

**The Sabbath Recorder**510 Watchung Ave.,  
Plainfield, N. J. 07061

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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



# The Sabbath Recorder

First Issue June 13, 1844

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

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## Salute to Youth

One of the high points of the church year in a denomination such as ours, which is not tied to a closely scheduled church year, is the annual observance of Youth Day, or, the more familiar term to the older generation, Christian Endeavor Day. The period from January 28 through February 4 is Youth Week, but the major emphasis in our churches is on Youth Sabbath. It commemorates the birthday of Christian Endeavor and is the one time in the year when most of our churches groom the more talented members of the youth group to take over most, if not all, of the morning worship service.

This day is a time not only of achievement, a time when youth speaks to the whole church, but is also a time when we salute and encourage the youth. We sit back and listen, not to recitations and songs such as we get on Children's Day, but to the voice of youth speaking to adults with messages that we trust come from their hearts after earnest Bible study. We want to hear their best. We also want this day to be a steppingstone in their training as speakers. We do not expect perfection of logical development nor of diction as we would from fully trained ministers. We gladly overlook these things and observe how much better they do this year than they could have done a year ago. Our young folks are rapidly growing up in ability and, through proper training in Sabbath School and youth meetings, in spiritual stature. We express hope that some of the young men will go on to prepare themselves for the ministry and that the young ladies will consider the various areas of Christian service open to them.

Yes, we salute our youth, all those who are showing such promise. We are also aware that some of our young people are not taking up the mantle of Elijah, and are not yet challenged with the call to unselfish Christian service. This is a day on which we can pray that we as well as the dedicated youth on the platform may be used of the Lord to stabilize the wavering and the wayward. Let us rejoice where rejoicing is possible and pray for the future of the church under the leadership of the oncoming generation.

## Freedom and Courage

Frank A. Sharp, director of press relations for the American Baptists wrote an article for Baptist papers at the end of December. He had been reading a wide variety of news summaries for 1966 and was disturbed by the fact that Baptists were hardly mentioned as newsmakers and that men of his denomination were not mentioned at all in the ten best stories by the Religion Newswriters Association or by other writers on the religious accomplishments of the year.

Mr. Sharp makes the following comments which, if valid, would be just as applicable to Seventh Day Baptists as to American Baptists:

"However, there is a troublesome aspect to the fact that American Baptists are so seldom in the news. Our much heralded freedom, say some, should make it possible for us to launch forth on the prophetic and cutting edge of social problems. The ecclesiastical structures—the denomination—has no control over individual Baptists or churches, therefore they are free to experiment, to try, to lead. But for some reason or other we are not leading.

"Could it be that our freedom limits our daring and our courage? Do American Baptists fear to take a position because churches are free to withdraw from the fellowship, while Methodist, Presbyterian, and Roman Catholic churches are not as free to withdraw?

"Since there is no labor union to back up and support a local pastor he is free and on his own—but he is also subject to the whims and feelings of his congregation. A Methodist bishop can move a courageous pastor who takes a strong position on racial issues and he is guaranteed a job by the hierarchy. A Presbyterian pastor cannot be fired by a local church without the consent of the Presbytery.

"Does the security of these other denominations have anything to do with their courage and their willingness to take a chance?"

What kind of chances should leaders

be taking? Where should our courageous leadership show itself? That is the question. Not in departing from the firm foundations of our faith that in times past have gained us the respect of those who have observed what made us different; not in following the temporary whims of social reform, costly as these sometimes are. We should be known as clear thinkers, pioneering for truth—neglected truth, perhaps. The championing of truth even if it threatens to split or purge our churches may not put us in the national spotlight of religious news, but it will put us on the winning side—God's side. The problem, of course, is to clearly distinguish between divine and human motives for what seem to us to be courageous acts. Let us strive earnestly to know God's will as revealed in God's Word and then to do it. If recognition comes to us for "facing frontiers with faith," well and good; if not, we can still be happy that we have been faithful to our trust.

## Catholics in the Council

It was news of considerable import when the General Board of the National Council of Churches at Miami Beach took almost unanimous action recognizing that the Roman Catholic Church is among the non-member communions in agreement with the preamble of the NCC constitution. The General Board also took action to make Roman Catholics eligible for election to executive staff positions. The Catholic press takes note of this new status.

The general secretary of NCC, Dr. R. H. Edwin Espy notes: "It should be understood that we are not talking here about Roman Catholic membership in the National Council. At this time, no conversations about possible membership are being held."

The statement of Dr. Espy is not as clear-cut as some might desire. It may be observed that he is not making any predictions about what will be said on this subject next year or what may come before the General Assembly when it next meets three years hence. His words are

carefully chosen: "We are not talking here . . . At this time . . ." There are influences at work that seem to be pointing toward eventual inclusion of the Roman Catholic Church in the National Council, which has in the past been considered to be primarily a Protestant organization free to criticize the Catholic Church where such criticism was needed. Examples of such criticism have been the persecution of Protestants in such countries as Spain and Colombia and the studied encroachments by that church on the constitutional separation of church and state. The NCC has not been as vocal on these points as some other Protestant organizations, but it has spoken through staff and departments with delegated responsibility. If full membership were open to the Catholic Church would these voices be silenced?

