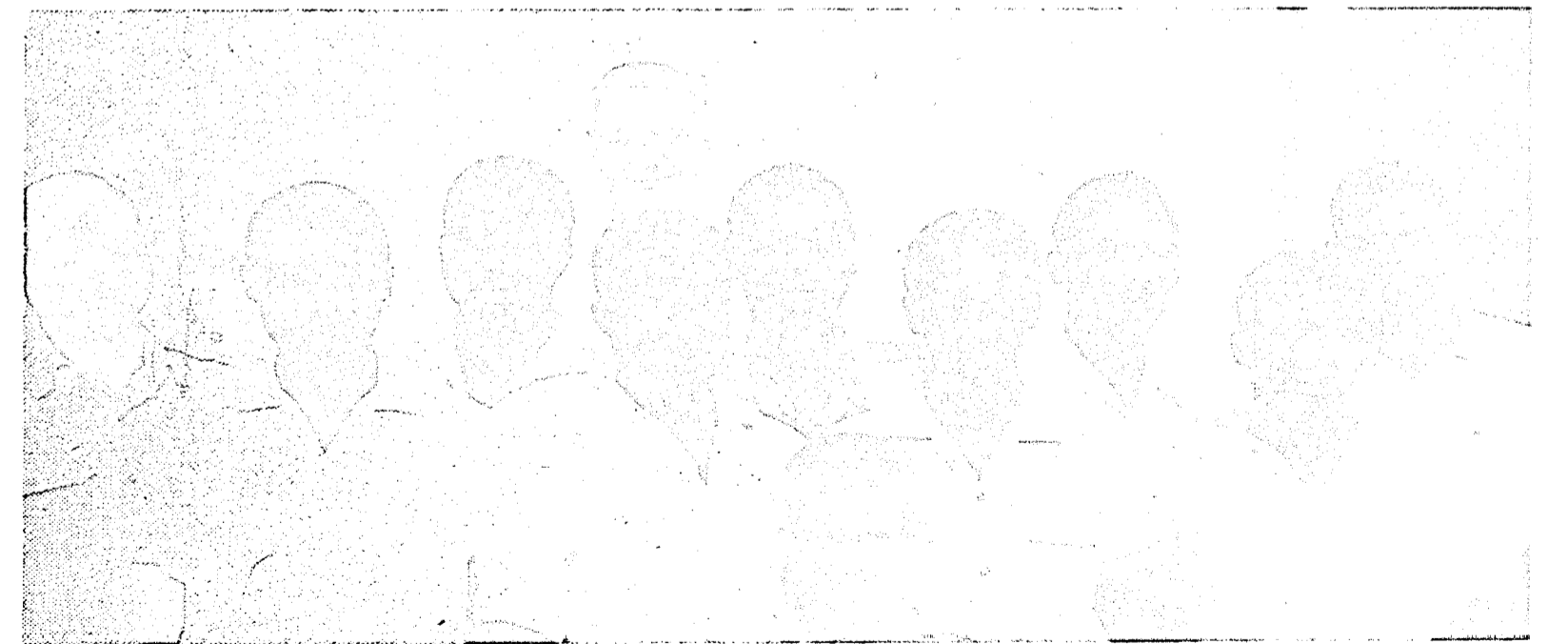
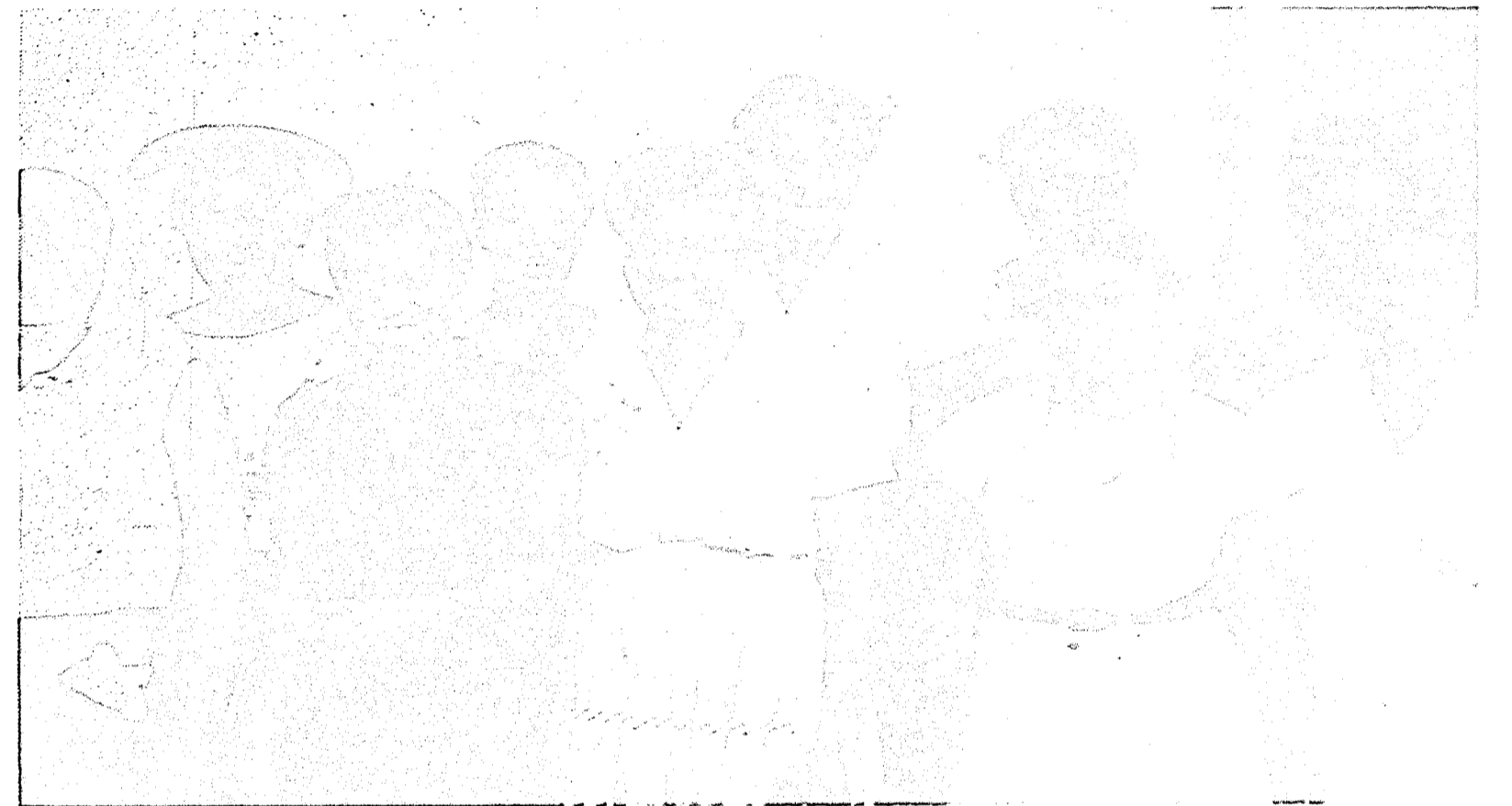
Schoonover. — A son, Scott Joseph, to Mr. and Mrs. James Schoonover, of Janesville, Wis., on February 4, 1959.

