

titled "Know Christ and Your Church." The first lesson was held on the evening of April 29.

The Arthur Paynes, the Leslie Langworthys, and the Milton Adams have returned after spending some time in California and Arizona.

We welcome Lt. Col. Robert Austin who is spending several weeks with his family before going to overseas duty. "Bob" recently received the advancement to his present official rank in the United States Army.

Mrs. Donald Richards, wife of our pastor has received much publicity in behalf of her "talking doll." She has presented programs in the community and in other places.

Warm weather has melted the snow and dried the fields. Farming will soon begin in earnest. — Correspondent.

#### Our Gifts Count

A typical \$1 CARE Food Crusade package, for a needy family in Colombia, contains 10 lbs. corn meal, 5 lbs. macaroni, 1 lb. margarine, 9 lbs. powdered milk (makes 36 qts.). Colombia is one of 17 countries whose people are helped by dollars sent to: CARE Food Crusade, New York 16, N. Y.

Each \$1 CARE Food Crusade package sent to Pakistan gives 432 children a half-pint of milk.

#### Accessions

Los Angeles, Calif.

By Baptism:  
Viva Lou Owen  
Patrick Peil  
Robert Petch

By Letter:  
Mrs. Verney A. Wilson

#### Obituaries

**Brooks.**—Lina Langworthy, daughter of Sherman and Eveline Rogers Langworthy, was born in Brookfield, N. Y., Jan. 12, 1876, and died at the Women's Relief Corps Home, Oxford, N. Y., April 3, 1962.

She was married in February 1898 to Frank A. Brooks of Deansboro, N. Y., who died Dec. 24, 1917. She continued to reside near Deansboro until 1921 when she with her family of four sons returned to Brookfield where she renewed her membership in the Second Brookfield

Seventh Day Baptist Church to which she remained loyal and devoted.

Mrs. Brooks leaves three sons: Ralph L., Monte Vista, Colo.; Howard F. and Alonzo S., both of Detroit; three sisters, Mrs. Jennie Case, Cazenovia; Mrs. D. J. Frair, Brookfield, and Mrs. Clark Todd, Ormond Beach, Fla. Also surviving are eight grandchildren and four great-grandchildren.

The funeral was conducted by the Rev. Herbert Levoy, pastor of the Brookfield churches, and Rev. T. L. Conklin of Syracuse. Burial was in the Deansboro Cemetery. — B. D. Rogers.

**Burdick.**—Ellery, son of Emmet L. and Ida Green Burdick, was born in New York State, September 4, 1876, and died April 14, 1962, at Rushville, Mo.

**Burdick.**—Lena Misemer, daughter of Robert F. and Mary Jane Misemer was born at Lisbonville, Mo., August 22, 1876, and died April 14, 1962, at Rushville, Mo.

Mr. and Mrs. Burdick were fatally injured in a car accident near Rushville. They were married Jan 16, 1907, and had celebrated their 55th Anniversary. They lived in Oklahoma until 1927 when they went to Nortonville, Kan., to make their home. The husband has been a member of the Nortonville Seventh Day Baptist Church for many years. They were highly regarded by their friends and neighbors, being considered an ideal couple, always doing things for others.

Surviving Ellery Burdick are three nephews. Mrs. Burdick is survived by one brother, W. P. Misemer of Hobart, Okla.

Farewell services were held from the Nortonville church on April 17. — M. E. Wheeler.

**Randolph.**—Frances Adelle Carpenter, daughter of George Bradford and Mary Elizabeth Covey Carpenter, was born in Ashaway, R. I., April 30, 1874, and died at Bethesda Hospital, North Hornell, N. Y., Sabbath, April 14, 1962.

She was baptized in Ashaway, R. I., in 1887, by the Rev. Ira Lee Cottrell and joined the First Seventh Day Baptist Church of Hopkinton, Ashaway, in April of that year. She united with the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., by letter in 1898. She brought her letter to the First Seventh Day Baptist Church of Alfred, N. Y., June 13, 1914, of which church she has been an active and a faithful member.

She was married to Curtis Fitz Randolph of Hopkinton City, R. I., June 23, 1897. To this union were born two daughters: Janette Fitz Randolph Rittenhouse (Mrs. Harley J.) and Ruth Fitz Randolph Brooks (Mrs. Frederick), both of Rochester, N. Y.

There also survive: one sister, Miss Ruth Marion Carpenter of Alfred; four grandchildren, two great-grandchildren, and two nieces, Amey Van Horn Robison Hoag (Mrs. Russell), Melbourne, Fla., and Imogene Carpenter Prentice (Mrs. Carlyle), Tuckahoe, N. Y.

Memorial services were held at the Alfred Seventh Day Baptist Church with her pastor, Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

# THE SABBATH Recorder

We shall be  
witnesses  
unto me.

ACTS 1: 8.

# The Sabbath Recorder

First Issue June 13, 1844  
A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

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REV. LEON M. MALTBY, Managing Editor

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PLAINFIELD, N. J., MAY 14, 1962

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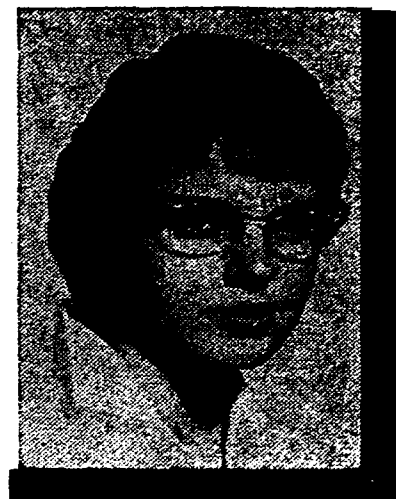
Presenting  
the Editor

Maleta O. Curtis  
Riverside, Calif.

Credit for the material and format of this special issue of the SABBATH RECORDER goes to Mrs. Gleason Curtis who has been a contributing writer for previous special issues. A resident member of the Riverside, Calif., Seventh Day Baptist Church for nearly fifty years, she has had much to do with the growth of that church. For about twenty years she was organist and choir director. She has been active in many other areas of church work. She and her husband have long been interested in youth work, especially the development of one of the finest youth camps of the denomination in the nearby San Bernardino Mountains. Bringing three stalwart sons to maturity has brought with it foresight and understanding of the problems of youth. Her husband and eldest son are deacons in the church.