What makes us think that the next few years will show strong pressures for opening the door to full Catholic membership? There are no conversations at the present time. The writer is unaware of any open desire along this line by the Catholic leadership. There would be complications since the government of the Catholic Church proceeds from Rome and the United States representatives cannot act independently as a national body. One of the straws in the brisk wind is the ever increasing number of local Councils of Churches which have admitted the Catholic clergy to full membership. If this number continues to increase, a geometry axiom, "The whole is equal to the sum of its parts," will come into effect. There was a time when the NCC strategy appeared to be highly centralized. Pronouncements came from the top down. More recently there has been a strong emphasis on generating new ideas and actions through state and local councils and through consultations that are not closely tied to the national headquarters. Eventually these new ideas get into the various Program Boards and the General Board.

Another straw in the wind is the tremendous popularity of the "Livingroom Dialogues" between Catholic and Protestant laymen. They are jointly sponsored by

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### MEMORY TEXT

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

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the two branches of Christianity. Although aimed at better understanding only, it can be safely predicted that they will in many cases generate a call for an organization, such as the NCC, that will bind Catholics and Protestants more closely together for common action and common belief.

Would a super organization be good or bad, or both? The matter ought to be considered from many angles. One of the angles is that Protestantism is not really united. Catholicism is monolithic. It knows better just where it wants to go and thus would be likely to achieve its goals, perhaps at the expense of Protestant principles.

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### "Define Evangelism"

According to the conservative Protestant journal **Christianity Today**, the National Council of Churches should "define" its version of evangelism "as clearly as it pinpoints the social policy and legislative programs" it promotes, "to the dismay of many clergymen and lay leaders."

Noting that as a result of its recent General Assembly, the NCC will emphasize evangelism in its new triennium, the magazine expressed fear that strong elements within the NCC might "blur" traditional Christian evangelism and promote an "alternate type," different "not simply in method but in theological content as well."

The magazine deplored one brand of "evangelism" advocated within the NCC, which demands that repentance be made for "social sins," and also charged that the NCC has officially welcomed on the ecumenical platform "champions of radical theologies, maverick moralities, and secular versions of evangelism."

—ABNS.

### Dedicated Service Hours Mount From the Office of General Conference

Thanksgiving has often been expressed to the Lord for dedicated services rendered at the Seventh Day Baptist Building at Plainfield.

During the past three months alone, some three hundred hours have been generously dedicated by individuals and groups, by youth and adults, from persons residing in or near Plainfield and from others who came from hundreds of miles away.

On several occasions groups have helped to prepare bulk mailings, clean the publishing house and make repairs. The first week of October, for example, several men joined in "Operation Clean Up" in the printing department as the Seventh Day Baptist Publishing House opened its doors for business. On several occasions the youth of the Plainfield Church came as "the gang" to help prepare mailings. At Thanksgiving, La Verne Davis and Craig Sholtz, of Verona, N. Y., gave several hours to breaking up surplus paper skids in the basement.

In December, William Fogg from Shiloh, N. J., came to the aid of the printing department management with his welding equipment to install a galvanized pipe downspout which proved no easy task.

During Christmas vacation, Rev. Leon Lawton and his sons, Duane and Gordon, from Brookfield, N. Y., worked nearly four days in the Publishing House running a job press, knocking down and sorting type, melting lead, and doing other work. Virginia North from Plainfield spent one afternoon typing Yearbook copy. Norma Hambleton, a resident of Fontana, Calif., and vacationing from Salem College, worked several hours helping with office filing, typing and other work. Douglas Wheeler, also vacationing from Salem College spent several days helping prepare and organize the Scriptomatic addressing machine card system, preparing multiple mailings, assisting with folding and stitching of publications, and answering to the call for

"Page" by the staff. The Rev. Edgar Wheeler from Ashaway, R. I., devoted three days to operating the second linotype at which he is adept. Mervin Dickinson, local resident, has several times helped with mailings, typing and other work.

During Commission week, January 8-13, two wives of commissioners dedicated their talents. Mrs. Marion Van Horn from Daytona Beach, Florida, proofread many galleys of printed copy for the 1966 Yearbook, and Mrs. George Parrish from Battle Creek, Mich., worked on employees' annual salary W-2 financial reports for the Publishing House, and did considerable posting in the General Conference office books.

Appreciation is expressed also for the extended dedicated service of Miss Andrea Crandall who is generously giving one full year to the Lord's work. In addition to working most efficiently and willingly doing secretarial work at headquarters, she has accepted the invitation to meet with youth in several churches.

Other individuals and groups have intimated that they too are considering dedicating their services. Such willing workers are ever welcome in the General Conference office and in the printing department. Those with or without special skills are needed. Any, willing or planning to dedicate time, are cordially invited to contact the office of General Conference expressing their desire to be "laborers together with God."

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### Recorder Comment

With a renewal from New York City comes a comment about the new mailing procedure. As noted previously, the only feasible way for us to conform to the post office requirements was to leave space at the top of the back page for the address. The other choice was space at the bottom of the front cover. This would seriously interfere with much of our cover material. The subscriber writes: "Am glad you are putting the addresses on the back; the front stickers often ruined nice photographs I wanted to keep."



### The Burdicks Begin Services

Dr. and Mrs. Burdick and family arrived back at Makapwa Station safely and in good health on Wednesday, January 4. Leaving New York airport on Sunday evening, January 1, at 11:00 p.m., they flew to London and spent Monday afternoon and night there, with hotel accommodations. This permitted them some rest on a long and tiring journey.

