

# The Sabbath Recorder

only using the Christmas topic. The choir and the junior choir joined in singing "Little Town of Bethlehem," Mrs. Wendell Burdick at the piano and Mrs. Harry Parker at the organ. The progress of the junior choir under Mrs. Burdick's training is commendable. The Youth Group had very artistically decorated the church featuring a glowing tree with gifts for the youngsters and an occasional oldster.

The outstanding features Sabbath morning were a cantata, "The Music of Bethlehem," beautifully rendered by the church choir, a children's message, "Where Jesus Is Born Today," and a meditation, both given by Pastor Swing.

The Sabbath School collection of \$30, added to the proceeds from the sale of "bricks," was given as a love offering to the Blantyre House Project.

We were pleased to have with us for our Christmas services Dean and Mrs. Victor Skaggs and family, who were guests of her mother, Mrs. Nina Coon.

We are a quiet church but we are not dead; we live—a loyal church, working together in love and harmony. We have our moments of discouragement; we also have our big moments of joy and thanksgiving.

We trust that the exchange of gifts this Christmas will keep in our memories God's supreme Gift to the world.

—Correspondent.

**BOULDER, COLO.**—The Seventh Day Baptist church should be better known than before in the area served by the **Boulder Daily Camera**. On Friday, December 30, there was in that city paper a four-inch, two-column display ad with a picture of the attractive church building that nestles at the foot of the moun-

tain at Arapahoe and Ninth. The Happy New Year ad was captioned, "WILL '67 BE HAPPY FOR YOU? It can be in a church small enough to know you, large enough to serve you." It gave the name, location, pastor, and time of services.

What is your church doing by way of regular or special-occasion advertising?

## Accessions

SECOND BROOKFIELD, N. Y.

By letter:

Rev. Leon R. Lawton  
Dorothy G. (Mrs. Leon) Lawton  
Gordon Lawton  
Patricia G. Lawton

## Obituaries

**COON.**—Deacon Lyman Aaron, son of DeWitt B. and Ida Greenman Coon, was born in the town of DeRuyter, N. Y., May 21, 1887, and died at Cortland, N. Y., Memorial Hospital, October 30, 1966. (See extended obituary elsewhere in this issue.)

**SWENSON.**—Timon, was born Jan. 25, 1878, at Viborg, S. Dak., and died there Dec. 31, 1966. He was a son of Christen and Tina Sorensen Swenson. On Feb. 14, 1917, he was married to Mabel Cockerill of Berlin, Wis. He farmed the family homestead at Viborg all his life.

At an early age, Timon accepted Christ and became a member of the now extinct Viborg Seventh Day Baptist Church. In 1918, he joined the North Loup, Neb., church. Although away from others of his church, he was a courageous Christian, ever faithful to the Lord and the Sabbath.

Survivors include his daughter, Elma, (Mrs. Alfred Keller), St. Clair Shores, Mich.; a brother, Joseph Swenson, Viborg; a sister, Nora Christensen, Hill City, S. Dak., and four grandchildren. One son, Carroll, died in May, 1952.

Funeral services were conducted in Viborg by his pastor, Duane L. Davis, and Rev. Kenneth Peterson of the Viborg Baptist Church, and interment was in the Baptist cemetery, Viborg.

—D. L. D.



# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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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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## Young Men and the Military

More young men and their parents are facing the problems and opportunities of military life now than for the span of a whole generation. It is one of the facts of life that has to be faced. Not every young man will be called into service—far from it—but the number on duty is large. Decisions have to be made. Should parents and churches try to persuade their boys to register as conscientious objectors? That is one honorable way to avoid military service if the convictions professed are genuine. Disapproval of U. S. involvement in Vietnam is not quite the same as professing pacifism. Is all war so terrible as to make one use every possible means of avoiding becoming personally connected with the military? It is a question to be considered.

Can parents who hate war say that the Army is all bad and that their sons will lose their usefulness to society in later life if they are connected with the military for two or more years? This is quite another question than the likelihood of death or permanent physical injury at a time when vast numbers are stationed in a war-torn country. The dangers should neither be minimized nor blown up to eight times their normal size—like puffed wheat. Actually, casualties in Vietnam are amazingly light on both sides. It is probable that the greater the number of men sent over there the lower the percentage of casualties will be from contact with the enemy. But this is not the main point. Whatever our reactions are and however much we are bombarded with propaganda to induce a guilt consciousness for what we are doing to contain communism, we are faced with the reality of a large and man-hungry military establishment.

A high ranking Army chaplain has written a syndicated article at the request of the Associated Church Press. We are departing from our usual procedure in using such an article, believing that it will stimulate thought and perhaps be helpful to some parents and young people.

Chaplain Thomas A. Harris, a Methodist minister, wants to be of help to parents concerned about their sons' moral and/or spiritual life and values

while in the armed services. While there are many sides to the problems of being a draftee in today's Army, Chaplain Harris insists that the Army values highly the morally upright soldier. On the whole this should be a most reassuring article in the light of the negative news stories about the misconduct of the American soldier which appear from time to time. The chaplain is the author of **Counseling the Serviceman and His Family** (Prentice-Hall) which was recently reprinted by Fortress Press. He is presently Deputy Army Chaplain of the U. S. Third Army at headquarters in Ft. McPherson, Ga.

## Membership and Attendance

The summary of church membership by denominations which was printed recently on these pages gives us something to ponder. A full evaluation of other figures from the **Yearbook of American Churches** would doubtlessly bring many interesting comparisons. One area would be to try to discover the relation between membership and attendance. Manifestly membership statistics are easier to get.

It is encouraging to note that membership tables going back to 1850 show that at that time only 16 percent of the people in this country were recorded as holding church membership. In 1900 it was 36 percent, and now (1965) it is 64.3 percent, but falling off slightly. It would appear from such figures that our nation is far more religious now than it used to be. The experiences of our own lifetime tend to make us doubt that statement or at least to doubt the depth of the religion professed by those who now hold church membership as compared with the faith of our parents and grandparents. But, again, to compile statistics on the depth of faith is even harder than to analyze church attendance or the reasons for it.

