

The Sabbath Recorder

NEWS FROM THE CHURCHES

MILTON JUNCTION, WIS.— Communion Sabbath was observed April 6th. Just before the Communion service there was a short service dedicating a cross to the church in memory of Clarence and Bernice Olsbye. It is interesting to note that the two children of this family, and two of the grandchildren were present.

June 15th Rev. Leon Lawton had charge of the church service. Four of the SCSC young people were also present to worship with us.

During June our church was the center of a ten-day training course for the SCSC members, with Rev. Leon Lawton and Rev. Alton Wheeler as teachers. Well planned and delicious hot meals were brought in at noon and night by the Milton church women. The Junction Ladies Aid served the meals. We considered it a privilege to help even in a small way.

Miss Nellie Freeborn has presented two beautiful planters to the church in memory of her mother who passed away this spring.

—Correspondent

VERONA, N. Y.— A unique baptismal service was held near Verona, N. Y., on August 6.

About a dozen cars met at the church, then followed in procession over the highway, through a cornfield, to the grassy bank along Fish Creek. While the sun sank low on the horizon, casing its hues in the sky, some fifty persons gathered at the riverside. The pastor brought a brief meditation recalling how John baptized in the River Jordan, and how God placed his personal stamp of approval on the baptism of Jesus.

The placid surface of the water was

broken as the pastor proceeded toward the middle of the stream. He in turn was followed by Deacon Craig Sholtz, leading his granddaughter, Carol. During this time the strains of melody were heard from those singing from the shore. After Carol gave witness to her Christian faith she was baptized and her grandfather helped her to shore. Another deacon, LaVerne Davis, brought his granddaughter, Janet, into the water. She too gave witness to her faith and was baptized.

The pastor pronounced the benediction. Congratulations and good wishes were exchanged. But the group was slow to break up and return to their cars and homes. God was near the "fellowship sweet." The song, "He's Everything to Me" seemed to express the attitude of hearts who shared in this inspiring service.

—D. E. R.

Obituaries

HICKOX.— Dr. Charles Frederick, son of Frederick and Addy (Maxson) Hickox, was born in Westerly, R. I., Jan. 1, 1878, and died at the Elms Nursing Home in Westerly, May 18, 1968.

On his mother's side he was a descendent of the Rev. John Maxson, Sr., who was born in 1638 in Newport and is recognized, according to histories, as the "first white child born on the Island of Rhode Island."

He was graduated from the University of Pennsylvania, where he also earned his dental degree. He practiced dentistry in Philadelphia for a number of years before returning to Westerly. He was a member of the Pawcatuck Seventh Day Baptist Church of Westerly which he attended very faithfully every Sabbath as long as health permitted.

Mr. Hickox married Ann Lenhard who survives him. Other survivors are their one son, Charles F. Hickox, Jr., of Waterville, Me.; and five grandchildren.

Funeral services were conducted by his pastor emeritus, the Rev. Harold R. Crandall and his pastor, the Rev. S. Kenneth Davis.

—S. K. D.



Nixon Attends Graham Crusade

Richard Nixon, aspirant to the Presidency of the United States and a long-time personal friend of evangelist Billy Graham, attended the concluding Pittsburgh Crusade meeting and is shown with the evangelist shaking hands with wheelchair patients just before Mr. Graham went to the platform. It is reported that 2,278 persons responded to the evangelist's appeal to "accept Christ." There were some 44,500 in attendance. Mr. Nixon is reported to have said that it was one of the most moving religious experiences of his life. Mr. Graham attended both the Republican and Democratic conventions because he feels that this is an important year in American history. At the Pittsburgh meeting a telegram was read from Hubert H. Humphrey.

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

Contributing Editors:

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

Terms of Subscription

Per Year\$4.00 Single Copies10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. September 23, 1968
Volume 185, No. 11 Whole No. 6,316

Editorials:

Social Morality 2
Drawing Conclusions 3
To Paraphrase or Not to Paraphrase 4

Features:

President's Column 5
Why I Keep the Keystone Commandment 6
Conference Slides Available 7
National Orange Show Booth 8
Who Speaks for the Christians of
South Vietnam? 9
Sheepstealing 12
Bible Reading Guide 13
Let's Think It Over 15

Missions:

Guyana Mission "Teaching of Teachers" 10

Christian Education:

BWA Youth Conference at Berne 13
Wrong Address Given 13

YOUth:

Open Your Heart Loving in Daily Service 14
News from the Churches 15

Marriages.— Accessions.— Births.—

Obituaries Back Cover

Social Morality

What is the relation between social morality and personal morality? If churches and lawmakers put a strong emphasis on correcting the social ills of our communities and our nation does this generate a corresponding improvement in individual morality? We would like to think so, but some of those who have studied deeply into these things assert that the opposite is true. Ralph G. Turnbull in a most searching book, *A Minister's Obstacles*, says on page 174: "Just when there is this advance social morality there is a corresponding decline in personal morality." Dr. Turnbull, with advanced degrees from European, Canadian and United States universities has been a seminary professor and pastor. He is editor of the new 15 volume commentary *Proclaiming the New Testament*. The 1966 book from which the above sentence is quoted is frequently used in theological seminaries to challenge theological students to higher standards of living and preaching.

Why is it that emphasis on social morality results in a deemphasis on personal morality? Dr. Turnbull does not elaborate on this, merely pointing out that a minister is caught both ways. He works for social betterment and sees moral standards falling. Unless he is sensitive to the spiritual ideals of his calling he is likely to let down the moral standards in his personal life and in his pastoral work. It is not hard to figure out how social morality contributes to lack of personal morality. In social betterment schemes we strike a level to which we hope to raise society as a whole. It is below the personal Christian standard. There is a tendency to think of society as a whole rather than individuals trying to achieve high morality and thus raising the level. An extreme case of supposedly social betterment in the earlier days of the Soviet Union made children the charge of the state and led to a wave of libertinism among the adults and young people. The more we legislate and institutionalize the less will be the emphasis on personal morality. Tendencies toward socialism can readily be seen to be lacking in impetus for higher than aver-

age personal morality. All around us as social betterment schemes flourish in local communities we see hate, self-seeking, immorality and lawlessness on a sharp increase.

