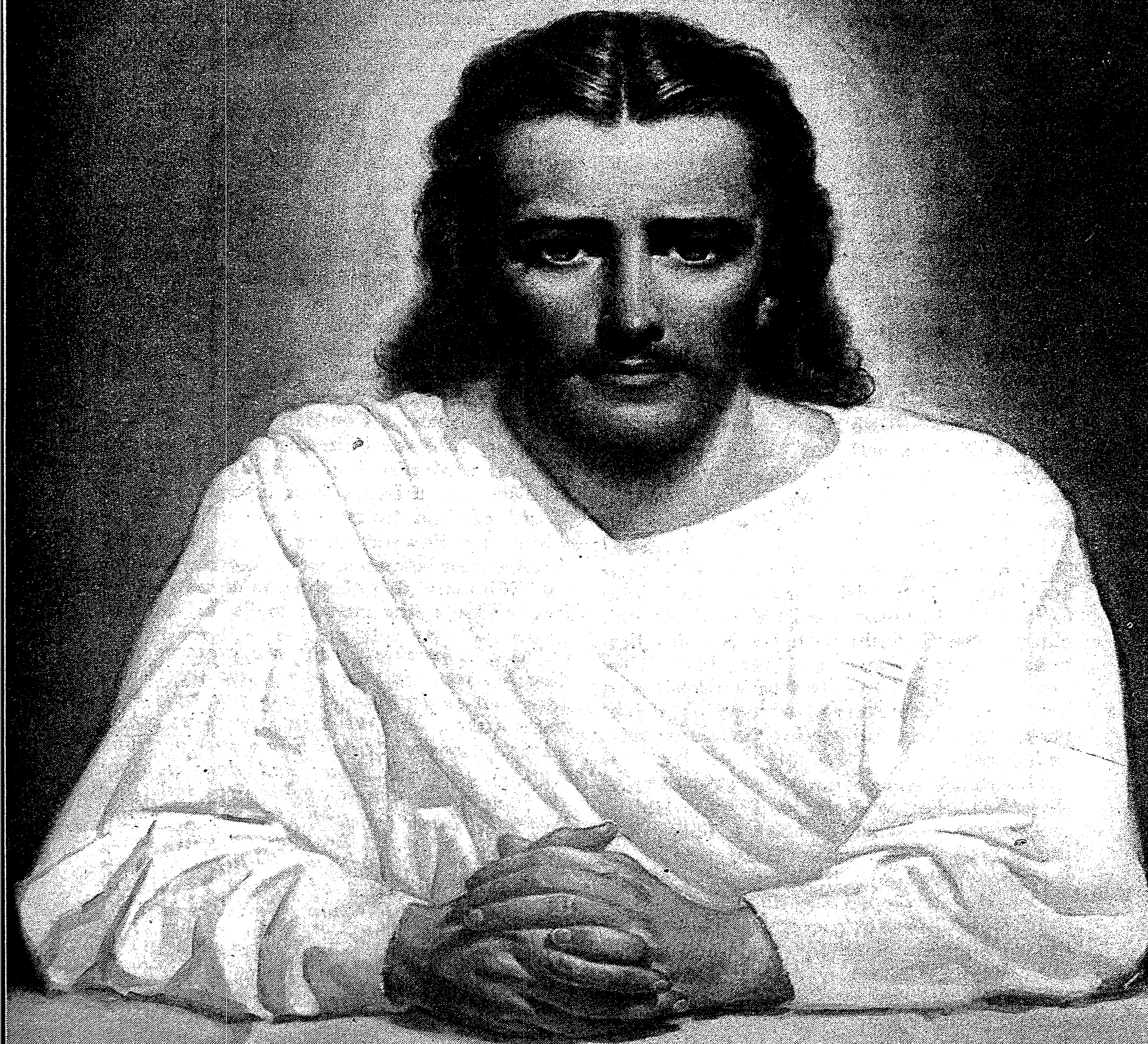


FEBRUARY 24, 1964

The Sabbath Recorder

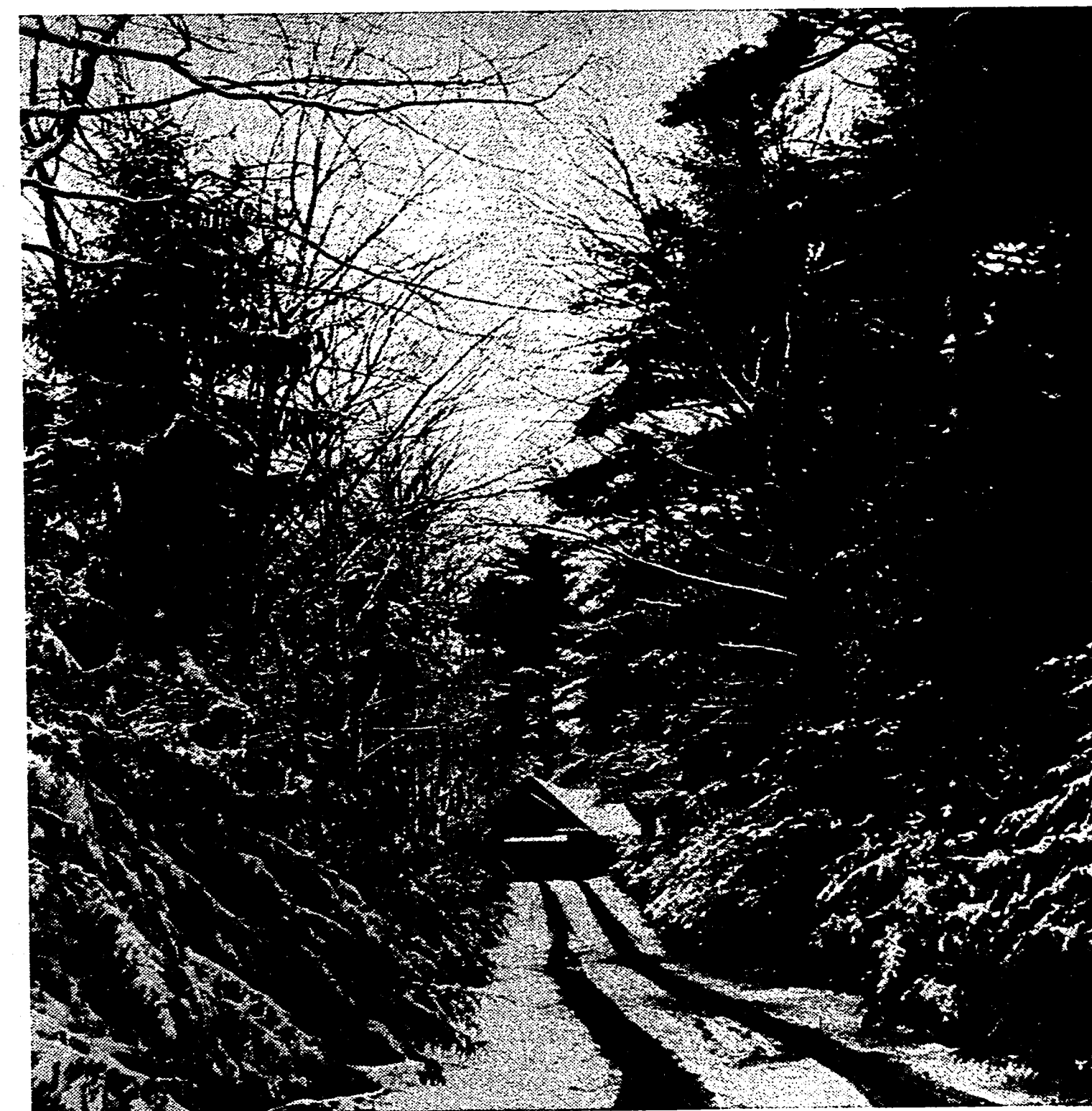


"... I shall show you what is the highest way of all."