Mrs. Curtis has taken a keen interest in church publications and Christian literature. She was editor of the first local church paper in 1945 and is now serving as church librarian. A perfectionist in music and in nearly everything to which she has turned her hands and mind, she has a sense of real mission in editing this issue of the SABBATH RECORDER which is designed to be helpful to the wide readership for which it is intended. Comments may be mailed to her directly at 4145 Orange St., or to the editor of the regular weekly issues.

Cover designs of the Golden Gate and the Statue of Liberty and other art work were drawn by Mary Lea Van Noty, a member of the Riverside church and an art student at the University of California at Santa Barbara.



## You, Too, Can Witness

Jesus said unto His disciples (and we are His disciples, too), ". . . Ye shall be witnesses unto me," but we must see and know Christ personally before we can speak in His name.

When Jesus said, "Ye shall be witnesses," did He only mean that the disciples should go out to preach? If so, witnessing all falls to our ministers and leaves nothing for us as laymen to do.

Or did He mean that in every thought and act of our lives we should be conscious of the purpose of our calling?

It is impossible to explore all the areas of Christian witnessing in the few pages of this issue, for every area of life has its opportunities.

We are to begin "in Jerusalem": first, in our own homes, teaching our children love for God and their fellow men, service for Him and His Church, values for everyday living; next, to our neighbors and friends.

The home church has its opportunity to witness through the pastor, his preaching and personal counseling; the Sabbath School teacher must witness to the pupils.

However, we must not stay "in Jerusalem" but go "into all Judea" through our denominational work, shepherding pastors, city evangelists, organized fellowships.

The disciples walked around "Samaria" until one day Jesus sat by the well and told a woman of the Living Water. Christians today have a witness for those outside the doors of the church — to young people who have never been taught of Christ and His love, to homes that have not been visited by Christians.

Then there is that vast area of "the uttermost part of the earth" where people cry out, "How can we believe in him of whom we have not heard, and how can we hear without a preacher?"

Whoever you are, wherever you are, there are opportunities for Christian witness, if your minds and hearts are open to Divine leading.

Yes, you, too, can witness somewhere. Will you prayerfully read the following pages and search with a willing heart for some area, some special field where YOU, TOO, CAN WITNESS?

MoC

## Witness Where You Are

CAROL CRANDALL

Have you ever had the feeling that you weren't able to witness because you didn't have the right words to use? Jesus said in Matthew 10: 19-20, "Never worry about how you are going to speak or what you are to say. You will be told at the time what you are to say. For it will not be really you who are speaking but the Spirit of your Father speaking through you" (Phillips translation).

Hebrews 11: 1 tells us: "Now faith means putting full confidence in the things we hope for; it means being certain of the things we cannot see" — so let us be certain of the Father speaking through us. Many of us have been so independent in our thinking that it will be a great struggle to learn to let God do the work in and

through us. "A disciple is not above his teacher but when he is fully trained he will be like his teacher" (Luke 6: 40, Phillips). Some of Jesus' instructions may help us in our studying to be like our Teacher. "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12: 2, Phillips). Scientists amaze us with their discoveries and inventions but they don't stop with one invention; they are constantly studying and practicing and ex-

(Continued on page 15)

power

for

Witnessing

*"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . ." (Acts 1: 8a).*

ALTON L. WHEELER

Phillips Brooks has been quoted as saying, "I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life — the life of Christ."

One of the most dynamic resources appropriated by Jesus in affecting changes and conversions in the lives of the masses of men was derived not from the fact of His winsome personality, nor in relentless zeal or tireless energy, but in the fact that the Holy Spirit motivated Him and empowered Him from above and from within. In this, as in so many other areas of abundant living, Jesus left us an example, that we should follow in His steps (1 Peter 2: 21).

As Jesus waded out of the baptismal waters of the Jordan River, before pursuing the call of His earthly public ministry, He "saw the Spirit of God descending like a dove, and lighting upon him . . ." (Matt. 3: 16). Matthew relates the fact that being full of the Holy Spirit, "Jesus was led up of the Spirit into the wilderness to be tempted by the devil . . ." (Matt. 4: 1), and Mark said the Spirit drove Him there (Mark 1: 12). According to Luke, "Jesus returned in the power of the Spirit" to Jerusalem, and in the synagogue on the Sabbath He read the introductory paragraph of Isaiah 61, which says in part: "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel . . . to heal the brokenhearted . . . to preach deliverance to the captives, to recover the sight of the blind, to set at liberty

them that are bruised, and to preach the acceptable year of the Lord." In closing the book the Master declared, "This day is this scripture fulfilled in your ears."

Three years later, even though many of His disciples had been personally tutored in the fundamentals of witnessing to others of the Christian faith, and even though the period of their training exceeded the number of normal theological training years of a minister of the Gospel today, Jesus told them — even the Twelve Apostles — that they were not as yet prepared to "go into all the world" to share the Gospel with others. He urged them to tarry in Jerusalem, until they should be "endued with power from on high" (Luke 24: 49). It was perhaps a month later, and after His Resurrection, that Jesus again reiterated, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). It was John who quoted Jesus as predicting to His followers, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father . . . and the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 12, 26).

A legendary incident has been preserved from ancient times telling of how the great scholar, Thomas Aquinas, came to the city of Rome to pay his respects to the one who was then pope. In the course of his visit, the pope proudly showed him all the wonders of the papal palace,

and took him to his treasury and showed him chests of silver and gold received from every part of the world.

With something of a smile on his face he said, "You see, Thomas, we cannot say with Peter, 'Silver and gold have I none'."

Looking the pope in the eyes, Thomas Aquinas fearlessly replied, "No, and neither can we say, 'In the name of Jesus Christ of Nazareth, rise up and walk'."

With us, as well as with the Christian church of the post-apostolic centuries, we may point to our church properties, or to our accumulated endowments, to our synchronized administrative organizations, or to our audio-visual aid departments; yet, we may be induced to confess that we are neither witnessing to nor winning others to Christ and the Church as successfully as we would like. We may spend hundreds or thousands of dollars on the sponsoring of personal or mass evangelistic efforts, on the distribution of tracts or other religious periodicals; we may point to ads placed in newspapers or to programs projected through radio broadcasts — yet again, many of us will in all honesty admit that there remains something to be desired in spiritual or numeric gains when we take inventory of the harvests of such expended labors.