What is the Christian, the church leader, to do? He wants to help society to correct its grosser evils and be part of every good movement. On the other hand he must be true to the gospel of repentance and faith in Christ as the only way of changing men on the inside. Perhaps the best answer is that of Dr. Turnbull. We must be sensitive to our spiritual ideals. We will not be "Sensitive in His Service" as our Conference president calls us to be unless we are as sensitive to spiritual values and personal morality as we are to the social needs of society as a whole.

Where do we get our personal moral standards, which make all believers one in Christ? We get them from the Word of God. The author continues his discussion with these words (page 175):

"The Holy Spirit who inspired this Word also illuminates it for our understanding. We are thus made aware of the Ten Commandments and the One Great Commandment, plus all the other teachings of the Book. We are not in any doubt as to how we should behave. It is there so plainly. We choose the right over the wrong; we select the better and the best; we go on to Christian maturity."

Drawing Conclusions

Man is supposed to reason. God made him that way. The process is simple. You look at facts and, by reasoning, try to find out the relation between them. This should work with people too. The law says a man caught speeding must be punished. A man is caught speeding. Conclusion, man is punishable. God's law says God afflicts a man who sins. One fact is sin, the other God's affliction, or infliction of punishment. Good reasoning to connect the two.

Job, in ancient Bible times was known for his goodness, but it was apparent

MEMORY TEXT

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old (Psalm 44:1).

that he was being punished for sin because all his children, all his possessions and his health were taken away. Furthermore, he had put ashes on his head and was scraping his boils with a piece of broken pottery from his house. His three friends came to visit him and sat silent. Then they started to reason from the conclusion to the cause. They had not seen Job sin but Job was suffering the affliction that God sends to sinners. Therefore there must have been serious hidden sin in his life. They set out to convince their friend of this logical conclusion. Job protested and resisted. He could not feel that suffering in his case was a direct result of his sin.

When people jump to conclusions, as in the case of Job's three friends, it is because they do not have all the facts. They did not know that God was allowing a severe testing of the faith of Job. Had they taken this fact into consideration their conclusions would have been different. In the round of charges and replies Eliphaz asked Job (15:8) "Have you listened in the council of God?" Job had not, but neither had Eliphaz. The councils of God are a new factor. God's purpose is being worked out in the affairs of men. We must seek to know what God's purpose is if we are to come to right conclusions. Furthermore, in all of our quick judgments we must ask ourselves that question, are all of the facts in? Recently I heard one of our denominational leaders criticized and judged for a series of statements he had made on different occasions. He had been misjudged because not all of the facts were in. What they had picked up did not represent his full position on the subject. Let us not jump to conclusions, but go a little slower and consider more of the facts.

To Paraphrase or Not to Paraphrase

A popular method of group Bible study calls on members of the group to write out their own off-the-cuff paraphrase of the small portion of Scripture selected for study and then to discuss the different paraphrases. It is a good exercise which has brought blessing to many. But it is only an exercise. If we should become wedded to our own or someone else's paraphrase it would not be good. We would find that we had limited rather than expanded or preserved the original careful translation. Most of us are not equipped as translators or authoritative interpreters, especially when we have not had opportunity to consult the work of devout scholars. Translation is a rather exact science. Unless it is done with care it may obscure the real meaning or express only what it means to the individual. Paraphrases even by scholars must be accepted with caution, remembering that they are to be taken as suggested illumination of Scripture rather than Scripture itself.

Let us give an illustration. Who has not read numerous paraphrases of the Ten Commandments? Who is willing to accept any of these more or less clever "Thou shalt nots" as really comparable to the original decalogue? Some of them are definitely sacrilegious. They are a form of profanity—which is forbidden by one of those commandments.

Ralph G. Turnbull gives another example: "Just as we dare not paraphrase the Declaration of Independence without diminishing the idea of its message, it is proper to retain the words for the dimension of the language as inseparable from the dimension of the idea. Dare we talk about the ideas of Scripture without the words of Scripture?" We cannot improve on these great passages of Scripture that are recorded for our faith and for our admonition. There is, however, plenty of room for improvement in our lives as we meditate on (and perhaps as an act of meditation paraphrase and apply) the carefully worded message of God to us in the Scripture.

Uppsala, Sweden

With the present discussion concerning Uppsala, Sweden, and the Assembly of the World Council of Churches held there, we would remind Seventh Day Baptists that our beloved Dr. Rosa W. Palmberg was born in Uppsala, Sweden, September 5, 1867 — 101 years ago. With her father she moved to Peoria, Ill., as a girl of six after the death of her mother.

Rosa hated the red brick walks and the red brick houses which lined the walks of the city and longed to live in the country. When she was fourteen her wish came true. John Spicer, who had a creamery out in West Hallock, delivered butter every week to the home where she lived. He found a place for Rosa in the George W. Butts family, members of our West Hallock Church. Here she became a sort of adopted daughter. It was from this home that she went to Milton College, then to medical school in Chicago, and out to China in 1894 for a life of mission service.

—S. D. B. Historical Society

A Young Girl's Prayers

God, how come ministers use such big words? How come people hate and hate to war? How come they do not live in peace? How come presidents make promises they cannot keep? Why do they not listen to You? For if we listen to You, there shall be no hate and war, but love and peace. O Lord, only if we listen to You we shall be happy.

God, how do we know we exist? Maybe we're just robots. How do we know You even exist? On the "Joe Pine Show" there was a man who said he was God. Maybe he really was. Is it true when Jesus walked that all a person had to do was touch the hem of His clothes? I wish I could have seen You then.

(These prayers were written by a primary age girl. What a lesson she teaches us!)

Conference Crier

President's Column

Sensitive in His Yoke



President and Mrs. Leland W. Bond

I am sure that many persons who attended the sessions of General Conference at Kearney, Nebraska, were thrilled by the way that the president, David Clarke, developed his theme, "Yoked in Mission." I want to take this opportunity again to give my personal words of appreciation for a job well-done. Pastor Clarke persisted and pulled his part of the load, never giving up even though he faced many disappointments during the year while planning and developing his program. He met still more problems and disappointments during the Conference week with much poise and purpose. I am proud of this man who put his shoulder to the plow and never looked back. I am thankful for this man of God who was and is "Yoked in Mission." I am sure he was aware at all times that God was already yoked beside him and willing to pull the greatest part of the load.