1 CORINTHIANS 12: 31B

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"THE SAVIOUR"



THE MEETINGHOUSE

God has not revealed in His Word what constitutes an acceptable place for congregational worship; it may be a simple meetinghouse at the end of a forest lane, a white-steeped village church, or a towering city structure of stone and steel. The place of worship is made by man, but the day of worship is set by the creative act of God. On the Sabbath we are to worship in spirit and in truth in our appointed meeting place.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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The Sheepish Church

Nothing characterizes the church better than "flock." Just as the individual looks to the Lord as his Shepherd so the church of the New Testament is called the flock of Christ, and ministers are enjoined to take care of the local flock which is entrusted to their pastoral care. But language plays a peculiar trick on us. Although we rejoice in the privilege of being called sheep, none of us wants to be "sheepish."

There have been times when church leaders have found themselves sheepishly admitting their faults and failures. This is true when the moral standards of the community and state appear to be higher than those of the church. For example, churches in some denominations have sponsored various gambling programs to raise money. The state has taken the position that some of these are morally wrong, or at least contrary to laws devised for the good of all. Churches that had to discontinue Bingo games or be charged as law-breakers were a bit sheepish.

Another situation has arisen which may strike deeper and affect a larger number of church members and pastors. The U. S. Government has now issued a rather clear-cut statement on smoking and has indicated that action may be taken to implement it. No longer can there be any question of the destructive consequences of habitual cigarette smoking. It has become a moral question. If the clergy and the church are caught with a lower standard of morality in this area than that of secular society how can they assert leadership in the remaining areas of behavior? We applaud the straightforward statements of the Surgeon General's report. It is time for the church to be more straightforward and less compromising. Let's avoid sheepishness.

Another case is the use of alcohol. At a time when the disastrous effects of this poison are becoming better and better known the church in general seems to have been caught by the social pressures induced by clever advertising. More and more churches have felt that to avoid offending their drinking members they must soften their stand against drinking and concentrate more on the cure of alcoholics. Let the church return to its position of leadership in this moral question — lest we be found sheepish.

Don't Forget to Pray

A letter that came to the editor in rather shaky handwriting had the effect of getting him a bit "shook up," as they say. This good lady from southern Illinois has been reading the Sabbath Recorder and other denominational material which has set forth the need for raising the denominational budget. She says that we talk, talk, talk and write articles no end about raising the OWM budget. "Can't we as a denomination," she asks, "pray that the budget be raised in full this year?"

The above question was probably not meant to imply that no one is praying for the budget to be raised in full. Certainly some are praying that it be raised in ten months so that the giving of the last two months could take care of some of the crying needs that had to be left out of the budget because of lack of faith. But our friend has undoubtedly touched a weak spot in our armor. Some of us have been so absorbed in plans, programs, and promotion that we have probably neglected to put the proper emphasis on prayer. We have complained (just a little) that we have no adequate means of communication to present the needs to all of our people. There is no denying that the printed page is important to the support of our work. But it is not as valuable as a universal means of communication as prayer, for prayer can fill the world like radio waves. Missionaries can be supported without any personal or printed appeals — simply by prayer. It has been done over and over again. But half-hearted prayer doesn't do it; and the prayers of just a few is not enough. God works on the receptive hearts of people in response to prayer.

Our good friend is right in suggesting that if we as a denomination really prayed for the raising of the budget it would be raised in full — in less than ten months. We might add that we will always have budgetary problems until we attain that spiritual stature and maturity by which we as a people learn to take our needs to the Lord in unceasing prayer. When praying comes naturally our pleading will be with God, and those who love the Lord will respond.

FEBRUARY 24, 1964

MEMORY TEXT

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Prov. 3: 27.

Civil Rights Legislation

There has been an awakening of the Christian conscience on civil rights legislation to the extent that unusual action is being taken to foster the passage of a strong bill by the Senate. The lower house has already passed a much stronger bill than was supposed possible a few months ago. It is probable that the unprecedented activity of the National Council of Churches through its Commission on Religion and Race can claim much of the credit for publicity and pressure.

As the legislation embarks on its stormy course through the Senate where there is much reason to expect a long filibuster, a new line of procedure is being urged by the office of Robert W. Spike, executive director of the above mentioned commission of NCC. It is a sort of marathon church service in Washington to match the time of the filibuster with the hope (presumably) that it would help to speed up action. An appeal is being sent out for a list of clergymen who might be willing to serve as a kind of round-the-clock preaching mission as long as the filibuster lasts. Whether or not this counter measure will be generally accepted by Protestant leaders remains to be seen. It is at least novel. Perhaps it will show that ministers as well as Senators can develop great endurance and are willing to speak at length on a subject which they believe merits it. There might be a little question in the minds of some pew-sitters about releasing their pastors for further training or encouragement in long-windedness.

Seriously, however, this seems to be the time for Christian constituents to let their Senators know that really meaningful civil rights legislation must be enacted. There is no use trying to dodge the moral issues involved. Now is the time. Decency demands it; world opinion calls for it; Congress can deliver it. There can be a noble future if we break away from the mistakes of the past.

EDITORIAL NOTES

Let Us Pray

The leaders of United Church Women believe that there is and ought to be a close relation between praying and giving. The theme for the World's Day of Prayer February 14 was "Let Us Pray." In services around the world this 78-year-old program reached millions of women and men this year in daytime or evening programs that featured prayer.

The women also took offerings for missionary work. It was expected that gifts collected in the United States would total more than half a million dollars. Two special projects claimed attention this year, citizenship education for American Indians and migrants, and ministry to students in UCW-supported Christian colleges for women in various countries.

Seeing Our Youth Grow Up

One of the most satisfying annual experiences of a congregation is to see the spiritual growth of its young people as evidenced by their ability to take minor or major parts in the Sabbath morning worship on Christian Endeavor Day, the first or second Sabbath of February. This year was no exception, judging by the church bulletins and the comments received. We are well aware that not all of our young folks have grown as much as we had hoped. Some have shown little desire for "the sincere milk of the Word," which produces normal growth, according to 1 Peter 2: 2. But many have grown and will continue to grow if parents and leaders remain faithful to their responsibilities.

There is not space to print all of the programs or many of the messages given by the youth on their special day in church. It should be noted, however, that many pastors turned over the morning worship to the youth and that this experience in leadership proved helpful to young and old. The theme followed in a number of churches was "The Peculiar Ones," a theme that stresses what it means to a Christian and provides an opportunity for doing some serious thinking on what Christ expects of those who profess to follow Him in the keeping of the Sabbath as well as the other practical aspects of the Christian life.

Political Bedfellows

There is real danger that the principle of separation of church and state will suffer a serious setback within the next year unless Protestant people are alerted to the new political situation. Astute observers are pointing out that some presidential aspirants or incumbents seem to be motivated more by political expediency than by principles — which may lead the nation down the path of compromise.

It is probable that our new President will allow more than the camel's nose in the tent in the matter of government aid to parochial schools. Some are noting with concern the political fact that the church-state picture in the nation changed overnight with the death of President Kennedy.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, has spelled out this factor. He says, "The untimely death of the Roman Catholic President, yielding the post of Chief Executive to a Protestant, has probably hastened the day of national debate" on the ways and means of aiding the church-related elementary and secondary schools.