Surely, no one was more excited than Jesus to have His disciples go out in all directions of the compass to share the Gospel with others, but in spite of all their generated zeal and dedicated time, Jesus warned that they were not prepared to be His witnesses until the Holy Spirit should "endue" them with "power from on high."

In these days, when nations in vying for superiority of military strength, have discovered "in these latter days" sufficient destructive power in nuclear energy to annihilate our civilization, the hour is indeed late wherein we as Christians should rediscover the power of the Holy Spirit, through whom all peoples everywhere might have everlasting life.

In many of our churches, workshops or seminars are being held, and mechanisms implementing personal or mass witnessing are being outlined with a concluding and urgent appeal for each

to co-operate with others of the group or church to make a proposed campaign a spiritual success. These efforts may produce something as we expend of our time, strength, and zeal; but how much more can be accomplished, according to Jesus, if each of us as a Christian allows or invites the Holy Spirit to live within his heart, and to witness through him.

The Lord lives today and wants His Living Spirit to live within each of us . . . but this can happen only when we make room for Him, and in "cleaning house," rid ourselves of all sins, and absolve ourselves from un-Christly acts, habits, and attitudes. He can remain with us only as long as He feels at home in our lives.

The Lord knows as well as we that witnessing to others takes some training, but if He could train the Christians of the Apostolic Church to win the phenomenal numbers as reported in the Book of the Acts, then surely He can train us just as adequately today — if we want to be trained.

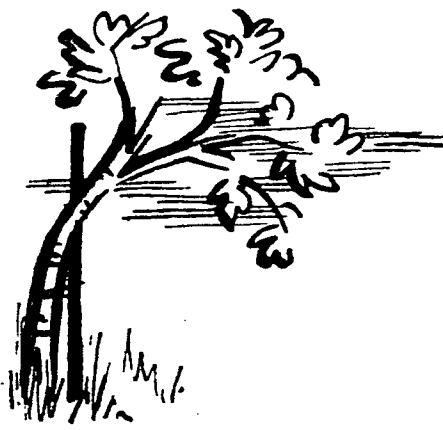
The Lord knows as well as we that witnessing to others requires the dedication of much time . . . but, regardless of our imposing schedules of multitudinous appointments, we all can find time to do what we really want to do or those things which we think to be of utmost importance.

One Christian leader who rather resented the praise others were attributing to the ministries of Dwight L. Moody, asserted, "He has no monopoly on the Holy Spirit," to which another replied, "No, but the Holy Spirit seems to have a monopoly on him!"

May the Holy Spirit have such a monopoly on our dedicated lives that we may live and witness more dynamically for Him today.

The Rev. Alton L. Wheeler by his witness for Christ through pastoral work in the Riverside church, community religious service, denominational activities, visitation and personal counseling, and through Pacific Pines Camp leadership daily testifies to the motivating power of the Spirit in a yielded life.





## As the Twig Is Bent

*"And these words, which I command thee shall be in thine heart: And thou shalt teach them diligently unto thy children. . . ." (Deut. 6: 6, 7).*

THEONA RASMUSSEN



All of us who are Christian parents know much about what we should do in our homes for the religious growth of our children. We understand the importance of prayer and Bible study, of church participation, of disciplining our own lives so we are good examples.

Furthermore, we probably all have a similar goal. We hope that as a result of our religious training our children will become consecrated, moral, useful, and happy adults.

Nothing could be more simple to achieve. Children are like little sponges when it comes to soaking up the love of God. They seem to have an inborn knowledge of Him, and an automatic response to all things religious. With such material to work with, how could a parent possibly fail?

At the same time, there is no other goal so doubtful of achievement, no other burden so great. To bring up a child in the way he should go: this is a project which teeters constantly on the thinnest edge of failure.

At times the weary parent feels it is utterly useless to try to influence a child away from the evil and toward the good. Most children have spells of being so

brimful of naughtiness that the good seems crowded out forever. The doctrine of original sin was never propounded by a bachelor! This statement may even be true, for the doctrine apparently goes clear back to the fourth century and the time of Augustine, while celibacy was not made a requirement for the clergy until the tenth century.

Yet we know that the world has produced many persons who have been examples of the goodness and truth and beauty of Christian living. Often there must have been parents who helped to bring this about; and surely, what others have done, we can do, can't we?

It seems that there are things to be found in nature which are specifically useful as examples to us. Sometimes they illuminate, as the sprouting seed gives us a glimpse of the resurrection. At other times they demonstrate what to do or how to do it.

On the Pacific Coast we may find a lesson like this from nature. Here there are trees shaped in such a way that we say they are "wind-molded," by which is meant that they all lean over in one direction, away from the wind. Close to the coast, all trees will show this distortion, in some degree; but even at a distance of fifty miles or more from the sea, in places where there are corridors through the hills so that the ocean wind has direct access, we can see some trees with this same conformation.

These trees are not shaped by the violent gales which occur at intervals. If these were the only winds which touched them, the trees would stand upright and symmetrical like their inland cousins.

(Continued on page 15)

# Witness to Win

*And Andrew "first findeth his own brother Simon. . . . And he brought him to Jesus" (John 1: 41, 42).*

DORIS ROOD

I believe that laymen have a very special mission in the field of personal evangelism. Manufacturers and retailers spend great sums of money on advertising. Advertising itself has become a great industry. And yet we often hear the slogan, "A satisfied customer is our best advertisement." The value of this kind of advertising is immeasurable. It is offered with no thought of remuneration, yet it brings its own satisfaction. I have often had the delightful experience of recommending a certain product, that has filled a definite need of mine, to a friend who had that same need. There was satisfaction and joy in finding that my friend's need had been filled because of my suggestion. Likewise, a product that has been recommended to me by a friend, with no hope of material advantage, receives my primary consideration. This kind of advertising is offered only as a result of personal experience. It is rarely given to a product that is purchased and then set on a shelf, unused.

How similar this is to the business of promoting the Kingdom of God. The layman with a true Christian experience has a decided advantage over a minister to witness and to win. The minister's sermons, like expensive advertising, may go in one ear and out the other. Personal concern by a layman and his witness from personal experience of the power of God in his own life will not so easily go unheeded. However, an effective witness will not be forthcoming from a layman who has left the power of God "on a shelf, unused."