It was interesting to see how the many speakers developed and expounded the theme "Yoked in Mission." Even though you may not have been there, you will be able to enjoy some of the inspiration we received as you read reports and speeches in the pages of this publication.

Upon returning home, it occurred to me that Pastor Clarke's theme and his program, had an important bearing on

the theme which I had chosen. He did his best to see that we were yoked with Christ. It now appears to me that if we were yoked with Him that we should be *sensitive* as we serve with Him. We can work together for His glory only if we are sensitive to where He guides us. We will only be useful so long as we go in the direction that He wants us to go. We cannot accomplish much if He is pulling one way and we are pulling the other.

There are several other ways that we can look at the yoke and sensitivity. However, it occurs to me that if we have not been in the yoke for a long time or have never been yoked, we might find that we are *sensitive* because we have become sore with the burden we have been pulling. It becomes important that we keep working at our task so that we "stay in shape," so to speak. If we are constantly working at our job, then we can pull our part of the load without the "side effects" of sensitivity.

Will you join me this year as we try to discover many ways of becoming "Sensitive in His Service"?

Leland W. Bond

Denominational Giving

Current Giving, Undesignated for OWM

This is the money that you send through your church treasurer to Our World Mission each month, thus it is called "current giving."

The term "undesignated" means that it should be divided among all boards and agencies, and this is how it is divided.

Current Giving, Designated for OWM

Some people give to a specific board or project. They may send it directly to the board or agency involved, or send through OWM treasurer, who forwards specific gifts 100% to their destination.

Budget Promotion Chairman

Why I Keep the Keystone Commandment

By Suzanna Pederson

It is summer in our land. The penetrating warmth of the sun, the fragrance of green growing plant life and the gentle breeze whispering through leafy splendor all stir my senses. The moon is nearing the time of complete fullness; the stars show forth His handiwork. In my life I am aware of the fish of the sea, the fowl of the air, the animals of the land over which man has been given dominion. Indeed God *has* touched Earth with beauty.

In my comparatively new born-again experience, I often wonder how any human being who loves the beauty of God's creation and knows Jesus Christ can treat the Sabbath lightly or even ignore it completely; or how people who have had the Sabbath in their family for generations can come to a place of using it the same as they use the other six days. For me the Sabbath took on new meaning when I decided twenty-eight months ago to follow the Way of Jesus Christ. I became aware of a day for worship different from Sunday when we moved to the small farming community of New Auburn in 1947. Somehow it brought back to me a seemingly insignificant thing my mother had said to me when I was a little girl, that Saturday was the seventh day of the week and Sunday the first. I hadn't really thought anything about it until I learned that there were people who worshiped on Saturday. Truthfully I thought it was odd and even after I met my husband, a Seventh Day Baptist, and married him and became a member of the church, I was ashamed to admit I was connected with such a "strange" group. I think this was because several Sundaykeeping people had gotten to me and advised that I have nothing to do with Seventh Day Baptists. So my coming to the Sabbath has not been easy or automatic. I've faced most of the worldly pressures known to Sabbathkeepers. In the true sense I didn't become a Sabbathkeeper until I accepted Jesus Christ completely as Master of my life.

When a plea came for essays to be written on the Keystone Commandment, I hopefully spent time noting the Scripture I would use and ideas as they came to me, fully intending to send an essay. In that same span of time I had other obligations which had to be met and our family had a bout with the flu—so I didn't get my material ready and my heart did ache because I wanted so much to tell what the Sabbath means to me and why I keep it. Perhaps God intended for the delay until now—even though the essays are long since in and judged and Sabbath Rally Day has passed. Perhaps it says that there is need for us to stress the Keystone Commandment in just this way *all* year.

I was given to deep, serious thinking and prayer when one of the young women in our Senior Camp this year said to me, "I think Seventh Day Baptists put too much emphasis on the Sabbath. We want to know more about evangelism and outreach." And I was led again to thinking of the Sabbath essay written by Tim Looney and his ideas on the position of the Sabbath in our Christian lives. I am young in this Christian Way of Life—and I have much to learn, much growing to do. But one thing I know beyond a doubt—we cannot separate the Sabbath into an isolated category of its own, or lay it quietly aside while we speak of salvation and the Way of Jesus Christ. For me, accepting Jesus Christ and His Way of Life meant accepting His Sabbath and the place of importance it holds in Creation—the *same* place of importance recognized by Jesus Christ when He walked this earth. It was God in the beginning who instituted the Sabbath, and Jesus Christ was with God in the beginning. It was *God* who placed the Sabbath Commandment as the keystone—not man. Man has a free will to choose which way he will go. Man may choose to degrade the Sabbath, to speak of it as unimportant, to keep it any way he pleases, which often in this day means not keeping it at all—but man cannot change the Sabbath—it is part of Creation and will remain the same until the end of time, no matter what man tries to say or do about it. "The Sabbath was

made for man—not man for the Sabbath." The Sabbath is given as a *perpetual* covenant between God and His people. This we cannot change.

Perhaps I love the tradition of Seventh Day Baptists because it hasn't been mine. I see a deep beauty in generation after generation of tradition. Perhaps it is more beautiful to me because I've lived on the other side and have had to depend on salvation through Jesus Christ to bring me to the tradition of the Sabbath. There has not been a Sabbath-keeping grandfather or great-grandfather for me. There is nothing about tradition that says it must become stale and boring and uninteresting. This tradition of Sabbathkeeping depends also on the Scriptures, and they are ever new and fresh and alive. It is only when man chooses to hide behind tradition that the living water becomes stagnant. The Sabbath through tradition can be the joy and delight to men today, just as it has been through all generations. Our tradition is a glory to God.