Burdick. — A daughter, JoAnne Kay, to Mr. and Mrs. Robert Burdick, of Milton Wis., on February 18, 1959.

Drake. — A daughter, Gail Lee, on February 22, 1959, at Homestead, Fla., to Mr. and Mrs. Donald Drake, of Milton, Wis.

Thorngate. — A son, Russell, to Dr. and Mrs. Stephen Thorngate, Monterey, Calif., March 17, 1959.

Marrs. — A daughter, Laura Jean, to Mr. and Mrs. Donald Marrs, Milwaukee Wis., March 23, 1959.



SEVENTH DAY BAPTIST CAMPERS

First Young People's Camp at Maiden Hall, Jamaica, held from March 29 to April 5, 1959. See editorial story.

The Sabbath Recorder

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JAMAICA IMPRESSIONS

The travels and experiences of a minister and his wife spending two weeks on the Island of Jamaica in the company of resident missionaries are so rich and full that when they are past it seems a most difficult thing to put on paper the things that will bless and stimulate readers who may not have a clear mental picture of this particular mission field.

A tourist with money in his pocket seeking a vacation moves in a small world as compared with the world of one who goes to visit churches and to enter into the program of missionary work. The tourist pays dearly for his sunshine, sports, excursions, lodging and food. The minister enjoys to the full a certain amount of sightseeing, and even swimming in the blue Caribbean. Botanical gardens in far-separated places, grand vistas from mountaintops, fern-cloistered glens, city marts, and strange customs of dark-skinned people, views of elegant estates, and heart-rending poverty are part of the broadening experience, but the Christian worker sees far more than these. His is a world of people, some of whom have hearts of gold and some with little conception of the difference between marriage and concubinage. To live with and among both city and country folks and to begin to feel just a little of their problems and the vibrant throbbings of the hearts of younger and older church members is a touching experience.

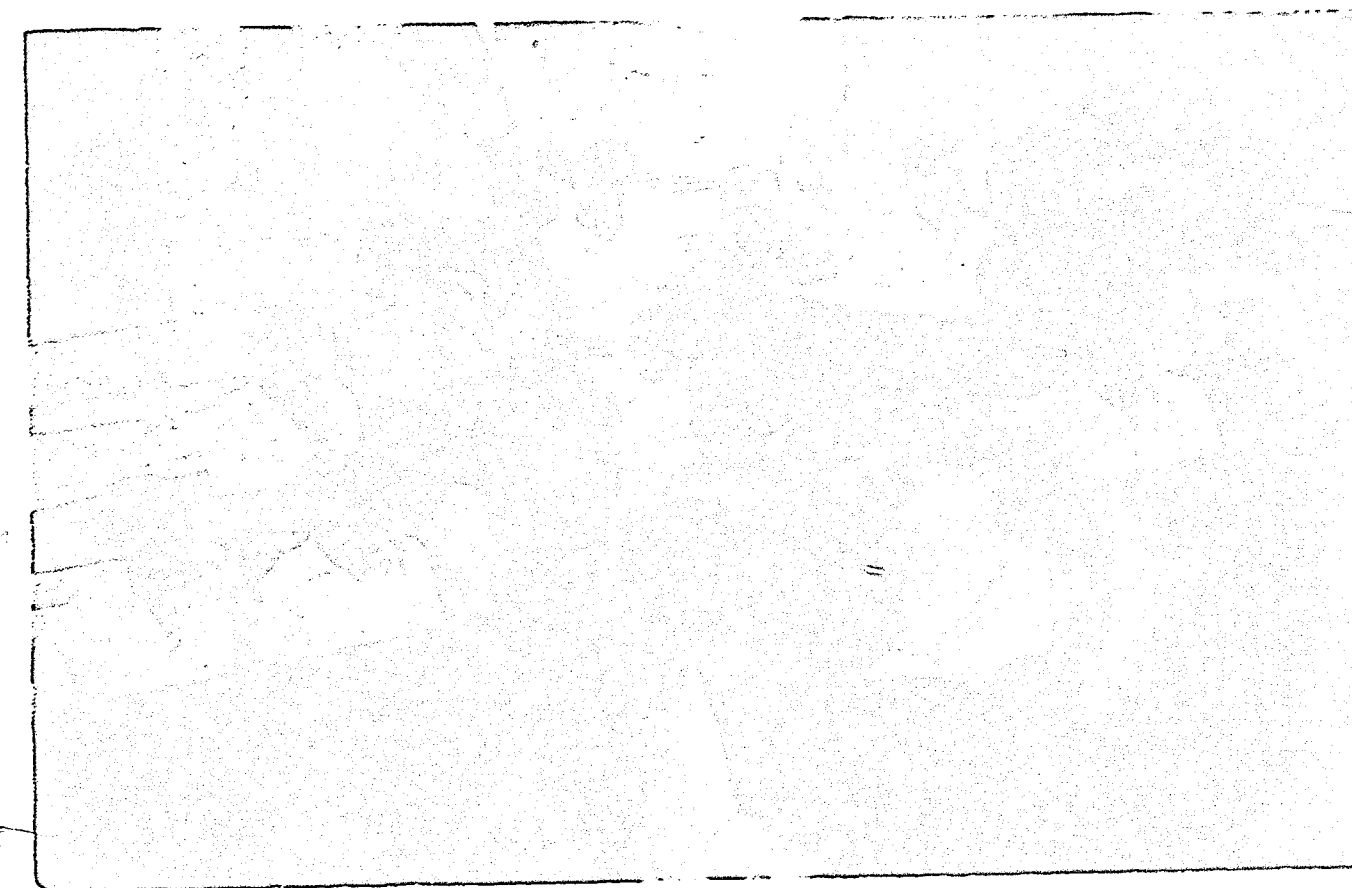
When Jesus tarried at Jacob's well near Sychar in Samaria while His disciples went to buy bread, He had a conversation with a woman which led to her conversion and opened the way for her testimony to reach many hearts. The well-known story from John 4 tells of the amazement of His disciples when, upon their return, the Master was no longer hungry. "I have meat to eat," He said, "that ye know not of." It was to do the will of the Father who sent Him.

Can a person of this day who spends a brief time in Jamaica have something of the same feeling as that expressed by his Lord? Those who have sought rest and relaxation at this present-day "Jacob's well" would testify that they have found "meat to eat" that they themselves knew not of while trying to help the missionaries with some special evangelistic or

leadership training project. The unexpected ways in which the will of God seems to be worked out are a means of strengthening the faith of those who seek to minister as well as of those who express gratitude for having been ministered unto.

In the case of the writer there was the joy of some heart-warming opportunities to speak on the first Sabbath in two of the branch churches in the outskirts of Kingston. Here is the story of one of them.