Mrs. Burdick has written under date of January 7, 1967, "We arrived all right, though very tired, at least I was. Sunday night on the plane was only four hours long. . . . Flying east the night was short. We found a place in London on Monday, the same hotel where we stayed in 1961. We slept late Tuesday morning, had breakfast, took a walk and then came back to check out by noon."

The journey was resumed by BOAC airlines on Tuesday afternoon, arriving at Blantyre Wednesday morning at 10:20 a.m. "We stopped at Blantyre to get a few groceries and arrived at Makapwa Station at 3 p.m."

Dr. Burdick left quite early on Thursday morning "to go to Malamulo for our Land-Rover, then on to Blantyre to get things started on the Pearson's house and other things. So work has started for him. I think he is happy, for five months without work was a long time for him."

Mrs. Burdick concluded her letter, "It was wonderful to be able to see and visit with you all (almost all, that is). It is good to be back again. As the children say, "We are happy to be in Africa again."

### Property Purchase in Guyana

In accordance with property purchase arrangements made with Mr. Eric Straker, landlord of Kitty, Georgetown, Guyana, the Missionary Board has now completed payment for the building in which our missionaries have lived for several years. This is the building at 19 Gordon Street, Kitty.

The amount paid for this eastern half of the Straker property was \$24,500

(Guyana currency). Of this amount, \$15,000 was borrowed from the British Guyana and Trinidad Mutual Fire Insurance Company of Georgetown, placing a mortgage on the property.

As a deposit on the western portion of the property, the present home of Mr. Straker, a downpayment of \$500 has also been sent through the Missionary Board's representative, Pastor LeRoy Bass. Mr. Straker has agreed to deliver this house, vacant, on or before June 30, 1967. It is expected that the Missionary Board will pay to Mr. Straker before that date the remaining amount due of \$29,500 (Guyana currency).

The total amount agreed on for purchase of the property was \$54,500. To find the equivalent in American currency, one may divide by \$1.70, except that the value fluctuates and only an approximate figure can be determined.

The encouraging word has just been received that an additional payment of \$3,000 (U. S. currency) has been received through U. S. Government channels as payment of war reparations allowed the Missionary Board on property damaged in China. This brings now a total repayment of \$10,000 (U. S.) received on an approximate total promised of \$20,000. By vote of the Missionary Board these reparation funds are being directed toward payment of the Guyana property.

### Letter from Mrs. Martha Tyrrell

Mrs. Martha Tyrrell, widow of the late Rev. Joseph Tyrrell, has written from Parika, Guyana, under date of January 4, 1967, expressing her joy and comfort in the Lord. Her letter begins, "I must give much thanks to the Missionary Society for their kind help to me throughout the months past in 1966."

Mrs. Tyrrell's letter continues, "I am so happy to see some of my wishes coming true. It was my earnest desire that the Missionary Board obtain a property in Georgetown. Independent we will stand when our work is fully incorporated with all other properties and churches." Mrs. Tyrrell has given much help in securing

the ownership transport (deed) for the property on which the Dartmouth Seventh Day Baptist Church is located.

"I have spent a lonesome season for the first time in 18 years," she writes, "missing my husband and co-worker in Christ. Anyway, I am taking much comfort in the Lord."

### The Christian World Needs Spiritual Vitamins

By Susa Patterson\*

Most people know exactly what the requirements are for a healthy physical body, as they are told several times a day over television or in newspapers and magazines, but they are almost totally ignorant as to the requirements for a healthy spirit.

The minimum requirements for a healthy soul are letting God speak to us daily through reading His Holy Word, the Bible, then speaking to Him through prayer—often hearing Him the clearest by complete meditative silence.

Would that the Christian world would publicize the requirements for a healthy spirit as persistently and faithfully as the secular world does for physical health. Too many conveniences and luxuries make us forget God and our utter dependence on Him for even life itself.

Man, to reach his greatest usefulness, must get a vision of God as Isaiah did: "I saw God high and lifted up." It is then that we see our own unrighteousness and sin as Isaiah did: "I am a man of unclean lips." It takes a live coal from the altar to purge away our sin, and often it takes suffering and sorrow to make us realize our complete helplessness and insufficiency without God. "Without Him we can do nothing," we read.

\* Mrs. Patterson may be well enough known to need no introduction. She is one of the older generation of Maxsons, a large family that has suffered several losses in recent years. She is an aunt of the Revs. Paul and Carl Maxson. She has been a loyal church member of several Seventh Day Baptist churches and an earnest worker for the temperance cause.

### New Prayer Amendment

Senator Everett McKinley Dirksen (R., Ill.) has offered a much revised Constitutional "Prayer Amendment" to the 90th Congress in which he backs away from some of the basic concepts of his 1966 proposal.

Last year the Senator pushed for an amendment that would "provide for" and "permit" voluntary recitation of prayers by students in public school buildings. It would have been a grant of a measure of religious powers to public authorities.

The new revised version of the Dirksen Amendment says:

"Nothing in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in non-denominational prayer."

The 1966 version of the Dirksen Amendment, which was rejected by the Senate, reads as follows:

"Nothing contained in this constitution shall prohibit the authority administering any school, school system, educational institution or other public building supported in whole or in part through the expenditure of public funds from providing for or permitting the voluntary participation by students or others in prayer. Nothing contained in this article shall authorize any such authority to prescribe the form or content of any prayer."