A consecrated layman can be a living witness in an informal way among his friends, acquaintances, and fellow workers. His attitudes and habits, his concern for

others, the way he meets adversity can set him apart from non-Christians. His witness is doubly effective if he is not afraid to enter into discussions of spiritual things with his associates; if he can state with firm conviction that his power comes from Jesus who promises the power of the Holy Spirit to His followers.

This year our denomination, through its Program for Advance, is asking us to enter in a more formal way into the task of witnessing by a program of Lay Visitation Evangelism. This method is not new. It was first used by our Lord Himself, when He chose seventy laymen and sent them out "two by two into every town and place where he himself was about to come." It is also recorded that they "returned with joy" at their amazing success.

The value of this system of evangelism is being rediscovered in our time. It has been tried in churches of all types — large and small, urban and rural — and has met with universal success. Definite techniques have been developed and are outlined in booklets which are included in the materials of the Lay Development Program. Let us enter into this program with God's help and the determination to "witness to win."

Mrs. Doris Rood is the busy mother of three children, a piano teacher, Primary Sabbath School teacher, Junior High Youth Fellowship advisor, and a deaconess in the Milton, Wis., church. Through these activities she has many opportunities to "witness to win."



# Witnessing through Religious Drama

WAYNE R. ROOD

There has been a great deal of interest among churchmen in drama recently, both in those haunting plays performed in theaters on and off Broadway which probe deeply into the dilemmas and evils of modern life, and in dramatics in and for the churches. Sometimes the plays produced in churches have not been very well done.

There has also been a great deal of interest among theater people, especially playwrights, in the collapse of faith and meaning in modern life. Of course, many modern plays add little if any richness and nobility to life, and their authors sometimes appear to be primarily interested in perversion and violence.

There are, perhaps, three levels involved in communicating the Christian Gospel; all are probably necessary. One can begin with any of them, and all are to be found in plays.

One is a clear portrayal of man-without-the-Gospel. This is what the 19th century evangelist meant by "preaching sin." Today it sometimes seems that the contemporary theater is stating the human predicament with more clarity and courage than most ecclesiastical voices. Indeed, it may be that of all the forms of exploration and communication now available, the theater may be best suited to revealing man's desperate spiritual need. Arthur Miller, in *Death of a Salesman* explored the tragic effects of modern life on an average American; Tennessee Williams deals with infantilism in *Baby Doll*, perversion in *A Streetcar Named Desire*, and degeneration in *Summer and Smoke*; William Saroyan takes a devastating look at human ineffectualness in *The Cave*



Dr. Wayne R. Rood, associate professor of Religious Education at Pacific School of Religion, member of the Seventh Day Baptist Commission, has served as professor at Alfred University School of Theology, and as leader in the Bay Area Religious Drama Service.

Dwellers; Albert Camus wrestled with madness in *Caligula* and social irresponsibility in *The Plague*. Loneliness, alienation, and meaninglessness are the spectres haunting the steps of modern man, and the theater has made this clear with shocking relevance. The world needs healing.

Another level is raising questions so challenging and disturbing that nothing but ultimate answers will do. Paul Tillich, eminent German-American philosopher, used this method both as preacher and theologian: he tries to ask questions that only the Christian Gospel can answer. Playwrights, especially those sometimes called the *avant garde*, are proposing questions more sharply and more profoundly than many ministers and churchmen. In an earlier generation, Ibsen (*Doll's House*, *The Master Builder*) asked questions about the failure of society to give man the good life; Pirandello (*Six Characters in Search of an Author*, *Tonight We Improvise*) about theater itself; O'Neill (*The Iceman Cometh*, *A Touch of the Poet*) about American values and culture; Brecht (*Mother Courage*, *The Good Woman of Setzuan*) about free society. Today Americans Edward Albee (*The Zoo Store*, *The Sand Box*), James Broughton (*The Last Word*), e e cummings (*Santa Claus*), and Europeans Eugene Ionesco (*The Bald Soprano*, *Rhinoceros*), and Samuel Beckett (*Waiting for Godot*, *Endgame*) are asking why life is meaningless, brutish, and isolated. Their plays end with question marks rather than exclamation points, but Christians know that these are the questions of life.

A third level is the "proclamation of the Gospel." Karl Barth said that we simply keep throwing the stone of the Gospel at non-believers until they are worn down! It is true that the redemptive word is the precious treasure of the church. However it sometimes seems that the church is not very effective in reaching those who most need to hear it: they

(Continued on page 13)

# Witness in Your Community

*"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2: 11, 12).*

GEORGE THORNGATE

It is difficult, even perhaps a little improper, for a person to describe his own witness in his own community. It probably is more appropriate for others to tell what his witness is like.

On the other hand, it may be a good thing for a person to hold up a mirror before himself and try to make out what manner of man he is. This may take a bit of doing because when one looks at himself he often puts on his rose-colored spectacles, the ones that do not focus very sharply. And even then, as it says in the Bible, he straightway forgets — especially the things he doesn't want to see

What is one's witness in the matter of honesty? It is a strange thing, but whether a man is honest or not is quite apparent to neighbors and friends, and even casual acquaintances. One's life is like a window pane. If it is cracked, no amount of fixing can prevent the crack being recognized. Jesus said, "Be ye therefore perfect as your Father in Heaven is perfect." And He provides the way to have a new and perfect life — a new and uncracked window pane.

Kindliness is a quality of godliness. One cannot be truly kind without having love in his heart. If one's witness manifests kindliness, then it manifests God, for God is love. It is said that the monks of a certain Greek monastery treat everyone who comes to their door, stranger or otherwise, as though he were the Lord Jesus.

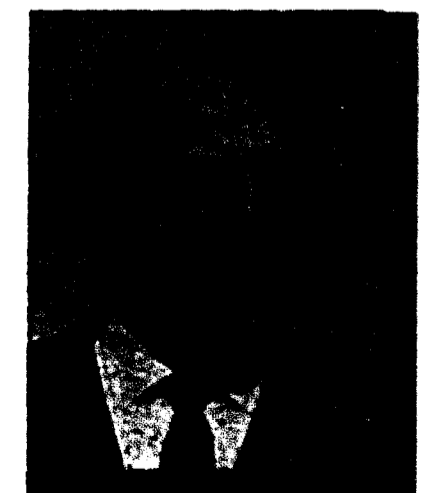
Cleanness is a matter that has great weight in one's witness. The old saying that cleanliness is next to godliness is decidedly true, particularly when it applies to the mind and heart. It is hard to see

how the witness of an unclean-minded person could attract anyone to the Christian life. For some reason or other, even without advertising it, a clean person is known to be clean; similarly, no matter how much he tries to hide it, uncleanness in a person is apparent.