I believe our Sabbathkeeping speaks eloquently of our love for God and displays our confidence and trust in Him. The way in which we keep the Sabbath says more about our dedication to the discipline of Christian living than about anything else. It says something about our obedience to Him. It speaks of our love and concern for our fellow man. Jesus Christ used the Sabbath in His teachings and preachings because of its significance in the life of a Christian. I think that we, too, must use the Sabbath in witnessing of Jesus Christ and His Way unto Eternal Life. The Sabbath lends strength to the keeping of all the other commandments. It binds us to the Trinity in a unique way—it says that we do not forsake the Way our Lord would have us go to follow the way man has deemed acceptable.

I live in thankfulness for God's blessings unto me. There is great joy and beauty for me in the Sabbath. It speaks of the beauty of His Holiness and it draws me into deeper communion with Him. I am so glad that I have been shown the truth of the Sabbath and

have received it into my heart. Each day I live the golden moments that are God's gift to me. He has touched *me* with the beauty of His love. I am whole—and I am His.

GENERAL CONFERENCE

Conference Slides Available

This year there was an official photographer at Conference, Fred Ayars, photographer and producer of filmstrips for the American Sabbath Tract Society. Mr. Ayars, in taking pictures, had in mind not only those that might be used in the *Sabbath Recorder* and in other publicity but also the individuals who would like to have slides or natural-color pictures of Conference and the events clustering around it. A few of these have already appeared in the *Sabbath Recorder*. There are many, many more. Mr. Ayars, who processes these pictures on a dedicated service basis is offering groupings of them at the following extremely low prices: slides 15 cents each; 3½ x 5 color prints 20 cents each.

The following groups of pictures or slides may be ordered from him at these prices. The address is 1152 Nash Avenue, Lansdale, Pa. 19446.

| | | |
|--|----|----------|
| Conference exhibits | 14 | pictures |
| Youth swimming | 7 | .. |
| SCSC and VCS workers | 12 | .. |
| Hootenanny (Songfest) (youth singers and Joe Babcock) | 18 | .. |
| Conference buildings | 4 | .. |
| Conference speakers | 16 | .. |
| Bell Ringers | 3 | .. |
| Trailer camp | 3 | .. |
| Gavel presentation | 3 | .. |

A full set of slides will be available for loan to churches from the Audio-Visual library of the American Sabbath Tract Society at Plainfield.

SABBATH SCHOOL LESSON

for October 5, 1968

THE SOURCE OF OUR FAITH

Lesson Scripture: Hebrews 1:1-3a;
2:1-4; 3:12-15

National Orange Show Booth

How we operated our church booth last spring at the great Orange Show at San Bernardino, Calif.

By Jack Jensen

The Riverside church had a booth in a local fair this summer and a booth in



the National Orange Show which was open eleven days from 10 a.m. to 10 p.m., and was staffed by volunteers working four hour shifts.

To attract attention to our booth, we had a glass beehive, which had cards taped on it giving some facts about bees, and inviting the people to see if they could find the queen. A large number of people stopped to look at this. We also offered free samples of honey, with a quotation on the lid, "Sweeter also than honey . . ."—Psalm 19:10. Near the bees was a sign, drawn by one of the church members, which showed bees among some flowers, and the Psalm quotation.

Also on the table we had a number of tracts, and a series of Bible studies which were mimeographed on 8½ x 11 paper. On the bottom of the page was a coupon which could be mailed to the church for further information. The topics of the lessons are, "Are You Really Living?" "How to Have More Peace of Mind," "How to Enter Heaven," "The Return of Jesus," "Baptism," "The Bible's Christian Sabbath (Saturday)," and an information sheet about Pacific Pines Camp. Each of these, with the exception of the one on Sabbath, and camp, gave a positive salvation message.

We used the lessons, "How to Enter

Heaven," and the Sabbath lesson, to make packets. These were inserted in a special issue of the *Sabbath Recorder* while our supply of them lasted, and after the *Recorders* were gone, they were inserted in a tract.

Relatively few people would stop to take literature from the table. Therefore, whenever anyone would stop to look at the bees we would offer them a packet of literature, and most of them accepted it. Some of the people passing by accepted it also. We gave away 2,500 packets, 1,000 of which included the camp sheet. We have received several responses, one from as far away as Illinois. However, mostly, seeds have been sown, and the harvest will take time.

Of all of these people, only a very few wanted to argue, and two of these very briefly. One man stood and quoted Scripture for about ten minutes, then when Scripture was quoted back, suddenly decided that he had urgent business elsewhere. One man who said that he is a minister of a small independent church near here, tried for 45 minutes to convert us to an anti-Sabbath, no commandments, no law position. We searched the Scriptures with him, and gave him some literature, but he left shaking his head in disbelief.

On the other hand, there were a number of people who stopped by for a friendly chat, or to ask questions. One Adventist man stopped to say that he hadn't seen much of us before, and was glad to see us out. A man from one of the other booths stopped by, and after a number of questions said that he had accepted Sabbath before, but was not attending any church at present, and asked for the Los Angeles church address.

Our literature seemed to be well received, and a number of the people were reading it as they left our booth. Seeds were sown, and we pray that they will prove fruitful.

Each day we held a drawing for a free Bible. The man in the booth across the aisle from us came over every day to enter the drawing, and usually sent

his daughter over in the evening to make the drawing, but he never did win one. One of the carnival workers came in and entered the drawing, and said that he would very much like to have a Bible. He didn't win one, but some of the staff purchased one out of their own pockets and it was taken out to him.

We are considering plans for some cabinets which will make our booth much easier to set up next year, and which will also make it much more attractive. We are also trying to think of other ways to make our booth more effective in its outreach.

GENERAL CONFERENCE

Songfest



Jerry Van Horn and Maris Cox



Popular folksinger Joe Babcock enlists children for sound effects.

Who Speaks for the Christians of South Vietnam?

Hart Armstrong, editor of *Defender*, published by the Defenders of the Christian Faith, has recently taken five members of his staff on a world survey tour. The July-August issue of this monthly of 145,000 circulation has an article by the editor with the above title.