Some statistics on attendance have been gathered. A table prepared by the American Institute of Public Opinion and included in the **Yearbook** shows that church attendance has been steadily if slowly declining since 1958. These annual figures, based on a national sample of adults,

remained at 47 percent from 1959 to 1961, dropped to 46 percent in 1962 and 1963, then to 45 percent in 1964 and 44 percent in 1965. The all-time highs were 49 percent in 1955 and in 1958.

The relation between church membership at 64.3 percent of population in 1965 and church attendance at 44 percent in 1965 seems more favorable than our own observation would suggest. It is doubtful if the figures are meant to indicate that on an average Sabbath and Sunday 44 percent of the people are in church. It would seem to be nearer the truth to say that the 24 percent difference indicates the church members who almost never attend church. Some of the strongest local churches are often found to have a seating capacity of less than half of their membership roll. In less enthusiastic churches it is not uncommon to observe average attendance at less than one quarter the membership. This is not so true of small churches as of large ones because of the greater sense of responsibility in a small congregation.

The question naturally arising in our minds is how Seventh Day Baptist figures compare with those of other churches. From time to time there have been attendance drives. Some churches have published figures for a month or even for a year but it is safe to say that we do not have any accurate statistics which would enable us to say with certainty that our attendance is markedly higher than other denominations, though we ought to expect it to be because of our strong biblical reasons for keeping the Sabbath holy.

The **Sabbath Recorder** survey of 1964 sent to a random sampling of all church members, not just to those who subscribed to the denominational organ is probably the most accurate survey ever conducted among us. It showed that of those responding to the questionnaire about 80 percent stated that they attended church all the time. It would not be correct to assume that 80 percent of our members attend church all the time. It does show (if it needs demonstration) that more of the deeply interested people respond to questionnaires and that there is a close relation between loyal members

and loyal readers of the **Sabbath Recorder**.

How many of our people attend church regularly? Who knows for sure? In some churches nearly half the membership is nonresident and in nearly all the churches there are quite a few resident members who for one reason or another—perhaps one excuse or another—are very irregular in attendance—like other churches in the same communities. We are well aware that attendance is not as good as it ought to be. The terms resident and nonresident are more elastic than they used to be. Some people are regular in their attendance and hold positions of leadership even though their driving time from home to church is from one to two hours. This is as it should be. Your editor recalls that in his early boyhood days the driving time to church was always one hour. In the winter months that could be a pretty cold hour. The distance was only five miles. Now we could drive fifty miles in that time and be as warm as toast upon arrival. We find it possible on rare occasions to visit a church from 100 to 300 miles away and be there before some of the resident members arrive.

We have to conclude that church attendance is, as it always has been, a matter of real interest. Given good health and transportation facilities, we can be active in church even at considerable distance. We wonder sometimes if the availability of the local church makes folks unappreciative; we hope not. It is a privilege to worship together and to have fellowship in the appointed work of the church.

### Encouraging OWM Figures

Through the receipts and disbursements of our denominational treasurer for the month of December we can get a glimpse of the devotion of our people to our cooperative work. The figures to be found on next-to-the-last page of this issue are more encouraging than usual. Mr. Sanford, the OWM treasurer, remarks, "You will note by the report that we did better this December than for the first two months of this budget year or for December in the past two years."

Just how much better was the recorded giving in December of 1966 than in the previous two years? The difference is significant, \$4,239 greater than in 1965 and \$4,279 greater than 1964. **Sabbath Recorders** for those comparable dates show also that the total giving for the three months is larger by about the same amount. This is indeed quite encouraging although it does not speak too well for the response of some churches the first two months.

There is one thing that adds to the significance of these December figures. During the first three months and particularly during December several special appeals have been publicized. Among them are American Bible Society, Seventh Day Baptist World Federation, and some special missionary needs in Jamaica, Guyana, and Malawi. Between \$7,000 and \$8,000 has come to the Missionary Board for the Blantyre House on the Malawi field. Thus the general giving has been greater during the time when special giving was also much greater than usual.

What does this mean for the future? That depends on us, the contributors. The need is still great; we are not yet up to the standard we have set for ourselves in the OWM monthly average. Have we caught a new vision of supporting the Lord's work? What we do in the normally lower months of January and February will be the test. Our faith need not fail. If a considerable number of people who were not tithing are now committed to doing so we will see a higher level of giving during the next two months. If this happens there will be a degree of joy in our churches that we have longed to see. Generous giving does increase the joy when it is an expression of inner conviction and is not done for show. The sense of working together for common goals brings comradeship into this aspect of Christian living.

We must take the laws into our hearts rather than into our hands, and seek redress in the courts rather than in the streets if we are to survive as a civilized nation.

Charles E. Whittaker,  
retired U. S. Supreme Court Justice

### Report of Commission Mid-Winter Meeting January 8 - 13, 1967

There are people who insist that in the years past if one were awed, staid, or demure in the sanctuary of the Plainfield church, he must be doubly so in the Tract Board Room at the Seventh Day Baptist headquarters.

For perhaps the last thirty-five years sessions of the Tract Board have been conducted in the spacious room with its lofty ceiling and massive furniture known as the Board Room, and it was here that Conference Commission convened at 2:00 p.m. on January 8, 1967 for its mid-year meeting. Under the steady, austere gaze of pictured patriarchs, the six commissioners and the general secretary began thus an intense week of analysis, research, definition and exploration, grappling with the intricacies of budgets, by-laws, and requests, of religious, political and social involvement at many levels, in all of these trying to be responsive to the Divine Catalyst.

Seated in clockwise order around the great table were George E. Parrish, chairman, who is a Battle Creek manufacturer of building materials; the Rev. S. Kenneth Davis, pastor at Westerly, R. I.; the Rev. Marion C. Van Horn, pastor at Daytona Beach, Fla.; Lewis H. V. May, M. D., practicing physician in Temple City, Calif., and Conference president for 1967; the Rev. David S. Clarke, pastor at Alfred, N. Y., and Conference first vice-president; Don V. Gray, Milton, Wis., inspection superintendent at Parker Pen. Co. home plant; and the Rev. Alton L. Wheeler, general secretary of our General Conference.

