

JANUARY 3, 1966

# The Sabbath Recorder

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Old Sturbridge Village, Mass.

**Mid winter scenes at old colonial churches remind us that our parents used the snow and cold to get them to church on Sabbath morning — not as an excuse to stay at home.**

# The Sabbath Recorder

First Issue June 13, 1844

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REV. LEON M. MALTBY, Editor  
Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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## White Gifts

The celebration of Christmas in Seventh Day Baptist churches is by no means universal. Some members question whether a celebration with a non-Protestant origin should be given official recognition by a Protestant congregation. It appears, however, that most of the churches of our faith in this country do have some kind of a Christmas program involving children and young people. Pastors in general feel that it is a better time than any other to preach on themes relating to the birth of Christ. In those churches that have such programs there is growth of the practice of giving "white gifts"—gifts that may be considered as given to the King, like the offerings of the wise men from the East.

A survey of the extent of this "white gift" practice of our churches would be interesting. Perhaps it is something that duly appointed correspondents or pastors might like to mention when sending information to the editor. It appears that Sabbath Schools and individual classes have taken the lead in sponsoring special giving projects. Some have been doing it for many years; others have just started. Few Sabbath Schools that have once done it want to drop the idea, it appears. It gives a feeling of warmth to a whole class, organized group, or church to pool their giving of money or goods for some person or group that is believed to constitute a special need.

To what do they contribute their extra gifts? Some feel that it is better to make a general offering for all the denominational needs under Our World Mission. Some select certain mission fields and projects within or outside the budget. From limited information now at hand we learn that groups in three churches gave to the ministers (or the married ministers) who are in training. At least one Sabbath School gave to a Seventh Day Baptist minister in Mexico who is without stated support. One makes it a practice of presenting the gifts of classes very early in December so that the people receiving it will have the money in time so they can use it for pre-Christmas charities or a better fam-

ily Christmas. Prominent in the white gift practice is the word of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Did your Sabbath School do anything special that could well be added to a composite list of objects? It might make interesting reading.

## Radical Theology

There are just a few radical theologians who have been saying that God is dead, that He died rather recently. This may be a new twist to the old theories of atheism. It is confusing, to say the least, for you have to affirm the existence of God to say that He no longer exists. We are baffled with this kind of illogical logic. Bonhoeffer (not one of the three principal advocates of this God-is-dead theology) is quoted as saying something equally baffling, "God is teaching us to get along without Him." How can He be teaching us anything if He is not anything?

We hear talk of an atheistic Christianity. But Christianity is theistic. It cannot be atheistic and theistic at the same time. There are some far-left thinkers who try to keep Jesus without keeping God. Calling themselves Christians they disclaim belief in the God who sent Jesus, the God who spoke to Jesus, the God before whom Jesus spent whole nights in prayer, the God whose will He repeatedly said He came to fulfil. How can these things be?

For want of a better term we call this radical theology, but it is an abuse of terms to which we should not be forced to accommodate. Call it atheism and we can understand it, but call it theology and advocate it as Christianity without God—this is so far off-beat that here is no music in it, just a headache.

Fortunately, there has been more furor and fuss about this left-wing stuff than it deserves. Perhaps the few professors advocating these views had some glimmer of an idea of the problems of faith. We believe that whatever they had was picked before it was ripe and that it is com-

pletely unpalatable for the Christian who has not been trained in this kind of philosophical double talk. We would not add to the confusion of an over publicized half truth but would merely remark: "This, too, shall pass." The news about God is not to be found in the obituary column. This new attempt to bury God will have its little day and pass away. Every day thousands dead in sin are finding the living God and, finding Him, discover that they have a new birth.

## Priests for Adoption

This is a day when much of the talk we hear in ecumenical circles is about closer co-operation between Catholic and Protestant leadership. This applies both to joint attacks on social problems and sometimes also to theological discussions. Real progress is being made when the Catholics put their stamp of approval on Bible translations and when they liberalize their church rules to give some recognition to the "separated brethren"—those of the Christian faith not in the Roman Catholic Church. Protestant organizations of several kinds are more and more inviting Catholic priests to join them in worship or as speakers on subjects of common interests. All this does not cancel out some of the long-standing problems that seem not much nearer to solution than in former years.

What happens, for instance, when a Catholic priest is "converted," when he leaves the priesthood because of newfound convictions and becomes in effect or in fact a Protestant? Some make the adjustment without too much trouble especially if they are quickly received into the ministry of some denomination. Many, however, are not ready for this. Restructuring their thinking and their whole way of life often takes them to near shipwreck. Added to their internal conflicts, sometimes coupled with a drink problem, there is quite frequently an ostracism and an open persecution from leaders and members of the Roman Church. Unprepared for suitable employment and discriminated against by Catholic employers all too many of them

come to poverty — a poverty much more real than that which they vowed to accept in their monastic orders.

Strange as it may seem, many former priests, especially from other than American backgrounds, are almost literally "out for adoption." Interested people must come to their rescue. There is an organization that takes as one of its major concerns the adopting of priests. Christ's Mission, a non-profit, evangelical and charitable organization, was founded in 1882 by the Rev. James A. O'Connor, a former priest, for the purpose of helping men who leave the priesthood. It is equipped to provide a temporary home and a rehabilitation program for quite a number. The Rev. Stuart P. Garver, executive director, of 275 State Street, Hackensack, N. J., in even this year of enlightenment and co-operation invites concerned people to "adopt a priest" or help in other areas of the organization's work.

### Navigators in 1966

The Navigators, a world-wide soul-winning organization with a Navy flavor looks back over a year of significant training and effective witnessing and announces plans for more extended navigation in 1966. Its purpose is stated as "To know Christ and to make Him known."

Men and women made new by the creative power of the gospel — trained to walk with the Lord — to win others and teach those to win still others, thus multiplying the number of laborers — this is the Navigator ministry, old in concept but producing new results. Plans for 1966 include sending personnel into new areas of Southwest Asia, the Middle East and Latin America, strengthening the U.S. work and increasing the number of staff ministering to men in the military.

