

# The Sabbath Recorder

## NEWS FROM THE CHURCHES

**RIVERSIDE, CALIF.**—Our church entered its new year with the following officers elected: president, Mr. Charles Morris; vice president, Mr. Al Whitlock; clerk, Mrs. Helen Hurley; and treasurer, Mrs. Dorothea Brewer.

Special promotion day exercises were held at the close of the Sabbath School hour on September 24, in charge of Mrs. Nancy May, for those children advancing to a new department of the Sabbath School. Bibles were presented to all fourth graders as has been the custom for some years.

Opening exercises for Sabbath School are no longer being held, but classes convene 10 minutes after the close of the church service. The orchestra adds much to the effectiveness of the closing session.

From November 7 to 17 Pastor Burdick made the regular fall trip up the Pacific Coast contacting lone Sabbath-keepers and meeting with the groups at Monterey and the Bay Area in their services.

Many of our congregation attended the Association meeting with the Los Angeles church the week-end of October 21-23.

Our church united with the Victoria United Presbyterian Church, November 24 for a Thanksgiving service. Our pastor gave the sermon on "What Shall We Do with a Thanksgiving Ostrich?" or "Thanksgiving—Feast or Famine?" The music was by the combined choirs of the two churches.

### Our Servicemen

Members of the Milton Church in the Services:

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## SABBATH SCHOOL LESSON

for December 17, 1966

**Preparing His Way**

Lesson Scripture: Luke 1: 67-80.

## Accessions

BERLIN, N. Y.

By Letter:  
Roberta Clarke Ellis (Mrs. Howard F.)

2ND BROOKFIELD, N. Y.

By Letter:  
Mrs. Leona W. Burdick

## Obituaries

**GREENE.**—Carlton Lewis, son of Frank J. and Ida Rebecca Lewis Greene, was born at Center Berlin, N. Y., Apr. 23, 1893, and died suddenly Oct. 29, 1966.

He married Belle Armsby Nov. 15, 1915. Besides his widow, he is survived by three sons: Erwin A., of Petersburg, N. Y.; Arlie L. of Center Berlin, N. Y.; and Clifford C., of Spokane, Wash.; also several grandchildren and two great grandchildren.

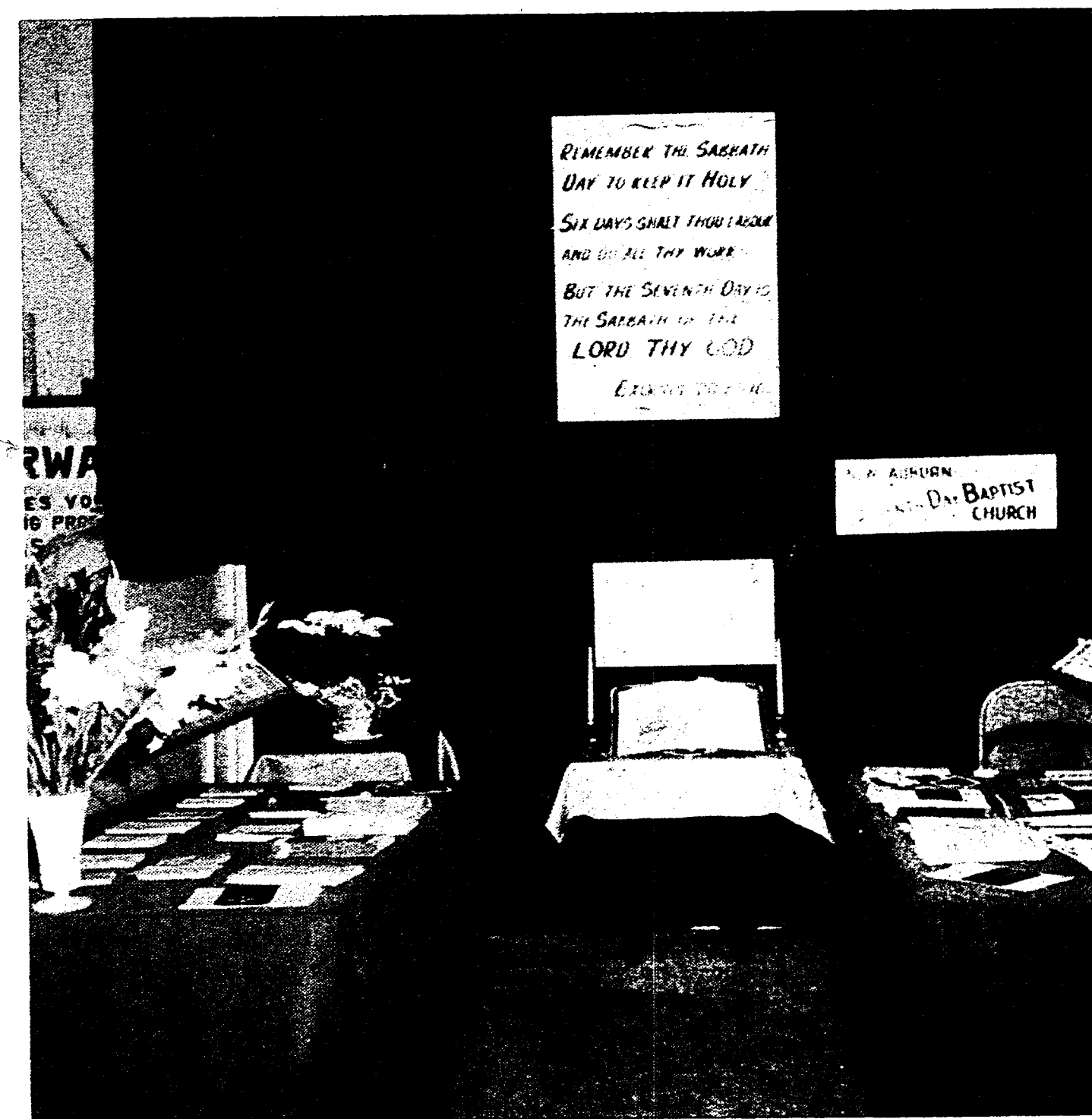
He was baptized by Rev. E. H. Socwell May 6, 1905 and joined the church at Berlin the next Sabbath. He has served the church in many capacities: clerk for seven years, trustee for many years, and moderator for twenty-five years.

Funeral services were conducted by his pastor, the Rev. Paul L. Maxson. Interment was in the Seventh Day Baptist Cemetery in Berlin.  
—P. L. M.

**HESS.**—Homer, son of George and Naomi Long Hess was born Jan. 12, 1889 at Roaring Springs, Pa., and died at Beloit Municipal Hospital Nov. 5, 1966.