Members of Commission were graciously hosted by the people of the Plainfield church and we wish to express to them our appreciation.

The Commission reviewed General Conference minutes, previous Commission minutes, Planning Committee report, and other matters referred to it for items on which action was necessary. A schedule of board and agency appointments was held with the representatives of the

Historical Society, the American Sabbath Tract Society, the Council on Ecumenical Affairs, the Ministerial Education Center, and the Missionary Society. The plans of President May for the 1967 General Conference, August 13-19, 1967, in Grand Rapids, Mich., were reviewed and approved.

The Commission in studying Our World Mission budget receipts took pleasure in noting that giving to date is 3.5% ahead of this time last year (21.3% to 17.8%) and this was done concurrently with the large, special appeal for the Blantyre Building Fund which collected \$8,000 additionally.

Tentative Conference sites were discussed for future years:

1968—John Brown University, Siloam Springs, Ark.

1969—No location.

1970—Milton College, Milton, Wis.

1971—Colorado State University, Fort Collins, Colo.

The Commission accepted a glossary of terms to be used for Conference business. We are continuing our study of the By-Laws of General Conference of which a revision is anticipated.

Many matters were brought before Commission including Conference registration practices, an individual in London requesting General Conference to support him in his study for degrees, the distorted use of Seventh Day Baptist history by other seventh day denominations as noted by the Historical Society, the matter of building a church in Hammond, La., offering suggestions to churches concerning their problems, and several matters of estate settlement.

Commission was apprised of the Youth Camp Safety Act of 1966—S 3773—which establishes federal standards for safe operation of youth camps. The Commission calls this bill to the attention of churches maintaining camps and points out that although safety features in the bill are reasonable and prudent, the requirement in space per camper exceeds the bounds of practicality. We recommend that the interested churches prepare

## MEMORY TEXT

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Hebrews 11:3.

adequate argument and write their congressmen and senators regarding this bill.

The Commission studied Associations, their geographical apportionment, their problems of hosting General Conference, and their great need for field coordinators who would have the time to direct and arrange Association-wide achievement programs and missions.

The Commission received reports from the Seventh Day Baptist World Federation of the various sister Conferences.

The Commission in meeting with representatives of the American Sabbath Tract Society viewed with pleasure the results of the changeover from commercial printing to a Seventh Day Baptist Publishing House printing service. We commend the society for its prompt and prudent action and for its progressive attitude in serving the denomination through the new printing service.

The budgets of all boards, agencies, and General Conference were examined by Commission in line with our present giving and discussed throughout their five-year projected planning. The Commission felt that all boards and agencies had a unique combination of visionary yet practical programs to present to the denomination for the next five years. Commission was pleased that the five-year projection brought out many facts such as that in ministerial education, where in 1968 the denomination hopes for seven to eight ministerial students to participate in our ministerial training program. The five-year projected budget pointed up the need for early financial planning by General Conference to meet this increased demand for ministerial training facilities. The Commission felt that thus could the denomination realistically appraise all programs that have

been set in motion and decide the future financing of these expanding concepts of our denominational witness. The Conference in 1966 urged a uniform budget reporting system with uniform fiscal years and uniform budget years. The Commission voted to name a committee of board treasurers or alternates as a study committee on this problem. (Mr. Karl Stillman, treasurer of the Missionary Society, was appointed chairman.)

We have taken steps to provide multiple copies of Our World Mission budgets and of each board and agency budget at the next General Conference. Detailed copies of these budgets will be in the hands of each committee chairman throughout the Conference week.

The Commission reviewed two requests of churches for accreditation of ministers. These requests were referred to the Council on Ministerial Education for action.

The Commission received the report of the general secretary and approved the progress that has been made in making the General Conference office a center of denominational service. We highly commend the general secretary. We have taken action to establish the re-hiring of the general secretary on the basis of a three-year term with annual evaluation, his re-appointment to be considered one year before the end of the preceding term.

Commission spent one afternoon discussing the activities and projects of the Missionary Society with its secretary, Everett T. Harris, Sr.

Commission spent much time this year in creative thinking and experimental analysis of the problems of the denomination. One question that Commission asked itself was, "How does the Commission enliven the personal interest in and a concern for an involvement with the message and mission of Christ through Seventh Day Baptists?" Commission felt that our people desire involvement and challenge and an understanding of the message of Christ in a manner relevant to the society in which they live. We are searching for new projects and programs that will enliven our witness. We discussed spiritual sabbathism in present day

society and referred this subject to a ministers conference for development.

Commission discussed the needs for literary dialogue on ultimate and contemporary issues. We agreed to encourage pursuits of this nature throughout the denomination. Commission encourages all interested Seventh Day Baptists to do some real study on our position as a minority people in our society, and on the psychology of the individual who is a minority in his home community. The Commission feels that there needs to be an understanding and study of the mission and quality of the individual belonging to our particular and peculiar Seventh Day Baptist minority, and further that an attempt should be made to define values pertinent to developing a strong personality, which can carry the minority Christian belief against the tide of mass opinion.

Respectfully submitted in the Master's service,  
—The Commission.

## I Know Who Brings the Day

Walter E. Isenhour

I don't know what the day may bring—

I know Who brings the day;  
Therefore, I'll just rise up and sing  
And look to God and pray;  
And if the day is clear and bright,  
Or clouds o'ercast the sky,  
I know my Lord will lead me right,  
So, I'll not fret and sigh.

There may be trials I shall meet,  
My eyes could not foresee;  
Contrary winds may round me beat  
To stop or hinder me;  
But all of this my Lord foreknew  
And thus He laid a plan  
To hold me up and take me through  
If I but act the man.

It's not a question, let me say,  
Of how much power has God,  
For He has always led the way  
That my poor feet have trod;  
And so, it's up to me, I know,  
To trust His loving care,  
And let my faith rise up and go  
Along the path of prayer.