W. Barry Garrett of Baptist Press sees some problems in the new wording as follows:

1. Do persons have to be "lawfully assembled" in order to pray while in a public building? If so, what does "lawful assembly" mean? Does it mean an assemblage gathered by the law and therefore a "captive audience"? If a "captive audience" is to be a "prayer meeting" who is to lead it?

2. Does the new draft mean that "ecumenical prayer" is approved for lawful assemblies but denominational ways of praying are forbidden? How about personal prayers that express personal needs. Who is to decide which prayers are approved and which are disapproved?

3. If lawful assembly simply means using the rights now guaranteed by the First Amendment, is the new language an open door to "pray in" lobby sessions in Congress or in other public places? How long may such "prayer meetings" last?

Three young people in training for their Summer Christian Service Corps work took the sermon time at our largest church to speak on

## PRESSING ON



### PRESSING ON In Personal Growth

Andrea Crandall

Suppose someone came up to you this very moment, looked you straight in the eye, and asked you: "What is a Christian, anyway?" What would you say?

Notice the question is not "What does a Christian do?" but the question is "What is a Christian?"

What does the name "Christian" mean? A name is a word by which one has a reputation, or by which one is known, or by which one is identified. In accepting Christ as the Son of God, Savior of man, and the controller of your life and my life, you and I become identified as Christians. We are saying, "My name is known in Christ; my name is identified with Christ."

Now that you and I say our name is Christian, let each of us ask ourselves these three questions:

1. What is my personal responsibility to Christ?
2. What is my personal responsibility to other Christians?
3. What is my personal responsibility to non-Christians?

How well you and I meet this personal responsibility to other Christians and to non-Christians is determined entirely on meeting the first responsibility—that personal relationship to Christ as an identifying Savior working within your person and within my person.

Turning to Paul's letter to the Philippians we read of Paul's foundation for meeting this responsibility (Phil. 3: 8).

Paul decided upon a goal, but also notice a key word in this verse, "excellency." Paul did not say "sufficient" or "a lot of" knowledge of Christ, he said "excellency."

So the first step in meeting that personal responsibility to Christ that every Christian has is to set a goal of excellence. Do not be satisfied with sufficient or enough but demand of yourself all; demand the Excellent Way, which is the second step. Now we have a goal and we know how we want to reach it. Let us look at the third step to meeting this personal responsibility.

James Russell Lowell said, "Not failure, but low aim is crime." It may be a joy of life to realize that few of us aim low, but it is also one of the saddest things of life that with such capabilities we seldom aim high. And so we have our third step in reaching this goal—having the right attitude.

This personal responsibility that you and I have to Christ is a life-long process. We must "press on," as Paul says in Philippians 3: 14. It is not easy. Often daily irritations build up to the exploding point and the excellent way is set aside, but through Christ we have a remedy—optimism. "Before a person can be happy he essentially has to believe in happiness." And before you can reach your goal of excellence you have to believe that you will reach that goal with Christ. But you have to believe it! And you have to be willing to take each moment as a step to this climb to excellency.

One of the greatest sins a Christian can commit is to express apathy towards his own growth. To become indifferent to one's progress towards his goal is to break a pledge with Christ. In accepting Christ we say that we want Him to come into our hearts, and minds, and souls and to lead us to perfect ways which are of God. We can't become indifferent to what

state our hearts, minds and souls are in, because if we do then we have missed that responsibility. John Bunyan Smith stated, "To you Christ is throwing this challenge for a great Christian crusade for plainer living, higher thinking, and sacrificial service."

Before we can go on, you and I must stand on firm ground. We must know what it means to be named "Christian." You and I must aim ourselves high, think high, and grow in Christ, little by little, day by day, and step by step, in the best way possible. Choose a way of excellence (and believe in it!) in your personal growing in Christ.



### PRESSING ON In Witnessing

Russ Johnson

Abe Lincoln is said to have stated that you can fool some of the people all of the time and all of the people some of the time, but you can't fool all of the people all of the time. This directly applies to the Christian's witness. Witnessing is one of the most important factors of the Christian's life, and so we must press on towards the goal of a better witness for Christ. First let us consider what a witness is. A witness is one who represents the truth as accurately as possible.

How good a witness are you? The Bible says that the true witness delivers souls. How many souls have been won to Christ in the past year because of your witness? Or should I say, how many souls have you driven away from Christ in the past year because of your witness? Well, here you can feel safe because if we haven't said anything to anyone, how could we possibly mislead someone?—or could we? The Bible says to "let your light so shine before men that they may see your good works and glorify your father which is in heaven." As the song goes, "What you

are speaks so loud that the world can't hear what you say." Whether or not you live like a Christian is one of the most powerful witnesses that you can have as an individual. St. Francis of Assisi is said to have proposed a walk into a nearby town to witness. All they did was walk through town and return home. When questioned why he didn't witness as planned, he said, "As we walked along the street, people saw us, noted our demeanor, and thought of our lives. Some impulse from our souls touched them." They were witnessing all the way.

Almost everything you do vitally affects someone! The teens in Kansas City started a paper drive to earn money four months ago and the original four block route has become a thirty-two block area. People are always referring us to their friends. During cold weather and rain, we still picked up papers every Monday night. Several times we have stopped at homes and the people have felt that they didn't have enough paper to make it worthwhile to stop, so they would tie a dollar bill onto the bundle hoping that "this kind of paper would be of use also." The kids find it hard now to keep from stopping and talking with the people. This former money-earning project has turned into a vital witnessing program in the community.