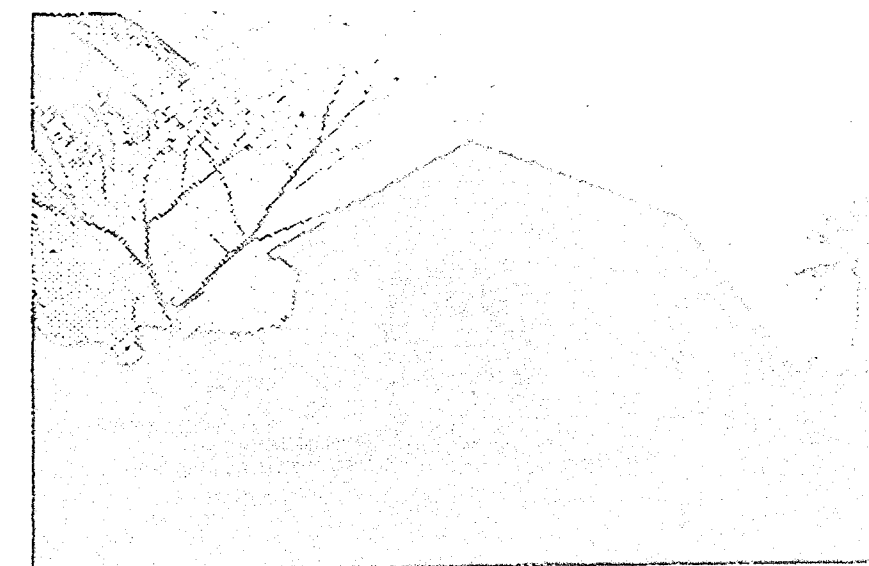
gregation that shows more promise than almost any Seventh Day Baptist church in America. The leader of the day was one of the capable young sons of the above-mentioned Bible worker. The building was filled with well-dressed young people and children and just a few older folks. The day was Easter Sabbath (or Resurrection Sabbath if one prefers that term). Your editor never spoke to a more challenging or appreciative audience.



In the backyard of the exceedingly humble dwelling of an employed Bible worker is a building concerning which the worshipers are very apologetic. Structurally, it leaves much to be desired, to say the least. Its partial walls are of scraps of secondhand sheet metal. Its roof of tent canvas is full of holes. It has neither door nor windows. It does have serviceable benches on a natural earth floor. On the day that we were there it boasted an oil-cloth-covered lecturn newly set in the soil of the raised portion of ground that served as a platform. The interior had recently been partly covered with brown cardboard. Was this a church? Yes indeed. True, a guinea hen felt at home in the center aisle where a dog slept until someone inadvertently stepped on his outspread ear in the middle of the service. A neighbor's pig grunted among the fowls just outside. But this was the church of a con-

It must be said that the group and the mother church, just a few miles away in the heart of the city, are earnestly seeking a site for a more presentable meeting place, but in the meantime the Lord seems to prosper their well-ordered church program and their evangelistic outreach.

From such a humble meeting place it is



APRIL 13, 1959

a far cry to the lovely chapel (or church) at Maiden Hall, a crossroad in the mountains some 45 miles northwest of Kingston — the chapel that serves a small congregation recently organized on the property on which will be located the new vocational high school. This church for a full week served as the classroom and chapel for an island-wide young people's camp. The enlarged and much improved house part way up the first hill provided sleeping quarters, kitchen, and dining area for 3 cooks, 12 girls, and counselors besides the family of the farm manager, the Rev. Charles Smellie. A classroom structure near the chapel provided a barracks for the boys and men of the camp with cots occupying nearly all of the floor space.

The rich experiences of this camp will have to be described in other articles. Suffice it to say here that all of the buildings were put to noble use and that at the evening service the chapel, which comfortably seats about 100, was well filled. The light streaking through the stained glass window by day fell upon eager faces of future leaders — young people from eight churches. As a building it was never more appreciated than at the closing service on Sunday morning — a service after breakfast which ended at 5:30 a.m. The early hour was arranged to accommodate the campers who needed to catch a bus on the road below at that time.

When the campers assembled by flashlight no matches could be found for the lights, so the service was just as effectively held in the dark. Gradually the eastern sky brightened and the light of a not-yet-risen sun made clear the symbols and inscription, "The Entrance of Thy Word Giveth Light," before the eyes of all the campers and faculty, whose hearts were tender in the hour of worship and hour of parting.

God has His children in nearly all lands and islands. He supplies their needs when they open their hearts to the Word of the Lord faithfully and lovingly presented. Let us thank the Lord for the part Seventh Day Baptists have in thus presenting that Word to impressionable souls in Jamaica.

"No one can ever argue against a dedicated life."

MAY SPECIAL ISSUE

The editor of the next special issue, the Rev. Kenneth E. Smith, has submitted all of the material from a select list of contributors and these important messages are now being set in type at the publishing house. Mr. Smith has prepared and arranged a most attractive special issue which will be dated May 11. It will be different in appearance and in content from any previous general-distribution issue. The cover will feature such titles as "God's Drawing Power," by Francis D. Saunders, "Men of Distinction," by Don A. Sanford, and "Salty Christians," by Erlo E. Sutton. All articles this time are by ministers and are supposed to be some of their very best messages.

Order Now

With only two or three weeks between now and the last moment orders can be accepted, individuals and churches are urged to send in maximum requests at once. Wide distribution of this issue will further the work of Seventh Day Baptists more than almost anything else that laymen and ministers can do.

It should be remembered that there will be no mid-summer special this year and that the next opportunity to obtain literature of this type will not come until next November. With this added length of time, orders should be increased and plans made immediately to use this issue to the greatest possible advantage.

The Bible is a human book with a quality that is properly called divine. That divine element got into it by what, in theological terms, is called inspiration. Whatever your idea of inspiration may be it is largely determinative as to what else you may believe as a Christian, how you act toward other Christians, and how you grow and serve in the church of our blessed Lord. Underneath most of our differences lie these questions: How is the Bible inspired? How did it get the quality which makes it authoritative?

— Loyal F. Hurley, in *The Inspirer*.

President's Message

Sabbath Truth — Increase or Dissipate?

In Christ's parable about the talents we are all familiar with the servant who hid his talent in the ground. At the return of his master he brought the talent to him again. Except for possible depreciation, he returned the same value he had received. For this conduct he was severely criticized and his sole talent was taken from him and given to those who had far more.

May we consider our Sabbath truth as a similar trust? In the same way as the servants who were entrusted with the talents, we will not know until a much later date how effective results will be. The servants who invested their talents could very easily have lost all. It would appear that the one who hid his talent in the ground was taking every precaution against loss. I have wondered what Christ would have said about one who purposely threw his talent away.

In the last special issue of the *Sabbath Recorder* we have ample evidence that there are many Seventh Day Baptists who have put their Sabbath truth out to usury and will have a fine report for their Master. Many of us do not appear to dig in the ground and bury our Sabbath truth as we tend to keep it in the deep freeze. We observe the law but fail to put it out to usury in an attractive, pleasing witness for the welfare of others.

Unfortunately there seem to be some who plan to dissipate the Sabbath truth. Unlike Joshua who said, "As for me and my household we shall serve the Lord"; they seem to say, "As for me and my household we will seek our own pleasure." Many years ago one of my acquaintances made a statement to me which indicated how he was planning ahead. He said, "I was looking for an excuse for not going to church one Sabbath, so I went over to — to see some horses." Shortly after this his children began to give him valuable assistance in finding excuses for not going to church and Sabbath School. There were especially interesting TV shows at that time Sabbath morning.