(Last verse altered)

## SEVENTH DAY BAPTISTS

## Reading Through the Bible in 1967

"THIRTY MINUTES A DAY  
WITH THE WORD"

Watch this column for monthly schedule

FEBRUARY The Pentateuch

1 Leviticus 16-19  
2 Leviticus 20-23  
3 Leviticus 24-27  
4 Numbers 1-3

5 Numbers 4-6  
6 Numbers 7-9  
7 Numbers 10-12  
8 Numbers 13-15  
9 Numbers 16-18  
10 Numbers 19-21  
11 Numbers 22-25

12 Numbers 26-28  
13 Numbers 29-32  
14 Numbers 33-36  
15 Deuteronomy 1-3  
16 Deuteronomy 4-6  
17 Deuteronomy 7-9  
18 Deuteronomy 10-12

19 Deuteronomy 13-15  
20 Deuteronomy 16-18  
21 Deuteronomy 19-21  
22 Deuteronomy 22-24  
23 Deuteronomy 25-27  
24 Deuteronomy 28-30  
25 Deuteronomy 31-34

## GOSPELS

26 Matthew 1-4  
27 Matthew 5-7  
28 Matthew 8-10

Use "My Reading Record," a folder to check chapters read. Ask your pastor for a copy for each family member or order from The American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

## FULL FREEDOM

It is a strange thing that freedom-loving Englishmen in colonizing America developed a system of slavery unequalled in history. It is almost as strange that after 100 years of abolition the vestiges of that slavery, class distinction and enforced segregation, still remain in a nation that fights wars of freedom and replaces slave traders with missionaries and Peace Corps workers.

# Today's Soldier

By Thomas A. Harris  
Chaplain (Lt.Col.), United States Army

"I didn't raise my boy to be a soldier," went the old lament, followed by the macabre note: "I'd rather see him dead." Probably no one ever meant the statement literally, but it did express very clearly one emotional viewpoint. To many people in the past, military service seemed to be a vacation from worthwhile activity. To some it even meant the road down to moral degradation. Parents often felt that when their son became a soldier it meant his finer sensibilities would be blunted. Didn't all soldiers swear and get drunk and brawl? Many people felt that the toughest, most callous individual made the best soldier.

Today this ancient stereotype of the "soldier" contains more fantasy than fact. May I say this emphatically to all parents: The young person entering any one of the military services in the United States finds that his commanders expect him to be a morally responsible member of his organization. If he does not respond positively to this requirement, he is more likely to be punished than rewarded.

Life within the military today requires individuals who can be relied upon to live and work together as stable and reliable persons. The military in America is not a way to itself cut off from the best in civilian society. And as in the civilian world, so in the military—a team approach to life is required. No team is better than its individual members. If a team is to act effectively, it must be able to rely on the responsible interaction of all concerned. If a man is erratic and unreliable, he is simply in the way.

Today's military services must have men and women of high moral character. They must have people who care about others and who can work without constant supervision. They need integrity more than they need genius. This is certainly true of a modern army with its sophisticated weaponry and with its many widely dispersed, small units.

Perhaps this emotional carry-over from the past when military people were regarded as semi-delinquents still colors the feelings parents and draftees express about military life. On the other hand, let's not forget the kind of civilian culture our draftees come from.

In our culture all too often a man is one who can curse and fight and lie and cheat and always come out on top. He is self-centered and aggressive and not marked by strong loyalties. To piece together a clear picture of how we see a real man today, it would be a useful exercise to study the advertisements in magazines, newspapers, and other mass media. Here you will see an individual wants to be liked, because he dresses properly and uses the right deodorant. He believes that friends are won by flashy cars and well-stocked bars. He apparently puts little value on ideas and ideals and the importance of being willing to stand up and be counted.

In a world that actually requires cooperation and understanding, we seem to still hold emotionally to the view that successful men are self-centered and irresponsibly aggressive. For women, and they are well represented in the military today, the picture of what constitutes true femininity is often just as distorted. Again, turning to advertisements for our picture, we find that the young girl in America can quickly learn from women's magazines and from the general tone of the message of mass media that a happy, pleasant, joyful life for a woman is one made up of sexual conquests and superficial excitement, marked by an enduring but brainless youthfulness. In other words, to be successful as a man or a woman seems to some to mean that it is necessary to stay both youthful in appearance and childish in our ways of relating to others. Whether man or woman, a young person growing up in America has very few good clues about what maturity at its best

means. Just to grow up is difficult enough, for it involves experimenting with many different roles while searching for one to settle down with. Young people make many false starts. Sometimes their roles are taken from what the gang upholds as right and proper. Sometimes the clue comes from parents or other adults who may or may not be emotionally mature themselves. During the teens and early twenties, a person has as his main job the task of growing up. To accomplish this, it is apparently necessary that a break be made from absolute dependence on parents, toward the ability to stand alone. Young people often overcorrect this situation with a dramatic rebellion. If their earlier environment gave them worthwhile values, they tend to renounce them in this process. If they had none to renounce, the rebellion is even more catastrophic. To move toward self-hood through a sea of confusion is to sail erratically into an ocean of boundless chaos.

The largest percentage of people entering the military are either in the middle of this group or on the fringe of it. They are individuals struggling toward identity. Even if the person has had a healthy home environment, he may be going through the period during which rebellion is normal. Such a rebellion could lead him to irresponsibility and immorality whether he was in the military or not. If his early environment has been unhealthy, he is even more a problem.

In actual fact, the military could not exist as an effective partner in our society if it was made up of self-centered, shallow, and unstable persons. Thus, the military must try to provide such a healthy environment that individuals are assisted in their struggle toward maturity. Individuals must be aided in developing an inner discipline not requiring constant supervision, for those who require constant and detailed oversight are of little value to any of the military services.

If lonely outposts are to be manned effectively, they must be manned by those who can be trusted alone. If the terribly destructive weapons we now have must be

kept poised and at the ready, then their crews must be made up of men who are patient and loyal and who can and will make rational decisions under pressure.