A group of men in a concentration camp, where there was plenty of time to think and talk, decided that the unforgivable sin is selfishness. Some of our theological philosophers have arrived at the same conclusion: "The considering of one's self as the most important thing in the universe is an affront to the Creator." It behooves every Christian who wants his light to shine before men to take a hard look at himself and see what he has placed at the center of his life. If God reigns there, then his witness has power indeed — and attractiveness. If he has placed himself and his own interests at the center, then he may talk all he wishes but "what he is makes so much noise that no one can hear what he says."

One's witness? Paul certainly was great as a witness, and you will be, if you say with him, "I am determined to know nothing among you save Jesus Christ and him crucified."

George Thorngate, M.D. is associated with his sons in the Thorngate Medical Group in Monterey, Calif. Dr. Thorngate has been a medical missionary in China and is now an active witness in his own area.



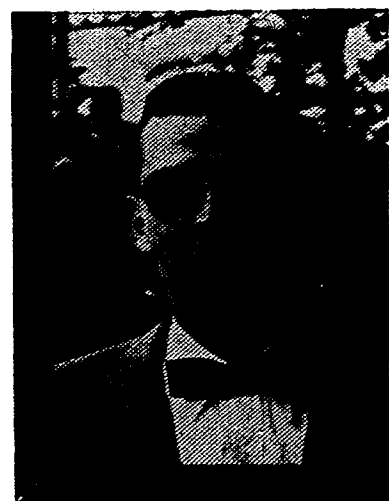
# Witnessing on Home Fields

PAUL B. OSBORN

For many decades Seventh Day Baptists have been reluctant to commit themselves to "aggressive evangelism." There is no time now for bewailing that fact. It should only be noted that around the turn of the century, when the "modern" theology was first making its Bible-doubting influence felt, that Seventh Day Baptists seemed to have lost their distinctive appeal, preferring to be counted only as Christians rather than face the challenge of being "different" Christians. Thus we find that the homeland (Judea, so to speak), has faced a decline which has also caused the work in "Samaria, and unto the uttermost part of the earth" to suffer. God has "commanded us to preach unto the people, and to testify . . ." but this has not been done. Unless Seventh Day Baptists have a distinctive message, they lose their reason for existence. Unless there is a testimony, God must bury them.

But there is a message given to Seventh Day Baptists. There is a testimony to shout. The world has deep spiritual need and God has entrusted to men the Gospel which answers the need. What has God entrusted to Seventh Day Baptists?

First there is Salvation. Not just stories of an historical Jesus, but the fact that the Son of God gave His life to save mankind from the penalty of sin. This may not at first seem distinctive, but with many so-called "Christian" churches despising the foolishness of the Cross and preaching instead the way of good works or deep thoughts, it is well for Seventh Day Baptists to point out this essential.



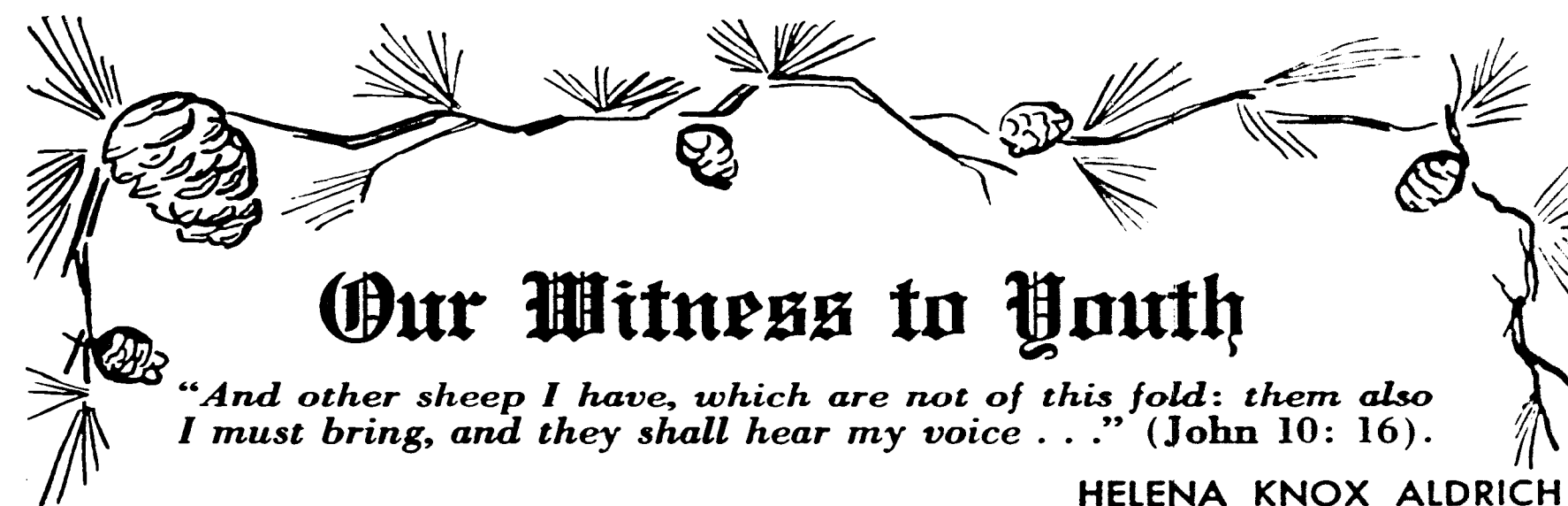
The Rev. Paul B. Osborn is employed by the S. D. B. Missionary Society to serve in Little Rock, Ark., as pastor and city evangelist, going there in July from Marlboro, N. J. He has served on the Board of Christian Education and Tract Society.

One must be a Christian BEFORE he can be a Seventh Day Baptist. Salvation comes not from the church, but as a gift from God.

Then comes Surrender. Too many messages deal only with the first part of the Great Commission, "Go ye therefore and make disciples of all nations, baptizing them. . . ." But that is only half the job. ". . . teaching them to observe all things whatsoever I have commanded you." It is in this area where distinctive Christianity begins to be felt.