Last summer the Navigators conducted an Overseas Training Corps in Europe through which over 300 committed their lives to Christ. Some of their men operated "Captains Clubs" (coffee gatherings) in Norway and Sweden. In Tokyo, Japan, 15,000 university students attend English conversational classes. By teach-

ing several of these groups, staff men Bob Boardman and Darrell Thompson have a continuing contact with 210 non-Christian Japanese. Their English textbook is the Bible, their conversations center in biblical Christianity. This affords an unparalleled opportunity for sowing the live-giving seed of God's eternal Word.

The Navigators now have a large headquarters at Colorado Springs, Colo., where they conducted 11 summer conferences attended by more than 1,000 conferees last summer — collegians, high schoolers, professional people, and pastors. Their work might well be placed high on the prayer list of interdenominational evangelism causes.

### The Year of The Bible

The year 1966 has been designated "The Year of The Bible" as part of the emphasis of the American Bible Society which celebrates its 150 anniversary with important events scattered throughout the year.

The proposal to observe 1966 as "The Year of The Bible" in connection with the 150th anniversary of the American Bible Society was made initially in 1964 by the Society's Advisory Council and has since been endorsed by proclamations from governors of more than half the states and the United States Senate.

Since we as a people are on record as encouraging the world-wide work of the Bible Society (which prints and distributes the Bible without note or comment) we will hope to have numerous little items of information about that work in the months to come. Some of these will come from our official representative on the Advisory Council of ABS, Victor W. Skaggs, and some will be publicity releases sent directly to the editor. Watch for these items and pray for the work during this "Year of The Bible."

"We don't need to re-think inspiration and revamp our theology. We need to re-read the Scriptures and revise our lives according to it."

—Fred D. Jarvis in *Jerusalem Messenger*.

### "What's Wrong . . . ? Why . . . ?"

By Leon R. Lawton  
(director of Evangelism)

"What's wrong with Seventh Day Baptists?" "Why don't we grow?" These and several other questions like them are in vogue among us in these days. Answers are being sought. Communications are being improved. Programs are being planned. We are urged to analyse our statistics. Our financial structure is being studied and new emphasis on giving will be forthcoming — in new, and we trust, more effective ways. Yet in this objective self-analysis, this "more and better" method, are we not missing the vital key to it all? Honestly, will such really bring what is needed and what we want?

As I visit in churches and talk with our people it seems that as individuals (and this definitely includes me!) we are deficient spiritually. Our faith is certain, true. Our doctrine is pure — "Aren't we closer to the Bible than any other religion?" Our participation, on the part of many, in worship and work in the local church takes several hours a week. Yet . . . ?

Simply, Christ does not come first in our lives. Thus fruit does not come. Growth is artificial and much falls away. Being a Christian becomes a "duty" with the hopes that our good works and "Involvement in Christian Service" will pay off. What can be done? God's answer has always been available!

Clearly Christ stated, "... apart from me you can do anything at all" (John 15: 5b, Phillips). Notice in one of the immediately following verses the phrase, "if you live your life in me, and my words live in your hearts . . ." (7a). Here is the emphasis on the teaching of Christ, alive in our hearts! This is not a willing acquiescence to what He said. It is not

### Zip Code Numbers Needed

Mailing lists are required to have zip code numbers by January 1. All church clerks and all nonresident members are asked to send this information immediately to Mrs. Oscar Hartman of Milton Junction, Wis., for the Women's Board list and a copy to the general secretary at Plainfield. If your address changes, please notify all concerned.

even a careful study to attempt to understand and relate these truths to modern society.

Granted, these are good! But rather for His words to come alive in our hearts, we must know the living, ruling Christ in daily experience. We are to be "in Christ" and He has promised to be "in" His own, by the indwelling Holy Spirit. Only in this way can He truly be first.

How do we know Him? — Best through the Holy Scriptures. Thus God's Word must be read; reflected upon: related to our lives and the world in which we live by being made flesh — our flesh — before all men. Through His Word God speaks to lead and guide us. Vision of work to be done will come. By His Word "alive" in our flesh He speaks to those about us. Thus the motivation to do His will and work — yes, to be His will and work — will be known as in no other way.

And, as Christ promised, "It is the man who shares my life and whose life I share who proves fruitful" (vs. 5a).

### Denominational History Now Available

Do you have copies of the two-volume work "Seventh Day Baptists in Europe and America"? Every home should have the set. You can now get them at a new low price. When last available the price (no profit) was \$12 per set. By placing a quantity order with the world's largest book bindery the newly bound set can be purchased for only \$9 in cloth or \$10 in buckram. Order from the American Sabbath Tract Society. We will pay postage on cash-with-order purchases.

## Planning Committee Job Analysis

(Revised September 26 - October 1, 1965)

It is the purpose of the Planning Committee: (1) to develop a co-operative strategy for expansion and growth which will be reviewed by Commission and presented to General Conference; (2) to build creative and constructive programs for the denomination which will carry it forward toward specific aims and goals; (3) to co-ordinate the plans and work of agencies of the denomination for clearer understanding and implementation.

The genius of the committee lies in an awareness brought to it by its members—the awareness of current and long-range religious and secular thought and trends—the awareness of each member of the work of other members and their boards—the awareness of the fuller concern for each other's program and the total program.

### Definition of Duties:

1. To act as an inter-board co-ordinating committee to plan denominational work on a year-by-year or long-term basis in such a way as to bring to bear on that work the combined resources of personnel, income, and accumulated experience of the boards and agencies.
2. To act as a stabilizing force in the total denominational program, i.e., to give the balance of long established board objectives, which together comprise the major outreach program of the denomination; to keep in our planning the maximum promulgation of our distinctive message.
3. To study and report accomplishments and needs of agencies and General Conference.
4. To act as bridge between the boards and Commission and General Conference as far as the planning and execution of general denominational

work is concerned, since the boards have the resources for the work.