In brief, the reason for such an observation is that the Roman Catholic candidate needed strong Protestant support to win the election. Hence, it would be normal for a rigid stand to be taken on policies affecting separation of church and state. On the other hand, the Protestant seeking election needs strong Catholic support. It is normal for him to try to convince Roman Catholics that he is concerned for their schools and other interests.

One Great Hour of Sharing

Pastors and other church leaders have probably received some of the publicity for the annual emphasis on One Great Hour of Sharing. Seventh Day Baptists are listed among the thirteen denominations which concertedly take offerings for the worldwide relief and construction work of One Great Hour of Sharing, a program of Church World Service. The date set for the observance this year is March 8. There may be one or more pictures and stories in the Recorder of March 2 calling attention to the work being done and the projects for the future.

Base for Mission Today

for American Seventh Day Baptists,
mid-twentieth century

By Rev. David S. Clarke

Simon Peter, (a stone), in becoming the "World-wide Fisherman," displayed rock-like qualities often hidden from the casual observer. The big, flighty fisherman was rock-like in his identification with others; he was solid in the strength of his empathy, his fellow-feeling; he was firm in his speaking what was on his heart; he took concrete steps to express his feelings. Appearances often attribute to Peter anything but the essential qualities that the Savior brought out in him (not without the deep suffering of divine empathy in hope, grace and love).

These qualities that made Peter an early Christian cornerstone are badly needed qualities for Seventh Day Baptists especially in America.

Unless we identify ourselves with the sad condition of men's use of time, no matter how "right" our arguments on the Sabbath's origin and truth, we shall easily miss one of our greatest opportunities (God-given, I believe) to serve our generation. Among the world's peoples, Seventh Day Baptists in America have a unique privilege in their prosperity: a complete wardrobe can easily be purchased with a week's work; adequate food for the day is brought with no more than an hour or two of labor. Time is easily converted to life's necessities and luxuries and to providing the resources for Christian missions in every church throughout the world. "Now is the day of salvation" challenges us to immediate employment in the church's service — and to compassionate witness to so many who find life "absurd," meaningless, fatalistic, materially dialectic (rather than morally fluid).

Not only has God blessed us with the Sabbath's "reserved time" for re-creation and worship, but He overflows our weeks with habits, skills, and attitudes born of the covenant which the Sabbath guarantees.

In a society that is crying for help because of too much leisure, freedom-loving Seventh Day Baptists have examples that

fairly shout the answers. Families who have found true re-creation in well-spent Sabbaths proclaim guidelines for creative activity of individual or family throughout the week or weekend. Individuals who have discovered psychological renewal in Sabbathkeeping have much to share with laborer or employer distraught by the swift passage of days. Students whose re-creation on the Sabbath has brought strength to their pursuit of an academic degree can say a great deal to persons preparing for a vocation while in a state of shock from the massive onslaught of passing time.

Peter's experience sets the pace for immediate reaching out to those in mental, social, political, or economic need with the warm faith that Jesus Christ is Lord, Savior, and Friend. When the Gospel is practiced and preached with the Sabbath in its rightful place, Christ's power flows into the hours, days and weeks of His followers' lives, to bless the "age" or generation. Leisure does not become an end to be bought, but a means to be preserved for the broadening of men's purposes, the deepening of his loyalties, the warming of his fellowship, and the sharing of his food and faith. And upholding all the arch of time is the keystone, the Sabbath given hopefully by God, received trustingly by man.

In a society that swirls in the vicious cycle of high wages with wild spending, "moonlighting" with unemployment, parents both working matched with youth unemployment and juvenile delinquency — in such a society, Sabbaths well spent with God and His children ought to convince many that spending often is unwise, wild, and repulsively selfish. Sabbath hours well spent ought to relieve much demand for unworthy goods and services — e.g., smutty magazines and shows.

If the Sabbath were given a chance to possess or grip folks with the gratitude of God's true children, they would be less possessed (or is it, "obsessed?") with money (Economists define money as "the power to demand services") and more possessed with solid wealth — friends, credit, hope, trust, employment in God's work with other Christians. Sabbath hours pro-

vide time for us to train and "specialize" for the highest in co-operative efforts and moral achievements in a highly specialized world of communication, power and knowledge.

Is not the "home base" for Seventh Day Baptist missions that 24-hour period which we call the Sabbath ("A portable homeland," to borrow the rabbi's phrase) and which is the best tool for identifying ourselves with man's highest possibilities — and God's highest hopes?

Christ is the Answer

By Rev. Lester G. Osborn

Introduction to the Colossian situation:

The Christians in the Colossian church, influenced by Jewish legalism and by the fanatical and superstitious religions of the region, were questioning some of the verities of the Christian faith. They had erroneous ideas of Christ's relationship to God and to the spiritual and natural worlds. In spite of the fact that they had heard "the word of the truth of the gospel" (1: 5), they had a faulty conception of the facts of the atonement, and were mixing other things with the Gospel, adding "the traditions of men" to it. The Gospel is the good news about the Son of God, and includes all the truths about Him. It is, as someone has said, "a message to be believed, not a code of laws to be obeyed." The errors and heresies in the Colossian church were due to a failure on their part to comprehend the divine Person of Christ and His atoning work.

As the antidote to these false ideas, Paul, in his epistle to them, sets forth the nature and mission of Jesus Christ: His deity, His place in the universe, His death on the cross to reconcile men to God, His relation to the church, and His sufficiency for all human needs. He presents Christ as the true wisdom, emphasizes His divine supremacy, and stresses the fact that He is the Head of the Church. Because He is the Head, and because believers as His Body have a vital union with Him, they are spiritually complete, and have no need of worldly wisdom and false systems of philosophy, creature worship, or observ-

ances of ordinances and abasing of the body.

The antidote then, as Paul presents it, is to have a right conception of the Person and work of Christ, and to grasp and appreciate the fact of His sufficiency. Christ is the answer to all errors and heresies. This is Paul's theme in Colossians.

A. Christ Is the Answer to Rationalism — Col. 2: 8-10.

Paul tells the Colossians that in Christ are hidden "all the treasures of wisdom and knowledge," and continues, "This I say, lest any man should beguile you (lead you astray) with enticing words" (2: 3, 4). He warns them to be on guard "lest any man spoil (exploit) you through philosophy (intellectualism) and vain (empty or futile) deceit, after the tradition of men, after the rudiments (elemental teachings, crude notions) of the world, and not after (according to, following) Christ" (2: 8). The word "philosophy" in its derivation means "love of wisdom." The Colossians seem to have prided themselves on their "advanced thought" and on having, as they thought, much truth that others did not, because they had adopted some ideas that had their origin in the "traditions of men." They had heard "the word of truth" but they accepted "hollow and delusive speculations" based on "man-made teaching."

Philosophizing is natural to the human mind. Men love to speculate and to try to account for things by reason. All too often it is just a mental exercise for its own sake. It purports to be helpful in finding and understanding God, but looks everywhere except in His revelation of Himself as recorded in the Bible. Agnostic philosophy seems to have for its goal finding a way to do without God and Christ. It ignores sin and the need of redemption. But all the speculations of men cannot ease the conscience nor satisfy the heart. They cannot deliver men from sin and its consequences.