There were other interesting, and valuable, alternatives to attending church as a family. While his wife was not from a Sabbathkeeping background, she was more than willing to keep the Sabbath. After several of these disappointments, the wife took her children and joined a Sunday-keeping church.

When I was a boy Bill Green took my brother and me to the movie, *The Ten Commandments*. I remember how proud I was that I kept the Sabbath. Recently I saw the up-to-date version as directed by Cecil B. DeMille. When the commandment to keep the Sabbath was placed along side commandments to worship God, not to kill, etc., it does appear to me that this is a sacred trust. Are we going to plan ahead so poorly that we will dissipate this Sabbath truth or shall we put it out to usury, daily witness, so that we can have a good report for our Master? We must "PLAN AHEAD."

PROUD OF THEIR FALSE RELIGION

I do not believe there is any false religion in the world that men are not proud of. The only religion of which I have ever heard, that men were ashamed of, is the religion of Jesus Christ. Some time ago I preached two weeks in Salt Lake City, and I did not find a Mormon that was not proud of his religion. When I came within forty miles of Salt Lake City the engineer came into the car and wanted to know if I wouldn't like to ride on the engine. I went with him, and in that forty-mile ride he talked Mormonism to me the whole time, and tried to convert me so that I would not preach against the Mormons. I never met an unconverted Chinaman who wasn't proud of being a disciple of Confucius; and I never met a Mohammedan who was not proud of the fact that he was a follower of Mohammed; but how many, many times I have found men ashamed of the religion of Jesus Christ, the only religion that gives men the power over their affections and lusts and sins. If there was some back-door by which men could slip into heaven there would be a great many who would want to enter it, but they don't like to make public confession. — D. L. Moody.

Regarding the Nyasaland Situation Rev. David C. Pearson

For some time now, political trends in Nyasaland have been shaping up for trouble. The recent disturbances came not as a surprise. Many felt that trouble would break by 1960, because 1960 was the date for possible constitutional changes. The African people naturally would want to do all within their power to make certain that constitutional changes would come about and in their favor.

The unrest broke out first in Blantyre in October of 1958. The white population became quite alarmed with considerable apprehension. The government passed legislation thus tightening their grip on the situation. Police were given wider powers.

More than a month passed before the next serious incident took place at Zomba, the nation's capital. Approximately forty were arrested at this time. Most of them were women. They had formed an illegal procession and refused to disband when asked by the police.

Incidents of violence became more numerous and more serious. At first police were successful in quelling signs of unrest with clubs. When clubs were inadequate tear gas was used. A number of ugly outbreaks were squelched without the loss of life. Later, stronger measures were employed. The death toll now stands at about fifty.

It is commonly believed that a massacre of Europeans and certain others (Asians and moderate-thinking Africans) was slated to occur. The government moved with a strong hand and declared a state of emergency. African Congress leaders were arrested and a number were flown out of the territory. To date, more than 400 have been detained since the emergency.

We can in nowise praise rioting, but in all fairness to the native people, white men have brought about a goodly share of the trouble themselves. The problem is great. Partnership apart from supernatural help is virtually impossible.

Makapwa Mission has escaped these disturbances. Very little effect has been seen here but the students have been unsettled and disobedience quite common. The number of patients fell off some. Stones were placed on the railway. Apart from these things, Makapwa has been untouched. Other missions were molested. Fortunately agitators were not at work in the Sandama area. Praise belongeth unto God.

Nyasaland Missionary Interests

The African Interests Committee of the Missionary Board met on March 23 at the home of the chairman, Loren Osborn. The committee discussed the news of the political unrest in Nyasaland as it had come from the head of our mission, Rev. David Pearson, and from other sources. Also discussed was the possible effect upon our missionary efforts if the situation should become even more tense.

Secretary Harris told of his correspondence with the mission field, with the State Department, and with the African Committee chairman of the Division of Foreign Missions. All have agreed that there appears to be no immediate danger to our missionaries. It was agreed that our mission workers should be given continued assurance of our prayers and backing, leaving it to their best judgment as to what course of action to follow in case of an emergency.

Plans were discussed for holding an informal Missionary Board meeting at Westernly, to be held soon after the arrival home on furlough of Mr. and Mrs. Pearson in July (scheduled date of arrival is July 11, 1959). Members and friends would be invited to meet to welcome back these devoted servants of God and to hear the most recent word from the mission field.

It was noted at the committee meeting that Mr. and Mrs. Pearson have been accepted as students at Gordon Divinity School, located near Boston, Mass. They have written that it is their plan "to enter school in September, 1959." Mr. Pearson also answered a question which had been directed to him from the Missionary Board, "At present we look to a second term of service in Nyasaland."

Missionary Fringe Benefits

Missionaries serving on foreign fields and missionary pastors at home have been afforded certain "fringe" benefits for some time now. Beginning as of July 1, 1957, all unordained Missionary Board employees have been covered by the Federal Social Security law.

About the time that ordained ministers were being offered the opportunity to elect Old Age and Survivors Insurance on a self-employment basis it seemed right and fair to provide an opportunity for similar coverage to the unordained employees of the board. This usually includes such workers as missionary teachers, nurses, and doctors.

Another much appreciated benefit presently provided to Missionary Board employees is the opportunity to elect Blue Cross and Physicians Service coverage. Eighteen contracts are presently in force.

One missionary recently noted that his coverage had repaid to him over \$400 within a period of three and a half years. He wrote, "I don't know how we could have survived these (payments) without this insurance."

Many letters of appreciation have been received from missionary pastors. The Missionary Board has been giving assistance in this matter by providing the individual coverage, while the head of each family provides the cost of family coverage. Under the group plan coverage the cost is considerably less than "direct billing." We are happy to be able to provide this assistance to our underpaid pastors. We thank God that we are enabled in this way to help take care of those "emergencies" which sometimes come into any life or family.

"The press must always remain free and unfettered in its sacred right to expose, defend, or castigate those who would promote principles or practices of any nature whatever. It is a bulwark of freedom for the American people and their sure guarantee against propagandist 'brainwashing' and the taking over of our institutions by unworthy aspirants." — Mount Airy, Md., Community Reporter.

MAY FELLOWSHIP DAY May 1, 1959

Theme: How Much Is Enough?
Read: 2 Corinthians 9: 6-12.

The theme this year, "How Much Is Enough," has to do with a practical application of our day to day Christian living. Each family unit or individual must decide from day to day or week to week how the family income shall be spent. In our national economy each woman has a great deal to say about this spending. Whoever makes the decision as to how much shall be spent for what, it is good for us to stop and inventory our spending habits, always measuring them by our Christian principles of stewardship.

First of all we set aside a prayerfully considered portion for the Lord's work — our church, denomination, and community welfare. How much is enough here? We are keenly aware of the needs on our mission fields. How much more can we give? There are calls from many other areas.

Our families must have the necessities of life: food, clothing, shelter, health care, and when possible some special or extra things. How much is enough here? Are we basically selfish? Does "keeping up with the Joneses" influence us or do we say, "All that we have is Thine alone, a trust, O Lord, from Thee"?