5. To propose long-range denominational program, with short-range intermediate plans, reporting to General Conference, having shared them with Commission for review.
6. To act as a consultation committee to advise the members regarding plans which they might have developed for board or inter-board projects.
7. To communicate plans and objectives to the people.
8. To review annually a proposed calendar of special days with a view to publicizing the more important ones.
9. To expect each member of the committee to serve as a representative of all agencies and of General Conference at Associational and other area meetings attended.
10. To co-ordinate travel and visitation plans of board representatives in order to provide maximum contact with the churches without overlapping and to evaluate to some extent the interdenominational involvement of boards and their representatives in the many scheduled meetings.
11. To develop some and co-ordinate all dedicated service programs, drawing on the resources of all agencies.
12. To work closely with the chairman of the committee, the General Secretary, to keep him informed and to support him in the implementation of any outreach programs which are planned by the committee and executed under his direction.

The committee should allocate sufficient time at its regular meetings for brainstorming and creative thinking about joint work for the future, work that may or may not have been suggested by individual boards, Conference

committees, or Commission. It is felt that the thinking of the committee is sharpened as well as harmonized by the give-and-take of ideas at committee meetings. Its meetings should be the seedbed for the germination of ideas as well as the field where the programs suggested by others are ripened, harvested, and sent out to feed the gospel-hungry world.

### Wasted Literature?

By the secretary of the Tract Society

The question of wasted literature and the indiscriminate distribution of religious tracts comes sharply to mind when we stop to think about a short paragraph in an Associated Press dispatch from Saigon dated October 11. It read: "U.S. planes made heavy strikes in North Vietnam. They also dropped six million leaflets into Communist territory. It was the largest leaflet raid of the war."

We are not told the content of the leaflets or the quality of the paper used. We are told the method of distribution, the area, the length of time involved, the quantity, and are given the information that leaflet distribution is being increased. We see no indication that the people responsible for publishing these leaflets in the native language considered the cost too great or the method of distribution ineffective. It is probable that serious thought was given to all aspects and that a decision was reached on the basis of the statistics available. Six million leaflets is a tremendous number. Since they were fluttered down from airplanes over town and country only a small percentage of them would be likely to fall where there was a person to pick them up. On the other hand, one leaflet might be passed around to quite a number of interested people.

Why does the U.S. government drop six million tracts in one day over an area where the total population is only a fraction of that number? The answer is that saturating the country with literature of this type might change the minds of the hoped-for readers, persuade them to leave the communist-led cause and thus shorten the period of armed conflict and civil war. Perhaps a tract distribution survey conducted at a later time will

show that this saturation-type distribution was not effective, or that it was, indeed, valuable to the cause. That it was costly has to be assumed. On the other hand, failing to attempt to accomplish something by this method might be far more costly in life and limb. The major battle in Vietnam and throughout the world is for the minds of men. Christians would say that their battle is for the hearts of men.

We who are in the business of persuading men to abandon their fight against God and to live in harmony with the teaching and example of Christ (including Sabbath observance) could draw a lesson from the leaflet distribution of our Air Force in the Orient. Should we limit our tract distribution to the people who come into our churches seeking information or to the people with whom we are personally acquainted and who have expressed an interest in our message? Is it wasteful to distribute door-to-door, in county fair booths, or by mailing to box holders? All of these methods are far more personal than the method described in the AP dispatch, for every tract gets into human hands. The recipients may be indifferent, but few of them are hostile to the distributors. The gospel, like the leaflet, is designed for the hostile as well as for the friendly. We cannot write off a country, a city, or an individual just because of present hostility. The enemies of Christ must become the friends of Christ. The printed message in leaflet form as well as in Scripture portions must be made available to all—even if we cannot do it in a personal way. The message, if read, will speak for itself.

Again we need to note that while our fliers, who cannot hand tracts to the ground forces who are shooting at them, are dropping cheap leaflets over enemy territory this is not the only thing that is being done. In every city, town, and hamlet there is a concerted and costly effort to instruct the semi-loyal people of South Vietnam in the ways of democracy. How much more should we intensify our efforts among friendly neighbors instructing them, persuading them to be loyal to the message of the Bible.

## Notable Church People of Milton Junction, Wis.

(Remarks by Leland C. Shaw at the 90th Anniversary Program on October 23, 1965)

### Pastors:

Our first pastor, Elder L. C. Rogers, left us in the spring of 1877 to serve on the Tract Board.

Our second regular pastor, Elder Nathan Wardner, came to us from China in the fall of 1877. Three years later, in 1880, this little new church with its church building still unpaid for, voted to take a special collection each month to pay the expenses of Elder Wardner's monthly trips to Chicago to do evangelistic work and Sabbath promotion. And on quite frequent occasions since then, this church, like, I suppose, the majority of its sister churches, has generously loaned its pastor for a time to some evangelistic campaign, or, as in the fall of 1906, shared with the Milton church in supporting a series of meetings near Berlin, Wis., conducted by the Rev. O. S. Mills, a member of the Milton Junction church.

The Rev. A. J. C. Bond, after serving this church from 1907-1913 and several other churches later, went to Alfred where for years he was dean of our School of Theology. He also served as president of our General Conference.

The Rev. Edgar D. Van Horn, for some years after his pastorate in Milton Junction became a valued member of the faculty of the School of Theology.

The Rev. John F. Randolph, our eleventh pastor, was the son of the Rev. G. H. F. Randolph, one of our early missionaries to China, and spent several of his boyhood years in that country. While pastor of this church, he served for a time on the Commission, and he constantly encouraged outreach projects, especially with the very active C. E. Society. In 1933 he arranged for and conducted, with the aid of the young people, a series of meetings in Berlin, Wis. In 1937, over Station WCLO Janesville, he broadcast comments each week on the International S. S. Lessons.

The Rev. Victor W. Skaggs, after serving on the Commission and as Conference president while he was our pastor, has now accepted the key position as dean of the Center for Ministerial Education in Plainfield, N. J.

Two other former pastors, the Revs. Kenneth Smith and Doyle Zwiebel, are spreading the influence of their rich personalities in Milton and Salem Colleges where they reach many more young people and do it effectively.

We feel inspired by the knowledge that not only did our pastors do noble service with us, but also that when they left us it was so often to accept larger and more challenging assignments — and we even dare to think that in small ways we may have contributed to their greater success elsewhere.