Paul sets speculation and the traditions of men over against the teachings of Christ, who revealed God to us and accomplished our redemption through His death on Calvary's cross. Philosophy is "not after Christ." It proposes many ques-

tions to "capture the mind." It breeds doubt concerning the inspiration and authenticity of the Bible. It offers substitutes for the facts of the Christian faith. These are indeed "hollow and delusive speculations" (NEB). They are "idle fancies and plain nonsense" (Amp). Phillips, in his translation, says, "intellectualism or high-sounding nonsense" and adds, "Such stuff is at best founded on men's ideas . . . and disregards Christ."

Paul has something to say about human wisdom in the first epistle to the Corinthians. "Christ sent me . . . to preach the gospel, not with wisdom of words . . . for the preaching of the cross is to them that perish, foolishness . . . Hath not God made foolish the wisdom of the world?" (1: 17-25). In the next chapter he talks of things "freely given us of God . . . which things we speak, not in words which men's wisdom teacheth, but which the Holy Spirit teacheth . . . but the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (2: 12-14).

Why should we philosophize and speculate when we have the sure word of God, the Bible, which is His revelation to us? Some philosophers seem determined to discredit Scripture, and to make Christ just another of the great men of history instead of God's only begotten Son, whom He sent into the world to "save his people from their sins" (Matt. 1: 21) and make possible for them eternal life (John 3:16). Christ is "the power of God and the wisdom of God" (1 Cor. 1: 24). In Him are hid "all the treasures of wisdom and knowledge" (Col. 2: 3).

No wonder Paul warns the Colossians to beware of man-made speculations instead of following the teachings of Christ, who is the answer to rationalism.

B. Christ Is the Answer to Ceremonialism — Col. 2: 11-17.

The second danger against which Paul warns the Colossians is concerned with religious observances. There was a tendency to substitute ordinances for faith in Christ. There were those who maintained that one could not be a Christian without observing the Jewish rites and ceremonies. This

(Continued on page 13)

MISSION '65

By Harley D. Bond, executive secretary

At Mission Farms in 1962 the General Conference, recognizing that the Program for Advance would be concluded in 1964, directed the Planning Committee to develop new material to be used by the churches in 1964-'65. This material would emphasize the "application of our Statement of Belief to a contemporary world." In accordance with this directive the Planning Committee is developing "Mission '65."

Among the activities proposed for the year the churches will be invited to hold special services during which emphases will be on Seventh Day Baptist outreach and the application of our Statement of Belief. In conducting these services, pastors, retired ministers, and laymen are being asked to volunteer as "missioners." Letters of invitation have gone out to pastors and many laymen asking them to volunteer for this service. Through an oversight some who would like to participate may not have received an invitation. Please consider this an invitation to participate as a missionary in "Mission '65." Your affirmative response should be sent to Secretary Everett T. Harris, 403 Washington Trust Building, Westerly, R. I.

The Washington Project

It was recently announced by its executive committee that the Committee on the Washington Project has held three meetings since its activation. The committee was activated by the Southeastern Association at its 1963 sessions for the purpose of surveying the possibilities of and planning for a strong church in our National Capital. At these meetings the committee has been exploring the possibilities of the project.

Member churches of the Southeastern Association are being asked to activate Washington Project Committees in order that communication may be freely interchanged between churches and associational committee. In order that this project may be carried on in conjunction with other items of denomination-wide interest

further announcements will be made as soon as details of the program have been evolved.

The associational Washington Project Committee consists of five members from the Washington church along with five other members from the Southeastern Association. The Executive Committee is composed of K. Duane Hurley, chairman; Clarence M. Rogers, vice-chairman; and Leland W. Bond. Other members of the committee are Miss Rua Van Horn, Mrs. Georgiana Childers, Mrs. Pearl Nagel, Mrs. Alma Brissey, Edward Sutton, Clifford W. P. Hansen, and Miss Greta Randolph.

—The Committee.

After Conference Itinerary of Foreign Representatives

By Paul S. Burdick

There has been some inquiry about the foreign representatives who will be attending Conference at Salem, whether they will be able to visit any of the churches after Conference.

In this connection it is well to remember that return trips for the most part have to be arranged weeks, perhaps months in advance. So it would be well for any church interested in having a visit from such a representative to arrange with the person or persons who will host the foreign representative.

Inquiries relating to a schedule for the Rev. James McGeachy, pastor of the Mill Yard Seventh Day Baptist Church in London, England, should be worked out with the Rev. Paul Burdick of Waterford, Conn., who will be host to the Rev. Mr. McGeachy during his stay in this country. Information about other hosts and their guests is available from the office of the Missionary Board at Westerly, R. I.

A Turkish soldier had beaten a Christian prisoner until he was only half-conscious, and while he kicked him, he demanded, "What can your Christ do for you now?" The Christian quietly replied, "He can give me strength to forgive you."

R. Earl Allen in **Bible Paradoxes**
(Fleming H. Revell Company)

THE SNODGRASS STORY

III

Mr. Snodgrass works for Missions

It was not long after his return from his visit to the Island of Jamaica that Mr. Snodgrass became involved in a crisis connected with another mission in which his church and denomination were concerned.

A mission work had been going on for some years in the country of British Guiana in South America. It had started originally from the work of several native pastors who had constructed churches and built up congregations in scattered sections of the coastal area of the land. Travel in that country was difficult, sometimes by boat, occasionally by train, more often by foot. But the work had now reached a stage where leadership from this country seemed essential if the different threads were to be woven together into one united whole.

Mr. Snodgrass was one of the first to proclaim the need for a leader to be sent from this country. That had been the request for several years from the native churches, and Mr. S. determined that the money and the man could and would be found. But note the discouraging response.

Mrs. S. herself, one of the best of women, was one of the first to scout the idea.

"Snodgrass, you are barking up the wrong tree this time," she said. "Do you think that you can convert the whole world? How about the other two billion people in the world whom you will never reach? What can you expect to accomplish with this one little project among so many?"

Mr. S. made no reply, but her closing words reminded him of similar words spoken by the disciples when Jesus suggested feeding the hungry multitudes.

The very next person with whom Mr. S. talked was his own pastor. This man was an excellent preacher and scholar, but had not yet gained as worldwide a perspective as some in his profession.

"Snodgrass, I'm sorry, but I fear your project is visionary. Do you know that the country is very unhealthy for Europeans? The last missionary we sent there had to return because of ill health. I am afraid

that we should allow those people to carry on as they have, to the best of their ability."

Mr. S. decided that he would read up on all that he could about the country, its health hazards, as well as what the opportunities were for Christian work in the land.

British Guiana is one of three Guianas on the north coast of South America: British, French, and Dutch (now Surinam). The word Guiana is an Indian term meaning "watery country." And it is watery, not only because lying at the mouth of several rivers, but because of its heavy rainfall.

The people of British Guiana are East Indian, African, and American Indian, and mixed races. So it is not surprising that there are many religions, including Hindu, Muslim, and some Christian sects. The country has become in late years the hotbed of Communist propaganda, so that a decision will soon have to be made as to whether it will remain in the list of "free" nations.

"What," Mr. S. asks himself, "has made Christianity superior to other faiths, and what, if anything, in Christianity should make a nation superior to others in justice and peace?"

Protestant nations have been the hardest to become infiltrated with communism. Christianity exalts the worth of every individual soul, while communism makes the individual subordinate to the state. Christianity gives a man the assurance that God cares for him individually, and has sent His Son Jesus Christ to be the Savior of every man who will accept and believe.