He married Stella Lippincott Jan. 28, 1911. He is survived by his wife, a son, Loyal, a daughter, Norma Reffue, and six grandchildren. Funeral services were conducted from the Milton Seventh Day Baptist Church by his pastor, Rev. Earl Cruzan, Nov. 8. Interment was in Milton Cemetery.

—E. C.



### NORTHERN WISCONSIN FAIR BOOTH

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). A feature story in this issue by the young pastor of the New Auburn, Wisconsin, church tells of the blessings received in taking this verse to include a Christian, Sabbath witness in Chipewa Falls. The church members were encouraged by the promise of Isaiah 55: 11 that the Word sent out would not return void.

# The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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## Let's Be Independent In Truth

Let us assert our independence and our God-given individuality in the really important areas of Christian living! There are forces about us that are constantly hammering us into molds of uniformity and conformity. A candid look at ourselves reveals that a very high percentage of our young people and perhaps almost as many supposedly mature people are virtual slaves of current fashions in hair styling and clothes styling. This seems to be as much the result of conscious manipulation by certain fashion designers as it is following the leader. The fickleness of fashion seems more apparent now than ever before. It is a reflection of the prosperous times in which we live. Our ladies and our men can be persuaded to change their clothing styles long before their clothes wear out because there is money available to buy the latest.

Social standards are also in a state of flux more than in the past. Each student generation seems to champion some new departure from fixed ethical standards. It is not so much that as individuals they have seriously studied the matter and have decided that lasting happiness can be achieved only by kicking over the traces of moral standards. Rebellion against the curbing forces of accepted standards of a Bible-influenced society is, of course, as evident today as in every student generation. It may take a few new forms. What we do observe is that this is a time when folks are more easily convinced that "everybody is doing it" and therefore I should do it also. This is that pressure toward uniformity mentioned above.

What starts out in the young person's mind as a "righteous" cry for liberty ends in pitiful slavery to group standards—or lack of standards. Rebellion against the restraints of the older generation and the clearly defined moral law easily turns into a mere substitution of subservience to a lower set of laws—the fluctuating laws of social pressure. All too frequently this lower level is fostered or manipulated by shrewd businessmen who have mastered the art of psychology in advertising.

There is, however, another type of conformity which infects the Christian church

and particularly those churches like ours which have prided themselves on individuality and independent thinking. I refer especially to the tendency to follow the crowd in making our Christian action seasonal. The time was when our churches paid far less attention than now to the church year that has come down to us through the Episcopal and other highly liturgical churches. There is nothing clearly wrong about following the church year except that a prolonged emphasis on Christmas, for instance, takes up so much time that we neglect the more important things. If we would stop to think, we might realize that it can hardly be the will of our Lord to spend a month or more centering our activity around a rather light or commercialized celebration of His birth when that excludes in large measure the fulfilling of the Great Commission for one-twelfth of the year. We have been maneuvered unconsciously into this situation.

Where is the liberty that we profess to seek? Where is the individuality? We claim that we must assert our right and duty to keep the Sabbath contrary to the practice of the Christian world around us. This should give us the courage to resist unbiblical practices in other areas and to be consistent evangelists the whole year through. This would be true liberty—freedom to do the will of our Lord, freedom from man-made (American-made) customs.

## Missionaries to the Moon

A news item from a Southern Baptist source carries the heading "Houston church may send first moon missionaries." The title is probably meant to be taken with a smile although it is based on the fact that two members of the Nassau Bay Baptist Church of Houston are undergoing training for the Apollo moon mission. They may well be the first men to set foot on the moon. It is interesting to note that the government calls it a moon mission.

It is evident that not everyone who goes on a mission is a missionary in the Christian sense. We have been surprised and highly pleased with the remarkable

## MEMORY TEXT

And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

—Jer. 24: 7.

pictures of the moon published after Orbiter II circled the moon many times and photographed the surface from only twenty-eight miles away. But a missionary is more than a person sent, more than a person sent to a certain place. He is a missionary only as he goes to a place where there are people. He feels the call of the Holy Spirit to bring those people the message of eternal salvation through Christ and to bring them the benefits that go along with that message because of his love for them. Pictures of the moon reveal no people. All the means of sustaining life are lacking and have to be carried from the earth to the sky. A missionary on the moon could be more discouraged than a pastor facing empty pews. Furthermore, in the interest of knowledge for men on earth, the long trip to the moon and back may be justified, but missionaries of the cross would feel such an urgency of helping people that time spent in such travel would probably seem wasted. Most of us have lightly talked of going to the moon, but as a vacation trip rather than a missionary endeavor.

With such thoughts in mind we are prompted to fulfill the tasks that are common to all and to leave the moon to those whose secular duty calls them there.

It is interesting to note that the two men who hope to be first on the moon are also anxious to take their full share of responsibility in extending the work of Christ. Native to Michigan, where they were active in church extension, they are both superintendents in the Bible School where they feel that they have a distinctly Christian mission. The church is only three years old and already has a membership of 450.

## What Is Your Spiritual Age?

Age is something normally thought of as creeping up on adults relentlessly and rather swiftly. It comes as the minutes and years tick off at a regular rate until one finds that he has passed middle age and shows signs of growing old. Thankfully, medical science has all but conquered the ordinary diseases that cut life short and has done much to add comfort to the advancing years that once were dreaded because of expected infirmities.

In many respects, however, age is relative. Recently a U. S. senator and a professional baseball player attended the same banquet. The newspapers referred to the 38-year-old ball player as "aging" and the 42-year-old senator as "boyish."

This prompts a little serious thinking as to our spiritual age in relation to the years since our birth. In the work of the Lord are we senators or ball players? The evangelist Billy Graham on the eve of his recent forty-eighth birthday made the startling statement that at best he had ten more years of active service. He evidently is in the ball player class, expecting that he will not be able to keep up the pace of evangelism. We are all called to be witnesses for Christ and to expend ourselves in behalf of the lost people of the world. It would seem that all too few of us could be described as aging when we are in the so-called prime of life.

There is no occasion to speak ill of senators. It is a bit strange for a U. S. senator to be elected as young as 42. How do we apply this to the spiritual life? Some reach spiritual maturity earlier in life than others. They do it by studying the Word and by gaining experience with men. The church needs those who are equipped to do research work and to provide tools for the use of those who follow them.

Between the extremes of "boyish" and "aging" there is much latitude. Also there is great opportunity even in advancing years to serve the Lord, to be young in heart, and to make up for the earlier years that were not used to the full in the service of the Lord.