### Lay Members Who Became Ministers:

Six lay members of the Milton Junction church became ministers, not a large number, perhaps — one for every fifteen years of our history, though the time intervals were not uniform.

The Rev. George B. Shaw, a member while he was a Milton Academy and college student, was licensed in 1891 by this church to preach. He joined the Chicago church the following year and may have been ordained there.

Dr. W. D. Ticknor, a member from 1894-1913, was licensed to preach by this church, in 1913. He organized and led a church in Grand Marsh, Wis.

The Rev. Edward M. Holston, who became a member by letter from Walworth, was a member from 1909 until about 1920. He was ordained at a quarterly meeting in Walworth in 1922. In 1919, as field representative of the S. S. Board, he visited 36 of our churches, his stated aim being to help churches raise the standards of their S. S. and C. E. organizations. He wrote three-year series of S. S. Lessons for Intermediates which was widely used.

The Rev. Neal D. Mills was baptized and admitted to membership in the church in the summer of 1909. He was

ordained by the Piscataway church in 1933. He has served a number of our churches as pastor and for several years worked in the Jamaica field.

The Rev. Trevah Sutton was a member of this church from 1923-1931. He was licensed to preach by the Plainfield church after being recommended for that responsibility by a letter from this church.

The Rev. Oscar C. Burdick was baptized and admitted to membership in this church in 1940. He is now pastor of the Bay Area in California.

Two others have been licensed to preach by the Milton Junction church.

Philip Coon was baptized and admitted to membership in 1902. He was an active Christian Endeavorer. He was licensed in 1911 and worked with an evangelistic quartet of Milton College students.

Donald Gray was baptized and admitted to membership in 1925. He was made a licentiate in 1932. His work for the past several years as co-ordinator of the Northwestern Association has done much to strengthen the bonds between the widely separated churches.

### Lay Members and Outreach:

Doris Holston Fetherston was baptized and admitted to membership in 1916. Few people have been more active and competent than Doris. A list of just the high spots is impressive: president of the Women's Board 1951 through 1955; executive secretary of the Conference 1956-1960; treasurer of OWM during the 1962-63 Conference year; since 1963 a member and currently the chairman of the Commission; in 1965, president of the General Conference.

Caroline Randolph Gray, a member from 1926 until 1944, devoted president of the Women's Society and member of the Denominational Planning Committee.

Ivan Fitz Randolph was baptized and admitted to membership in 1932 and was an active member until he transferred his membership to the Milton church in 1948. He was the first elected

co-ordinator of the Northwestern Association.

Beulah Greenman Borman was baptized and admitted to membership in this church in 1907. She was granted a certificate of membership in 1935. Never idle, she has led a full, rich life and now, under the VISTA program (Volunteers In Service To America — a domestic version of the Peace Corps) she is a full-time worker among the Ute Indians in Utah.

Helen Shaw Thorngate and her sister Miriam Shaw, daughters of the Rev. George B. Shaw, while they were not actually members of the Milton Junction church, were, during all of their years in Milton College, very active workers in and leaders of the C. E. Society. Helen became the wife of Dr. George Thorngate, a medical missionary to China, and Miriam became a dedicated nurse in our China mission hospital.

Edith Babcock Davis, a member from 1928 until 1935, with her husband Arlie, is doing evangelistic work near their home in Phoenix, Ariz.

Helen Johnson was baptized and admitted to membership in 1927. As a graduate nurse and a first lieutenant, she worked with UNRAH (United Nations Relief and Rehabilitation Authority) in refugee camps in Egypt and Palestine from 1944-1946. She was then sent to Honan Province, China, on nurse training assignment. Later, after more training at Yale, she became a T.B. nursing consultant in Alaska.

Joyce McWilliam Stillman was baptized and admitted to membership in 1913. I should like to quote here a paragraph from a recent letter from Joyce. "I am sure," she wrote, "that the study, discussion, and training in Sabbath School, Bible School, and Camp led me to volunteer for Brethren Summer Service in 1954. Students and teachers from 11 countries participated in a reconstruction project near Hamburg, Germany. . . . The personal associations in the camp group and community have given me a much greater interest in other nationalities and individuals. I am

(continued on page 16)

### Grateful Guyana

On May 26, 1966, Great Britain will grant independence to her only colony in South America, British Guiana, to be renamed Guyana. When news reached the "land of six people," they had double cause to thank God. For it was November and the traditional time for Harvest Thanksgiving. At the call of the Acting Premier, Dr. Reid, the people gathered in their respective churches, temples, and mosques. A Harvest Thanksgiving Service was sponsored by Seventh Day Baptists in the suburb of Georgetown at Kitty village. Our missionary, Leland Davis, spoke to a full chapel of seventy-five people on the subject, "What Is True Thanksgiving?" In some of the village churches, such as at Wakenaam, Harvest Thanksgiving was celebrated as late as the early part of December. Bona Ventura church on the Pomeroon River reports: "We had a very bright harvest, though we only collected in cash \$12.50. The day was fair and so was the attendance"—fifty-one people.

Guyana desperately needs a renewal of God's Spirit. Toward this end, a special evangelistic effort has been undertaken again in the Ruimveld Housing Scheme, which is another suburb of Georgetown. Assisting the missionary with prayer services on Laing Avenue in the Scheme are Mrs. Inez Peters, Leyland Bowen, and Jacob Tyrrell. Adult response appears to be somewhat stronger than when work was first undertaken in the Ruimveld area about four years ago. It is hoped that this renewed effort may extend into a wider and more sustained evangelistic program. Twenty-eight people responded to the first service by their attendance.

The attendance has nearly doubled at the Children's Bible Club, reports the missionary teacher, Gertrude Davis. The number of children increased from 40 in October to 75-80 in November and early December. This sharp increase has also affected the Sabbath School at the mission "home," especially the junior class. For instance, twenty new steel

folding chairs were procured by the mission to meet seating problems. The first Sabbath when the new chairs were put in use and dedicated to God, they were filled by juniors, except two. The chair project which cost \$200 (BWI) was undertaken jointly by the local fellowship and people in the States through special gifts. When funds are available, the next project is to secure table and benches for the beginners. Some fifteen beginners attend Sabbath School regularly and are taught by Mary Sue Davis.