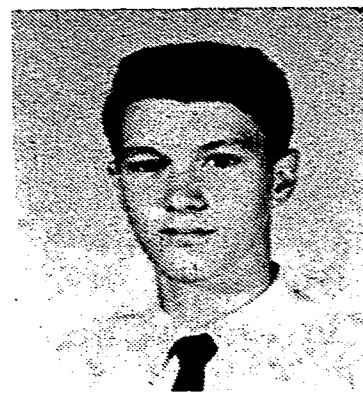
You ask about other forms of witnessing? I could spend time talking about tract distribution, giving testimonies, and various other types of witnessing, but I rather feel that enough has been said about this advanced type of witnessing, and before a person can effectively use them, he must be certain he is living up to the standards of God in his day-to-day life.

You say you are? What about the fine print you failed to show your customer, Mr. Businessman? And the white lie you used to make your product look better, Mr. Salesman? And how about that little extra you got out of the government at income tax time by juggling figures a little, Mr. Taxpayer? And you, Mr. and Mrs. Christian, have you been trying to fool yourselves into believing that no one



will notice if you slide by on what the Bible teaches, so long as you attend church on Sabbath?

It's time to face up to facts. A true witness delivers souls. Do you?



### PRESSING ON In Service To the Church

Tim Looney

"Are you a washed-white Christian or a whitewashed church member?" If we are washed-white Christians we will push on for the reward which Christ has waiting for us. If a whitewashed church member, we are hiding dirt under the whitewash. Dirt and whitewash are indifferent to each other and so will we also be indifferent to the pushing on toward the high mark of Christ. God despises indifferent persons. In fact, He has said ". . . because thou art luke-warm, and neither cold nor hot, I will spew thee out of my mouth." (Rev. 3: 16).

Why not get hot for Christ and strive onward and upward in service to our fellowman and to the Church? How can we push on in our service to the Church? There are many and various ways to move forward for Christ. Has God given you special gifts? Such as a wonderful voice for singing, or the ability to tell stories? If so, use it for the glory of God.

Have you ever stopped to think about how much you know about the written Word of God? It is not very much, is it? Get together with a friend or two and form a Bible study group which meets on one day during the week. You will be surprised at the amount of knowledge you will acquire by studying together. Remember what Paul told Timothy? "Study to show thyself approved unto God." (2 Tim. 2: 15).

By studying the Word of God we hear the will of the Lord. If we do the works

that the Word mentions we will reap rewards. The Bible says ". . . the man who looks into the perfect mirror of God's law, the law of liberty, and makes a habit of so doing, is not the man who sees and forgets. He puts that law into practice and he wins true happiness" (James 1: 25 Phillips).

We must remember that "The Church is not a dormitory for sleepers; it is an institution for workers. It is not a rest camp; it is a front line trench." Are you going to sleep on the job? Are you resting in God's front line trench, the Church? It is time for us to wake up and go to work for Christ. What type of job are you doing for the Lord?

Do you want your church to grow for Christ? Then do as the Lord of the House bids, "Go out into the highways and hedges, and compel them to come in that my house may be filled" (Luke 14: 23).

Do you—yes, you—participate in the church's visitation program? Are you aware of the fact that there is someone in the house down the street in need of a friendly word of encouragement? His next door neighbor needs someone to tell him about the wonderful love of Jesus Christ.

The members of this church and every church need to strive to serve not only their church family but also those living outside of Christ.

In a house on this block—in fact, the second house around the corner on Ft. Akinson St.—lives an eighty-two year old man who does not know the Lord Jesus. This man thinks that he can get to heaven by doing good. He has lived in that house for fifteen years and during that time no one has bothered to stop and talk to him about the Lord Jesus. What are you going to do about it?

It is high time we stopped sitting in comfortable pews. We need to get off the bottom rung of the ladder that leads to the high reward of eternal life.

Are you willing to get up and climb that ladder for Christ?

### Churches in Korea

Recent letters from Korea tell a story of the work of Jin sung Kim, a young man living in Kwangju quite some distance south of Seoul. Mr. Kim though



receiving no support for his work from America until the last two or three months, has been laboring for several years to establish Seventh Day Baptist churches. He apparently is capable in giving Bible studies that lead to baptism and church membership. The most recent letter, containing a few pictures states that in the city of Kwangju and the large province of Chulla there are now six Seventh Day Baptist churches. It is assumed that the groups are relatively small.

Mr. Kim has had occasional contact with the American Sabbath Tract Society. A small amount of literature has been sent to him. Pictured here with the evangelist are two sisters Young suk Jong and Kyung soon Jong. One carries what appears to be a Korean Bible. The other has in her hand a copy of the

February 1966 special issue of the **Sabbath Recorder**. Just what their relationship is to the advancement of the cause is not stated in the letter, but it can be assumed that these attractive girls are helpers.

How does the young leader draw together people to form new congregations? Further correspondence will probably fill in the story. Recent letters have stated that he is not now living in Kwangju but in a suburb where he hopes to start another church. He says, "The place where I moved is located on the border line of Kwangju. I am going to stay here for three months until I finish giving the Bible lesson; after that I will be back in Kwangju." He mentions that they have two appointed houses for their worship in Kwangju. One of the groups he visits is many kilometers from his home city. He regrets that they are not able to send a preacher to all of the districts where Christ's work is needed.