As the military has become a projection of America in the world scene, so her image has come to depend on the individuals who serve her everywhere in the world. Those individuals, most of whom are in the military, must be attuned to the feelings of others and must be able to think in terms of the rights of others. This requires a well-disciplined individual with high ideals. The need of the military is clearly for physically and mentally healthy people.

The military does indeed strive to provide an environment for its people wherein they can learn moral and ethical values and make them a part of their way of life. In the Army (for which I can speak from experience) there is a program built into the structure of command to assist in accomplishing this purpose of encouraging its people toward the development of the highest in ideals and attitudes. It is called the "Character Guidance Program,"—and it is "devised to assist the commander in promoting healthy mental, moral, and social attitudes in the personnel under his command." (Army Regulation 600-30). Obviously, this is far more than a program providing for monthly instruction in basic morality. It involves the total leadership of the military community, commissioned and non-commissioned, and includes the entire life of the military community. The aim of the program is to provide opportunities for men and women to develop as persons of integrity who can be relied on to strive to influence for good those with whom they serve.

The goal is not that of "organization men" knowing only how to conform. Such insipid superficiality would soon put the military out of business. While "teampayers" are needed, a strong team presupposes strong individuals with imagination and creativity to add to the team. The finest leaders in the military have

(Continued on page 13)

## Missions and Evangelism

Report of Gen. Sec. Alton Wheeler

(A review of emphases or discussions held at the National Council of Churches Assembly meetings at Miami Beach, Fla., December 4-9, 1966.)

The Executive Board sessions of NCC were held December 2 and 3 and were attended by C. Harmon Dickinson and Alton L. Wheeler. At the General Assembly sessions, Seventh Day Baptists were represented by Rex Zwiebel, Harmon Dickinson, Ethel Dickinson, George Thorngate, Helen Thorngate, and Alton Wheeler.

The section dealing with "Evangelism" was attended by Ethel Dickinson whose report will be sent in a few days.

A meeting of the secretaries of evangelism was attended by Secretary Wheeler at which time extended discussion was held, laying plans for a future meeting of the secretaries. The secretaries were agreed that in a changing world, the church must experience change in seeking out an effective approach of evangelism. There was sentiment expressed that more and more emphasis must be placed by the churches on cooperative endeavor in evangelism.

The general theme of all of the Assembly sessions was "That the World May Know," and the daily Bible studies from John 17 presented by Dr. Lesslie Newbigin dealt with the need for rededication of the Christian and increased concern for the spiritual welfare and salvation of the entire world.

Dr. Reuben Mueller, as president, in his opening address challenged the assembly audience of some 3,000 persons to become involved in evangelizing the whole world as he shared his observations and convictions and definitions. Statements made by him include the following:

"We believe that even as on the Day of Pentecost the Holy Spirit opened the eyes of many to see the wonders of the new life in Christ, so God is at work today amidst all this questioning, preparing the ground for the seed of the word of new life and calling the church

to meet its responsibilities in this respect, in new tasks, in missions, and evangelism.

"Along with others we are asking ourselves . . . What does evangelism mean in this age? Certainly it means what it has always meant: A call to **conversion** to turn to God who, in Christ, turned to the world; and a call to **commitment** to the God who in His Son irrevocably committed Himself to the redemption of man and of human affairs. . . ."

In conclusion, we would make the following observations:

(1) The trend is toward interdenominational cooperation as we look to the future regarding evangelism as well as union and fellowship.

(2) There was evidence of a quest "beyond the old and the new" with some expressing the feeling that they do not want to go back to the traditional approaches of evangelism; neither do they feel that the "involvement" approach of more recent years by many conciliar churches is the answer. Representatives in behalf of Seventh Day Baptists and in the name of Jesus Christ may contribute significantly as many Christian churches and groups seek to discover more effective approaches and more productive techniques to be employed by the Church as it accepts the challenge of our Lord to "go ye into all the world and preach the gospel . . ." calling for decision and dedication to Christ. Certainly we should contribute as we can through our representatives.

(3) As the new "section" on evangelism is formed and developed, we should bend every effort to participate so long as the trends, policies or strategies recommended or employed are not contrary to our convictions.

(4) We may well join in spirit with those who concur with Billy Graham in his stirring address as he insisted that the gospel proclamation of involvement and experience, which begins with personal conversion but stops there, will stop. He

insisted that anyone who is constrained to turn to Christ must of inner compulsion later turn to his brother.

(5) Finally, we are constrained to urge that Seventh Day Baptists look at the world, as it were, "from God's point of view," and that they seek more dynamic techniques and that they seek to get more individual Christians involved in openly witnessing for Christ and in many ways to the end that more and more in the world may know.

### Home Mission Emphasis End of Quarter

(By Mrs. Thelma K. Tarbox,  
missionary keyworker.)

At Second Hopkinton's End-of-Quarter service, reports of the Summer Christian Service Corps activities, the Ministers Retreats, and the "Home Field, U. S. A.—Today and Tomorrow" article, were presented. We discussed the exciting results of the various Seventh Day Baptist fair booths and wondered why the New England churches couldn't have a booth at Rhode Island's Rocky Hill Fair.

All of us were especially interested in seeing the locations of our churches and Associations marked on a large United States map.

It was both distressing and challenging to learn that, by way of comparison, there are eighty-nine American Baptist churches in Rhode Island alone. It is distressing to have fewer Seventh Day Baptist churches in the entire United States than there are American Baptist churches in Rhode Island. But it is challenging to realize that such a concentration of Sunday observing Christians whose beliefs are similar to our own presents a marvelous opportunity for sharing our Sabbath convictions.

We ask for the prayers of all Seventh Day Baptists that 1967 become the year which sees increased fellowship and rewarding dialogue between the Seventh Day Baptists and the American Baptists in Rhode Island.

Our Home Field-emphasis Sabbath left us with the desire to "speak up"—to continue to invite our neighbors to worship with us.