The Christian Endeavor of Kitty held an impressive outdoor vesper at the beautiful Botanic Gardens. They also took an excursion in the mission van to Atkinson airbase where they had a day's outing and picnic.

The missionary, Leland Davis, is strongly convinced that Seventh Day Baptists need to secure and send a full-time youth worker to Guyana. A plea for a second missionary, having two missionaries on the field, has gone unheeded! While Guyana is grateful for the coming of the Rev. and Mrs. Leroy Bass next year, it is to be remembered that they are replacements for our present missionaries on the field. Such a single, second missionary to serve as Christian Education director, would help to assure the success of our future in Guyana.

### Does Your Faith Travel with You?

The title question requires some thought by every laymen who will be traveling overseas in 1966. The Autumn, 1965, issue of "The Churchman Overseas" calls attention to the need for Christian laymen to help erase the "ugly American image" as they travel abroad.

"Every day 65 American families climb the ramp of a plane or the gangplank of a ship to go overseas to live. The government estimates that 1.8 million families now live abroad and that thousands daily are in foreign countries as travelers.

"The church has a concern for these laymen overseas, many of whom are active church members in their home

towns, and urges orientation seminars preceding travel."

What an opportunity these Christians abroad have to witness to their faith! They could be faithful missionaries of Christ as well as ambassadors of America as they travel or live abroad for a time.

An effort is being made to encourage government personnel, corporation executives, and all persons serving international and voluntary agencies as well as just ordinary tourists to "make the transition into an unfamiliar environment as concerned, sensitive Christians who will have an informed appreciation of the religions and cultures to which they go."

Such an effort is surely worthy of our support and encouragement. If any Seventh Day Baptists contemplate travel abroad in 1966 they are encouraged to make a study of the religious and cultural backgrounds of the people with whom they will come in contact and prepare to make a Christian witness by word of mouth and by the way they live.

### Past and Future

Some of the comments that come to the subscription desk along with renewals are quite heartwarming. They express thanks for the past and hope for the future.

A 91-year-old lady from the Midwest writes in an understandably shaky hand, "I couldn't get along without the **Sabbath Recorder**."

A 94-year-old subscriber from across the Atlantic asks that we renew the magazine for four years. Many accompanied the order, of course.

New subscriptions from much younger people are coming in as well as renewals. It is to be hoped that the denominational weekly can continue to live up to the faith expressed in it by these old and new friends.

Please pray for this ministry. Increased publishing costs without any increase in subscription rates make the percentage paid by the subscriber much less than a year or two ago.

### MEMORY TEXT

And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from mine eyes; cease to do evil. — Isaiah 1: 15, 16.

## Youth News

### Arkansas Youth Retreat at Texarkana Is Fruitful

Activities began about 4:30 on Friday after Thanksgiving as the youth began to gather at the Church Center. After supper they were divided into three groups. Group 1 prepared the worship program for Sabbath afternoon, group 2 for Sabbath night, and group 3 for Sunday morning.

Beside those of the Texarkana church, youth were present from the Fouke and Little Rock churches, and the Brooks family from Randolph A.F.B. were all present. There were three study and work periods of one hour each for the groups to prepare the programs and work on posters on the theme "Christian Youth Witness Today."

The general theme for the retreat was "Christian Martyrs Challenge Youth Today." The Little Rock youth had beforehand prepared the worship program for Friday night, and the Texarkana youth conducted the Sabbath morning worship which had been prepared by Ruth Crow and Bertha Brooks. (Over fifty were present for the Sabbath morning worship.)

On Friday night four messages were given: "Martyrs of the Bible Challenge Us," by Elaine Mitchell; "Martyrs of History Challenge Us," by Patricia Brooks; "S.D.B. Martyrs Challenge Us," by James Ray Smith; and a message by Pastor James Mitchell.

The Sabbath morning message was given by Pastor Kenneth B. Van Horn of the Little Rock church. A fellowship dinner with about 70 sharing the meal was served at the Church Center. The

afternoon program included the worship planned by group 1, a talk by Betty Smith, "Freedom, Our Greatest American Heritage," a skit by Texarkana youth on preparation of programs, and the presentation of the 1966 Camp Miles theme, "I Will Walk Where Jesus Walked," by Pastor Van Horn, the camp director.

A feature of the afternoon program was "Treasure Trails," prepared by Pastor Van, which took the youth to several of the interesting and historic places in the city by following subtle and sometimes intricate clues hidden in many Bible passages. This activity ended in Spring Lake Park where supper was served, hamburg and wiener style, followed by a hayride.

The evening program after the worship prepared by group 2, included a brief message by Pastor "Van" and a dedication service of verbal testimony and symbolic cleansing by fire. Sins were purged and virtues heightened by burning the slips of paper on which these were written at a lighted candle on the Communion Table.

On Sunday morning all the youth gathered at the Church Center for early breakfast. The final worship program of the retreat was conducted by the 3rd group, and the youth began their return to distant points about 9:30 a.m. Everyone had contributed to, and shared in the wonderful fellowship which comes to those who believe in and serve their Lord Jesus.

#### Sabbath Bumper Stickers

Would you like to promote the Sabbath by encouraging the use of luminous car bumper stickers with some such wording as "The 7th Day (Sat.) is the Sabbath of the Lord"? If so, write the Tract Society, P.O. Box 868, Plainfield, N. J. 07061. Immediate response is needed. One church has plans. The price can be very low.

#### S. E. Youth Gather

The Youth Fellowship of the Ritchie Seventh Day Baptist Church was host on the weekend of December 11 to the Southeastern Association Youth Fellowship. All services (except Sabbath School) were in charge of the youth. The morning worship was in charge of the Salem group with the message given by two ministerial students from the college — Ronald Davis and John Camenga — using the topic, "Growth Through Witnessing."