But our questioning must go farther afield. Are we aware, as responsible citizens, of some of the inequities of our economic system? Of the hardships on less fortunate groups caused by unemployment, recession, and inflation? Of the needs of Senior Citizens, many of whom have no health insurance?

Even in our abundance there may be a temptation to us to be diverted from a Christian interpretation of life. To quote from the report of the Third National Study Conference on the Church and Economic Life, "Preoccupation with production and consumption of material goods may result in overemphasis on material values to the exclusion of spiritual values." One family laid down this criterion for themselves, "Even if we can afford some-

MEMORY TEXT

Yes, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. Romans 15: 20.

thing we want very badly, are there other uses for the money which might be wiser and better?"

These are only a few of the questions which we need to study and use our abilities to help solve. Here are others:

Is there discrimination in employment in our own community?

Do we have a minimum wage law?

Are dependent children receiving aid if they need it?

What values and standards do we impose upon ourselves as purchasers of the varied consumer goods available?

Are we sufficiently aware of and do we agree that some way must be found to moderate the tendency in business and industry to cater increasingly to additional nonessential wants before human needs have been satisfied?

We must read. Here are some good materials: How Much Is Enough, by Elsie D. Harper, an excellent over-all introduction to this subject (35¢); Can We Stand Abundance, by Cameron Hall (25¢); American Abundance — Possibilities and Problems (35¢); Your Christian Conscience and American Abundance (35¢); You Can't Be Human Alone, by Margaret Kuhn (40¢). These are all obtainable from the National Council of Churches, Office of Publication and Distribution, 120 E. 23rd St., New York 10, N. Y.

"The many aspects of prayer are so varied, so breath-taking in the vistas which they open up, that rare indeed is that believer who makes full use of what God has placed at his disposal." — Dr. L. Nelson Bell, Executive Editor, Christianity Today.

SABBATH SCHOOL LESSON

for April 25, 1959

When Popularity Comes

Lesson Scripture: 1 Samuel 18: 5-16.

CHURCH HOMEWORK

A Thought-Provoking Missionary Address

High school homework has come into the experience of a daughter of Dr. R. Norris Wilson, executive director of Church World Service. Mentioning it at the recent annual meeting of the Division of Foreign Missions he went on to give an address in which he outlined some of the "homework" which he felt ought to be assigned to American churches. His idea is that the church is world-wide and that we in America may have much to learn from Christian leaders in other lands. Space limitations do not allow more than extracts from the address in the paragraphs which follow.

Our missionary strategy is no longer a preparation for but a consequence of the development of a world church whose demands upon us have practical, painful, and inescapable consequences through the whole range of the church's life. The circumstances of our age have moved us with an indifferent abruptness into the new ecumenical situation, and now, perhaps belatedly, we must learn to do the hard domestic, organizational, intellectual, and spiritual homework that the times and the Gospel require.

There is homework to be done in understanding ourselves and the role of our churches in the new situation. We think we live in a very complex world and we do. The birth of twenty-one new nations in two decades with all their attendant pre- and post-natal difficulties has provided us a situation of unprecedented complexity in which to do our work.

For a long time, with wonderful generosity and zeal, we have taken the stance (promotionally and organizationally) that we are the subject and that they (the foreign mission fields) are the object of missionary benevolence. We cannot easily revise this image of ourselves and realize we are now the objects of other people's security and, indeed, solicitude. We do not easily believe that our motives, unselfish and deeply Christian as we believe them to be, are not unquestionable. They are, in any case, being questioned.

Our motives are being questioned be-

cause they betray our implicit self-righteousness. In the main, the mighty commerce of the church's mission as we understand it, moves on a one-way street from the U.S.A. to the rest of the world; and the essential nourishment of a mutual counterflow of the world mission to church life in the U.S.A. is almost nil. Admittedly we have much to give to the Ecumene in money and personnel. Admittedly, we give far less than we should. But other parts of the church have gifts for us — beautiful and incalculably precious gifts — fashioned out of their understanding of the things that belong to Christ, gifts that would enrich the life of our churches, gifts which our sister churches need to give, as we need to give ours.

Will anyone say that the American church is not in need? That it has full competency to solve its own problems? Among other things there is the whole range of problems within the town and country field — and within the church — the blandness of our Christian education and the ministry of the laity, and perhaps more obvious, the theological anemia of the pulpit. Can we say that the zeal and the single-mindedness, the vitality and joyfulness of church life in India, Japan, China, or Europe have nothing to say to our condition?

A second problem is that our overseas missionary strategy does not represent the whole mission of the American churches. Let us not think that we see more of the purity and truth of the Gospel than others see, nor less. What we see is affected by our history, our climate, and our diet in the same way as in other countries. What we see and understand is a valid part of the sublime fullness of which in this world our views are as partial as those of other men.

Specifically, I inquire, Are there not strategic ministries that are accepted as valid to the home missionary enterprise of our churches which have been largely ignored in the planning for our overseas mission?

The man in the pew needs to be educated about missions and the mission of the church, and, if I am not mistaken, he often buys home missions on a sort

of "tie-in-deal." Fired by the mystery and distance of the Indians in South Asia he only partially feels a concern for the Indians close at home. Famine victims in Brazil are an easier and safer object of interest than the Puerto Ricans who besiege our local schools. The "itinerations" of foreign missionaries and the absence of home missionaries from the local church scene has something to do with it, I think. It is a complicated fact, but it is a fact, that the words mission and missionary mean to most church members an undertaking overseas. And just because we let ourselves believe that the arena is 5,000 miles away, so we are happy to believe that the crucial issues are there and that our witness must be undertaken far from home and far from us.

We might hope that the man in the pew would come to a fuller appreciation not only of the many faceted life of his own church, but also of the rich and varied life of the whole church; that he would come to see the work abroad and the work at home are equally demanding on his sympathy and his resources. All of us who observe the great, new life of the Ecumene now developing so rapidly and in so many ways are excited by great hopes of what our prayers and work may lead to. It is surely true that between us now and the fulfillment of these hopes there is much hard and imaginative work to do. "Homework," I have called it, and these suggestions, like many others, are excited not only by the view of the whole mission for the whole church, but also by a confidence that we, whom God has prospered in so many ways across the generations, are ready now, in the new day, for the great task to which He calls us; and our confidence is that He who is regnant to the ends of the earth and to the end of the world will guide us.

"The leaders of labor who have now deflected the federation from its former course seem momentarily to have forgotten that men who live under the law and morality do right because they believe in doing right, because it is for the best interests of the whole society, not because they hope to get something by doing it." — Utica, N. Y., Observer-Dispatch.

A DECLARATION ON FREEDOM

An Address by

Chaplain (Maj. Gen.) Frank A. Tobey, Chief of Chaplains, U.S.A.

One of the greatest blessings we have been given is freedom. We believe that men are entitled to certain God-given rights and freedoms. We safeguard these rights and freedoms with the laws of the land. We believe that individual man, made in God's image, is the most important thing on the face of the earth. A million Americans have died in combat and millions have suffered in the wars of this Republic to prove it. We often speak as though our forefathers had guaranteed life, liberty, and pursuit of happiness to all generations of Americans. But no generation of Americans can guarantee such blessings. Freedom, we know, can never be imposed. It already exists in the hearts of all men. It can be won only when men discover it within themselves, when they determine that freedom must be their own way of life, and then have the courage to act. A famous American once said: "There is a rank due to the United States among nations which will be withheld, if not absolutely lost, by the reputation of weakness. If we desire to avoid insult, we must be able to repel it; if we desire to secure peace — one of the most powerful instruments of our rising prosperity — it must be known that we are at all times ready for war."