"What would have happened," thought Mr. S., "if Christian missionaries had not gone to the British Isles and Western Europe in the Dark Ages of the church? Those countries which were the lands of our forefathers were once a 'field' for evangelism. Suppose that 'field' had been neglected. Warring tribes and competing religions were brought under the power of the Cross of the Lord Jesus Christ. Why? It must have been because this Gospel had an overcoming power; an evangelistic power that grew and spread

and multiplied over the earth. That power is still at work if we will only use it and have faith in it."

With these thoughts in mind, and with many a prayer in his heart, this humble servant of God, along with many others, determined that if God would call a leader to this task in British Guiana, the people would stand behind God's work with all their faith, prayers, and possessions.

MISSIONS — Sec. Everett T. Harris

Heritage and Horizons In Missions

By Rev. David M. Stowe, executive secretary of the Division of Foreign Missions, a reprint from *The Christian Century*, issue of Nov. 9, 1960. Used by permission.

This year headlines are going to events honoring the Edinburgh Conference of 1910, which began the 20th century ecumenical movement. But exactly a century before Edinburgh there occurred an event of at least equal importance: the start of the American foreign missionary movement.

In the 150 years since 1810, America has moved into world leadership in politics, economics, culture. During the same period American Christianity has come to bear a major responsibility within the ongoing life of the worldwide Christian movement. At the time of the Edinburgh Conference Americans already constituted one-third of the world's Protestant foreign missionary force. In 1960 they provide two-thirds of it and an even larger proportion of its funds. Our churches are often mediocre and faltering, wholesalers to the world of sectarian division. Nevertheless, the future of the Christian faith in our age — humanly speaking — appears to depend largely upon how America discharges the responsibilities created by its enormous wealth and vitality, its unique heritage of religious freedom and concern, and its massive Christian population.

Where It All Began

It was in June 1810 that a group of students from Andover Theological Seminary came before the ministers of Massachusetts with a plea which led immedi-

ately to the organization of the American Board of Commissioners for Foreign Missions. In the following autumn the commissioners held their first meeting at Farmington, Connecticut, and began to form plans for an overseas mission.

As I survey the 150 years of American foreign missions since that time, I am struck by three very significant characteristics.

The first of these can be described with that blessed modern word "ecumenical." It is an almost uncanny coincidence that in 1960-61 the foreign mission study theme is "Into All the World Together." For this is where it all began. Our familiar recent past in foreign missions has been a denominational era, but behind that lies the vision of the pioneers, a vision of unity in mission.

That strange long name, "American Board of Commissioners for Foreign Missions," sprang from the founders' conception of a single instrumentality for the expression of American Christian concern throughout the world. Although New England Congregationalists were very active in its inception, the American board for many years served equally as the missionary arm of the Presbyterians, the Dutch Reformed Church, the German Reformed Church, the Congregational Churches of Canada, and others. These groups not only supported the work of the American board but participated to the full in its direction. The end of this partnership came only when rising denominational consciousness impelled one after another of these groups to believe that as churches they ought to have their own missionary society and an overseas program for which they would be definitely responsible.

What we call today the ecumenical conception of mission is also seen in the early emphasis upon the younger churches' responsibilities. It was not the missionary but the mission's converts who were to be primarily responsible for spreading the gospel. In 1836 the American board annual report declared that "as soon as possible natives are to be substituted for missionaries in all activities."

Breadth of Concern

A second dominant characteristic of the American heritage in foreign mission is an amazing breadth of concern. Misinformation and malice combined have created an all-too-familiar stereotype of the missionary. He is painted as entirely concerned with "saving souls" in a narrow, proselytizing and sectarian sense. The documents of missionary beginnings show the truth to be very different. In 1819 the first American missionaries sent to the Near East were instructed: "Ask yourselves two main questions. 'What good can be done?' 'By what means?'" That was a charter as broad as human life itself!

In that same year the brig Thaddeus sailed from Boston for the Sandwich Islands. It carried the first company of missionaries to Hawaii. This was their commission from the American board, "Aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." Hiram Bingham and company could hardly have foreseen the remarkable degree to which that would actually happen. Speaking a year ago to leading officials and legislators of Hawaii on Statehood Day, Abraham Akaka recalled for them the roots of Hawaiian life today: "These missionaries, under God, became the greatest single influence in Hawaii's whole development, politically, economically, educationally, socially, and religiously."

With differing details, the same kind of statement could be made of the fruits of missions in many eras. Pioneer missionaries, operating with a broadly creative conception of their task, laid broad foundations.

A third characteristic of the American foreign missionary heritage is a strand of sacrificial devotion. To read the annals of the first generations of missionaries is to rediscover a story of utter commitment to a great cause, with reckless disregard of probable cost. When the earliest missionaries went out, they went out forever. They expected to die where they were assigned to serve. The early commissioning services abound with ref-

erences to the prospect that the candidates will lay their bones in foreign soil. They sound almost as much like funeral services as commissionings.

In the first American missionary station overseas, after 20 years there were more dead missionaries than live converts. The average life expectancy after beginning service was less than four years. This particular station was in western India, but the same kind of story is repeated in west Africa and in east Asia and around the globe. The missions and younger churches for which American missions, under God, have been responsible were built upon the bodies of American young people.

Today the fruit of such sacrificial devotion, by Christians of many nations, is a Christian community which is literally worldwide. In Archbishop Temple's words: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last 150 years. It is the great new fact of our era."

(To be continued next week.)

"A World Witness — Beginning with Me"

Results of workshop session held at the Pawcatuck Seventh Day Baptist Church Jan. 25 under the chairmanship of Mr. and Mrs. Howard Kuehn. Discussion groups were led by Mrs. Kuehn with the women, Howard Kuehn with the men, and Elaine Kuehn with the youth.

The discussion groups were enthusiastic and lively, presenting many ideas and suggestions on the topics suggested by the Planning Committee in setting up this subject.

All Christians should witness for good, but we are all witnesses all the time — sometimes not for good. We all have talents, some more than others, and we should not make excuse for the lack of talent but should use our gifts for Christ.

With practice and experience, talents will increase. Christ accepts all of our efforts if they are sincere and, if mistakes are made, we are forgiven. If our witness has been from a sense of duty let it now be with love, joy and concern. We witness for Christ because He loves us, He died for our salvation and taught us to love and have concern for all.

Ways in which we may witness as suggested by the discussion groups:

As individuals—Be less critical, be more friendly and neighborly, doing little things for others. Do it now as the impulse strikes rather than putting it off, as the impulse may be from God. Be patient, polite, and more generous with praise. Let fellow workers know our ideals and faith; speak up on social issues.

As a family—Be as considerate to members of the family as to strangers; be neighborly and friendly to all and seek out the unchurched.

As citizens of the community, nation, and world—Keep well informed. Speak up so that our influence is felt in broader areas, and make our responses to the good and bad in government and nation to the right authority. Protest public affairs that conflict with Christian interests.

As Seventh Day Baptists—First we must witness for Christ in love and as to salvation and then to the Sabbath as an additional commitment, further fulfilling righteousness. Church members must be warm and friendly, following up all contacts to reach those who may be unchurched.

As Seventh Day Baptists in world witness—Develop new fields of endeavor and follow modern developments. Really undergird the missions with prayer, encouragement, and monetary support. This is our part when we cannot act directly ourselves.

—from a report submitted by
Loren Osborn.

SABBATH SCHOOL LESSON

for March 7, 1964

The Man Born Blind

Lesson Scripture: John 9: 13-17, 24-25,
33-38.