## Bible Reading Schedule

Next week there will be a special column that is expected to appear in the third issue of each month giving the suggested Bible readings for the following month. This may prove helpful to the many resident and non-resident members of our churches who want some guidance as to which chapters to read each week to get all the way through the Bible in 1967. The readings will alternate from month to month between the Old and New Testaments. Five thousand copies of "My Reading Record" have been mailed to pastors for distribution. These are to be marked as the assigned chapters are read.

It is believed that nearly all pastors are promoting the Thanksgiving to Christmas chapter-a-day Bible reading. This is a good starter for the three chapters a day suggested for 1967. Remember, this is the Year of the Bible, the 150th anniversary of the American Bible Society.

### Self-Criticism

A Southern Baptist leader, Ross Coggins, director of communications of the Christian Life Commission, in an address to mission leaders at Ridgecrest, N. C., suggested some denominational self-criticism. Feeling that his people show more concern about the relief of suffering than the causes of it he said, "Southern Baptists contribute to flood relief but avoid flood control. They feed the hungry, but avoid unemployment problems. They send chaplains to youth at war, but remain ignorant of international relations. We rebuild Negro churches, but fail to get at the prejudice which lights the fires that burned them.

"People pay no attention to what we do, not because they do not care for the church, but they believe the church does not care about them," he said.

"They see us as a harmless group of evasionists, a cult of congeniality, in which personal piety becomes a substitute for social justices, rather than an incentive to social justice."

## Productive Week-Long Meeting Of Planning Committee

The need for more detailed current and long-range planning for the work of Seventh Day Baptists has convinced the Planning Committee that it needed a full week both fall and spring to coordinate, plan, and produce the materials needed to promote church growth. In recent years the committee, composed primarily of the three paid board secretaries and the general secretary, has held these longer sessions at denominational headquarters at Plainfield. Others on the committee are the president, or a representative, of the Women's Board and the president and vice-president of General Conference. Usually only one is able to attend. This time both were present at least part of the time. Dr. Lewis May, president, came all the way from California, leaving his busy office to do so. The Women's Board was unable to send a representative, but the director of evangelism, the Rev. Leon Lawton who is deeply involved in outreach plans was available for consultation at all times. The meetings began Friday morning, November 4, and continued through Thursday evening, November 10.

The working minutes for a week of planning run into many pages besides the written reports and the documents prepared. Out of the planning have come a number of things that have already been put into effect. Other programs are quite fully outlined for the near future and will be publicized at the appropriate time. Much of the work of the Planning Committee is delegated to it by General Conference action; quite a little is initiated by the chairman and the members of the committee.

Dedicated service, which has already proved to be a great blessing and a means of recruiting for full-time service received major consideration. An immediate outgrowth of this was the preparation of 4,000 copies of a "Dedicated Service" folder which appeared in the **Sabbath Recorder** of December 5 and was subsequently sent to all churches for distribution to members.

Another Planning Committee project put into effect immediately was the pro-

motion of systematic Bible reading during this first year of "Facing Frontiers with Faith." Materials were sent to all the churches and publicity in the **Sabbath Recorder** was arranged for.

A large share of time was given to developing program emphasis for Year II of our five year program. The personal evangelism of Year I will be continued and various new suggestions for the church-strengthening emphasis of 1967-68 were worked out. Further refinement of these plans and those of Years III, IV, and V will be taken up in the spring meeting of the committee, with work assigned to members before that time. The committee believes that real progress was made which will help the churches to grow and will strengthen the Association-wide witness.

The missioner program was assessed and plans made for further extension of it and other types of lay participation in short- and long-term dedicated service.

The matter of uniform budget reporting by boards and agencies referred to the Planning Committee by Conference was given due consideration, in consultation with the chairman of the Conference committee that proposed it. One of the important functions of the committee is to discuss together and to coordinate the budgets of the boards which make up in large measure the future OWM budgets. The various members work harmoniously on this as they review the most important outreach plans of the other boards and arrive at goals within our financial capability.

A matter that demanded considerable thought was the correlation of the various publications of the denomination. This was tied in with the projected printing ministry centered in Plainfield. It can be said that much progress is being made in developing such a publication ministry. Although the publishing house is owned and operated by the Tract Society the planning for greater service is felt to be the concern of such groups as this committee, which proposes the programs that depend for their success on the use of the old and new facilities connected with the publishing house.

A complete report of the Planning Committee work cannot be given in an article such as this. The effectiveness of the work done will show up in the months and years to come. The members felt that this was one of the most productive sessions yet held. Coordination, which is one of the purposes, was well achieved. Discussions were to the point. The committee felt the pressure of time from the first day to give sufficient consideration to all the agenda items agreed upon.

—L. M. Maltby.

#### How to Become A Bible Lover

The true Christian is not a Bible worshiper. Few people have rightly been labeled that. But the Christians who have done the most to further the cause of the gospel have been Bible lovers. There is good reason why they love the Holy Book. It gives them help; it gives them hope. The first step in becoming a Bible lover is to become a consistent Bible reader. When we have read the Bible more we will hope to express our appreciation in words something like the following from an unknown writer.

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

"Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

"Here Paradise is gained, Heaven opened, and Hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It shall fill the memory, rule the heart, and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a Paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment and remembered forever. It involves the highest responsibility, promises the highest reward for labor, and condemns all who trifle with its sacred contents."

#### Deacon Leroy Samuel Davidson

By Hurley S. Warren

In early life he was baptized and joined the Friendship Seventh Day Baptist Church at Nile, N. Y. He was ordained a deacon of the church in 1922 and served faithfully in this capacity until the church disbanded in 1959. When he and Mrs. Davidson joined the Richburg, N. Y., Seventh Day Baptist Church, he became a deacon there.

As a lad, Mr. Davidson attended district school in the schoolhouse which was located on what, in later years, became his farm.

On September 6, 1910, he was united in marriage with Miss Martha Johnson of Friendship, N. Y., by the Rev. James L. Skaggs, then pastor of the Friendship church. To this union were born two sons: Albert W. of Matawan, N. J., and Victor J. of Friendship. There also survive one brother, William of Nile; one sister, Mrs. Lelia Livermore, Andover, N. Y.; three grandchildren, and several nephews and nieces.

Mr. Davidson devoted much of his early life to working in the oil fields. He was a charter member of the Friendship Farmers Cooperative Association, had served on the school board, on the board of supervisors of the Town of Wirt, and as Justice of the Peace in the Town of Wirt for many years.

On September 6, 1960, Mr. and Mrs. Davidson observed their golden wedding anniversary with an open house at their farm home where they had lived all of their married life. They lived to Nile a year later.