A natural consequence following this sequence of Salvation through and Surrender to Christ is the observance of the Sabbath. It is here that the Seventh Day Baptists proclaim a distinctive message. Many churches may preach Salvation and Surrender, but only Seventh Day Baptists have the testimony of the Sabbath in the Baptist policy of freedom of the individual to interpret the Bible according to the dictates of his own conscience. America needs the Sabbath. Sunday is not able to call men from secular pursuits because it lacks the force that will enrich their spiritual lives. The seventh-day Sabbath of the Lord is God's Day. He made it for man and commanded, "Remember the sabbath day to keep it holy," for He knew the weakness of the created vessel. He knew that sinful man would emphasize the wrong thing, so He said, "Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God." By obedience to this Law of God, by surrender to His will, man finds the fellowship which God wants and man must have.

Seventh Day Baptists have the Sabbath. They must not only take advantage of it for themselves, but willingly preach and testify of it. For this reason Seventh Day Baptists make no apologies for their distinctive Christianity. Not boasting, but humbly seeking to be obedient to God, the message of Salvation, Surrender, and the Sabbath, is brought to America.



## Our Witness to Youth

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice . . ." (John 10: 16).

HELENA KNOX ALDRICH

"Hey! Guess what! I'm going to go to camp this summer." More children and youth are making this statement a part of their conversation now than ever before.

The phrase "church camp" often meets with misunderstanding and prejudice; however, if a close look is taken of the aims and program of a church camp, a much clearer and appealing picture presents itself. A balance in study, work, recreation, crafts, and worship builds an environment in which a child finds challenge for both his body and mind.

Since camping is a group activity and may be indulged in during any season of the year, it affords far more opportunities to serve and instruct the individual than other activity. Adults as well as youth may well benefit from good camping facilities and programs.

Areas of the camping program reasonably can be listed as study, work, recreation, crafts, and worship. With guidance and instruction, a youngster is taught to look for God's love in the flowers that grow on the grounds, the birds in the trees, and the panorama of stories stored up in the Bible. By contributing his share of time to camp chores, each camper comes to feel that this camp is, in part, his. And indeed it is, for a camp is only what those in it make it. Camping is a release from the everyday. Even if a camper does dishes and makes beds at home, it is "difficult" to get to do them at camp. Exercise through good rigorous recreation stimulates not only a good appetite but also an inquisitive mind. Good sportsmanship can be seen, under-

stood, and appreciated. As an outlet for quieter ambition the camper is offered a variety of crafts. Usually what he does or makes is not for himself, but for someone he loves and cares for.

Worship in the camp program is not a rigid, compelling item; on the other hand, it is a twenty-four-hour living thankfulness. Organized worship periods are held and campers are asked to participate with the hope that these experiences may lead him into a deeper and richer relationship with God.

Camping is probably used most effectively as an evangelistic tool. For here in group activities and "alone" times the individual camper can see that God is real. He can experience God's love through the friendship of a fellow camper. He can communicate with God in the simplest of childlike prayers.

Through scholarships, gifts, donations, and various other ways interested persons can make it possible for many youngsters to attend camp who would otherwise find it impossible. This type of evangelism extends itself to the unchurched, the financially unable, and the socially unadjusted.

(Continued on page 13)

Mrs. Simon Aldrich, youth field worker for the Board of Christian Education in 1959, is well qualified to write on the camping program. She currently teaches the college-age Sabbath School class in the Alfred Station, N. Y., church. She is the mother of one small daughter.



# Witnessing through the Printed Word

*"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name"*  
(John 20: 31).

JACK JENSEN

God has given an unconditional guarantee that the printed page containing His Word is an effective way to witness. God will not have us ignorant of the gift of His Son to be our Savior, so He has given us the gift of His printed Word. God not only gave this statement (quoted above) through John, but He guaranteed it. He said in Isaiah 55: 11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The influence of the printed page is world wide and not limited only to those to whom we can personally talk. For instance, placement of a small advertisement in an American magazine resulted in a post card being received from a man in Ceylon who wished to study God's Word. The Lord gave opportunity through the printed page to witness to a man halfway around the world whom I probably never would have met in any other way. The local possibilities are great also, and if each Christian will promise God that he is willing to obey the call of Jesus to preach the Gospel by prayerfully and consistently giving a portion of God's Word to a definite number of people each week, there is no limit to the number of souls that can be saved.

Jesus called us to preach the Gospel to every creature. Everyone may witness of our loving Savior through the printed page, and this is a method of witnessing that even the shyest person can use.

Literature can be mailed in letters and with bill payments, and it can be left in public places where it will be found. The best places for this are places where people must wait for something and do not have much to do, such as laundromats, the seats of buses, trains, and airplanes, and also their depots. Literature left on

library tables reaches people who like to read. It can be left in parked cars, telephone booths, and many other places where it is sure to be found. If there are businesses in your area that will accept them, tract racks may be placed, and these will offer a variety of literature from which the reader may choose. Special issues of the **Sabbath Recorder**, such as this one, may be placed in waiting rooms of hospitals and professional offices, and a mailing list may be built for them. I have read of one lady who by taking just ten minutes each day to mail tracts to four people from her telephone book, offers the Gospel to 120 souls each month. How many of us do even a tenth as well? A program such as the one she has made to be especially fruitful if calls are made to the homes of those who respond, at which time some literature should always be left. For those interested in the more personal touch, tracts can be distributed from door to door, and at almost any place in which people gather. This has the advantage of giving you the opportunity to offer a word of personal testimony with the literature. There are exceptions, but most people will accept a tract that is offered in a friendly manner.

Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest. . . . The harvest truly is plenteous, but the laborers are few" (John 4: 35; Matthew 9: 37). It is our privilege and duty to labor for Him, using as tools His Word and much fervent prayer. Both are necessary, and our labor for Him will suffer if either is neglected. What a joy it will be to arrive in heaven and see someone there who would have been lost if you had not obeyed God's call to work for Him. You can help with His harvest through the giving of God's Word printed in Christian literature. Why not begin now?

