

The Sabbath Recorder

Handle with Prayer

An unprecedented number of parcels are going through the post offices this season. Many of them contain fragile or perishable items and are marked "Handle with Care." We are concerned today about bigger things than the safe arrival of packages. Thoughtful people are concerned with world conditions. People familiar with John 3:16 remember that the world in a very real sense is perishable and that Christians have a responsibility to keep it from being broken and destroyed as it rolls toward its ultimate destination.

An organization dedicated to channeling the gifts of Christians to relieve human suffering in the most needy places and to bring the gospel to the less fortunate on the other side of the world has come out with a gripping full-color flier that pictures a globe in a rural mailbox. It is cross-tied with a strong cord to which is attached a shipping label inscribed with the words, "Handle with Prayer." Each of us can take that to heart with the confidence that God answers prayer.

MEMORY TEXT

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers . . . — Malachi 4:5, 6a.

SABBATH SCHOOL LESSON

for December 20, 1969

GOD WITH US

Lesson Scripture: Matthew 1:1, 18-25

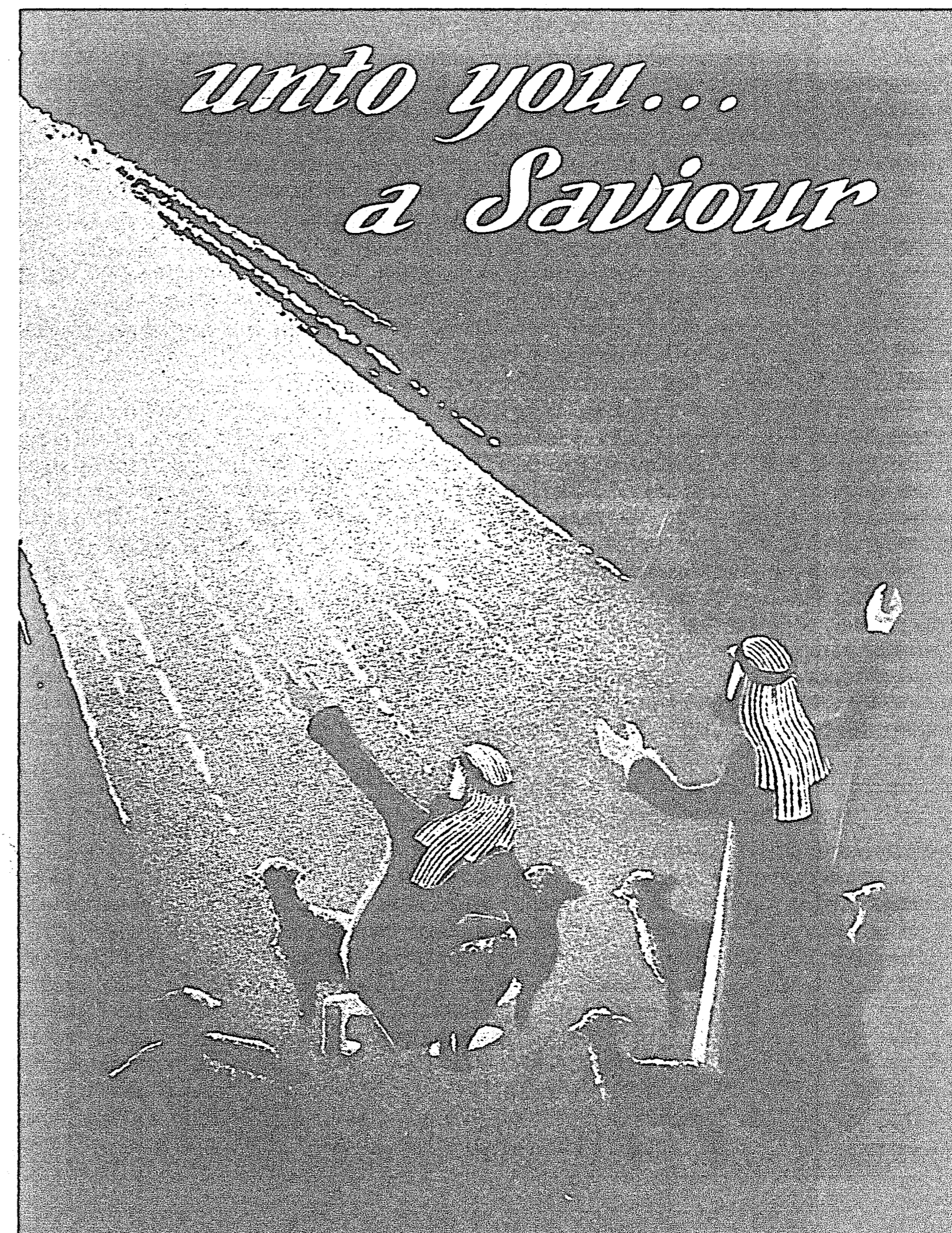
Gospel Success in Korea

Samuel Saychang Kim of Korea tells some of the story of his life and ministry in the November issue of *Voice*. A graduate (and now president) of Tae Han Theological Seminary, he came to America for further study. He graduated from Faith Theological Seminary, received his masters degree from Covenant Theological Seminary and his doctorate in theology from Colorado Bible College and Seminary. It was after all this education that he received a deeper and humbling experience with the Holy Spirit. Going back to Korea to preach the gospel to his own people he had unusual results. Here is how he tells one experience.

"Last summer I had the privilege of preaching in Korea. There were 175 students at the Bible College who banded together and we all began to pray and things began to happen. Those 175 students went into 368 villages in which there were no churches. The result was that three thousand came to Jesus, a thousand were filled with the Holy Spirit, and twenty-three churches were established."

Sabbath Thought

Bass Hawkins who compiles Scripture references and prints a number of fliers emphasizing the law of God and other Biblical subjects presents an interesting thought of his own in one of them. Commenting on the fulfillment of prophecy in Revelation 17 by the substitution of Sunday for the Sabbath of the Bible he argues, "If the Sabbath had been changed from Saturday to Sunday in honor of God's Son, it would have been spelled Sondag."



The Sabbath Recorder

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Christmas Observance

A Question or an Act of Faith?

We are again in the midst of what the church calls the Advent season and what the world calls Christmas. Of course the world took the name from the church in the first place. Only the Catholic Church would come up with a celebration of the birth of Christ under the name "Christmas." In its abbreviated form and in its popular observance few Protestants give any thought to the last part of the word. We don't fight the battle of word origins; we just note the origins and use the words in their accepted present-day meaning.