### News Flash from Malawi Burdicks Arrive at Makapwa

Word has been received that Dr. and Mrs. Victor Burdick and family arrived back at Makapwa Station tired but in good health, on Wednesday morning, January 4, 1967. They left New York on Sunday night, January 1, at 11:00 p.m., and arrived at London the next morning. They spent Monday night in a hotel in London and proceeded by plane on Tuesday afternoon and night, to find friends awaiting them at the Chileka Airport in Blantyre on Wednesday morning.

### Clifford Beebe Family

By Anne Beebe Pike

A family reunion which occurred Wednesday, December 28, 1966, at Rome, Ga., may be of interest to many **Sabbath Recorder** readers.

Pastor and Mrs. Clifford Beebe, who are known all over the denomination for their work in areas ranging from the Eastern to the Southwestern Association, and all their twenty-one progeny, met at the home of their son and family, Dr. and Mrs. David L. Beebe, for a long-planned and dreamed for family reunion. Present were Pastor and Mrs. Beebe's three children, David, Paul, and Anne, their spouses, thirteen grandchildren, and one great grandchild.

"Uncle Cliff" and "Aunt Clara," as many former youth campers know them, are serving the Paint Rock, Ala., church, this winter; David Beebe, Ph.D., is chaplain and associate professor of theology at Mount Berry College, Rome, Ga.; Paul is teaching at Sand Mountain High School, Higdon, Ala., serving as Sabbath School superintendent of the Paint Rock church, and furthering his ministerial studies; Anne is teaching in a private kindergarten, and her husband, Robert Pike, is night jailer and radio operator with the Alachua County Sheriff's Department in Gainesville, Fla. Grandson Timothy Looney is a ministerial student at Salem College and one of the Summer Christian Service Corps (S.C.S.C.) workers in the Syracuse, N. Y., area in 1966.

Granddaughter Kathryn (Looney) Hester, her husband Fernell, and baby daughter, Cynthia, live at Jasper, Fla., where Fernell is in the logging business.

Wednesday, December 28, the whole family (twenty-three persons) were gathered for family dinner, group carol singing, and general family visiting. It is the first time in eleven years that Pastor and Mrs. Beebe and their three children have all been together, and there was much getting acquainted and visiting to be done. David and his wife Judy (nee Corfitsen, of Battle Creek, Mich.) were gracious host and hostess, and contributed greatly to the joyousness and success of the family get-together.

Sabbath Day, December 31, most of the family were privileged to attend Sabbath worship at Paint Rock, Ala., home church of Paul's wife, Mary (nee Kimbrough). Timothy Looney brought the morning message on "Are We Meeting the Challenge of Our Youth?" telling much about his work in S.C.S.C. and the challenge of bringing the "message" through dedicated service. Anne brought the message in song, "Room In My Heart," written by David when he was a ministerial student at Salem College.

One of the congregation commented that it was an inspiration to see so many members of a family attending church together but that it was even more inspiring to know that so many of that family are carrying on Christ's Great Commission.

"There is room in my heart for Jesus,  
That wonderful King of Peace.  
There is room in my heart for Jesus,  
Who giveth me sweet release.

"I've a task in the world, for Jesus,  
To herald His message far.  
I've a task in the world, for Jesus,  
To proclaim Him the Morning Star.

"Friend, is Christ in your heart the  
Master?  
Have you welcomed the Prince of  
Peace?  
Then let Christ guide your heart forever,  
For His Kingdom shall never cease."

### National Youth Week

National Youth Week, January 29 to February 4, is the time when the youth of the Christian churches throughout the United States will consider their work in and through the church.

Our young people are given opportunities to preside over worship services and to bring messages to our congregations, and particular emphasis on some phase of the Christian life is stressed through study and discussion groups. Ideally our youth will join with other Christian youth in inter-church enterprises including occasions to eat and fellowship together, as well as to discuss current problems and challenges.

Every Seventh Day Baptist Youth Fellowship has been furnished with a book and study suggestions by the Seventh Day Baptist Board of Christian Education. The book, **Mr. Blue**, gives an example of how one man took the directions of Jesus and lived them out in unusual ways. Many of our youth will study and discuss the book, and we trust will be motivated to think more seriously of how to live a sacrificial Christian life.

Adults are urged to allow the youth to give expression to their needs and hopes and to help them in every way to develop into upstanding and outstanding workers in the kingdom of God.

### Argument for Christian College

While some college campuses are scenes of rioting, with students demanding this or that for themselves there are others that have no rioting and the students are giving instead of griping. King's College at Briarcliff Manor, N. Y., sends out a communication to friends of the college in which it is announced that 93 per cent of the students voted to assess themselves \$30, in addition to their tuition next year, to help increase the library facilities. The president of the college remarks, "King's must be different, I guess." Yes, a Christian college—one that takes the designation seriously—has a spirit that is different from that which pervades secular universities.

### Unusual Special Issue Coming

The February special issue of the **Sabbath Recorder**, now in the type-setting stage, promises to be one of unusual interest and appeal under the editorship of the Rev. Leland Davis. Letters of announcement have gone to all churches, but the many subscribers who are not closely connected with a local Seventh Day Baptist church need to know about it ahead of time so that they can send in orders for personal distribution. The less-than-cost rates are 10 for \$1.00 or 100 for \$8.50.

Mr. Davis, fresh from successful evangelism on the mission field of Guyana, S. A., is bringing to this issue unusual evangelistic warmth through the development of his theme, "Jesus Christ Is Lord." Two of his contributors are from Guyana—Jacob Tyrrell and Leyland Bowen. Their well written articles, "Receive Christ as Lord" and "New Life in the Lord" contain convincing testimonies as to what Christ did for them when they gave Him first place in their lives.

Gordon Kilts, a guidance counsellor in a high school at Glens Falls, N. Y., writes for the special issue on "Lord Also of the Sabbath." Among the young people contributing to the good impact of this February special is Dale Rood of Milton, who plans to take up theological studies next fall, following his experiences in S.C.S.C. He has a message, "Serve the Lord Christ." Out of his years of pastoral experience the Rev. Paul Maxson of Berlin, N. Y., writes on "Lord of My Home." Other articles besides those of the guest editor are written by the Rev. Donald Richards of Verona, N. Y., and Kenneth L. Davis, son of the editor.