## PUBLICATIONS AVAILABLE

American Sabbath Tract Society

510 Watchung Ave., Plainfield, N. J.

Seventh Day Baptists in Europe and America, two volumes (1500 pages) Limited number of new and used copies available. New .....\$12.00

Manual of Seventh Day Baptist Procedure (120 pages), by William L. Burdick, D.D., and Corliss F. Randolph, D.D. \$ 1.00

Handbook of Information ..... .30

Seventh Day Baptist Beliefs ..... .30

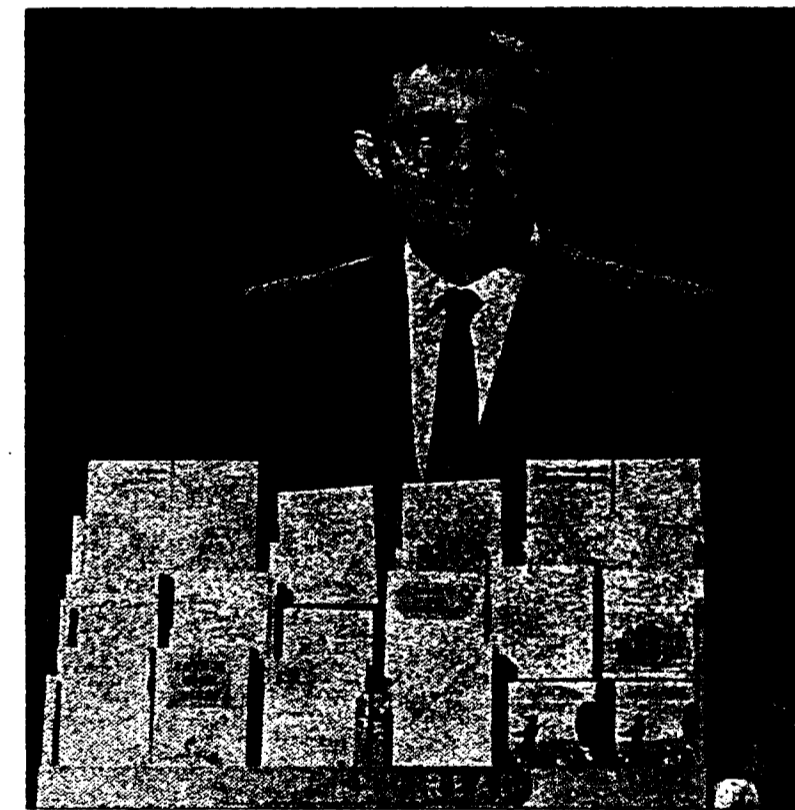
Gospel, Informational, and Sabbath Tracts

More than 60 titles of free materials.

Sample packets furnished upon request.

### The Sabbath Recorder

This is a special issue of the national sixteen-page weekly periodical published by the American Sabbath Tract Society for Seventh Day Baptists and for all others who are interested.



Jack Jensen, chairman of the Tract Committee of the Riverside, Calif. church, has an active interest in tract publication and content, having published some of his own tracts. Racks, pictured above, have been placed in a number of public places. An employee of the Post Office Dept., he has obtained release hours for Sabbath observance through direct appeal to the Federal P. O. Dept. in Washington, D. C.

TYPING has been done by Mrs. Robert Frazier, a member of the Riverside church, and who has helped the editor of this issue in much other church work.

## RELIGIOUS DRAMA

(Continued from page 8)

do not "get" the theological jargon, or "dig" the religious concepts. Salvation was a divine-human drama, and sometimes the theater can make the redemptive dialogue more clear and credible than the preachers do. T. S. Eliot (*Cocktail Party*), Christopher Fry (*Thor, With Angles and Sleep of Prisoners*), Gunther Rutenborn (*The Sign of Jonah*) are all thoughtful Christians who have attempted to rephrase Christian concepts in modern terms. W. H. Auden (*For the Time Being*), C. S. Williams (*Grab and Grace, The House by the Stable*), Michel de Ghelderode (*The Women at the Tomb, Barabbas*) have specifically stated the Christian faith in moving and convincing plays.

Contemporary theatre excels in exploring the "bad news" of man's lostness, but often lacks a redemptive word. The church seems often to be out of touch with the needs of the world, but possesses the "good news" of God's love and acts. The theater is looking for answers to its own questions; the church is trying to learn to ask the questions to which it has the answers. Perhaps the time has come when the church and theater can serve each other creatively, and by so doing, serve God more effectively.

## OUR WITNESS TO YOUTH

(Continued from page 11)

To many young people, their first camping experience is also their first conscious experience of God. In some of our camps it truly is a mountaintop experience. In others, it is an emotional experience of mountainous proportions. Sights, sounds, smells — all serve to pinpoint God's presence.

Those persons who truly appreciate the value of a sound camping program are the families to whom the campers return. It isn't the same youngster who went to camp. He is new, he has learned; he has shared; he has given.

"Let the children come to me, for to such belongs the kingdom of heaven, — and a little child shall lead them."



## Pointing Men Everywhere to Christ

*"And so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13: 47).*

LELAND E. DAVIS

"We felt it our duty to speak the message to you first," exclaimed Barnabas and Paul to the Jews, "but since you spurn it, and evidently do not think yourselves fit for eternal life, watch us now as we turn to the Gentiles! Indeed the Lord has commanded us to do so."

Distasteful as this announcement was to the Jews at Pisidian Antioch, it was joyful news to the Gentiles. "On the following Sabbath almost the whole city gathered to hear the word of God" (Acts 13: 44). Not only in the city, but throughout the surrounding countryside those who believed carried the message to others.

As believers, each of us today should also feel it our duty to point people everywhere to Christ. Strange as it may seem, even after twenty centuries of Christian missionary endeavor, some have never heard the message of salvation from God's own Holy Word. All who have heard have not responded to the call of Christ nor believed on Him.

Still the Savior appeals constantly to the element of truth and goodness in every man. He expects to find a spark of faith, ready to respond to His appeals. "If thou hast faith," He declares, "all things are possible to him that believeth."

At the same time Christ regards mankind as united in sin. He believes that all men need to be saved, and that no man can save himself by his own efforts. The wonder and joy of the Gospel is that "everyone who invokes the name of the Lord will be saved" (Rom. 10: 13). There is no other name to whom we can point men for salvation.

Shortly after my arrival here in Georgetown, I made the acquaintance of a Chinese man whose mother was a Spaniard. Out of the goodness of his heart, he offered to peddle me on his bicycle in search of a house for me and my family. In casual conversation we talked man-to-man about spiritual values. God gave me opportunity to witness to my own personal faith in Christ my Savior.