It was our privilege to serve the Friendship Church at Nile as student pastor and pastor for nearly four years. We like to remember the Davidson family as being regularly and punctually in their places on Sabbath morning. They were very understanding of and a great encouragement to a beginner.

Memorial services were conducted at the Davis Funeral Home, Friendship, N. Y., Thursday afternoon, Nov. 10, 1966, by Rev. Hurley S. Warren. Interment was in Maple Grove Cemetery, Friendship.

## A Booth at the Fair

### Impressions of a Pastor

By Edward Sutton

The date was July 29. Several people busied themselves with preparing tract packs (special issues of **Sabbath Recorders** in which were enclosed tracts, one of evangelistic nature and one to inform the readers as to who Seventh Day Baptists are and what they stand for. Several hundred **Recorders** are used in this way during the fair season in Northern Wisconsin—over 4,000 pieces of literature altogether this year!) It is just a matter of four days until the big Northern Wisconsin Fair is held in the city of Chippewa Falls. It is a time of excitement, curiosity, and anticipation. The new pastor wonders what it will be like working at a fair booth for a week, witnessing for the cause of Christ, and to the work of the pastor's first full-time church.

Now the date is July 31. A crew of five persons is at the Industrial Arts Building at the fair grounds. This is a new building designed to house display booths rented by companies, individual salesmen, churches, or whoever pays the rent on the floor space. This is a grand opportunity to reach the public and to "sell one's wares." The North Central Association has rented a "half booth" and the team of five persons begins the work of setting up the booth at about 10:00 a.m. in the morning and has completed this task by about 4:30 p.m. The results can be seen in the photo included with this article.

Now the date August 1. Last minute preparations are being made. Finishing touches are added to the booth (like the fresh flowers brought each day, and the record player located in the back of the booth). Many of the booths are not finished, far from being ready to meet the early arrivals on opening day, August 2. The North Central booth is ready, the materials are there for the taking.

Now the date is August 2, opening day! The pastor and the church clerk constitute the opening day staff manning the booth. People come by the hundreds; we

distribute the tract packs as rapidly as we can. Many of the "first-dayers" are handicapped people from a nearby "colony for the handicapped." How joyfully they accept the literature given to them so freely and with such pleasant smiles. Much of the first day is spent meeting the neighbors, that is to say, getting acquainted with those who have booths close by. On the right of our booth is a vacuum cleaner salesman. On the left is an encyclopedia salesman from Texas. Directly across the aisle is a couple of men selling automatic relaxing-chairs. One man is a Catholic, a wonderful Christian; the other a fine man, but not so ready to witness to his beliefs. On the left of the aisle across from us is a life insurance agency where one of the men working the booth has recently lost his wife from cancer. Just beyond the insurance agency is a booth representing a local dancing school. All during the day—and the week, for that matter—they advertise their wares by modeling their dance costumes which are very scant. This attire attracts many to their booth.

This approach and the crowds it attracts remind us of the need for the stabilizing effect of the church.

Not so far away, just two booths away, is a local radio station booth where all day, on the hour, and well into the night there is a friendly game of bingo with prizes galore to be received by the lucky winners. Every day the station beams reports of the activities of the fair out to hundreds of homes in the surrounding area. Off and on during the day the radio personalities choose at random workers in the building or fair-goers to talk to the folks "out there"—over the air. Twice during the week the workers of the North Central Fair Booth have opportunities to witness to our work over the air.

In the midst of the daily routine of the first day, the governor of Wisconsin (Gov. Knowles) and "Miss Dairyland"

(a queen chosen to reign over the fair) pass through the buildings with their train of television cameramen, news reporters, and campaign managers. This caravan stops at the North Central Association booth and the governor compliments us for our attractive display and accepts some of our literature. For the new pastor, this opportunity will long be cherished as one of the most significant, because he was given the opportunity to witness to what we as a people believe, and to remind the governor of his responsibility to God.

Around a far corner are a man and his wife from California who are "rock-hounds," persons who hunt for unusual stones and who change them from their natural state into items of beauty with sizeable price-tags. He is a heavy drinker, and has a deep-seated hunger for something better than he knows in his routine life. Both become regular "stoppers-by" at our booth.

After the first day, those of us who manned the booth are convinced that we need something more to give away. In years past we had given a Bible away in a "drawing." Several persons had stopped by the booth during that first day who remembered that they had entered their names for the Bible drawing. One young lady in her late teens stopped to inform us she had been the last year's winner. So the second day we have a box and pencil with which people can enter their names for the winning of a Bible. This is our only "gimmick." The only other equipment we have is our smile, our tract pack, our own lives in Christ, and the assurance that the Holy Spirit is with us right in the midst of the hustle and bustle of the busy Industrial Arts Building. Thus we spend six days and seven nights, manning the booth for the cause of Christ.

In evaluation, four questions arise: Where were some of our greatest witnesses made? What were some of our greatest successes? What were some of our greatest, most keen observations? And then, where do we go from here?

The first question has many answers.

I am confident our greatest witness as a church was in the very fact that we rented the booth! Other churches in the general area had a witness, but it took the form of a chicken barbecue stand, a soda and hot dog stand, or some such activity. We were the only church representing the Lord Jesus Christ with a spoken witness. Most of the people who gave our booth any attention at all stopped in and diligently sought answers to questions that had plagued them for a long time, or expressed genuine interest in knowing more about our double-faceted message (Christ and the Sabbath). We are not bragging about our "great witness," for we can improve on that for sure, but we are happy to witness unashamedly and openly to our Christ, not "incognito" via food stand.

Our second witness was to those who had booths in our area. We were an ever present witness in our personal contacts and deep-seated relationships with the vacuum cleaner salesman, the radio station personalities, the insurance agency salesmen, the chair salesmen, the dancing girls, the encyclopedia salesman; yes, and especially the heavy drinking "rock-hound." In an age when the word "ecumenicity" rings loudly throughout the land, we would express the thought that the fair booth is one of the best opportunities to further this spirit. In getting to know the relaxing-chair salesman, George Hollenstein, who is a Catholic, we establish a fine relationship and as an outgrowth of this relationship we have a chance to "swap" theology, learn about the Catholic faith from a layman's point of view, and explain more clearly what Seventh Day Baptists believe and why. We learn that George likes poetry and writes a lot of it and as he travels for his company, he spends all his free time recapturing his experiences in poetic form. We also find that George is an accomplished musician and is presently writing new music for his local Catholic church, to be used now that the Catholic church has sanctioned congregational singing.