The Kwang San church in Kwangju was organized in October, 1966, according to Mr. Kim. Another picture included in the letter showed a small group to which he administered baptism in 1966.

A small amount of money from a private source is now being sent monthly to Jin sung Kim for his work. He states that he will spend the money carefully for Christ's work. This can be readily believed if he is able to carry through with his announced plans, for he writes, "Now I am planning to make a Korean version out of the English tracts, 'Christian Baptism,' 'My Holy Day,' and 'The Lord's Day.'"

—L. M. M.

### YOUTH AND HUNGER

During the 24th annual observance of Youth Week, Jan. 29 - Feb. 5, church young people across the country were encouraged to focus on world hunger. Offerings taken during the week were to go to the World Hunger and Development Fund of the National Council's Department of Youth Ministry, which sponsors the observance.

### A New Committee on Family Life

The Seventh Day Baptist Board of Christian Education at a regular business session gave the president, the Rev. David S. Clarke, the power to name a committee on Family Life. The board has sponsored National Family Week observances in our churches for several years, but we feel that much more attention should be given to the needs of our people as families. President Clarke will choose members from present committees of the board and possibly will choose one or two from outside to complete the committee.

At the meeting it was voted that we join with other boards and agencies of the denomination in having our board constitution printed once every five years in the Seventh Day Baptist Yearbook. It was also voted to mimeograph copies for interim use.

The matter of securing a seal for the board was referred to the Finance Committee.

In keeping with our recently adopted policy of having our publications pay for themselves by subscriptions and sales as nearly as possible, it was voted that the consumer price for the **Helping Hand** be changed to \$2 per year for group subscriptions, and to \$2.50 per year for a single subscription. The price change shall begin with the billing for the third quarter issue of 1967. In reference to the fact that the price for the single subscription might work a hardship on some of our subscribers, we urge Sabbath School Home Departments to increase their service to more of the folk who cannot participate in the purchase of a quarterly. General Secretary Alton L. Wheeler was present at the meeting. He gave answers to problems related to the place of our board in the national set up (Canopy Plan).

Reports of the various committees of the board have been published for the most part on this page as the events took place.

Secretary Zwiebel reported that he

plans to work with the Pawcatuck Seventh Day Baptist Church, February 24-26.

### Coming from a "Good Home"

"Forty children in a grossly underprivileged section were asked what people meant when they said children come from a good home. They answered as follows:

- Where there is enough to eat every day 19
- Where it is always warm .....12
- Where nobody fights ..... 4
- Where there is enough soap ..... 2
- Where everybody has shoes ..... 2
- Where they don't take your furniture .... 1

How would your children answer the question? Do they have any sense of oneness with these children? Do they care? Do you? How can commitment to one another come about?"

—Judson Journal, Winter Issue.

### The Challenge of C. E.

"For eighty-six years Christian Endeavor has been challenging young people to accept Jesus Christ as Lord and Savior and to commit their lives to Him; do you know of a more important challenge?" asks Arch J. McQuilkin of Stafford, Pennsylvania, president of the International Society of Christian Endeavor.

In speaking of Christian Endeavor Week, January 29 through February 5, Mr. McQuilkin says "For eighty-six years Christian Endeavor has been training Christian young people for service for Christ and the Church and doing this within the framework of the program of the local church." Theme for the Week is "So Send I You."

"I spend a great deal of time with young people," continues Mr. McQuilkin. They are tremendous. I believe in them. They want to be loved, they want to be understood, and they want to belong to something worthwhile. Always I recommend the Lord Jesus Christ and the Church. And young people want to be disciplined; they tell me to be disciplined means that somebody cares and loves."

### Tolerant Peace Possible

The Roman Catholic biweekly newsletter titled "Direction: Unity" is now in its second year. The December issue contains a review of a new book by Dr. Claude D. Nelson, **Religion and Society: The Ecumenical Impact**. This book has a section on the Christian's attitude toward war in which the author takes the position that a tolerant or a "tolerable" peace is possible. One would have to read the book to be sure exactly how he defines and defends that position, but it is evident that many would be in considerable agreement with him about the war in Vietnam.

A word about Dr. Nelson. He is a consultant to the National Conference of Christians and Jews. He asks the ecumenical movement to focus with increasing zeal on the major problems of mankind and sees hope along this line in the actions of Vatican II and Pope Paul VI. As a correspondent he covered all four sessions of Vatican II. He labels as "very important" the NCC resolution opposing escalation of the war in Vietnam and favoring reconsideration of the U. S. position on recognition of Red China.

The following two paragraphs are taken directly from the review mentioned above.

Dr. Nelson believes that the greatest challenge today to religious forces is the question of world peace. He thinks that the churches try to lessen the horror of war by caring for prisoners and refugees, but they are still not united in planning for peace. It is not enough simply to desire peace, he states in his book. "The wish for peace must be converted into the determined will to peace, and this requires the sober conviction that a tolerant peace is possible." Dr. Nelson confesses that his own thinking in recent years has moved from a "utopian to a pragmatic concept of peace as a here-and-now possibility—from an ideal peace to a tolerable peace." It is this same switch that he feels the churches must make. . . .