These words were spoken nearly two centuries ago by George Washington. He warned that the price of freedom — the price of our security — is adequate preparedness; that weakness invites aggression. The price of freedom is the same today — preparedness.

We want to provide for the welfare and security of the United States through peace, not war. Our over-all national purpose is

*Chaplain Tobey is a Baptist recently elevated to his present position after 32 years of military service, becoming a chaplain in 1938. The above address was delivered on March 6 to a special committee of the Military Chaplains Association to point out to them that the goal of the Army Chaplaincy is to bring God to men and men to God.

to live in freedom, preserve a large degree of individual liberty, and perpetuate our way of life. Waging peace calls for sacrifice. It requires us to stand firm in the face of great danger: the materialistic order of Communism.

We are threatened by an international conspiracy, backed by the largest mobilized armed forces on earth. Communism has increased its territorial conquests until now it controls most of the Eurasian Continent from the Baltic to the South China Seas. It maintains its grip on these conquests with every sinister weapon in its arsenal — from propaganda to sabotage — and from deceit to outright military aggression.

Of equal importance is the menace of atheism, hate, and intellectual perversion which saps men's moral stamina and impoverishes their minds. The Communists know that if they could destroy America, they could end all effective resistance to their plans to capture the world for Communism.

But freedom and democracy are steeped in history and tradition. Too many men have lived in freedom ever to abandon it without a fight. It is fascinating to study the battle for freedom through the generations. Freedom came in conflict with old tyrannies and old autocracies. It was often knocked down, but it always got up to fight again. It would fight, and lose, and then fight again. We read about it in ancient history when Moses stood before Pharaoh and said: "Let my people go." We read it again in medieval times when the barons stood before King John, and the great charter, the Magna Charta, was embodied into laws. You read it still again in the epic of Valley Forge.

When America was born, a thrill went through the world. For here was the realization of the hopes of so many down through the ages. Here was a free people in a free land who had shaken off the tyrannies of the Old World, setting up a government, not of the elect but of the elected.

The elected wrote laws which would safeguard the rights of all of us. Nowhere in human history have political documents embodied so clearly the Christian ideal of human dignity as the Declaration of Independence and the Constitution of the United States: "All men equal before God and the law, endowed with rights unalienable."

The rulers and the aristocrats of the Old World were appalled. They called it "mob rule." They said it could not last. But masses of people everywhere took new heart. It was the concept for which the world has been preparing for thousands of years. The birth of this Nation stimulated a new surge of freedom everywhere. The trends in all lands turned in the direction of freedom.

But Communism is committed against freedom. There is no free mind in their system. It is a system that can function only in a population that has surrendered its dignity and its right to think. By purges, by use of terror and intimidations, human beings are stripped of their dignity, to say nothing of their rights. This is not for Americans!

The ability of our Nation to stand firm and unshaken in our freedom rests upon our religious strength and stability, our unswerving purpose and our eternal vigilance. The steel of America's religious spirit will always be her most formidable armament.

We should not tolerate any institution detrimental to the well-being of our people. The leaders of the Army are aware of this fact; and they are also aware of the fact that a good army is made up of good men; and that integrity of character is a vital part of the national defense. The man behind the gun, as well as the gun, is the concern of our army leaders. The weak, immoral individual handicaps society — civilian and military. "Give us good men," the Army says, "and we will keep them good." It is of paramount importance that the training of our army helps keep America's spirit strong and vigorous.

Our goal for preparedness is peace. Our objective is a peaceful, livable world of

free peoples. The hand of the aggressor is stayed by strength, and by strength alone.

What can we do for the preservation of freedom? We can strive realistically and imaginatively to prove that freedom is a better system than Communism. Most important, though, we should not take freedom for granted. We must work for it, sacrifice for it, and keep it safe. It will not suffice for us to sit back and assume no responsibility. We must demonstrate to the world our willingness to fulfill our responsibilities, responsibilities inherent in the dedication to "certain unalienable rights" and inherent in our position of strength in the world today.

Freedom is a way of life and a responsibility that is ours. We must see to it that our country remains strong. We must never think that the part we play as individuals is so small as to be of no importance. We can provide faith and teamwork. If these things are done, the sum total can amount to a powerful force of preparedness.

This is the price of freedom and security. The price is not too great for the value received.

FACE TO FACE

Two infidels once sat in a railway car discussing Christ's wonderful life. One of them said, "I think an interesting romance could be written about Him." The other replied, "And you are just the man to write it. Set forth the correct view of His life and character. Tear down the prevailing sentiment as to His divineness and paint Him as He was — a man among men." The suggestion was acted upon and the romance was written. The man who made the suggestion was Colonel Ingersoll; the author was General Lew Wallace; and the book was "Ben Hur." In the process of constructing it he found himself facing the unaccountable Man. The more he studied His life and character the more profoundly he was convinced that He was more than a man among men; until at length, like the centurion under the cross, he was constrained to cry, "Verily, this was the Son of God." — D. J. Burrell.

**Our Christian Concern
For Public Education**

As Christian citizens we hold that every child has a right to education directed toward the full development of his own capacities, and toward preparation for responsible participation in the life of his home, church, community, and world.

We express our concern at this time because a number of dangers threaten the public school system. Among these are the following:

- pressures to over-emphasize particular aspects of education, such as science and technology, at the expense of the full, rounded development of the person;
- present overcrowding and inadequate provision for rapidly increasing school enrollments;
- the shortage of adequately trained teachers, due in part to such factors as low salaries and lack of public appreciation;
- threats to academic freedom, such as required loyalty oaths and pressures to limit teachers in dealing critically and responsibly with controversial issues;
- pressures to secure public monies for the support of parochial schools or to control public schools for sectarian purposes;
- actions designed to preserve racial segregation by providing public support for private schools;
- widespread apathy of citizens in the face of the above problems.

Recognizing the critical nature of these dangers we affirm our support of the public school system, democratically controlled by the entire community, financed through general taxation, and open to all children without discrimination as to race, creed, or economic status.

As Christians we affirm that the responsibility for the religious education of children belongs to the home and to the church — not to the public school.

The public school should not teach any sectarian religion, permit dissemination of religious propaganda, require attendance at religious observances, or violate the conscience of religious minorities. It does,

however, have an important function in recognizing religion as part of our culture and in teaching about religion as an influential force in our society.

We recognize the right of any religious or other group to conduct private schools at its own expense providing these schools meet accepted standards. We oppose gifts to private schools from public funds for construction, maintenance, teachers' salaries, or other regular institutional expense. Health and welfare services for all children should be provided through public agencies.

The public school should encourage a maximum of independent thought and creative expression by both teachers and pupils.