(Continued on page 12)

MISSIONS—Sec. Everett T. Harris



### Spiritual Renewal Retreats for Ministers

Was it a good plan to hold three area Spiritual Renewal Retreats for Seventh Day Baptist ministers in 1966? We do not know how the churches feel about it, but the ministers themselves have answered, "Yes."

One minister replied to the question of worthwhileness as follows: "This retreat by my estimation was the most meaningful thing that has happened since I became a full-time pastor."

Another pastor wrote, "The retreat gave opportunity for fellowship and study for ministers of common faith. We got to know each other better. There was opportunity to discuss common concerns. It gave us needed stimulation in discovering new expressions of evangelism. . . ."

Others, writing of the value to them stated: "This retreat was very valuable to me in spiritual uplift. It challenged me to be a better leader of my people, by giving more of myself and walking closer to Jesus in everyday life."

"The retreat was very much worthwhile. There was much value in sticking to one subject for the week. Consequently, I was led to give some real thought to visitation evangelism. I really appreciated the General Secretary's presentation of denominational problems."

Three area retreats were held, one in the spring at Nortonville, and the other two in the fall at Alfred Station (Camp Harley Sutton) and at Shiloh (Jersey Oaks Camp). Approximately two-thirds of all Seventh Day Baptist ministers in this country attended at least one of the three area retreats. Director of Evangelism Leon Lawton and Conference Secretary Alton Wheeler attended all three.

One feature of each retreat was the introduction to "Growth by Groups"—the suggested small group Bible study plan that many are finding helpful.

The "Facing Frontiers with Faith" five year denominational program was outlined at each retreat, with emphasis on "individuals" finding their place in evangelism, stewardship, Bible reading and Sabbathkeeping.

One pastor summed up his feeling following the retreat by stating, "If this is a beginning, to use the ministers' retreats for the purposes of preparing the churches for united efforts in the work of the Lord, I highly recommend it. It brings together the leaders of our churches to discuss their problems and work out solutions, to present new plans and prepare advance notices for the churches."

Was it a good plan to hold these area retreats? The churches believed in the plan enough to release their pastors and often to help them financially. Very few realize how much time and consecrated labor was freely offered on the part of the entertaining churches. Very few realize how much prayer and planning on the part of Director Lawton went into the preparation and carrying out of the retreats. For all this we thank God and do earnestly hope that the months ahead will prove it was all worthwhile.

### Released for Work in Jamaica

Announcement may now be made that General Secretary Alton Wheeler will serve as a "released worker" in Jamaica for a few weeks during the spring of 1967. It will be recalled that Pastor Duane Davis served in a similar way in January, 1966.

Commenting on Pastor Davis, the Jamaica corresponding secretary's circular for May, 1966 stated, "The visit of Pastor Duane Davis was a great encouragement to all of us. The link with American Seventh Day Baptists that many felt was broken when Pastor Lawton left us was renewed and strengthened by his visit. His repeated assurances that our brethren in America would continue to remember us and reinforce our efforts in

the years immediately ahead, have increased our determination to go forward with the work which we felt that the Lord has for us to do in Jamaica."

Pastor Joe E. Samuels, corresponding secretary of the Jamaica Seventh Day Baptist Conference has written confirming the plan for Secretary Wheeler to come in the spring. He tells of the enthusiasm and joy expressed by the Jamaica brethren as they heard of the possibility that Secretary Wheeler might be released from his usual duties for service, under the direction of the Jamaica Conference Executive Committee.

The specific date in the spring which has now been set for Secretary Wheeler's visit is March 17 (Friday) to April 2 (Sunday). Although the Missionary Board is sponsoring this plan, all may feel a part of it as we support the Our World Mission budget. An appropriation of the Missionary Board was set up for carrying out the "Released Worker in Jamaica" plan in 1967.

We may also uphold Secretary Wheeler in our prayers that he may have vision and strength to carry forward a ministry of service. And also we may remember our Jamaica brethren in our prayers as preparations go forward for the coming visit, praying that God's will may be done and that His Kingdom may go forward through these dedicated services.

### Three Agencies Sponsor India Grain Shipment

A shipment of 20,000 tons of bulk wheat valued at \$1,695,000 left Baltimore November 25 for famine-plagued India under joint Catholic - Protestant sponsorship.

Shipped on a charter tanker, the SS York, sailing under the American flag, the cargo of 43.7 million pounds of U. S. government-donated grain was jointly sponsored by Catholic Relief Services, Lutheran World Relief, and Church World Service.

The grain will be bagged after arrival in Bombay, with the cooperation of the government of India and the U. S. Agency for International Development.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

### A Joint Statement on Marriage and Family Life In the United States

Keenly aware of the role religion ascribes to the home and family life and keenly aware of the powerful and pervasive social conditions which threaten to undermine human dignity, marriage and family life in America, we, as representatives of the major religions—Catholic, Jewish, Orthodox, and Protestant—wish to bring the religious teachings of our respective faiths to bear upon our society and to join with all men of good will to create a healthier social climate in which family life in America can flourish and be strong.

There are large areas of agreement and numerous possibilities for joint programs and action, although we recognize and respect the differences of approach, emphases and contributions of each major faith.

To help families develop foundations for personally meaningful and socially responsible behavior, we offer the following affirmations on which our historic faiths unite.

We believe, and unite in affirming, that God, the Creator of the Universe and the Father of all mankind, did create us male and female and did establish families as part of his Divine Plan. Because of our understanding of this plan, we believe and unite in affirming that our sexuality is a wondrous gift from God to be accepted with thanksgiving and used within marriage with reverence and joy.

We believe and unite in affirming that our understanding of God's plan for marriage ideally calls for lifelong commitment in fidelity to a continuing, supportive relationship in which each partner helps the other to develop to fullest capacity. We are united in our belief that God is an active partner in sustaining and enriching the husband-wife relationship in marriage.

We believe and unite in affirming that children are a trust from God and that parenthood is a joyous, though strenuous, adventure in partnership with God

for the procreation and nurturing of each child. Parenthood calls for the responsible use of all of our God-given talents and abilities in this adventure.

We believe and unite in affirming that family life is the cradle of personality and character for each child and creates an environment for the societal values of each succeeding generation as well as the principal source of meaningful personal relations for each adult member of our society. All children need a father and a mother firmly united in love to guide their growth into manhood or womanhood and to provide the emotional security that fosters development toward mature and responsible relationships between men and women.

We believe that the family is the cornerstone of our society. It shapes the attitudes, the hopes, the ambitions, the values of every citizen. The child is usually damaged when family living collapses. When this happens on a massive scale, the community itself is crippled.