In this connection we remind ourselves that the annual emphasis in religious circles on "putting Christ back into Christmas" says nothing about putting the mass back into Christmas. We do note that mass on Christmas Day is an obligation for Catholics.

This is one of the happiest times of the year. We get into the spirit of the season weeks before December 25 and start our shopping amid the growing throngs in the stores where gifts for children in great variety are piled high. Perhaps as you approach the main store of the shopping center you hear for the first time the Christmas carols ringing through the crisp night air. You know that this is the practice of the Salvation Army and that the iron kettle with its covering of wire netting is collecting coins for the relief of the poor. The Christmas spirit grows warmer in your heart if you find that the music is not recorded but is supplied by a small group of dedicated young people with happy faces playing their wind instruments to the glory of God. Who can resist making a contribution? But, when you enter the store, you become uneasily aware that the coins that went into the kettle do not compare well with the large-denomination bills flashed by the people standing in line at the cash registers.

There came into our office the other day a fine young Sabbathkeeper inquiring about the beliefs and practices of Seventh Day Baptists. He was a truck driver and had parked his long freight truck in front of the headquarters building. He had

read in the books of a religious leader whom he now follows that our people served as the true church until about 100 years ago, when the denomination disappeared. Delivering freight in Plainfield every day, he had not failed to see our beautiful church building and the Seventh Day Baptist Building. He wanted to get the story straight.

I mention this young man because he represents a group that fights Christmas as a religious festival. They also believe that most of the feast days of the Old Testament should be observed in the Christian Church. What, he wondered, do Seventh Day Baptists believe about Christmas? Well, what do we? Our statement of belief, our Manual of Procedure, omit any definition of faith or practice in this matter. It has become the custom of most of our pastors and churches to emphasize in December the significance of the coming of Christ as the virgin-born babe of Bethlehem.

This event is important. Moreover, the story of the birth of Christ has great emotional potential. With family life the basis of society it is wonderful to meditate on the goodness of God who sent His Son into a devout family situation. We can comprehend a little of what the incarnation and atonement mean when we realize that Christ came into the world as a child like us, not as a full grown man or an angel. To omit a time for recalling an observance of this event in the plan of redemption would seem little short of a tragic inconsistency.

Denominationally we have no prescribed manner of the observance of Christmas though in practice it is prominent in our calendar because it is in the pattern of American life. Local churches vary widely in their nativity emphasis and programs. This is as it should be. Primarily the emphasis on the birth of Christ as well as participation in the popular festivities of the season is an individual or family matter. The age-old question, "What think ye of Christ, whose son is he?" comes to us again today, and the answer has a bearing on what Christmas means to us.

MEMORY TEXT

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Isaiah 12:2, 3.