When Mr. Armstrong interviewed generals in Vietnam he found them amazed at the gloom in Washington about the war, which was in such contrast to the evaluation of the situation by those who are in Saigon. He quotes General Momyer, commanding general of the Seventh Air Force, who had recently been back to the United States: "I can't understand what's wrong with the press. They are not reporting the situation the way it is. People in the United States are filled with gloom and doom; but over here where the fighting is going on we're not filled with gloom at all I have a feeling the press corps here have lost their perspective. They are continually looking for the negative things" The general had the opinion that many reporters were trying to please editors who are opposed to the war.

The editor talked with Gerard Forken, key reporter for *Pacific Stars and Stripes*, who is called the Ernie Pyle of this war. Mr. Armstrong reports some of what Mr. Forken said in these words:

"He told of an incident which he knew by personal experience where representatives of a TV network urged an inexperienced GI to perform acts which they photographed and showed as a case of American cruelty or sadism. It resulted in ruin for the life of the young GI soldier, but it was a gory scoop for the sensation hungry TV network, and another thrill for American viewers.

"Let's face it," Forken declared. "Good news or true news never sells newspapers or holds viewers for the TV screen. It's the gory stuff, the bad reports that hit the headlines . . . that makes people sit up and watch the TV news."

Guyana Mission

"Teaching of Teachers"

July 18 - August 4, 1968

By Mrs. Don Clare, Alfred, N. Y.

The ultimate proof of the success or failure of the mission for the "Teaching of Teachers" will come in the change of quality of teaching in the church schools of Seventh Day Baptist churches in Guyana. Hopefully, this will steadily improve as those persons who attended the institutes in Georgetown, July 21 through July 25, and in Dartmouth, July 28 through August 1, practice the principles discussed in the sessions.

The institute in Georgetown began Sunday afternoon, July 21, with a statement of general aims of Christian education, Bible study related to the teaching profession and a lively discussion concerning the development and needs of children, youths and adults.

In fact, "a lively discussion" would describe most sessions in Georgetown as the young people challenged the thinking of the older members in attendance at the meetings.

The training films, "The Great Adventure," "The Growing Teacher," "The Teacher Prepares," and "The Teacher Teaches" were used in the four evening meetings. Many indicated that these films and the discussion which followed were the most helpful activity of the institute.

Monday through Thursday meetings included studying less on planning for kindergarten through high school, demonstrating and practicing story telling, dramatizing stories, choral readings, making puppets, handwork and picture study.

We also enjoyed discussing behavior problems and creating a "good climate" for good behavior in the class rooms. A personal evaluation sheet designed to help the teacher become better acquainted with pupils proved to be popular and helped those attending classes to better understand themselves.

To some of the younger members of the institute the handcraft was the most

enjoyable and most helpful. These girls are potential teachers and hopefully will remember the fun and value of handwork when they do become teachers.

This group of six girls and one boy, ages 12 to 16, came in response to the invitation for Rhythm Choir. This choir presented two numbers at the morning worship Sabbath, August 3. Two of the ladies in the church have become interested, helped make simple choir robes and plan to continue the choir.

The tone of the Dartmouth institute was quite different from the one in Georgetown. Though the opening was similar, it was soon noted that there was less interest in discussion and more time needed for practice in the art of teaching; films were again shown in the evenings.

Again the young people were interested in Rhythm Choir and handwork. However, no adult came forward to direct a choir so seemingly it will not be carried on in spite of favorable response of the congregation to the presentation given as part of the Wednesday evening sharing program.

The greatest immediate change resulting from the institute in Dartmouth was the reorganization of the Sabbath School. It had been the practice for all classes to meet in the very small sanctuary of the church. There were twenty or more children from the babies to ten-year-olds packed on two benches and called the Primary Class, one class of about eight juniors and one adult class, each trying to be heard above the others. The pastor had taken the high school class outside but this group seldom meets unless he is there.

On the lot adjoining the church, is a house, one room of which is used for storage and the other used as a guest bedroom. Deacon and Sister Scipio, who are custodians of the house, are graciously allowing the guest room to be temporary space for the Primary Department. Two classes have been formed, a department superintendent and two teachers found from among these who attended the institute, also, one of the older girls volunteered to teach the Junior Class as they had no

regular teacher. For the people of Dartmouth this is just the first step on the long road to a meaningful Christian Education program. They need much more training and help from the outside.

The Dartmouth people have been discussing the need for an additional building behind their church and it is hoped that in the not too distant future these plans will be finalized.

The Dartmouth people sincerely wish to have a good library. The young people of Christian Endeavor will take this as their responsibility and a librarian has been appointed—all they need now is books.

The attendance at both institutes was good, each averaging eighteen during the day and about twenty-five at night. At times when the institute coincided with regular evening meetings of the church, fifty or more persons were in attendance. There were representatives from four churches of the Guyana Conference; Parika at Georgetown and Bona Ventura at Dartmouth.

Those attending both institutes enjoyed learning to sing the songs taped by the Alfred young people, and Pastor Bass plans to take the tape to camp for a further learning experience. It is hoped that more singing tapes will be sent accompanied by typed words in case the diction is not too good on the tape.

In addition to the institutes (seven hours a day Sunday through Wednesday and three hours on Thursday) demonstration classes were taught Sabbath days, primary at Parika and Dartmouth and beginners at Georgetown.

Georgetown has a well-organized church school, all but the Beginners Class have good teachers and perhaps this class will be divided and teachers found from those who attended the institute. There is the not unusual problem—shall the high school people be used as teachers or shall they continue in their own classes? We discussed using the girls as teachers and holding regular teachers' meetings which might include Bible study.

The greatest need for the Parika

school is to have the Primary Class divided—perhaps it will be now. Also, since there seems to be no class for those between the age of twelve and older adult, they are being encouraged to make additional classes. Too much emphasis is being placed on opening for adults and none for the children although they do go to the front of the group and recite their memory verse for the day after the study session.

From reports, the Bona Ventura school has good teachers, able to carry on with the minimum of help. However, they request more training as, because of poor communications, some teachers were not notified in time to attend the institute.

The churches of Uitvlugt and on Wakenaam Island are in need of much help, neither have well-organized church schools and neither had representatives at the institute.