"Please extend my subscription for the **Sabbath Recorder** for one year. I look forward to its arrival and news of the other churches."—Battle Creek, Mich.

"I have certainly enjoyed the last issues of the **Recorder**, especially the center sections on Missions, Publishing House, and Dedicated Service."—Birmingham, Ala.

### TODAY'S SOLDIER

(Continued from page 9)

been, and are, the men who, while willing to cooperate where possible, will not compromise their own convictions. True, such strong-minded, dedicated men of ideals are often hurt. Life, you see, plays no favorites. Albert Schweitzer is reputed to have said at one time that no man of good will should expect people to roll stones out of his path . . . rather he should expect the opposite. The ultimate reward to a man of high ideals is the peace of mind that comes from knowing one has been loyal to the best he knows.

So it is that the military strives to surround its people with healthful influences. It strives to inculcate the moral values that make satisfactory group living possible. It holds up before people ideals which, if accepted, will cause them to come to the top of the heap. It does this in many and varied ways, from routine training to special leadership schools and religious retreats. Important in the total picture is the chaplain's program which is in fact the "commander's program." I do not mean that commanders attempt to tamper with the religion of their people, but only that they strive to make sure that all of their people are given the opportunity to express their own religious views and meet their own spiritual needs.

Few communities in America can boast of such an aggressive, active, vital and carefully reasoned approach toward bettering the lives of its residents. It is clear to me that the military **at its best** is truly representative of America **at her best**. The military services teach that life is not to be lived for self alone, but that individual lives are to be dedicated to the achievement of the highest values our civilization has discovered. The disciplined and dedicated life of the good soldier shows forth the deeper personal values that are part of our American heritage.

If your sons or daughters enter the military and strive to become useful citizens within it, you can be sure that the moral values within them will be strengthened, and that they will continue to de-

velop as worthwhile individuals of whom you can be truly proud. If a parent wants his child to rise to his true potential as a moral being, perhaps one good way would be to go against the time-worn statement with which we began this article, and in fact raise him to become a soldier in the best sense of the term.

### Baptist World Alliance Calls for Feb. 5 Observance

Officials of the 23-million member Baptist World Alliance have urged that Baptists and all other Christians "magnify the Lordship of Christ, that the love of God and His peace may reign in men's hearts everywhere."

The plea is voiced in a Baptist World Alliance Sunday Message issued by William R. Tolbert, Jr., of Monrovia, Liberia, president of the Baptist World Alliance, and the organization's three secretaries.

General Secretary of the Alliance, Dr. Nordenhaug, said that of the world's 27 million Baptists in more than 100 countries, 23 million of them are members of the 80 national conventions and unions affiliated with the Alliance. The Alliance is a loosely-knit fellowship through which the autonomous national bodies cooperate in communications, relief, doctrinal study, and efforts in the fields of evangelism and human rights.

Attention is called to several world needs: peace among warring nations, trust in human relationships, homes for refugees, food for the hungry, and evangelism among unbelievers. A sharing of the love of Jesus Christ, the Prince of Peace, is cited as the answer to man's problems.

"Let us therefore, as fellow Christians who profess 'one Lord, one faith, one baptism, one God and Father of all,' come prayerfully this day to a recognition of our relationship to Him," the statement urges the world's Baptists. "Let us thank God for his blessings. Let us pray that the love of God may become more meaningful in our lives."

Persons hardest to convince they are of retirement age are children at bedtime.

### LET'S THINK IT OVER No Just War

"Since there is no such thing as a just war, all Christian churches should encourage their members to refuse military service. They must themselves advocate conscientious objection. The United States is as guilty as Russia of stockpiling hydrogen bombs, having 150 against Russia's estimated 80. Meanwhile, Germany is spending six billion dollars annually on armaments."

—Martin Niemoeller,  
at Capetown University.

### Archbishop Iakovos Supports

#### Vietnam Action

After a four-week tour of United States bases in Japan, Vietnam, Korea, the Philippines, Okinawa and Hawaii, the primate of the Greek Orthodox Archdiocese of North and South America, found in Vietnam that "the morale and sense of responsibility of all our men is exceptionally high."

The Archbishop found his "own convictions strengthened that our presence in Vietnam will continue to be vital for many years to come." He stressed particularly the "other war" against poverty, illness, illiteracy and disorganization, prevalent in that war-torn country, which will long require U. S. funds and skills.

Criticizing the "very dangerous situations" caused by the Big Powers in dividing some countries into two parts, the Archbishop said that these powers are still showing "a terrible lack of compassion for the unfortunate Vietnamese. In my opinion," he continued, "the United States is the only major power which still upholds and believes in the moral obligations which emanated from the 1954 Geneva agreements."

Declaring that "our intervention in Vietnam has strong moral justification," Archbishop Iakovos said: "The forces of deceit and trickery and oppression must be overcome if we want peace to prevail eventually in our world."