About forty visitors were present from Crites Mountain, Lost Creek, Middle Island, Salem, and Washington, D. C., to participate in worship and fellowship, including the viewing of slides of the Fall Retreat at Barbour County 4-H Camp, a tip to the stove mill, and an evening hike. Closing meditations were by the Sutton boys from Middle Island, leaving a challenge to grow in the Christian Life of Faith.

— Ritchie Gazette.

#### Are You Chicken?

"Are You Chicken?" was produced by Family Films especially for junior highs (and their parents). The film will help young teens be aware of the values and responsibilities that go with the freedom of religion in this country and will motivate young people to examine the sincerity of their Christian lives.

The film story concerns Roberta and her record club friends who go about their daily round of activities in a rather typical young teen-age manner. That is — until Monika, a refugee from East Berlin, enters their lives. Her strong Christian faith first embarrasses them, then Roberta realizes the shallowness and weakness of her own Christian testimony. She and her friends help to start a new "fad" of making going to church the thing to do.

"Are You Chicken?" is thirty minutes in length and in full color. A free brochure and names of nearby rental sources may be had from the producer, Family Films, 5823 Santa Monica Blvd., Hollywood 38, Calif. (Rental — \$15 color, \$10 black and white.)

#### CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel International Lesson Annual

We still have on hand several copies of the 1966 edition of the **International Lesson Annual** for study of the International Bible School lessons. Since the first quarter of 1966 **Helping Hand** does not deal with the International Lessons, those who would like to continue the study besides the lesson in our quarterly will find this volume very helpful. A copy of the **Annual** may be ordered from the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803, for \$2.65.

#### Higher Education

Student enrollments continue to grow so that nearly 28 per cent of our American population is enrolled in schools or colleges. Our U.S. office of Education estimates that we now have 54.2 million students of which 5.4 will be in colleges and universities. This is an 8 per cent increase from last fall's 5 million.

About half of the new high school graduates entered colleges and universities last fall.

The number of college graduates emerging in June 1965 was 525,000.

Master's degrees given were 111,000. Doctorates granted were 15,000.

— News Notes.

#### A New Activity at Camp Holston

From the annual reports sent to our office from our churches we have one telling of something entirely new for one camp. Probably it is the first of such nature ever ventured by our people.

It happened at Camp Holston, which is owned and operated by our Battle Creek church. The church working in co-operation with the Battle Creek Exchange Club and the school system provided a week of camping experience for 20 underprivileged boys of junior age. Pastor Eugene N. Fatato was the director, and he was assisted by a staff of five. The camp was held July 18 to 25, 1965.

The church furnished the camp and

staff, the school system picked the campers, and the Exchange Club paid the expenses.

Two courses were taught, one on the Bible, and the other on Attitudes for Daily Living.

We believe this to be a wonderful service to provide a community. When a church or an association of churches invests time and money in a camp, it ought to be used as much of the time as possible.

#### Youth in Sabbath School

Many of our Seventh Day Baptist Sabbath Schools use the **Helping Hand** as the basic study material for each week's lesson for the young people of the church, and of this we heartily approve. Recently a suggestion has come to our office which we think has real merit. Along with our quarterly use the American Baptist quarterly called "Young People's Class." Single subscriptions sell for \$1.00 a year. Five or more copies sell for 20 cents each per quarter. Order from American Baptist Board of Christian Education, Valley Forge, Pa.

Your board secretary has worked with the editor of "Young People's Class" upon several occasions and has found him to be a fine Christian, well talented, and a regular fellow.

#### SABBATH SCHOOL LESSON

for January 15, 1966

#### Human Delinquency

#### Daily Bible Reading

1. The World's First Delinquents.  
Genesis 3: 1-13
2. The Workings of Sin Within Us.  
Romans 7: 13-25
3. A King Is Challenged.  
2 Samuel 12: 1-15
4. A New Covenant of the Heart.  
Jeremiah 31: 31-34
5. "But I Say to You."  
Matthew 5: 17-48
6. Fruits of the Spirit.  
Galatians 5: 13-26
7. "Create in Me a Clean Heart."  
Psalm 51: 1-17

## Diamonds in the Rough or Stones that Float

R. G. LeTourneau tells the story of diamond mining as he heard it from the owner of a mine in the Belgian Congo some 14 years ago.

The diamond-bearing gravel is some forty feet down. When this forty feet of overburden is removed the gravel that may have diamonds in it is loaded on trucks and carried to the plant where all the fine stuff is washed away and the bigger stones are screened out. There is an ingenious way of finding which of the smaller stones have diamonds in them. All are dumped into a type of liquid that is dense enough so that ordinary stones will float and can be discarded. But not all stones that sink have heavy diamonds in them. If they have iron ore in them they will sink. The iron stones can be removed by passing them over a belt, the last pulley of which is highly magnetized. A further separation of diamond-bearing stones and non-magnetic black stones is made by water and grease. The stones passing through the water get wet and will not stick to the grease. The rushing water carries them along over the grease but the diamonds cannot get wet, so they stick to the grease, which is later washed off with hot water.

Mr. LeTourneau was intrigued with these processes of separating the few valuable stones from the many worthless. He was even more amazed when he was shown in a locked room three ordinary five-gallon buckets level full of hand-picked diamonds and with two wash basins on top heaped with pure diamonds — all collected in two weeks of operation.

### Diamonds in the Rough

A diamond in the rough  
Is a diamond sure enough,  
For, before it ever sparkled,  
It was made of diamond stuff.  
Of course, someone must find it,  
Or it never will be found;  
And then, someone must grind it,  
Or it never will be ground!  
But when it's found,  
And when it's ground,

And when it's burnished bright,  
That diamond's everlastingly  
Flashing out its radiant light.  
O Christian, please, who'er you be,  
Don't say you've done enough,  
That worst man on the street may be  
A diamond in the rough.

— Unknown.