While moving into our upper flat, a Moslem nearby gladly offered me his services. Having finished constructing several bookcases, he asked, "Whose Son is Jesus? How could God have a son? Is God three persons?" His questions made it possible for me to open the Scriptures which I had stored in my heart. He listened intently as I spoke of the wonder of the Incarnation and the uniqueness of God's only Son, Jesus of Nazareth. Then I listened as he poured out his problem and I assured him that I had found Christ to be the answer to every problem.

"What really counts," says Dr. Eugene Nida in his book, *Customs and Culture*, "is having a mind which can understand, hands which join others in common tasks, and a heart which responds to others' joys and sorrows."

Genuine empathy with people removes any suspicion of morbid curiosity. It makes it possible to convince others of our deep concern for them. "Empathy," as defined by D. J. Fleming, "is partial identification with the other in which you see and feel the other's point of

view but at the same time retain your own identity." However, says Dr. Fleming, "Truest empathy comes not so much from imaginative projection or similar experiences. It must come when we have actually participated in shared experiences." Through shared experiences we win the confidence and gain the fellowship of those outside of Christ. Consequently, we are given the signal honor of pointing men everywhere to Christ.



The Rev. Leland E. Davis and family began missionary service in British Guiana late in January under the direction of the S. D. B. Missionary Society. On this field they anticipate pointing men to Jesus Christ and to salvation through Him. Pray for them.

### WITNESS WHERE YOU ARE

(Continued from page 3)

perimenting. We need to take their methods of discipline into our lives of witnessing.

At the time of the first steam engine, the first car, the first telephone, man's reaction was: "It is impossible!" Now with our reaching out into space with rockets and satellites one rarely hears, "It is impossible"; rather we hear, "I can't believe it, but it is happening." In witnessing at school, at work, in the office, in our social life, to our friends and neighbors, or wherever we are, we have a wonderful aid and promise given to us by Jesus. "Humanly speaking it is impossible; but with God anything is possible" (Matt. 19: 26, Phillips).

It is an historical fact that "God so loved the world" — all of us, not just a special few — "that he gave his only Son." The early disciples, having found Jesus, immediately went to their neighbors and friends and relatives to bring them to Him. They came to Jesus because they responded to the divine love which sprang up in the disciples. Jesus doesn't ask us to "change, that I might love you" but we do change because we are loved by Him.

Many people are satisfied with having found Jesus for themselves. They seem content to live on the experiences of their youth or the enlightenment of last month. Then the living water which Jesus gave becomes stagnant because it is held within, as in a cistern. (See Jeremiah 2: 13b.) The cistern cracks and the living water seeps away before anyone can use it. We need to be channels of this living water — of this love of Christ. In allowing Christ's love to flow through us to every other person we meet, we may reach someone — man, woman, or child — who may never have realized that he or she is very precious to God. With this Christ-love flowing through us we are used by God to attract people to Himself. It is nothing that we are trying to promote. We are not going before God but "the Spirit of your Father" is speaking through us. We need to put all our abilities and talents at God's disposal. May we constantly wait on the Spirit for instruction, wisdom, power, and love. Now when we witness "Let us then do good to all men as opportunity offers" (Gal. 6: 10, Phillips).

Mrs. Burton B. Crandall, daughter of the Rev. H. Eugene Davis, former missionary to China, a deaconess in the Verona, N. Y. church, and the mother of four children and a foster Japanese son finds that wherever she is she may witness for Christ.

### AS THE TWIG IS BENT

(Continued from page 6)

Wind-molding is, instead, the result of gentle winds which blow constantly, persistently, all of the time, every day.

In training children, then, quality may not be the key we seek; nor even actually quantity, as such. In so simple a thing as mere persistence we may find the key we need.

Many of the plays mentioned by Dr. Rood in "Witnessing Through Religious Drama" are available in paper-back editions. A number are in *Religious Drama*, Volumes 1 and 3, a Living Age paper-back put out by Meridian Press in N. Y. C., \$1.45 each.



# The Sabbath Recorder

## Witnessing Is Wonderful

*"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bearing his sheaves with him" (Psalm 126: 6).*

The gates open out to the West and to the East and many go out from and come into this wonderful land of ours. Are we as individual Christians, as churches, as denominations with power given by the Holy Spirit spreading the Gospel message to these millions who know not the Christ? Are we really in earnest when we say, "I want to be a witness for Him"? Are we willing to spend the time in prayer, in study, in sacrifice of personal desires to be true witnesses?

As has been said, "The witness of the church is only as strong as the individual." Likewise, the witness of Seventh Day Baptists is only as strong as the churches. All comes back to you and me in our own personal dedication and consecration.

If our lives are emptied of wrong and filled with the Spirit, and if that greatest of all miracles, the transformation of a life has been performed within us, those about us will not only hear what we say, but they will see the fruit of the Spirit manifest in us.

When this happens and we are filled to overflowing then, and only then, can we give out to those about us of the bounty of which we have received and be true witnesses for Him.

Witnessing is wonderful when we live for Christ.

Witnessing is wonderful when we speak for Him.

Witnessing is wonderful when we win to Him.  
Will you answer the call to be His ambassador?

"Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me" (Isaiah 6: 8).

GUEST EDITOR

## BREAD OF LIFE

By KENNETH I. MORSE

Bread of Life, whose body broken,  
Feeds the hunger of my heart,  
May the thanks that Thou hast spoken  
Bless each loaf I cut apart.

Thou who, breaking bread with brothers,  
Bared Thy body, gave Thy blood,  
Help me share my loaf with others  
Hungering for brotherhood.

Let these hands now calmly folding  
Speak my gratitude for grace,  
Lest the treasure I am holding  
Disappear before my face.

Lord, I welcome Thee to table;  
Grace my supper, Host Divine;  
With Thy feast of love enable  
Every guest to live as Thine.

Picture an old man seated at the family table with eyes closed and head bowed as he gives thanks for a loaf of bread and a cup of coffee — his frugal meal. Such a picture inspired Editor Kenneth Morse of Church of the Brethren Gospel Messenger to write a poem which he entitled "Bread of Life." The poem, now set to music, is suited for table grace as well as for a communion service. Though copyrighted, Mr. Morse has graciously allowed us to reprint the words.