Churches Alerted to World Needs

One gets the impression sometimes that local church leaders try to keep their people from becoming conscious of denominational needs or needs that are out yonder beyond the regular budget. Fear is expressed or felt that if our church people are told about these outside needs their hearts will be tender and they will have their gifts siphoned off until there is nothing left for the local budget.

Maybe so, but wise leaders refuse to get caught in this heart shrinking philosophy. If we do not open our hearts to calls beyond our area we are likely to find that the heart and arteries have become hardened and will not respond to the call for a greater flow for local needs. We have to keep giving or we forget how to be generous.

Some churches, strange as it may seem, are constantly looking for new channels of unselfish giving. They discover them for themselves or may read about the wider horizon in the *Sabbath Recorder*, as one person wrote recently. It is interesting to note that on one Sabbath in November the Milton church received \$120 for the Dwight D. Eisenhower Memorial Fund of the American Bible Society and had adopted as a project for December helping a Seventh Day Baptist church in South Africa. Neither of these needs had been publicized in the denominational paper.

There are many worthy causes for gifts beyond the tithe. Happy are those who give their tithes to budgeted local and denominational work and then strengthen their hearts with a little more strenuous giving exercise. They testify that it feels good. When we have a healthy attitude toward money we are healthy all over, like the long distance runner.

Looking for Scapegoats

A denominational state executive in another Baptist convention is quoted as saying, "When the church, either local or corporate, is not achieving very much, it begins to look around for scapegoats." True enough.

It is interesting to see where church leaders or the people in the pews find those scapegoats. They come in various colors according to the shade of the glasses worn by the critical person who is looking. The Pennsylvania writer making the above statement revealed his outlook by where he placed the blame. He said that the church "lacking an effective outreach of its own is moved to charge others with indifference, liberalism, communism, or even worse." Another person might pick other illustrations. This scapegoat hunting is sort of dangerous. In attempting to picture the other person we often end up with a self-portrait.

Who is to blame for lack of conversions, general deadness and failure to grow? Let us not look for scapegoats on the theological right or left but let us examine ourselves to see how earnestly we have prayed, how ardently we have witnessed or how consistently we have lived.

There was something wonderful about the scapegoat in Old Testament times which we have forgotten in our use of the term. There was no goat found until the people recognized their own sins. After this recognition and confession the sins were symbolically laid on the head of the goat and carried off into the wilderness.

Let us recognize that we have many sins of omission. Having confessed them and sought forgiveness we can get busy and do better, not blaming the others in our fellowship for the work that doesn't get done. While we are looking for greater achievement let us seek the guidance of the Holy Spirit so we don't waste our time doing things He is not leading us into.

A mouse is miracle enough to stagger sextillions of infidels. — Walt Whitman

JANUARY BIBLE READINGS

TOPICAL BIBLE READINGS

These passages for daily Bible reading are suggested as a help in understanding what the Bible has to say about many areas of interest to us. They do not pretend to be exhaustive. The topics are arranged in weekly cycles, beginning on Sunday and ending on Sabbath. Some daily readings have more verses than others. You may find more passages that will help your thinking in regard to the topics listed. We encourage you to memorize passages that hold particular meaning for you.

THE BIBLE (THE WORD OF GOD)

- Jan. 4—To Be Loved — Psa. 119:105-112
- Jan. 5—Its Value — 2 Tim. 3:14-17
- Jan. 6—Is Eternal — Matt. 5:17-20
- Jan. 7—To Be Taught — Deut. 6:1-9
- Jan. 8—A Blessing in Observance — Josh. 1:7-9; Psalm 1
- Jan. 9—Purpose of Writing about Jesus — John 20:30-31; 2 Pet. 1:12-21
- Jan. 10—Worthy of Praise — Psa. 19:7-11; Psa. 119:9-16

GOD

- Jan. 11—Is Creator — Psalm 104
- Jan. 12—Is Creator — Acts 17:24-31
- Jan. 13—Is Eternal — Ex. 3:11-14; Psa. 102:24-27
- Jan. 14—Is Omnipresent — Psa. 139:1-18; Jer. 23:23-24
- Jan. 15—His Love — John 3:14-21; Rom. 5:8; 1 John 4:6-12
- Jan. 16—His Fatherhood — Eph. 1:3, 17; Gal. 4:4-7; Matt. 6:9; 5:43-48
- Jan. 17—His Faithfulness — Isa. 51:1-8