When we contemplate what the Bible says about judgment, we are reminded that God will separate the evil from the good in a moment, in the twinkling of an eye. He will not be dependent on ingenious human devices like making some stones float, applying a magnet to others, or catching the rough diamonds with a layer of heavy grease. The Lord knows them that are His. He watches over them through life and receives them unto Himself when life is over. To Him there is no confusion between precious stones and common clay. It is comforting to know that the number of His diamonds is many and some of them are large. Will He number us as diamonds in the rough? Yes, if our nature has been changed from dull carbon to glistening beauty — if we have lived as those who are redeemed and transformed.

### Deacon J. Fred Whitford

By Rev. Elmo F. Randolph

J. Fred Whitford, deacon of the Milton Church, died December 5, 1965, after a long, full life.

The early years of his life were spent in Nile, N. Y., where he was baptized in 1892 by the Rev. Henry B. Lewis and joined the Nile Seventh Day Baptist Church. He attended Alfred University and received the Bachelor of Science degree from Milton College in 1903. He earned another Bachelor's degree from the University of Wisconsin and a Master's degree from Milton College. During World War I he took special Y.M.C.A. training.

On September 2, 1903, J. Fred Whitford was married to Leo Coon of Milton, who died in 1957. He was married to Mizpah Bennett of Milton, Nov. 2, 1958.

As an educator and school administrator, J. Fred had a long and highly successful career. In Wisconsin he served

as high school principal in William's Bay and in the Old Milton High School. During twenty years of educational administration in New York State he served at Orchard Park and Bolivar.

From 1923 to 1930 he was professor of education and psychology at Milton College. After retirement from public school work he returned to Milton College as Director of Public Relations for seven years to 1952. In 1956 the Milton Alumni association awarded him the "Pillar of Milton" citation.

In community life J. Fred was always active and progressive. He had been affiliated with the I.O.O.F. Lodge and the Masonic lodge and had served as chairman for many community drives and campaigns.

One of his many interests was a study of the life of Abraham Lincoln. He did exhaustive research and wrote and spoke extensively on the subject.

In all of his life J. Fred Whitford was motivated by a deep Christian faith which he demonstrated through his love and work for his church and Master.

He was ordained a deacon in the Little Genesee, N. Y., church and served in the capacity for his many years of membership at Milton. The Milton church licensed him to preach, and for a period of months in 1930 he served as pastor of the Albion, Wis., Seventh Day Baptist Church.

In his church life the educational program was one of his chief interests. He served as church president, Sabbath School superintendent, and teacher. He was the founder of the Eutharsos Sabbath School class in the Milton church. At the time of his final sickness he had just completed writing a history of the Milton Sabbath School.

Surviving him are his wife, Mizpah, of Milton; a daughter, Major Geraldine Whitford, U.S. Nurses Corps, Fort Huachuca, Ariz.; two brothers, William G., Orchard Park, N. Y., and Ferris S., Little Genesee, N. Y.

The funeral service was conducted in the Milton Church by Pastor Elmo Fitz Randolph Dec. 8, 1965. Interment was in the Milton cemetery.

## ITEMS OF INTEREST

### Baptist Evaluates Vatican II

"Now that the Vatican Council II has ended we must say that it was, on the whole, a remarkably progressive achievement in renewal and reform which will be a constant challenge to Protestantism for many decades to come," declared the Rev. Dr. Stanley I. Stuber, American Baptist ecumenical leader and for 4 sessions a guest observer at the Council in Rome.

Dr. Stuber pointed out that the achievements have been made largely in the area of organization and fellowship, and not in the realm of theology. "In the area of doctrine," he said, "the gains have been slight and in some cases have set back the cause of ecumenical relations."

He said that the Decree on Revelation will greatly encourage common Catholic-Protestant Bible reading and scholarly research.

"While Protestants applaud the progressive elements represented in the updating of the liturgy, the reform of the Curia, and the creation of a Synod of Bishops, a long hot theological dialogue will result because such doctrines as papal infallibility, the real presence in the Eucharist, indulgences, and the 'one true Church,' have been reaffirmed and re-enforced," Dr. Stuber declared.

—ABNS.

### Ministerial Volunteers in Cuba

In Cuba "there are more volunteers for the Christian ministry than ever before, in spite of full employment opportunities in secular fields, and in spite of the low salaries for pastors and loss of civil rights," according to the Rev. Mario Casanella, of Santiago, Cuba.

Rev. Mr. Casanella reports that the life of the churches of Eastern Cuba goes on. He states that special permission must be requested for all special meetings of the churches, whether in the local parish, or at the associational and convention levels. Aside from this, the regular worship services, both on Sunday and during the week, are permitted.



# The Sabbath Recorder

## Dan Poling Retires

Almost everyone knows Dr. Dan Poling, long-time Christian Endeavor leader and editor of the **Christian Herald** for forty years. At 81, Dr. Poling has decided that it is time to give up some of his duties. He has announced his retirement as of January 1, 1966, from the editorship of the family-type magazine he has guided for so long. He will continue as president of Christian Herald Philanthropies. He is also honorary president for life of the World's Christian Endeavor Union over which he actively presided for 35 years.

In the Dominican Republic 60 per cent of the children die before reaching their first birthday. The Christian Medical Society with a gift of \$5.00 can send \$100 worth of medicines to save the babies.

There are two ways of getting through life. Some people stop thinking; others stop and think. — Ralph Heynen.

## Notable Church People

(continued from page 9)

thrilled to hear about the young people in Milton and Milton Junction, who have recently participated in similar projects."

Linda Bingham Hays was baptized and admitted to the Milton Junction church in 1958. Her work for nearly two years as volunteer field representative for the Board of Christian Education followed by the field work in the New Orleans-Metairie area with support from the Women's Society, is fairly well known throughout the denomination.

The church makes no pretense of claiming credit (reflected glory) for what these and other unnamed but consecrated people have done to distribute tracts, to ease suffering, to spread the good news, to be friends of mankind.

But on this 90th Anniversary of the organization of our church, we wish to pay a special tribute to these persons, not only for what they have done for others, but also for the inspiration which they have given to us.

May God bless you all.