We urge that members of our churches help strengthen the public schools by:

- keeping informed about the needs of the public schools, and studying the issues relating to public education as a basis for intelligent action as citizens and voters;
- refusing the use of church or other private property for private schools to evade desegregation of public schools;
- opposing efforts to use the public schools or tax funds to advance sectarian religious aims;
- supporting school board candidates who can strengthen public education, and themselves, serving as school board members when needed;
- supporting essential bond issues and public school taxes;
- seeking to insure adequate remuneration for teachers, full academic freedom, and a wider public appreciation of the teaching profession;
- being active in Parent-Teacher Associations and other organizations designed to support public schools;
- presenting to young people the profession of teaching as a vocation worthy of the best service that a Christian can offer.

We pledge our efforts to strengthen the system of public education for the full development of the capacities of our children and for the enrichment of our common life.

From — Christian Community.

YOU CAN BE A VISITATION EVANGELIST

By Luther Hansen*

When the term "visitation evangelism" is used in talking with friends and neighbors I'm afraid that, too often, most of us smile and say, "A wonderful slogan; a wonderful idea, but not for me! Why, I couldn't give away a five-dollar bill on a busy down-town street corner!" As you sit in church Sabbath morning and see the empty seats around you, don't you have a "pulling" or a "gnawing" inside you that says, "I just wish I could somehow help fill these seats." Then as you close your eyes for the benediction, and reflect on the inspirational message the pastor gave, including his simple plea for help in bringing others to church, you decide then to be "A Salesman for Christ and Your Church."

Now, to be a salesman, a good one, you must know all about the product or idea that you want to sell. You want to present to your prospect with crystal clarity the wonderful opportunities and all the advantages you have to offer. The first step on your part is to speak with confidence and assurance. You know the genuine spirit of friendliness that prevails in your church; the sympathy and help of fellow church members when you are in need of them. You recall in memory all those clear and vitalizing sermons your pastor has preached from your church pulpit and you look forward with anticipation to his next series of interesting topics. You realize that in recalling all these priceless moments of inspiration received from your church fellowship that you yourself really need the church and what it offers you. You know, also, that the church wants you and needs you.

As you knock on the door of the people you are inviting to your church, reflect this enthusiasm, this confidence, this conviction, that you are definitely offering them the opportunity of a lifetime. You

* Luther Hansen is the treasurer of the Denver, Colo., Seventh Day Baptist Church and chairman of the Advisory Board. During the recent evangelistic program in Denver, Mr. Hansen was on a visitation team. He is employed as a milkman in Denver and has an outstanding sales record with his company.

offer a chance to be a working partner with Christ in your church. Your attitude, and the way in which you present your case, is the yardstick by which the church program will be judged. Make them realize their need for your church program and make them know that your church really wants them. Let them feel that you are personally interested in being friendly with them. Be sympathetic and understanding. As often as possible rephrase the factual statement, "The church needs you and you need the church." Try to get them to agree on a particular date for attending church. If need be, offer to bring them yourself on that date. Don't be discouraged if you have given a friendly invitation and they didn't come to church. Remember that frequent, friendly calls by you and others will eventually reward your efforts. There are no real shortcuts to success in the field of salesmanship. Hard work, perseverance, confidence in one's product, and a very real desire to do your very best in every call you make — these are the marks of success. Be humble, yet proud, that you have the opportunity to sell your church program to others.

OTHER FOLDS AND FIELDS

Student Seminar in Washington

Ninety students of twelve evangelical colleges were given a close-range view of government operations through a Washington seminar in the nation's capital, February 17-19. The participating colleges were: Asbury College, Wilmore, Ky.; Bethel College, Mishawake, Ind.; Calvin College, Grand Rapids, Mich.; Eastern Nazarene College, Wollaston, Mass.; Evangel College, Springfield, Mo.; Gordon College, Beverly Farms, Mass.; Houghton College, Houghton, N. Y.; The King's College, Briarcliff Manor, N. Y.; Providence-Barrington Bible College, Providence, R. I.; Taylor University, Upland, Ind.; Trinity College, Chicago, Ill.; Wheaton College, Wheaton, Ill.

The purpose of such seminars is to as-

sist the student in becoming acquainted with major areas of government and their functions; to become informed on opportunities for careers in public service and the means by which one qualifies for appointment; and to secure an insight into the relation between political and Christian ethics.

Arrangements for the seminar program were handled through the Washington office of the National Association of Evangelicals which serves the churches of forty Protestant denominations in policy matters relating to government, and the bearing of international affairs on the work of Christian missions.

To participate in the seminar, students must be in good standing in one of the participating evangelical Christian colleges, must maintain a good scholastic average, must have completed a course in American government or American history, and must have demonstrated an interest in federal service as a career opportunity.

Nigerian Baptists Learn to Give

Financial giving by members of the Nigerian Baptist Convention in 1957 was 28 times greater than that given in 1947, the Nigerian Baptist reports. A large number of Nigerian Baptists are feeling a deeper sense of stewardship to God.

Salaried persons are learning to lay aside one tenth of their income for the church and farmers are dividing their produce so that the proceeds of one tenth of their total yield may be used for the program of the church and convention, the publication states. — BWA.

Filipino Bishop Bans YMCA Membership for Catholics

Filipino Catholics in the rapidly growing frontier area of Cotabato in the southern Philippines have been banned from joining the YMCA by the diocesan bishop, Gerard Mongeau, and from "participation, morally, materially, and financially in the YMCA movement, such as student conferences, educational forums, and leadership training courses."

[In the U. S. many Catholics are active in the YMCA. The Catholic bishop mentioned above complained about successful recruitment of Catholics by the YMCA.]

Youth Speaks

Is the Church of Real Value To the Community?

By Ronald Bond*

(A talk given on C. E. Day at Shiloh, N. J.)

Let us start by considering what the community would be like without the church. There would be no church building, which is a symbol of the presence of God and Christian people in a community. You would hear no church bell calling you to worship each Sabbath morning. Who would go to the County Home each month to sing if the church did not? Who would go and visit the sick and shut-ins if the church did not? Who would face up to the world and proclaim Christ if the church did not? What type of activities would take the place of the activities which the church provides? What type of community would our community be without the church?

In the early days of our country when many of our towns were being formed, the first things built were the homes, the church, and the school. The church played an important part in the lives of the people and it had a great effect on their lives. And today the church still has a large effect on the lives of the people in our communities. It affects the lives and helps form the character of the people in the communities of our country and of many communities all over the world. Many people even today when considering moving into a community will ask: Is there an active and progressive church in the community? What type of lives do the people of the community live? And are they the type of people I would like to have for my friends and neighbors?

Good Churches Make Clean Cities

God was willing to save Sodom provided there were ten righteous men in it, and we still declare that the church has a saving power today. The clean city is one in which the churches are sufficiently

*Ronnie is a son of the pastor. He was active in the Westerly, R. I., Youth program before coming to Shiloh with his parents last fall. He is a Sophomore at Bridgeton High School.

numerous and active and are filled with men and women who are sincere. The wicked city will be one in which the churches are not attending to their proper business, and are not creating public opinion of the right sort.

In the clean city the church will supply officials who will do their duty, and it will create a public opinion which will make it impossible for fault to display itself.

The sure method of the church is in the increase of the forces of moral help in the community. When the church does its full duty evil slinks away and hides itself. When the church does not perform its rightful influence, no other institution can take its place and no reforms of any kind will be really satisfactory.