Youth Work Committee

Many items are sharing the attention of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education. At the February meeting the committee discussed future youth field work, solicitation of funds for youth field work, sites for Pre-Con Retreats, youth activity at General Conference, relationship of the officers of the National SDBYF to the Youth Work Committee, and the camper-exchange program.

A committee with Mrs. Luan Ellis as chairman was selected to determine the duties of a successor to Miss Linda Bingham who has resigned as of June 1. The committee will also study how to select the field worker and how to solicit funds for the work.

It was voted to accept the proposal that EvUnBreth Acres, near Buckhannon, W. Va., be the site for the Youth Pre-Con Retreat. Agreement had been reached prior to this meeting that the site for Young Adult Retreat will be a new Methodist Camp near Spencer, W. Va. The director for Youth Pre-Con has not been secured, but the Rev. Ernest K. Bee will direct the Young Adult Retreat.

It was voted that we name an alternate youth representative to CoWoCo.

Wayne Cruzan and Howard Ellis were named a committee to set up the schedule for the camper-exchange program.

Plans were discussed relative to a youth banquet and breakfast at General Conference, and it was agreed that we ask the National SDBYF officers to make the physical arrangements.

It was noted that much searching for camp sites was done by Carroll Bond of Salem, W. Va., before the two selected were found available. The fact that the retreats are held for less than one week's duration makes it difficult to secure a site. We are grateful for the diligence of Mr. Bond.

Dr. Warren Brannon presented the revised schedule of Miss Bingham, and it was accepted as here presented:

White Cloud, Michigan, Feb. 26-Mar. 9
Alfred and Alfred Station, N. Y.,
Mar. 11-30

Adams Center, N. Y., April 1-20
Eastern Association, April 22-May 11
Little Genesee, N. Y., May 13-June 1.

The Rev. Clair Potter, speaking to a workshop group in Wellsville, N. Y., gave us this definition of the Task of Christian Education: "The task of Christian education is to surround people with the reality of the Christian heritage in such a way that they will respond in a responsible fashion to the love of God as revealed in Jesus Christ and become active participants in the work."

Youth News

Youth Sabbath at Dodge Center, Minnesota

Youth Sabbath was observed in our church February 1. The young folks had complete charge of the morning service which was carried out in a most reverent manner with Steven Greene as worship leader. Others taking smaller parts were Barbara Greene, Linda Greene, Daryl Lippincott, Bill Bonser, his sister Barbara, Douglas Payne, Bette Bond, and Loretta Langworthy.

There were two selections of special music, one by the intermediate choir, "Steal Away," directed by Wallace Greene, and a quartet, Barbara Greene, Miriam Payne, Steve Greene, and Bill Bond.

Using the theme of "The Peculiar Ones" four young folks gave the message. These were Diane Lippincott, Barth Crane, Philip Greene, and Lois Langworthy.

Four young men from Milton College spent the weekend in Dodge Center. The visitors, who took part in the Friday evening prayer meeting and the Youth Fellowship meeting Sabbath afternoon were Rolly Williams, Al Crouch, Dale Rood, and Bruce Lippincott. A social time was enjoyed Sabbath evening.

Sponsors of the Youth Fellowship are Mr. and Mrs. Claire Greene and Mr. and Mrs. D. C. Lippincott.

— Church Correspondent.

Pre-Conference Camps

By Greta F. Randolph

Arrangements for the Pre-Conference camps have been completed. Carroll Bond, chairman of the committee to find camp sites, feels that the facilities are very satisfactory.

The Young Adult group will meet August 12-16, 1964. They will use the Methodist Education Center, Spring Heights, eight miles from Spencer, W. Va. — about two and one half to three hours driving time from Salem. This is a new development with three modern cottages to make living conditions most pleasant.

The rates are: lodging per night \$1.25, breakfast \$.65, lunch \$1.00, dinner \$1.25, total \$4.15, plus tax.

A fee of 30 cents per day per person will be charged all who register. This covers the ground fee, medical health and accident insurance for every person, including travel to and from camp.

All bedding and linen is furnished. However, each camper will need to take his own towels.

The Pre-Con Camp will meet August 13-17, 1964. They will use the Evangelical United Brethren camp, EvUnBreth Acres, about one half mile from Buckhannon, W. Va. — a one hour drive from Salem. The girls' dorm, boys' dorm, dining hall and assembly hall will make adequate provision for this camp.

At this camp the rates are: lodging per night \$.50, breakfast \$.50, lunch \$1.25, dinner \$1.25, total \$3.50, plus tax.

The camper may furnish his own pillows, sheets, and blankets or may rent them for \$1.00 for the time he is in camp. Each camper will furnish his own towels.

The Youth Work Committee of the Seventh Day Baptist Denomination will arrange the insurance.

EvUnBreth Acres has a swimming pool on the grounds. A lifeguard will be on duty during this camp.

Plan to enjoy the days before Conference in pleasant surroundings with a worth-while program and receive a "mountaintop" experience.

Christ is the Answer

(Continued from page 7)

Jewish legalism made these things a means of justification — a way to merit salvation. They added these things to simple faith in Christ. Thus their religion was one of ordinances, which Paul tells them were merely shadows of which Christ was the body or fulfilment.

Believers have been "buried with him in baptism, wherein also ye are risen with him" (2: 12). All the "ordinances" are things of the past. All that was symbolized by the Jewish legal system and its ceremonies had been fulfilled in Christ. The Colossians had received eternal life. Through faith in Him they had entered into the body and were no longer concerned with the shadow. Their "circumcision" was "made without hands," a spiritual not a physical thing. They had "put off the body of the sins of the flesh" and "put on Christ." Their union with Him set them free from ritual observances.

Perhaps a word of caution is in order here. In writing to the Galatians Paul counseled: "Use not liberty for an occasion to the flesh" (Gal. 5: 13). It is not, as one person said, "Thank God, I'm saved by faith and not by works. I am under grace and it does not matter what I do." He would see the inconsistency of that statement if he would say, "Thank God, I'm under grace, saved by faith alone, so I can steal, commit adultery, murder, even worship idols." No, we are not free to do as we please, but to as we ought. There are moral requirements which must be distinguished from the ceremonial ordinances. And those requirements are the same after conversion as before. The moral law condemned a person and showed him his need of a Savior, but having his past sins forgiven was not license to keep on breaking the law. Paul asks, "Shall we sin because we are not under law, but under grace?" and emphatically answer his own question, "God forbid!" (Rom. 6: 15).

Many Christians use this argument to excuse their non-observance of the Sabbath of the Bible — the seventh day. They say that because they are "under grace" they can keep any day or no day, just

as they please. Is this not using liberty as "an occasion to the flesh"? To bolster up their argument they point to the inclusion of "sabbath days" in Col. 2: 16, 17, and say this applies to the weekly Sabbath, which it does not. Paul is speaking here of ceremonial practices, which he calls "ordinances." The Sabbath is not an ordinance, nor is it a shadow. It is not ritualistic in any sense, not part of the Jewish ceremonial system any more than the other nine commandments of the Decalogue.

Church News Appreciated

One of the things that most of us enjoy about the *Sabbath Recorder* is the news from the churches. It is good to see each week something of what is going on in several churches, the unusual things and some of the normal life. Because we like these brief glimpses of work in other places we appoint *Recorder* correspondents to send our own news in. These people are busy and they sometimes forget to be regular. Thus it may happen that some weeks not one of the sixty churches has sent in news.