One church (Shiloh) of the U. S. Conference is sending pupil books for all schools. The need is for teachers' manuals to accompany them, also the teachers would be happier giving out papers which are designed to go with lessons rather than hit and miss, each child getting a different paper. Perhaps other churches of this Conference would be willing to fill this need.

Pastor Bass is finding the best use possible for the material sent from various churches but as the classes are large, it is suggested that it would be more helpful if at least eight copies of the same material could be sent rather than one or two sheets of a kind of handwork, etc. All persons concerned are thankful for your help and generous sharing of materials.

The main criticism of the institute was that more time should have been spent on handwork, or music, or lesson planning, or whatever their special interest might have been. In fact, the general feeling seemed to be the need for more training in all fields. The request was "come again and stay a month." These people have a genuine interest in their churches and realize that the future of the church lies in the

children and youth. They wish to have as good schools as possible. I feel that much good could be done by having a "released worker" go to Guyana next year to spend time in places not visited this time as well as revisiting and encouraging the schools visited this year.

Pastor and Mrs. Bass were most kind and helpful in many ways, the people of Guyana are a pleasure and privilege to work with. I am humbly grateful to all who have made it possible for me to be your representative in this phase of the church work.

Sheepstealing

By Sydney Allen, in *Liberty*

Ecumenism may not achieve much," a friend of mine observed recently, "but at least it is making gentlemen out of thieves."

He was referring to ecumenism's effect upon one of the touchiest problems of interchurch relations—proselytizing. A bishop of a Protestant denomination defined proselytizing in its most negative form when he grumped to a fellow clergyman: "I don't like your preachers. They steal my members."

One cannot but wonder about the ethical postulates of a churchman who denounces a Pentecostal minister for welcoming a Presbyterian into his flock, but who, when his mind turns to other subjects, deplores suppression of political dissent in totalitarian countries.

One should be no more surprised to see the churchman ram through an antiproselytizing resolution in the local Council of Churches than to see the merchant suddenly get religion and become a fiery advocate of Sunday-closing laws.

Between the university that hires only new graduates and the one that openly raids rival faculties are many that openly advertise to the academic world wages, hours, and dedication to scholarship superior to the competition. We need not approve either of the first to defend the others.

Now, if we operate on these prin-

ciples in sports, education, international relationships, commerce, politics, and a host of other areas, why should we indict them in church-church relationships? Surely we should condemn the extremes: both the protectionism that seeks to ensure members freedom from contrary ideas and the devious raiding that insinuates and misrepresents. But in between is room for many challenges that are not in conflict with Christian principle.

I once baptized a woman who had been a member of another denomination, only to be asked to defend myself before the local ministerial association. Her former minister complained that I had, unethically, engaged in sheepstealing among members of his flock.

I explained that the woman had sought out one of my members and asked for instruction. Finding herself in harmony with our beliefs and practices, she requested membership in my church. It was a clear case, I said, of the woman's having found the pasture greener on our side of the fence.

"Yes," my accuser objected, "but you sent your sheep dog over the fence first, to drive my member your way."

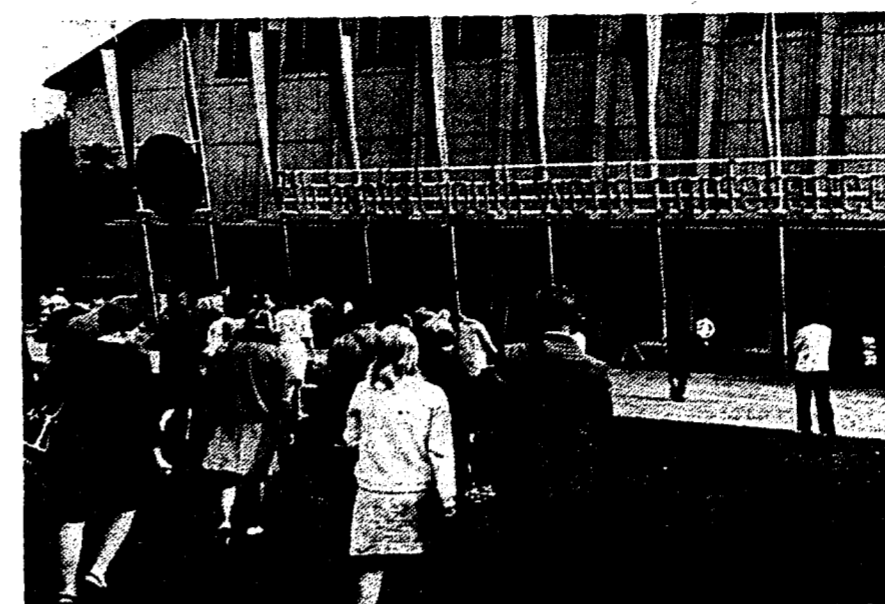
His accusation did not fit the case at all. But it did point up a method of proselytism that I too would consider contrary to Christian principle.

Can we be considered ecumenically acceptable with such views? If not, then must we not conclude that the ecumenical movement is more interested in developing an ecclesiastical closed shop than in exploring pathways to a new reformation and reconciliation?

Central New York Association

The annual session of the Central New York Association of Seventh Day Baptist Churches is now held in the fall rather than the spring. The Brookfield church will host the weekend meeting this year October 4, 5, 6. Churches in the association are Adams Center, Brookfield, De Ruyter, Leonardsville, Syracuse and Verona.

BWA Youth Conference at Berne, Switzerland Started July 23 with "Good News"



Entering Exhibition Hall for registration.

Family planning, better farming methods, elimination of poverty through education, and the control of crippling disease through modern preventive medicine were hailed as "good news" by the keynote speaker at the 7th Baptist Youth World Conference in Berne, Switzerland.

Robert S. (Bob) Denny, associate secretary of the Baptist World Alliance, Washington, USA, told the 5,300 young people from 65 nations of the world that they must use their experiences to make them better communicators of another type of good news—"the good news of the gospel."

Denny's office was responsible for putting together the program and making plans for the conference. He reminded the youth, aged 17 to 30, there are many problems "waiting to be solved. They depend on someone caring and someone being knowledgeable. A full heart is not a substitute for an empty head and a full head is not a substitute for an empty heart.