There are cities which, in spite of the unavoidable evils which hide themselves in every community, are fairly described as clean cities. In a good community the social life is distinctly clean, good government is taken for granted, lawbreakers are not honored, and there is a strong public opinion which is entirely favorable to all things which are of good report.

A Boston editor says:

"Traced to its source, we believe that in every case the fountainhead of a wholesome life and effective public opinion will be found in the church, and that the steady influence of the good men and women it produces is the only source of the best public opinion which nourishes good and discourages wrong."

How the Church Serves

The following are some ways in which the church serves men, meeting needs which cannot be met by nature worship, music, good books, or social service.

The church provides a social context for worship. It is the only organization left which provides religious instruction. The church ministers to groups and individuals, helping men to realize their shortcomings and helping them to improve their lives. The church reaches out and brings people to a place of worship and Christian fellowship. It brings them to know and understand the teachings of our Lord and Savior.

The church plays a great part in the preparing of people for life. The people who will enter heaven are the ones who call on the sick and shut-in and those in the hospital, those who try to help people in prisons to find a better way of life, those who try to lead a good Christian life whatever their lifework may be, and take an active part in the work of their church.

Doesn't the Scripture say in Matthew the twenty-fifth chapter: "For I was ahungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Inasmuch as ye did not to one of the least of these, ye did it not to me."

Is our church of real value to our community?

Interested in Radio or TV Work?

By Paul B. Osborn

The committee would like to encourage those interested to attend one of the Television-Radio Workshops held this year in co-operation with the NCCC and various local groups.

April 27-May 1 at Brookings, S. D.
May 6-8 at Syracuse, N.Y.
May 13-15 at Pittsburgh, Pa.
June 15-26 at Indianapolis, Ind.

These workshops are designed to help church folks obtain a knowledge of how to produce radio and/or TV programs. They have the best in technical advice.

The cost of the first workshop is \$20, the second and third, \$15, and the last, a two-week session, \$50. This is tuition. Food and lodging would be extra. The Radio-TV Committee of the American Sabbath Tract Society would consider aiding in tuition payment for anyone wishing to attend and unable to bear all the financial cost. Some churches may wish to pay the way of someone to help in their own radio work.

Additional information may be had by writing to the Committee on Radio-TV Work, Mrs. Mary Ayars, Sec., Shiloh, N. J., or by writing directly to the NCCC Broadcasting and Film Commission, 220 Fifth Avenue, New York 1, N. Y.

The Sabbath Recorder

NEWS FROM THE CHURCHES

WESTERLY, R. I. — The Rev. Earl Cruzan, pastor-elect of our church, is expected to arrive in Westerly about April 19 for a period of approximately two weeks. This is in keeping with the agreement in October, when Pastor Cruzan was here, that he might have opportunity to meet with committees and share in planning summer activities — camp and Vacation School, etc. It is also expected that he will occupy the pulpit on the two Sabbaths, April 25 and May 2. That the visit may prove profitable to Pastor Cruzan and the church is devoutly hoped, and that it may portend a relationship that will be fruitful for the advancement of the cause of our Lord and Master.

— Pawcatuck Post.

COUDERSPORT, PA. — The church held its annual oyster dinner and business meeting on Sunday, January 11, at the community building. Yearly reports were presented and accepted. The budget for 1959 was adopted, Pastor Van Horn presented his resignation, effective July 1. He has accepted a call to serve the church at Adams Center, N. Y.

The following officers were elected for the year 1959: moderator, William Thompson; assistant moderator, Don Stearns; clerk, Kathryn Thompson; treasurer, Rachel Kenyon; organist, Zeruah Stearns; solicitor and collector, Georgiana Snyder; trustee for three years, L. D. Pepperman; hall trustee, Steven Snyder; Lord's Acre chairman, Roy Thompson; junior choir, Zeruah Stearns; senior choir, Rachel Kenyon; Recorder correspondent, Dana Kenyon.

A beautiful Easter service was held at the church on March 28. The program featured a hymn cantata, "The Glory of the Cross," sung by the senior choir. The junior choir also participated in the musical program. — Correspondent.

SCHENECTADY, N. Y. — The church here was happy to have a dedicatory service for a new organ on Sabbath day, March 28. For some time the group has tried to contribute to an organ fund as regularly as possible, but the final purchase was thought to be in the distant future.

The organ was the generous gift of William Boswell and his family in memory of Mr. Boswell's father. Mr. Boswell presented the organ to the church during

the service. His son, Thomas Boswell, was also present. Eugene Fatato, a student at the seminary at Alfred, and his family were here and he offered the dedicatory prayer. Miss Brenda Moore, home for vacation from Potsdam State Teachers College, played the organ. Dinner was served after the service.

— Correspondent.

Must Please the Superintendent

An old railroad conductor, carefully punching tickets at the train entrance on a very cold night, was criticized by some of the shivering passengers hurrying to get aboard. Somebody said, "You're not very popular tonight, Conductor." He calmly replied, "I'm mainly interested in being in good standing with the superintendent of this railroad." God's man had better see to it that the Heavenly Superintendent approves and not worry too much about the complaints of some of his hearers. Vance Havner, in *Rest For the Weary*, Fleming H. Revell Co.

Births

Scull. — A daughter, Joann, to Howard and Elsa Scull, Shiloh, N. J., on March 19, 1959.

Obituaries

Van Horn. — Beecher Lynn, son of Edwin Burtell and Lottie Davis Van Horn, was born January 20, 1886, near North Loup, Neb., and died March 20, 1959, at Loma Linda, Calif.

Mr. Van Horn spent his early years in Nebraska and South Dakota, and came to California in 1936. He was married to Vera Thorngate on June 17, 1920, and to that union were born two daughters and a son. Mrs. Van Horn died on November 17, 1932.

On September 2, 1947, he was married to Mrs. Inez R. Hill.

While a young man he accepted Christ and joined the Seventh Day Baptist Church at North Loup, Neb., where his membership remained. Besides his wife, he is survived by his three children: Luella Davidson, of San Bernardino, Lyda Smith, and his son, Lynn, both of Redlands, all of California; three grandsons; two brothers: Harry, of Riverside, Calif., and Hugh, of Portland, Ore.; and four sisters: Bertha Davis, of Battle Creek, Mich.; Leah Barnes, of Murray, Utah; Bird Rood, of Boulder, Colo.; and Jane Johnston, of Colton, Calif.

Funeral services were conducted by his pastor, Rev. Alton L. Wheeler, March 24, 1959, and interment was at the Montecito Memorial Park Cemetery near Loma Linda, California.

A. L. W.

The Master's Touch

In the still air the music lies unheard;

In the rough marble beauty hides unseen:

To make the music and the beauty, needs

The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand;

Let not the music that is in us die!

Great Sculptor, hew and polish us; nor let,

Hidden and lost, Thy form within us lie!

Spare not the stroke! do with us as Thou wilt!

Let there be naught unfinished, broken, marred;

Complete Thy purpose, that we may become

Thy perfect image, Thou our God and Lord!

HORATIUS BONAR in *Masterpieces of Religious Verse*.