There are no easy answers to all the complex problems facing marriage and family living in the world today, and we are aware that there are many fronts on which we must work. We can never finish the task; neither are we free to ignore it.

Therefore, we the major religious groups in the U. S., join forces in exploring all ways and means available to preserve and strengthen family life in America to the end that each person may enjoy fulfillment in dignity, justice, and peace.

### ANNUAL PRE-CON RETREATS

Announcement from Battle Creek informs us that the Youth Pre-Con Retreat for 1967 will be held at the 4-H Camp at Algonquin Lake near Hastings, Mich. The dates set are August 9-13. Watch the **Beacon** and **Sabbath Recorder** for further data.

As plans are now, Young Adult Pre-Con Retreat will be held at Camp Holston, the private camp of the Battle Creek church. The dates will probably coincide with those of the Youth Retreat.

### A Book for Discussion

Church groups who are looking for discussion material might like to use the paperback book, **Sex, Family, and Society in Theological Focus**, edited by J. C. Wynn. It is available from Association Press and sells for \$2.25.

This book was the preparatory study volume for the Second North American Conference on Church and Family. It contains essays by Harvey Cox, Pieter de Jong, Roy Fairchild, Cynthia Wedel, Gibson Winter, and other outstanding writers. There is a guide for study and discussion.

The book is good for older youth groups as well as adults.

### Youth in Europe

Are there some Seventh Day Baptist young people who are planning a trip to Europe in 1968? Not many years ago that would have seemed like a foolish question; not anymore, for there are quite a number of ways for students and others to get help in financing a trip to Europe.

The year 1968 would be an unusually good summer to be in Europe as a Seventh Day Baptist. The Baptist Youth World Conference, sponsored by the Baptist World Alliance and held midway between the five-year adult congress sessions will be held at Berne, Switzerland, July 22-28, 1968. Plans started now could well materialize by that time for several of our young folks. The theme will be "One World, One Lord, One Witness."

### *The Rugged Trail*

*I do not seek the primrose path.  
Or rose without a thorn.  
I know the power of Satan's wrath.  
With body wracked and torn.  
I ask just for the upward way.  
And faith at any cost.  
A pact with Christ who day by day.  
Is burdened for the lost.*

—Ralph Loofboro.

## A Booth at the Fair

(Continued from page 8)

A third, and we feel very significant witness, was with the people who stopped by the booth to know more about our denomination. Many came with the comment, "How do you differ from the Adventists?" "I'm a Baptist and I've never heard of Seventh Day Baptists." Or "I am a Baptist, and I understand you folk are in discussion with us about coming in with us. What are the basic differences between us?" One lady who had a booth all the way on the other side of the building, while walking around to see what was in the building, stopped by and introduced herself as a Seventh Day Adventist. She was interested to find that we had churches all over the country, as she was under the impression we were so small that the church she was acquainted with in Kansas City was the only one. We had a long discussion and she wanted some more literature about us. Last year, a lady from Eau Claire, Wisconsin, stopped by for literature. She was a Baptist and was convinced of the "rightness of our doctrine."

One day, a tall (I later learned he was six feet eleven inches tall) rather unkempt young man strolled up to our booth and began looking over our tract rack and the other materials laid out on the table. He asked how much the literature cost. I assured him it was free. He told me that on his job he didn't get much reading material. He worked with the amusement end of the fair and spent most of his time putting up and tearing down the rides for such activities as this. He had left home when he was sixteen years old and hadn't seen his mother since. His parents were separated when he was a small boy, and he had little recollection of his father at all. We talked for better than two hours during which time he shared with me a strong desire which he had to become an evangelist to men who work in just such work as his. It seemed that with the life that these men live—on the move so much—there is little opportunity to go to church even though in many cases, like this young man, there is a strong desire to do so.

He mentioned occasions when communities had provided them with services on the grounds where they had just "set up," and how there had been good attendance; the men had appreciated it more than words could ever express. This young man felt that there was a great need for a ministry to these who are "a forgotten people." The young man mentioned that he only lacked one year of having his high school diploma. He would like to go on and become a minister to the carnival group. As we concluded our conversation, he mentioned that he was going that night to visit with his mother and asked me to remember him in prayer, for he didn't really know for sure if he could find her, if she would want to see him, or what the future would be if he did find her. He felt if things were "O.K." between them, he might stay with her and finish his education. This is a part of the fair booth impressions too! The sad part of the story is that the opportunity to follow up in a situation like this depends upon the other person's communicating. If he chooses not to, that's it; the relationship is only half as valuable as it could be.

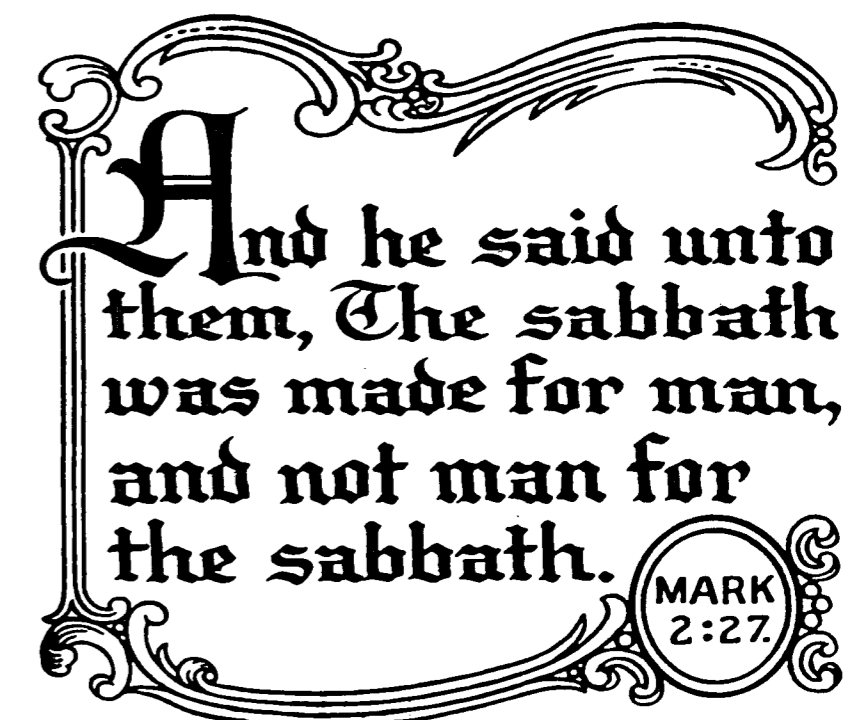
There are other opportunities to witness to those who stop by the booth. Young married couples who are searching for the church which meets their expectations, their desires for real worship and fellowship, spend time "checking us out." Young men and women who are "going steady" and who are facing seriously this matter of Christian living stop by. Non-Christians who go around looking for an opportunity to "test a Christian to see if they can stand up under pressure" stop by.