"You cannot right all the wrongs, heal all the sick, feed all the hungry, save all the lost. But you can do something, and you must start now."

Only three hours per day were given to general sessions. Gunnar Høglund of Chicago, Illinois, USA, chairman of the

conference, said that the rest of the time was designed for discussions and fellowship so that the young people could have a chance to know each other better. The afternoons were left free to sightsee in Berne and the nearby Alps.

After the short formal opening program daily in the meeting hall, the delegates were taken by chartered buses to five different schools, scattered around Berne. They divided into 200 small discussion units of 25 to 30 people each, discussing the message of the day and other subjects. The conference did not formulate statements.

Wrong Address Given

The item on the Christian Education page of September 9 issue about SDBYF membership gave the wrong route number for Jane Harris, editor of *The Beacon*. To get names on *The Beacon* mailing list as SDBYF members send names individually or collectively to Miss Jane Harris, R. D. 1, Bridgeton, N. J. 08302.

Bible Reading Guide for 1968

OCTOBER

| | |
|--------------------|------------------------|
| <i>Galatians</i> | 16 — 2:20-3:17 |
| 1 — 4: 8-31 | 17 — 3:18-4:18 |
| 2 — 5 | 1 <i>Thessalonians</i> |
| 3 — 6 | 18 — 1 |
| <i>Ephesians</i> | 19 — 2 |
| 4 — 1 | 20 — 3 |
| 5 — 2 | 21 — 4 |
| 6 — 3 | |
| 7 — 4 | 22 — 5 |
| | 2 <i>Thessalonians</i> |
| 8 — 5:1-6:9 | 23 — 1 |
| 9 — 6:10-24 | 24 — 2 |
| <i>Philippians</i> | 25 — 3 |
| 10 — 1 | 1 <i>Timothy</i> |
| 11 — 2 | 26 — 1 |
| 12 — 3 | 27 — 2 |
| 13 — 4 | 28 — 3 |
| <i>Colossians</i> | |
| 14 — 1: 1-23 | 29 — 4 |
| | 30 — 5:1-6:2 |
| 15 — 1:24-2:19 | 31 — 6:3-21 |

YOUTH . . .

Open Your Heart Loving in Daily Service

This means to me the expression of one's Christian principles in his dealings with man during the week days as well as on the Sabbath. When one first opens his heart to the Christian way of life, he starts loving everyone and everything. But the newness of this change to a true relationship wears off and so the Christian sees that he has to face the world. No longer can this person go to church, hear the sermon, and go home to live the rest of the week like the non-believing world is doing. The Christian finds that he has to show his love for Jesus through loving others.

In school, many opportunities come up for witnessing to one's Christian beliefs. The youthful Christian finds that he soon has to take a stand as to his beliefs and principles. He should understand that not taking a stand for the Lord is denying the Lord. As it says in Matthew 10:32-33 in the Phillips translation, "Every man who publicly acknowledges me, I shall acknowledge in the presence of my Father in heaven, but the man who disowns me before men I shall disown before my Father in heaven."

Whenever a Christian meets a person and becomes well acquainted with this person, he finds that he is forced to either acknowledge the Lord or disown Him. I feel that we should ask ourselves this question quite frequently: "Do my friends and associates and the people I work with and work for, know that I am a Christian?"

If there is doubt this is true, maybe we need to open our hearts and let our light shine in the challenges of our daily lives.

Maybe we should follow the message of this little phrase: "If the crowd can't see your Savior, double-check your own behavior."

I feel that the Lord wants us as Christians to be busy and diligent in everything we do. The Christian should

be busy for the Lord, witnessing whenever possible. This story will illustrate my point.

A regiment of soldiers was sent to capture a little village. When the soldiers reached it, they marched through the streets but found no enemy to oppose them. The children of the villagers were attracted to the men in uniform, and they stood and watched the soldiers for a very long time. But the people of the village were kept busy with their daily tasks. They had no time to stand and watch the soldiers.

Finding that there were no real enemies in this village, the soldiers turned and marched away, never to return again. When their commanding officer asked about their activities, the men confessed that they had become discouraged and left. "The people there do not want to fight; they are too busy."

It has been said that an idle mind is the devil's best workshop. Satan marches up to you with his soldiers and gets ready to attack. But if you are busy, he will become discouraged and leave. If you are a loafing Christian, he may attack you, but if you are a busy Christian, you will have no time for him.

The idea is not to be busy, busy, busy; it is to be busy doing something good. Be busy in God's house, no matter how menial the task. Be busy in your home life, helping your family to become more devoted to Christian living. Be busy in your school life, opening your heart loving in your everyday classroom affairs. Make your life show that your Christianity works seven days a week, not just one. Temptations will be fewer if you are busy for Him.

But in your business, do not neglect the most important thing, your own spiritual needs. Be busy in the Word of God. Spend much time reading the Bible and praying, for this will strengthen your spiritual life. Then as Satan sends His hosts to attack you, he will find that you are too busy, and he will have to admit his defeat in your life. Remember: People dying every day, look to you to find the way.

—Bill Bond, Dodge Center, Minn.

LET'S THINK IT OVER

Facing Induction

"Most young men, no matter what their feelings about the war, view induction as inevitable. But there are 17 classifications other than I-A under the draft law that provide deferment or exemption from military service. A draft counselor explains how to qualify for and request the classification that is right for each man. He can explain the new definition of *conscientious objector* that is no longer tied only to the *notion* of a Supreme Being. Men with more complex draft problems can be referred to an expert on the draft law or to a specially trained cooperating attorney. Men who express an interest in refusing induction, or in non-cooperation, are informed of the penalties for violating the law."

The above paragraph was taken from an appeal for funds to continue the Plainfield Area Draft Information and Counseling Center. Not every city has such a center—which in this case is an anti-Vietnam war service. The information is valuable to young men. However, the government information and regulations on conscientious objectors use no such term as "the *notion* of a supreme Being." That word was the choice of the writer or the local Counseling Center. The regulation says that affirmation of *belief* in a Supreme Being is no longer required. Quite a difference.