The church has not fulfilled its responsibility to the rest of the denomination just by electing a correspondent. It must continue to stand back of that person by being active enough in the Kingdom work to make news that ought to be printed and by helping the correspondent to remember to write up in a clear, brief way the things that others would like to read.

Printshop Activity

During the week of February 9 to 14 there was an unusual amount of denominational work in the publishing house of the Tract Society. Presses were running from Monday to Friday in a much longer than usual run on the special issue of the *Sabbath Recorder*. The extra time was required both by the four-color cover and the large advance orders, a printing of about 9,500 (including the regular subscription list).

Work on the 1963 Yearbook was also nearing completion at the end of the week in the bindery department. The book is somewhat larger than last year. If the mails are not delayed copies should be

in the hands of those who have ordered them in the very near future.

Another bulky print order recently completed was a new edition of the large tract, "The Sabbath and Sabbathkeeping Baptists." Churches may request as many as needed of this scholarly pamphlet that has been in considerable demand. This edition has been edited slightly by the Publications Committee.

NEWS FROM THE CHURCHES

DENVER, COLO. — With happy memories of the 1963 Conference in Colorado, the Denver church moves into a busy 1964. Pastor Albert Rogers and wife, Janette, have adjusted to their new home and parish with amazing alacrity. We daily count our blessings through their presence with us.

At the annual church meeting January 5, the following officers were elected: moderator, Daryl White; clerk, Nedra Shepard; treasurer, Mary Waterbury; auditor, Richard Shepard; two trustees, Barbara White and Dale Hastings and the following committee chairmen: Evangelism, Elsie Thorngate; Worship, Jeanette Thorngate; Stewardship, Don Widman; and Christian Education, Doris Widman. Committee members were chosen and general plans for the year were made at the Advisory Board kickoff dinner, planned and served by Geraldine Van Dyke.

Irwin Randolph, who did such a magnificent job directing the Conference choir, and Gladys Randolph, the no less efficient Conference organist, continue as choir director and organist here in our Denver church.

Our active Camp Committee headed by Richard Steele jointly with the Boulder Camp Committee have readied that area for winter and they have voted that the name "Rocky Mountain Camp" be the official title for our retreat in the mountains north and west of Boulder. "Pennies for the Pump" explains that money is being raised for this purpose for the camp.

Kenneth Crosby as chairman, with the Board of Trustees and the men of the church, including our very efficient pastor, are concentrating upon remodeling of the "cottage," a house at the rear of the par-

sonage. The gift of a furnace by Charles and Phyllis Zailor and the revamping of several rooms made this building very pleasant and useful for choir rehearsals, Sabbath School classrooms, and a sunny nursery. Work on the church grounds continues.

If the younger generations are any criterion of the future progress of a church, Denver's prospects are very auspicious. The Youth Fellowship with Ed Hansen, president, moves into 1964 with vigor. The children's department, Grayce White, superintendent, brings joy at the Sabbath morning services when the boys and girls come happily forward for their special sermon. On January 11, five babies were dedicated: Roy Lewis, son of Roy and Diana Ogden; Heather Lea, daughter of Sharon Furman Walden; Kirk Alan, son of Larry and Joan Knox; Kenneth Randall, son of Norman and Judy Crosby, and Maelynn, daughter of Charles and Phyllis Zailor.

Kum Dubl, Friendly, and Blanche Sutton groups are the organized Sabbath School classes and each meets, also, during the month for recreation.

The Ladies Aid with Frances Stephan as president continues the monthly evening meetings which include a social half-hour when dessert is served, a study presentation and a business meeting.

In the midst of a world of confusion and problems may we paraphrase a bit of a grand old hymn written in 1668. "Praise the Lord who does prosper our work" and let us "Ponder anew what the Almighty can do, when with His love He befriends us."

—Correspondent.

DODGE CENTER, MINN.—Plans and prayers are going forward and upward for the success of the evangelistic meeting to start April 2. Sunday morning special prayer meetings are being held seeking divine guidance. Advisory meetings are also being held.

Mrs. Donald Richards is the new director of the Junior choir which meets Thursday afternoons after school. The Intermediate and Senior choirs have merged for the time being. Miss Mary Thorngate is the director. Plans are being made for

special Easter music and for the evangelistic meetings.

The Book of Galatians is being studied at the regular prayer meeting Bible study time Friday evenings. Philip Green is conducting the study.

Our people are joining with other churches in the village with special pre-Easter services Wednesday evenings. Our pastor will speak at one of the services during Lent, and on another evening our church will be host for the meeting.

Socials by the Junior society, the Christian Fellowship and the Youth Fellowship were held in January.

The Aid Society has started a "patched apron" project as a method to raise funds. Gifts of birthday money are being solicited.

The women of the church co-operated with the other church women in observing World Day of Prayer and had an important part on the program.

Flower arrangements have made the pulpit and communion table beautiful during the winter months. Women of the church have placed the flowers, often using the Bible and the cross for extra loveliness.

The annual birthday dinner was scheduled for Sunday, Feb. 16, with "Washington's Era" as the theme for the dinner and afternoon program.

Meal of Sharing was served as a pot luck affair on Sabbath Day, January 25, with the collection going to missions.

—Correspondent.

KANSAS CITY, MO. — The pastor's first baptismal service was on February 8 (Mrs. Rachael Huffman of Muncie, Kan.).

The first church social of the new year was January 25, in honor of Pastor Conrod's birthday. Games, songs, refreshments, and a devotional period made it a delightful evening.

There was an exchange of pulpits on Sabbath, February 15, with the Rev. Leroy Bass of Nortonville coming to our church and our pastor taking the services at Nortonville.

—Correspondent.

"He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he" (Prov. 16: 20).

The Sabbath Recorder

Accessions

Battle Creek, Mich.
By Baptism:
Fred Palmiter

By Letter:
Randall Palmiter
Lois (Mrs. Randall) Palmiter

Berlin, N. Y.
By Baptism:
Pamela Byars
Roger Lee Thomas
By Testimony:
Mrs. Ruth Ann Thomas

Kansas City, Mo.
By Baptism:
Mrs. Rachael Huffman

Los Angeles, Calif.
By Baptism:
Ralph Mackintosh
Steven Welch
Danny Welch
Mr. Devon Conrad
Bonnie Conrad

By Letter:
Irene (Mrs. Devon) Conrad
Karna Conrad

By Profession of Faith:
Mrs. Mae Kronman

Marriages

Looper-Swanson.—Kirk Looper, son of Mr. and Mrs. I. G. Looper, and Miss Vivian Swanson, daughter of Mr. and Mrs. Herman Swanson, Ericson, Neb., were united in marriage Dec. 13, 1963, at Chacota, Okla. Both are students at Oklahoma A. & M. University, Stillwater, Oklahoma.

Mirabal-Cushman.—Edward Daniel Mirabal, son of Mr. and Mrs. Patrick Mirabal of Rockyford, Colo., and Miss Laura Ann Cushman, daughter of Mr. and Mrs. Paul G. Cushman of Pittsfield, Mass., were united in marriage in California on December 8, 1963.

Obituaries

Healey.—John R. Sr., son of the late Horatio E. and Ruth A. Healey, was born in South Kingstown on April 14, 1878, and died at Shelter Coves Nursing Home of Westerly, R. I., November 16, 1963. He is survived by a son, John R., Jr., and two grandchildren. Funeral services were conducted from the Pawcatuck Seventh Day Baptist Church by his pastor the Rev. Earl Cruzan, assisted by Rev. Harold R. Crandall. Burial was in River Bend Cemetery. —E.C.