## NEWS FROM THE CHURCHES

**BEREA, W. VA.**—While the Southeastern Association youth retreat was being held at the Ritchie church December 11 there was an opportunity for the Coordinating Council of the Association to hold a meeting. Pastor Leslie Welch, chairman of the council, called the afternoon meeting to consider assistance to the Salemville (Pa.) church which at present is without a resident pastor, and a spring workshop to be held under the leadership of the Rev. Rex Zwiebel for the Board of Christian Education.

— Correspondent.

**DODGE CENTER, MINN.**—The local paper of December 16 carried a story of the open house farewell reception for the pastor. Over 100 friends of the Rev. Donald Richards and family gathered on Sunday afternoon, December 12, to honor them and to wish them well in their new pastoral relation with the Verona, N. Y., church. Quite a number of out-of-town guests were present. The family left December 22 to spend Christmas with relatives at Alfred, N. Y., before taking up residence at Verona.

## Obituaries

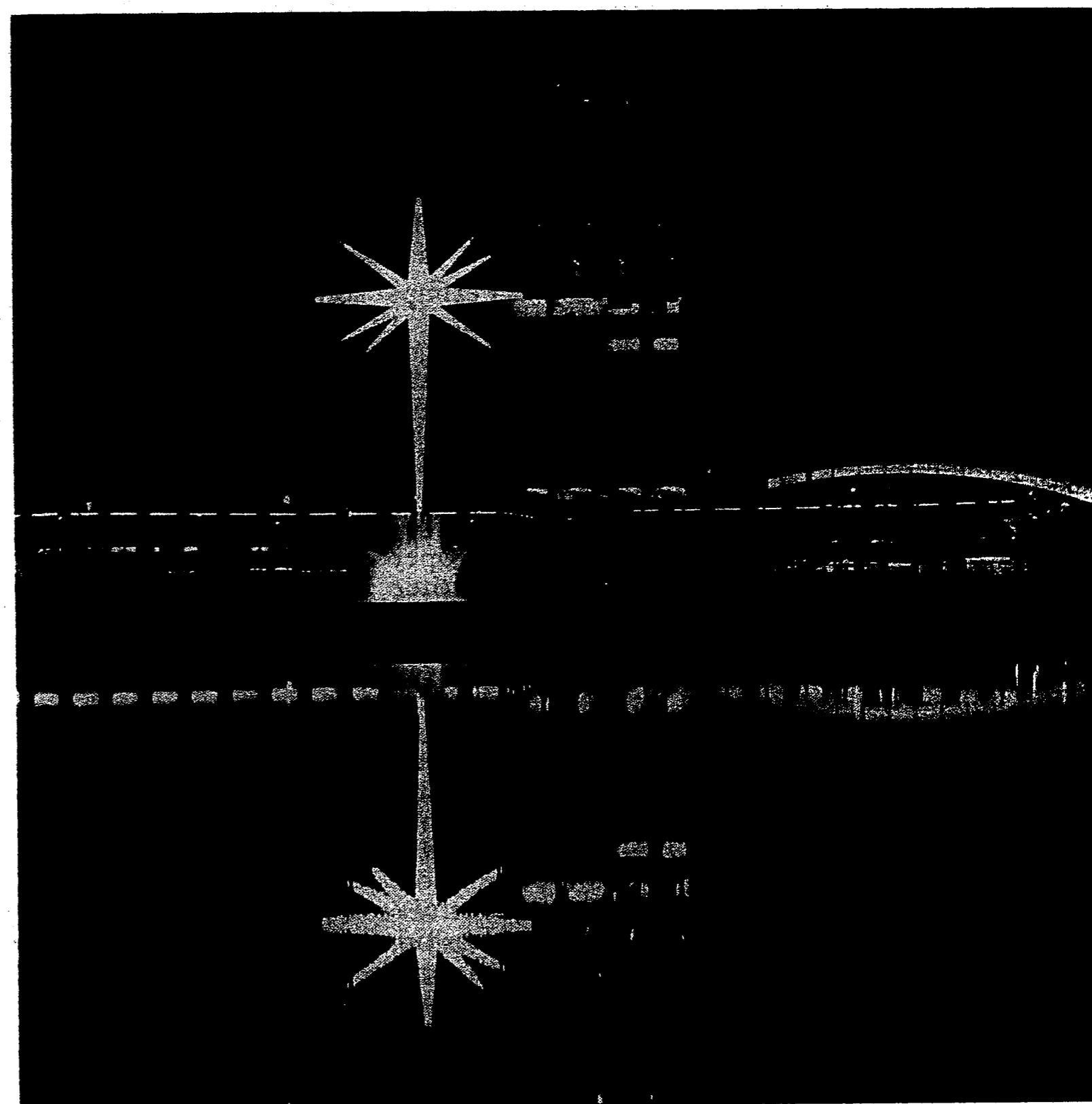
**Unland.**—Hildegard E., daughter of the Rev. and Mrs. John Schmid, was born at Giengen, Germany, Nov. 6, 1923, and died at Verona, N. J., Dec. 17, 1965.

At the age of three Hildegard came with her parents to Verona, where she has lived ever since. Her father became the pastor of the Irvington (German-speaking) Seventh Day Baptist Church in which Hildegard was very active. She was baptized by her father in the Plainfield church on June 13, 1942. For 30 years she was pianist for the German church. She was of particular service to her father in letter writing, especially during the period following World War II when gifts for the churches in Germany had to be acknowledged.

She was married December 7, 1952, to Gerhard H. Unland at Plainfield. She is survived by her parents, her husband and an adopted son, Mark. Funeral services were conducted by the Rev. Leon M. Maltby and interment was at the Union Memorial Park.

— L. M. M.

**Whitford.**—John Frederick, son of John Byron and Mary Francis Summerbell Whitford, was born January 18, 1878, in Berlin, N. Y., and died in Mercy Hospital, Janesville, Wis., Dec. 5, 1965. (See more extended obituary elsewhere in this issue.)



## A Cross in a Great City

There are many evidences that New York is not guided by the light of the cross, but at one time of the year at least its millions can look up to the symbolism of the church and the crucified Savior. Christians can pray that not only New York but every city will solve its problems in the light of the cross.