## OUR WORLD MISSION

### OWM Budget Receipts for December 1966

	Treasurer's Dec.	Board's 3 months	Board's 3 months	Treasurer's Dec.	Board's 3 months	Board's 3 months	
Adams Center \$	94.00	\$ 315.00		Metairie .....	10.00	10.00	
Albion .....	73.08	229.40		Middle Island..	75.00	95.00	
Alfred .....	491.62	1,318.27		Milton .....	1,404.44	1,954.35	30.00
Alfred Station	303.35	522.60		Milton Junction	96.60	400.95	
Algiers .....				New Auburn ..	99.28	150.58	
Assn. & Groups		75.20	263.39	North Loup ..	400.00	842.25	
Battle Creek ..	470.40	1,240.03	20.00	Nortonville ..	165.00	515.43	25.00
Bay Area .....	112.50	156.50		Old Stonefort ..	23.00	88.00	
Berlin .....	135.52	376.52		Paint Rock .....		60.00	
Boulder .....	55.70	224.10		Pawcatuck .....	481.05	1,443.15	67.20
Brookfield, 1st	57.50	181.50		Plainfield .....	406.46	1,072.31	
Brookfield, 2nd	9.00	30.05		Putnam County			
Buffalo .....	200.00	225.00		Richburg .....	115.00	226.00	
Chicago .....	210.00	235.00		Ritchie .....	15.00	55.00	
Daytona Beach		324.99		Riverside .....	902.58	1,920.41	
Denver .....	124.81	386.54		Roanoke .....			
DeRuyter .....	17.00	23.00		Rockville .....	51.30	82.24	
Dodge Center		279.94		Salem .....		189.00	
Edinburg .....				Salemville .....	25.00	75.00	
Farina .....	235.50	267.40		Schenectady ..	38.95	81.16	
Fouke .....		5.00		Shiloh .....	1,454.00	2,271.80	150.00
Hammond .....				Syracuse .....			
Hebron, 1st ..	80.00	193.50		Texarkana .....			
Hopkinton, 1st	366.75	689.75		Trustees of			
Hopkinton, 2nd	9.00	40.00		Gen. Conf. ....			
Houston .....				Verona .....	133.00	394.82	
Independence ..	125.25	206.50	15.00	Walworth .....	120.00	230.00	
Individuals ..	500.00	794.00		Washington ..		65.00	
Irvington .....		350.00		Washington,			
Jackson Center..				People's .....	30.00	60.00	
Kansas City ..	65.00	95.00		Waterford .....	96.67	317.82	
Little Genesee ..	161.60	433.80	5.00	White Cloud ..	34.26	117.03	
Little Rock .....	22.21	52.19		Yonah Mt. ....		15.00	
Los Angeles .....	315.00	1,270.00					
Los Angeles,				Totals	\$11,402.25	\$25,974.32	\$590.59
Christ's .....		100.00		Non-Budget	414.00		
Lost Creek .....	300.00	450.00					
Marlboro .....	690.87	962.87	15.00	Total			
Memorial Fund		1,188.37		to Disburse	\$11,816.25		

### DECEMBER DISBURSEMENTS

Board of Christian Education .....	\$ 866.66
Ministerial Retirement (Mem. Fund.)	684.59
Ministerial Education .....	1,053.79
Missionary Society .....	5,731.11
Tract Society .....	1,487.84
Trustees of Gen. Conf. ....	55.72
Women's Society .....	163.02
World Fellowship & Service .....	226.02
General Conference .....	1,527.50
S. D. B. World Federation .....	20.00

Total Disbursements .....\$11,816.25

### S U M M A R Y

1966-1967 Budget .....	\$124,735.00
Receipts for 3 months:	
OWM Treasurer .....	\$25,974.32
Boards .....	590.59
	26,564.91
Amount due in 9 months .....	\$ 98,170.09
Needed per month .....	\$10,907.74
Percentage of year elapsed .....	25%
Percentage of Budget raised .....	21.3%

Gordon L. Sanford,  
OWM Treasurer.

December 31, 1966



**The Sabbath Recorder**510 Watchung Ave.,  
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**NEWS FROM THE CHURCHES**

SALEMVILLE, PA.—Pastor John A. Conrod was our summer pastor. The family lived in the parsonage. They returned to Philadelphia in September where he continues his theological training at Eastern Baptist Seminary. The pastor with the youth group attended youth rallies of the Martinsburg churches Saturday evenings through the month of August.

Pastor Conrod continues to serve the church part time by filling the pulpit the second Sabbath of each month. He has given us a series of sermons on the seven churches of Revelation 2 and 3.

The women's society sponsored a Labor Day festival and bake sale. They meet the first Wednesday night of each month in different homes and are studying the book, **Miracles of Christ**. The December meeting was at the home of Mrs. Eileen Claycomb with Mrs. Lois Fletcher having charge of the program. The topic was "Recipe for a Merry Christmas." An exchange of gifts was enjoyed.

On November 12 we had a Harvest Home fellowship dinner in the social room. A program on Thanksgiving was prepared by the women's group. It included a quiz on the denomination. In appreciation for their services we presented the Conrod family a donation of groceries and canned goods.

We were glad to welcome some folks at our services the past few months who do not ordinarily attend. Among them were Mrs. Mildred Robinette, a member, her son David, and his wife and children of Pittsburgh, Calif. David is also a member of the Armed Forces now serving in Thailand. Others: Mr. and Mrs. Ashby Randolph of Bristol, W. Va.; Mrs. Beda

Foster of Claysburg, a former resident and a member; a former pastor, Edgar F. Wheeler and children, Robert, William, and Helen of Ashaway, R. I.; Mrs. Mae Lewis and children of Almond, N. Y.; Mrs. J. Paul Green and sons of Salem, W. Va.

On December 10 we had another fellowship dinner following our church services. The moderator, Warren Lippincott, presented a "white gift" offering to Pastor Conrod and family. On Sabbath morning, December 24, each Sabbath School class contributed a number for our Christmas program.

—Correspondent.

**SABBATH SCHOOL LESSON**

for the week of February 4, 1967

**The Danger of Hypocrisy**Lesson Scripture: Luke 11: 37-44;  
12: 29-34.**Marriages**

Cushman-Lussier.—Philip W. Cushman, son of Mr. and Mrs. Paul Cushman of Pittsfield, Mass., and Ruth Jean Lussier were married December 17, 1966, at the First Methodist Church, Phoenix, Ariz.

**Obituaries**

JOHNSON.—Gayle Lynn, daughter of Edwin L. and June (Babcock) Johnson was born at Leavenworth, Kan., Nov. 15, 1948, and died in her home at Kansas City, Mo., Dec. 26, 1966.

Gayle was a member of the Kansas City church. She is survived by her parents of Kansas City, and an older brother, Russell, of Milton College, Milton, Wis.

Funeral services were conducted at the Nortonville church by Pastors Clifford L. Bond of Kansas City and Paul B. Osborn of Nortonville. Interment was in the Nortonville Cemetery.

—C. L. B.

# The Sabbath Recorder

## YOUTH EMPHASIS ISSUE