On the second question, "What were some of the greatest successes?" I would without hesitation say it was in the matter of individual growth on the part of those who manned the booth. Each one, by nature of the fact that he had to evaluate his personal relationship to that which he was to proclaim, became the better person for the experience. Then too, the personal contacts with those who were our fair-booth neighbors provided great success also. It will be a

long time before either those of us who worked, or those who were exposed to us will forget our days together at the fair in Chippewa. The Holy Spirit certainly made good use of us in this relation. Last, but by no means least, there was much good which came out of our personal contact and church witness with the many individuals who stopped, either in relationship to the Bible's being given away (many Catholics wanted to know if it was an "approved version," meaning approved by the pope as one they could read), or in relationship to our beliefs.

In answer to the third question, "What are our most keen observations?" I would say that we need more Scriptures to hand out free of charge. I recall in particular one family in which there were four or five children of grade school age and one teen-age girl. The younger boys wanted to enter their names for the Bible drawing, but their mother wouldn't let them. Her argument was that their older sister had one they could read any time. From the sound of the language she used, she could have gotten some good use out of the Bible, too. Besides that, the teenage daughter didn't appear to have had much interest in anything except the long filter-tipped cigarette she was sucking on as if her life depended upon it. How I yearned for Testaments for those little guys. It is for sure we will not open the fair booth next year without having on hand Testaments we can give away in such cases as this one. Another observation is that more people came to the booth when there wasn't anyone standing there, than when there was. Perhaps the booth next year will take a different form, perhaps that of an area for relaxation and lounging, with free literature available for the taking. One person can be on hand to answer questions during a designated time of the day, and addresses will be clearly posted for contacting persons, with the hours when someone would be on hand. This is yet to be determined.

The last question, "Where do we go from here?" is unanswered at this moment. We do know we want to have a fair booth again next year. We have



learned a lot in the few years this Association has had the project. Most of the learning has been done by the New Auburn church since they have had the chief responsibility for setting up the booth and manning it. This is a good experience for the New Auburn people, but we have gained so much from it we want the same to be true for the others of the North Central Association. We are convinced that the day is not past when the gospel can be distributed and received in this way. We are aware that the church must keep up with the world about it as to the methods it uses for "selling," or better still, "giving away" the good news. We must use the latest business techniques and the fair booth is no exception. We must use up-to-date approaches in our booths.

We don't have all the answers. We follow with interest any report others make about their fair booth work. We continue to experiment and we find that when we make ourselves available to be used by God, He can and does, effect changes in persons' lives through us.

## SABBATH SCHOOL LESSON

for December 24, 1966

**Born This Day . . . A Savior**

Lesson Scripture: Luke 2: 8-20.

## Protestant Church in China

New light on the status, strength, and attitude of the Protestant Church in Communist China has just been shed in Britain in what appears to be an informed report obtained from visitors to the country.

The report reads in part: "There is some information available from visitors to China who have had contact and conversations with Christians among others whom they have met.

"The numerical strength of the Protestant Church is given by church leaders as 700,000. This contrasts with a membership figure of about a million in 1949" (when the Communist People's Government was established in Peking and a clause in the constitution guaranteed religious freedom).

"The only theological school now operating is the Nanking Theological Seminary, which has a staff of about a dozen and 85 students. With a five-year course, this means about 15 graduates a year, a very small number to serve a church of 700,000 people.

"The only organized church agency is the Chinese Christian Three-Self Patriotic Movement. This was set up to emphasize the complete independence of the church from all foreign control, and is the official point of contact between the church and the government.

"The limitations on church activities are very severe. All educational and

social work is undertaken by the state. There is no outreach through evangelistic preaching, and there seem to be no Sunday schools or religious instruction of children and young people. In some areas the names of candidates for baptism must be cleared by the authorities.

"As might be expected, the church is said to be strongly nationalistic and critical of the Churches of the West. The favorable attitude of the Chinese Christians to their government does not, however, mean that they support communism."

## Not All Quiet

### On the Eastern Front

The Russian Orthodox priests perhaps thought that they could question the failure of the Soviet leaders to live up to the constitutional guarantee of religious liberty. These two priests, Nicolas Eshliman and Yakunin, both of Moscow, wrote letters appealing to the constitution and protesting the government's actions in forcing church leaders to give up financial and administrative power of parishes to laymen subject to direct pressures of the state. The letters were directed to USSR President N. V. Podgorny and Patriarch Alexei. If they thought they could get by with such protests, the priests were mistaken. On May 13 both were suspended from their clerical posts. They had charged the Patriarch of willfully complying with "illegal" government moves.

## Peace

*Where lies the peace, so universally sought?  
That tranquilizing gem of mind and thought.  
Upon a moon washed beach, quite hid away?  
In fancy woodland Elves, there dance and sway.  
Some tree locked bay of leaf laced fantasy?  
A friendly stream with soul purge symphony.  
Some dusk veiled hidden valley in repose,  
Last sunbeam, on mountainside, pinpoints a crimson rose.  
Some laden ship, star-gemmed sky above, below,  
Reflect like angel tears in world we do not know.  
Peace? Within the realm of mind, of heart and soul  
Entwined with Him, and beauty here below.  
Peace? When hearts as one, in all men on the sod,  
In rhythm, throb and beat, with the great heart of God.*

—Ralph Loofboro.

It is reported that the protest is growing—that it is being joined in by some Russian writers and poets. It is not all quiet on the Eastern front, but it is safe to assume that most of the Orthodox leaders will take the position that "discretion is the better part of valor." This seems to be indicated by the fact that Orthodox leaders at the Geneva meeting of the WCC World Conference on Church and Society advocated such a policy and urged the leaders of Western Christianity to accept the Russian social system rather than continuing to oppose it.

## ITEMS OF INTEREST

### Vietnam Christian Service

"War weariness is the dominant note in Vietnam," said Dr. Atlee Beechy, who has just returned to the United States after seven months as director of Vietnam Christian Service, in which Church World Service participates.

His first-hand report of increasing needs, particularly among refugees in Vietnam, confirmed a recent decision made by Church World Service to provide \$300,000 for Vietnam Christian Service in 1967. The 1966 contribution of CWS was \$250,000. The Protestant overseas agency is one of three church groups which support Vietnam Christian Service. The others are Lutheran World Relief and the Mennonite Central Committee.