Redefining the Gospel

Protestant clergymen in considerable numbers have given up preaching the gospel of salvation from sin and have started working for the government. They seem to believe that social service outside the church is more important than devoting their efforts to preaching and the community service that results from changed hearts. At any rate, it is reported by Stanley Lowell of POAU that 1,000 Protestant clergymen have left their parishes to work for the Office of Economic Opportunity (OEO). Some major denominations are now so tied up with government aid to their institutions that they have lost their zeal for the separation of church and state, he charged.

NEWS FROM THE CHURCHES

SCHENECTADY, N. Y.—Seven youths from Schenectady attended Camp Harmony at Adams Center from July 1-7. A joint communion and fellowship meal at Berlin was attended by many from Schenectady on July 13th.

July 15-26 kept us busy with Vacation Bible School. The average attendance was 32. Thanks to Bob Harris and Chris Williams for their help.

On July 27 a picnic supper was attended at Schenectady by about 70 youth and adults from the Central Association. The youth from Schenectady had charge of the service which proceeded in the church. Volley ball and singing were enjoyed by all.

We were all glad to see Pastor and Mrs. Davis and Mary Sue on Sept. 7 after they returned from Conference and vacation.

We are looking forward with much joy to the Yearly Meeting to be held at Berlin on Oct. 11 and 12.

—Mrs. Arthur H. Swartz

SHILOH, N. J.—Brief messages, highlighting this year's General Conference at Kearney, Nebr., were a part of the Sabbath morning service on August 31. Neil Probasco talked about, "Some Travel Highlights; Barbara Dickinson, "Youth Pre-Con"; Sharon Ayars, "Young Adult Pre-Con"; Jane Harris, "Music at Conference"; Ronald Bond, "Publicity, Radio, TV, *Crier*"; Charles Harris, "Conference Business"; and Pastor Bond, Conference at "Prayer and Worship."

A memorial bulletin board is being erected in front of the church by the children of Deacon and Mrs. Auley Davis.

Many attended the special service of the dedication of the Memorial Prayer Chapel at the church September 6.

The pastor, the Rev. Charles H. Bond, was in charge of this service with the following taking part: Raymond Harris as guest organist, Mrs. Bert Shepard, Owen Probasco, and a mixed quartet including Mr. and Mrs. John Harris and Mr. and Mrs. Joseph Loper.

The Sabbath Recorder

This chapel has been made possible through gifts in memory of these four men: Carlton W. Wilson, Daniel W. Davis, Judson H. Harris, and William J. Ayars.

The Memorial Committee directing this project was Mrs. Thomas Ewing, Mrs. Harold Fogg, Jr., and Mrs. Bert Sheppard.

—Correspondent

KANSAS CITY, MO.— With the beginning of another school year Ken Chroniger of the Washington, D. C., church is again listed in the church bulletin as the student pastor. The Nortonville church recently voted to release their pastor, the Rev. Paul Osborn, to help the Kansas City church in outreach work whenever needed. Russell Johnson of Kansas City is a first-year seminary student at Eastern Baptist in Philadelphia and has been engaged by the Marlboro, N. J., church as student pastor for the school year. Thus the churches help each other. The Kansas City church resumes its Sabbath morning broadcasts the first Sabbath of October.

Marriages

Bond - Skinner.— Philip S. Bond, son of Mr. and Mrs. Charles H. Bond, Shiloh, N. J., and Janis M. Skinner, daughter of Mr. and Mrs. Gilbert Skinner, Ripley, N. Y., were united in marriage August 25, 1968, at the United Methodist Church in Ripley, N. Y., by the groom's father, the Rev. Charles H. Bond, assisted by the brides pastor, the Rev. Ray Albaugh.

Mrs. Bond has just completed her second year as a student in Salem College, and Mr. Bond, who graduated from Salem College last spring, is teaching in the Junior High School at Newport, N. J. They are making their home in Shiloh, N. J.

Accessions

BEREA, W. VA.
By testimony:
Gregory A. Randolph
VERONA, N. Y.
By letter:
Carol Pinder

Births

Bidwell.— Richard Paul to Gary and Elizabeth (Dickinson) Bidwell of Shiloh, N. J., on May 19, 1968.
Cruzan.— Mark George to George and Patricia (Weber) Cruzan of West Lafayette, Ind., (formerly of Shiloh, N. J.) on June 19, 1968.
Davis.— Cheryl Ann to Allen and Nancy (Randolph) Davis of Shiloh, N. J., on July 20, 1968.
Hanford.— Krista Lynne to Allen and Eleanor (Bond) Hanford of Shiloh, N. J., on June 23, 1968.
Harris.— Margaret Elizabeth to Warren and Jean (Grosscup) Harris of Shiloh, N. J., on May 31, 1968.
Vanderslice.— Suzanne Marie to Robert and Kathleen (Randolph) Vanderslice of Bridgeton, N. J., on July 12, 1968.

Obituaries

SIMMONS.— Mrs. Pearl, daughter of Clark and Mattie Colgate Buzzard, was born at Hazelgreen, W. Va., Dec. 27, 1901, and died in Camden-Clark Memorial Hospital, Parkersburg, Aug. 11, 1968, after an extended illness.

Mrs. Simmons, widow of Curtis Simmons, whom she married in 1919, was a long-time resident of Berea, W. Va., and rather recently a member of the Ritchie Seventh Day Baptist Church of Berea. She had been a semi-invalid for years, but her home emanated good cheer.

She is survived by one son, Robert, of Arlington, Va.; one sister, Mrs. Lena Conrad, of Burnt House; and one brother, Lester, of Berea.

Funeral services were held at the Seventh Day Baptist Church, Aug. 13, with a memorial service also on Sabbath, Aug. 24, by the pastor. Burial was in the Pine Grove Cemetery.

—L. A. W.



Fifty Thousand Blankets to Vietnam

Dr. Everett S. Graffam, executive vice-president of the World Relief Commission of the National Association of Evangelicals, personally delivered the first thousand of a projected 50,000 blankets to refugees in Vietnam, on behalf of churches and individuals who have contributed for this purpose. This is but one of the many large relief agencies working in South Vietnam.