While it is obvious that Dr. Nelson believes strongly in the responsibility of

the forces of organized religion to work for betterment of the social order, he does not neglect the church's other roles. "Religion . . . if it is to add a plus to movements for social betterment, must not abandon its evangelism. The 'birth control' that is most needed is to multiply the number of . . . 'twice-born' men. They must be born anew not only to transcendent faith, but to a new, deeper concern for their fellow men. A great society is not possible, or desirable, unless it is a good society, where every member sees and seeks his own good in terms of every man's good."

### Jamaica CWS Director Leaves

The Rev. Livingston H. Lomas, Church World Service representative in Jamaica, the West Indies, has been named CWS director of the Middle East and Europe department of the National Council of Churches' Division of Overseas Ministries, making his home in New York City.

In his work in Jamaica since 1963, Mr. Lomas helped implement a transition from direct aid to social service and community projects. He directed a food program benefitting 226,000 persons, including 150,000 school children. (It is probable, but not certain, that some Seventh Day Baptist children were among these.)

An urban center providing community services, supported by four denominations, and a program of community outreach in five rural areas, are among Jamaican projects he helped initiate. Training in literacy, and in skills affording livelihoods, is offered in these centers.

Mr. Lomas also launched a home garden project resulting in marked improvement in nutrition of participants. This effort led to pooling of local resources in some 30 communities for construction of simple community centers which also serve as schools and dispensaries.

### SABBATH SCHOOL LESSON

for February 11, 1967

### The Necessity for Personal Repentance

Lesson Scripture: Luke 13: 1-9, 34-35.



## Salem Herald Gets New Editor

The local weekly newspaper serving Salem, W. Va., and its surrounding area has been for several years a Seventh Day Baptist venture. Terry Hurley Van Horn, daughter of the college president, K. D. Hurley, has been the energetic, perceptive, and efficient editor of the weekly. Under her leadership the paper immediately took on a new look, new reader interest, and began to gain the esteem and support of more advertisers. Being a weekly, hemmed in by larger dailies it has not been able to expand as it otherwise might, but it has become a good paper, of which its owners may be justly proud, for no other paper can serve the college town so well.

With the issue of January 12 a new editor, Frank R. Green, takes the helm. Mr. Green recently completed a three year tour of military service and settled in Salem. He is a brother of the Rev. J. Paul Green, pastor of the Seventh Day Baptist church of Salem. Although he has not had much newspaper experience, he faces the responsibilities of his new office with courage and a strong desire to serve the community. This can be gathered from his first editorial thoughts and impressions. He says that he plans no major changes at present.

Mrs. Van Horn is giving up the editorship for family reasons, it is said. Mr. Green pays tribute to her in the last two paragraphs of his editorial as follows:

For the past two weeks Mrs. Van Horn has been attempting to fill me in on the myriad details that are involved in putting out a newspaper. Fortunately, she happens to be an excellent teacher as well as editor.

In the short time Mrs. Van Horn has been at the helm, the **Herald** has increased the quality and quantity of its news coverage; the number of subscriptions has grown considerably; and her artistic approach to editing has made the paper a stimulating and eye-appealing newspaper to read. And who's going to read the editorial as long as she continues to write her lively column on the front page?

## LET'S THINK IT OVER

### Planned Parenthood Statement

At its regular session January 7, the executive committee of the Greater Paterson (N. J.) Council of Churches issued a statement replying to one issued recently by the Council of Roman Catholic Bishops on family planning. Commenting on the Bishops' pronouncement that "basic to the well-being of the family is freedom from external coercion," the Council said: "It is this principle for which we have been striving through the years." The statement continued: "We believe the freedom to practice 'conscientious family planning' means the freedom to receive contraceptive information from the government or from any other agency . . . and the freedom to know that contraceptive help is available."

"We agree with the bishops that the government has no right to compel people, rich or poor, to practice birth control," the statement continued. "We must insist, however, that neither does the church or any other agency have the right to compel people not to practice it."

On the question of "moral law," the Council's statement declared: "It is exactly this violation of moral law which planned parenthood seeks to avoid." It cited the "evils of infanticide, abortion and sterilization [which] follow not upon planned parenthood but upon the lack of it." In conclusion, the statement agreed with the bishops that the decision concerning the number of children in a family "can in no way be left to the judgment of public authorities." However, it said, "We must add that neither is it to be left to the judgment of ecclesiastical authorities. Spouses should be free in this, as in other intimate affairs, to do what they think right."

President of the Greater Paterson Council is Dr. Omar N. Barth.

### Our Servicemen

S. Sgt David E. Robinette AF 13640146  
Box 404 JUSMAG  
APO San Francisco, Calif. 96346

### Joint Catholic-Protestant Funeral

The areas of successful cooperation between Catholic and Protestant clergymen are increasing. There have been cases where they have cooperated in Thanksgiving services and even in Reformation Day services. Mention has been made of joint wedding services occasionally. A new book **Documents of Dialogue** (Prentice-Hall) notes a case where the husband and wife in a mixed marriage were killed in a Thanksgiving Day auto accident. At the request of the family the priest and the Protestant pastor took equal time at the funeral home and at the grave. The Rev. Lynn Hodges (Amer. Bapt.) in his sermon said:

"Not only have we conducted the funeral of a young man and a young woman today—but by the very nature of this particular service, we have buried a bit more of the separation which exists among brethren in the Kingdom of God. We have been reminded that the ground is level where the children of men and death meet. So is the ground level at the bottom of the cross where all us sinners and God's saving grace meet. To all of us, men, women, clergy, laity, young, old, Catholic, Protestant—our basic needs and God's forgiveness is one and the same.