Dr. Beechy said continued military action in Vietnam has created psychological and emotional problems among the refugee population that are as great as the physical problems they face. An estimated one million Vietnamese live as refugees within the borders of their own country, their lives increasingly showing the scars of repeated dislocation and the disruption of their economic and family life.

### National Baptists Applauded

The National Baptist Convention, U. S. A. Inc., is the largest Negro church of America, having a membership of 5.5 million. When they met recently in Dallas, they were applauded by the secular press for the moderate stand taken on

Negro rights. The delegates were welcomed to the whole city, not just certain segments of it, as when they met there in 1944. In response to the welcome the Rev. Coleman W. Kerry of Charlotte, N. C., said, "We are here not to parade, not to protest, not to sow the discord of hate, not to invade your legislation, and not to agitate. We come to Dallas to assert that the God we serve is not dead."

The long-time president of the Convention, Dr. Joseph H. Jackson of Chicago, reiterated his position and that of the Convention, eschewing all forms of civil disobedience and demonstrations—even non-violent ones—in favor of resort to law and the courts to achieve civil rights.

The governor of Texas praised the Convention and the **Dallas Times** stated that Dr. Jackson's "appeal for unity needs to be heard throughout the land."

## Subscriptions Coming In

The subscriptions desk at the Seventh Day Baptist Publishing House has been busier than usual during November and the early days of December. Renewals and new subscriptions for the **Sabbath Recorder** were quite a little above the same period a year ago. People seem to have responded to the suggestions made in recent issues about taking responsibility for extending the witness of our denominational paper to friends who do not have it. Some Christmas gift subscriptions have been entered. However, the increase has not yet been substantial enough to greatly help in the financing of the denominational organ; it takes quite an increase to offset losses by death and general attrition. Readers are urged again to do all they can to extend the ministry of the **Sabbath Recorder** this month.

The November special issue seems to have been well received. More were printed on advance orders than usual. Several late orders came in. The number now on hand for future distribution is relatively small. Attention is called to the fact that there will be another special issue in February—edited by the Rev. Leland Davis, returned missionary.



### Church News Bits

The Lord's Acre project at North Loup, Neb., has built up some history. The church bulletin calls attention to the fact that the sale on November 29 was the eighteenth annual Lord's Acre sale. Perhaps some other church has had this emphasis just as long.

Church bulletins received at the Recorder office indicate an enthusiastic response from many churches to the "sale" of red "bricks" for the Blantyre House. Some of the smaller churches have agreed to try to "sell" several hundred at \$1.00 each.

The Ashaway, R. I., church calls attention to its new local paper carrying news and reports of church activities. It is named "The Layman's Call."

The Boulder pastor, the Rev. Elmo F. Randolph, announces the name of a church newsletter which made its first appearance in November, a two-page, legal-size monthly letter called "The Mountain Signal-Trumpeter."

Not for many years has there been such a wide-spread or month-long emphasis on tithing in so many of our churches, judging by the consistent use of bulletin inserts. Quite a number of pastors followed the suggestion of preaching several sermons on stewardship or tithing. Some had supper and evening programs with the same emphasis.

Heritage Day on our denominational calendar was set for the Sabbath following Thanksgiving. It would appear that it was not quite as generally observed as in the past two years.

Youth Fellowships in a number of churches are undertaking money-raising projects to provide funds to support a youth field worker, according to announcements in church bulletins.

Advance planning becomes more and more apparent in local churches as well as on the denominational level. For example, at Milton on November 20 there was an Association Camp Committee meeting, looking forward to next summer.

Several Associations are laying definite plans for setting up booths at state and county fairs. They have already ordered (and received) special issues of the Sabbath Recorder in quantity. There will

be two more special issues before most of the expositions and fairs are held.

The Riverside, Calif., church is about to publish the first volume of its history covering the years 1894-1949.

Advent coin folders are used occasionally or regularly by some of our churches to secure extra funds for special purposes. At Riverside they have been distributed this year to raise money for the projected West Coast work which is expected to involve a full-time employee working for the Association.

### Marriages

Erickson - Hitchcock.—At the Gothic Chapel, Alfred, N. Y., Sabbath afternoon, Nov. 12, 1966, Andrew Emil Erickson, Kane, Pa., son of Emil W. and Marguerite Lord Erickson, and Deborah Jolene Hitchcock, Alfred, N. Y., daughter of Robert Owen and Odesa Howes Hitchcock, were united in marriage, Rev. Hurley S. Warren, officiating.

Metzger - Jacox.—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, Nov. 19, 1966, Stephen William Metzger, Almond, N. Y., son of Howard and Irene Hunt Metzger, and Rebecca Dawn Jacox, Alfred, N. Y., daughter of Howard and Iva Norwood Jacox, were united in marriage, Rev. Hurley S. Warren, officiating.

### Obituaries

DAVIDSON.—Deacon Leroy Samuel, son of George and Martha Burdick Davidson, was born in the Town of Wirt, N. Y., Aug. 2, 1881, and died at the Cuba, N. Y., Memorial Hospital, Nov. 7, 1966. (See extended obituary elsewhere in this issue.)

EMERSON.—Agnes E. Whitford, daughter of Daniel and Hulda Stillman Whitford, was born at Hartsville Hill, N. Y., Sept. 6, 1877, and died at Batavia, N. Y., Nov. 18, 1966.

Early in life she was baptized and joined the Hartsville Seventh Day Baptist Church, in which she taught a Sabbath School class for a number of years.

In 1914 she was united in marriage with Thomas W. Emerson of Alfred Station, N. Y. To this union was born one son, Thomas K. of Batavia, in whose home Mrs. Emerson had lived since the death of her husband in 1946. She is survived also by two grandchildren, one great-grandchild, nephews, and nieces.

Mrs. Emerson taught school in the Hartsville-Alfred Station-Alfred area for 25 or 30 years.

Memorial and committal services were conducted at the Landon Funeral Home, Hornell, N. Y., by Rev. Hurley S. Warren. Interment was in Alfred Rural Cemetery.

—H. S. W.

# The Sabbath Recorder



### Family Reading of the Word of God

Here is a Christian home at Christmas time with the family gathered around the Word of God, which rests as a treasured possession on the center table. To-be-sure, there is evidence here of the gaiety of the season, with a decorated tree. We see also the fireplace and its mantel laden with trophies of the athletic achievements of the young father. In such a wholesome, notable family time is taken to read the story of the birth of Christ from a convenient, large-print Scripture portion. Daily reading of the Bible helps make the home Christ-centered.