Juhl.—Elmer Marvin, son of Christian and Dortha Lunakow-Juhl, was born at Exira, Iowa, June 19, 1902, and died Jan. 22, 1964 at Des Moines, Iowa.

The Juhl family spent seven years in Denmark, where his father was business manager of a health institute, known as the Skodesborg Sanitarium. After returning to the United States Marvin enrolled at the Hutchinson Theological Seminary at Hutchinson, Minn., and was graduated in 1924.

On April 26, 1931, he was united in marriage with Charlotte Esther Elias of Forest City, Iowa.

Mr. Juhl became a member of the Dodge Center Seventh Day Baptist Church and, although never a resident member, continued to have an interest there. Most of his more recent years were spent in Des Moines where he was employed by Campbell Heating Company. In addition he was interested in printing, the ministry of music, Bible evangelism, and manufacturing a health-food product from soybeans.

He is survived by his wife, Mrs. Charlotte Juhl of Forest City, Iowa; his daughter, Mrs. Cecil Hovland of Des Moines; a son Donald G., of Waterloo, Iowa; five grandchildren; three brothers: Fred of Buena Park, Calif., George of Hamilton, Ga., and Adolph of Maitland, Fla.; two sisters, Mrs. Emma Berthelsen of Sunnyside, Wash., and Mrs. Esther Asmussen of Calif.

Funeral services were conducted in Des Moines, on Sabbath, January 25, and at Forest City, Iowa, on Sunday. Interment was in the Oakwood Cemetery in Forest City. —D.E.R.

Stephens.—Matilda J. (Charles) Stephens was born in 1872 in Steuben County, N. Y., and died January 15, 1964, at Hornell, N. Y. She had been a member of the Hornellsville Seventh Day Baptist Church, later associating with the Alfred church. She is survived only by nieces and nephews.

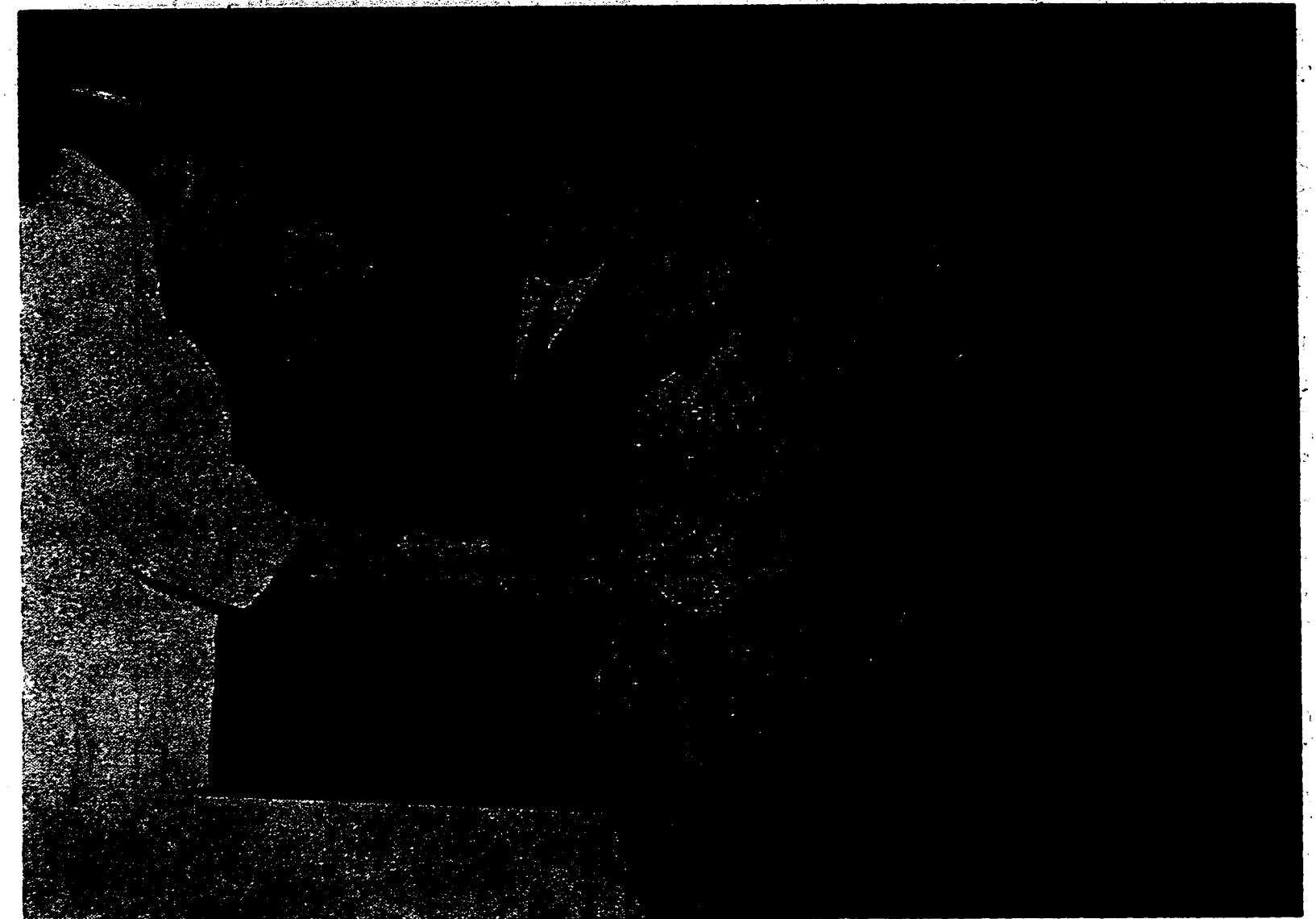
Her pastor, the Rev. David Clarke, conducted the funeral services and burial was in Hope Cemetery in Hornell. —D.S.C.

Van Horn.—Frank E., son of Lew and Aldie Knight Van Horn, was born at Garwin, Iowa, Sept. 2, 1896, and died at Yuma, Ariz., Jan. 6, 1964.

Mr. Van Horn united with the Garwin Seventh Day Baptist Church and remained a member until it was disbanded. Before retirement he was employed at Yuma by the Railway Express Agency.

Survivors include his wife, Leola, of the home; two daughters, Mrs. John Stamp, Cedar Rapids, Ia., and Mrs. Ed Pulda of Yuma; and four sons, Donald, Gene, Richard, and Victor, all of Yuma; three brothers: Alvin and George of Cedar Rapids, and Orell of Toledo, Iowa; two sisters: Mrs. Cora Hurley and Mrs. Belle Lippincott, of Milton, Wis.; 28 grandchildren and six great-grandchildren.

The Rev. H. Allen Smyth, Valley Baptist Church, officiated at the funeral services. Burial was in Garden of Devotion, Desert Lawn Memorial Park. —Vera L. Van Horn.



—Ravemcco

Korean Christian Radio Station Honors UN Troops

UN Occupational Forces in Panmunjom were treated to a special celebration when a group of Korean mothers and representatives from a Christian radio station visited their headquarters two weeks before Christmas. To the soldiers stationed there and even to Koreans in more secure parts of the South, the small border town near the 38th parallel seems remote, lonely, and desolate. The visitors represented the Mother's Association of Kwangju and Station HLCL, of the Christian Broadcasting System in Korea, which serves the Kwangju area. For men who could not be present at the ceremony at Panmunjom, gifts and presents were brought to their base. Women are wearing traditional clothing of their country, the horsehair hat and white coat are traditional for men.