### First Sex Education Book Published by Southern Baptists

A new book, "Teaching About Sex—a Christian Approach," by the Rev. Dr. John C. Howell, urges Southern Baptist churches to accept responsibility for sex education among today's youth, and gives practical guide lines on how to do it.

Dr. Howell, a professor of Christian ethics at Midwestern Seminary in Kansas City, is a former Southern Baptist clergyman who has also served as chairman of the Clergyman's Advisory Committee for the Planned Parenthood Association of Greater Kansas City.

Dr. Howell points out that church and home should accept the mutual challenge of sex education, in the face of rising sexual delinquency and popular pressures toward early sexual experience, and out-

lines specific educational opportunities confronting the pastor, church, and denomination.

"Every child gets a sexual education," Howell states, emphasizing that this means learning the relation of sex to the whole of life, not just learning biological facts. "The concern of the Christian home is that children receive their understanding of sexual facts within a context of values that encourages a wholesome acceptance of sex rather than the unwholesome exploitation of it," he continues.

The book, published by Broadman Press, book publishing arm of the Southern Baptist Sunday School Board, is the first issued by the press to offer guidance for sex education in church and home.

—ABNS.

### Blantyre Story Pictures

As mentioned on page 13 of our January 16 issue there is a new filmstrip telling the story of ministerial training at Blantyre emphasizing the importance of the new Blantyre house about to be built. The article urges immediate use of this filmstrip available from the Tract Society. It should be called to the attention of readers that the Missionary Board, which paid the cost of producing this filmstrip, has a copy of the filmstrip available for immediate use and also a set of slides. There are scripts for both. The availability of this material from both the Missionary Board and the Tract Board should enable churches to schedule its use at an early date.

### Contrasts

A Baptist writer commenting on the World Congress on Evangelism speaks of a basic conflict between "ecumenicism, which implies tolerance of differences, and evangelism, which implies such burning conviction that the believer must convert others." He noted, however, that the Congress had an ecumenical look with representatives of all Protestant denominations, and Catholic and Jewish observers. The emphasis at Berlin was on how to tell the world of Christ in such a way as to win converts.



# The Sabbath Recorder

## NEWS FROM THE CHURCHES

**FARINA, ILL.**—The January 7 communion service at the Farina church was conducted by Pastor Carlos McSparin of the Old Stonefort Seventh Day Baptist Church. He was assisted by the Rev. Addison Appel, pastor of the Albion, Wis., and Milton Junction, Wis., churches. Mr. Appel was in Stonefort to visit his father residing there, and attended the Farina service to visit with members of his former pastorate. A basket dinner at the Parish House was enjoyed after the morning worship services. Following the meal the annual church business meeting was held. All office-holders were returned to office to serve another term. We are still making an effort to obtain a regular pastor by continuing to send calls to those whom we feel might wish to pastor the Farina church.

—Clerk.

**NORTH LOUP, NEB.**—The Mid-Continent Association held at Boulder, Colo., in October had twenty-five representatives from our church. Mrs. Jane Bottoms of Boulder, the president, used the theme: "In all thy ways acknowledge Him and He will direct thy paths." The new president is Phil Burrows of Kansas City. At the home church Elery King brought the message that Sabbath day.

The North Loup church has given three fine young men licenses to preach. They are Robert Babcock and Harold King, now attending Norfolk Junior College in Nebraska, and LaVere Soper, who is attending Central Pilgrim College in Oklahoma.

Early in November we had our annual turkey supper. Aside from the profit in dollars, we have a profit in fellowship

with our townspeople and people of the surrounding territory. Later in the month we held a Lord's Acre ingathering, by sale and projects.

We were privileged to have Dean Victor Skaggs of the Seventh Day Baptist Ministerial Training Center in Plainfield, N. J., spend the weekend of November 19 with us. On Sabbath Day he brought a message on "The Ministry of the Gospel." A fellowship dinner was followed by an informal meeting with Dean Skaggs. Before departing for the East, he and Pastor Duane Davis went to Lincoln to see our young folks who are in college and working there.

As is customary here, we held a union Thanksgiving Eve service with the Methodist congregation, held this time at the Methodist church with Pastor Davis bringing the message.

The Christmas program given December 18 by the children and youth brought out the true meaning of Christmas. "Red Stocking Gifts" for mission work were brought forward by the children. A free-will offering for mission work was also taken. Christmas Sabbath was observed by song and scripture December 24. The Christmas Eve worship service was led by the Senior Youth Fellowship. Caroling during the holiday season brought Christmas cheer and the message of Christ's birth. The manger scene was again placed outdoors in front of the church.

The traditional New Year's dinner on January 1 was attended by 120 people. There was an abundance of food and enjoyable fellowship, a good way to start a new and promising year.

—Correspondent.



### TROPICAL MISSIONS

The local church without a vision of missions is in need of a missionary, for it is likely to be on the way to extinction through deterioration into a sweet-flavored social club. The great Macedonian call of today is to tropical and subtropical lands where human need is great and the light of gospel truth is breaking through the darkness of primitive religions and ancient philosophies that know not a Savior. There must first be the love that takes the message across the oceans and then the patient love that trains those who receive it to carry it on to others of their countrymen. Let us not be found lacking in the love of Christ that "constraineth us."