MAN, Nature and Destiny

- Jan. 18—Created by God — Gen. 1:26-27; 2:7
- Jan. 19—Position in the Universe — Psa. 8; Gen. 1:28; Heb. 2:7-8
- Jan. 20—His Mortality — Eccl. 2:14-16; 1 Cor. 15:21-22; Heb. 9:27
- Jan. 21—His Duty to God — Deut. 10:12-13; Matt. 4:10; 22:36-40
- Jan. 22—Is Morally Responsible — Lev. 19:18; Isa. 58:6-7; Matt. 25:34-40
- Jan. 23—His Equality — Acts 17:26; Gal. 3:28; Prov. 22:2; Matt. 20:25-28
- Jan. 24—A Spiritual Being — Job 32:8; Prov. 20:27; Eccl. 12:7; John 3:3-8; 1 Cor. 2:11

SIN (Sin Is Self-Centeredness)

- Jan. 25—Its Universality — Rom. 5:12-21
- Jan. 26—Its Source — James 1:13-15; 4:1-3; 17
- Jan. 27—Is of the Devil — 1 John 3:4-15; 5:17
- Jan. 28—Evidence of Sin — Isa. 59:12-15
- Jan. 29—Its Consequences — Deut. 31:17-18; Isa. 59:1-2; Luke 13:27-28
- Jan. 30—Is in Human Relationships — 1 John 1:9-11; 3:17-21; 4:20-21; Matt. 5:21-24
- Jan. 31—Separates from God — Gal. 5:19-21; 1 Cor. 6:9-11

President's Column

ONLY . . .



The word "only" is generally thought of as suggesting limitation. In the Christian's vocabulary, however, it becomes a truly magnificent word. When a hymn tells us to "only trust Him," it is advocating an act that in itself is the ultimate in simplicity, but that brings salvation that is beyond the attainment of all human efforts such as ritualism, legalism and tradition. Peter reminds Christians that "ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: . . ." (1 Peter 1:18-19). Contrasted with the confused efforts of man to save himself, faith is simply taking God's promises through Jesus Christ at face value and placing our lives in His hands. *Only* believe!

"Only" also suggests the clarification of the goals of life as they are replaced with one worthy and all-encompassing goal. When the Apostle Paul declared, "This one thing I do" (Phil. 3:13), he was declaring that he had found his priority in life. He had previously been an egotist, living simply to please himself (see Phil. 3:1-6), with many conflicting interests. But now he had found in Jesus Christ the single and all-inclusive goal in life. Now there was an "only," a unity, in his life. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

"Only" suggests also a total commitment to God that makes it possible for God to live through us and do His will

through us. We are so often obsessed with "doing something for God" and our efforts are so futile and needless! What God wants is our lives so that He may do His things through us. And so we become workers together with Him, and we find real happiness and fulfillment as Christians.

The song, "Every Moment of Every Day" which was sung at the close of the president's message at General Conference in 1969 emphasizes the greatness of the word "only" for the Christian. (The chorus, "Only to be what He wants me to be" comes from this song).

Only to be what He wants me to be,
Every moment of every day;
Yielded completely to Jesus alone,
Every step of this pilgrim way;

Trusting my Savior whatever betide,
Every moment of every day;
Knowing He's able and ready to guide,
Every step of this pilgrim way;

Living for Jesus, surrendered and true,
Every moment of every day;
Walking with only His pleasure in view,
Every step of this pilgrim way;

Chorus:

Just to be clay in the Potter's hands,
Ready to do what His word commands;
Only to be what He wants me to be,
Every moment of every day.

Have you taken the "only" way of life? Have you taken the way of *only* trusting in Jesus Christ for salvation, of *only* seeking to know Him and His will for your life more fully, and of *only* being what God wants you to be "every moment of every day"? The word "only" can open your life to a simple, purposeful, fruitful faith that will bring satisfaction to your own heart and glory to God's name. It will remove the limitations of selfish interests and expand your life to life abundant and eternal.

—Edgar F. Wheeler

The NCC: Report on a Happening

By Kenneth E. Smith

No doubt some of the delegates to the eighth assembly of the National Council of the Churches of Christ in the U. S. A. were thinking in terms of a restful week in Detroit, at least a change of pace, and a chance to do a little Christmas shopping between sessions. The Assembly must have been a shock to them. Indeed, for those conditioned by the propriety and dignity of past sessions the Detroit Assembly must have seemed a nightmare. It was a field day for television—a bombardment of the senses and the emotions. Hundreds of participants are still reflecting on what it meant, and this brief report cannot hope to raise all the questions that this Assembly has thrust upon the churches. One delegate said disgustedly: "The National Council is going to hell." His friend replied: "Perhaps the world is going to hell and the churches are just beginning to listen to the world."

This will be a difficult Assembly to interpret for those who were not there, but who read a newspaper account or saw a glimpse on television. It is true that red paint was thrown on the speaker's table. It is true that radical shouts and angry replies were a daily fare. It is also true that there were disruptions of procedure and demonstrations that irritated the silent majority. But, for some of us, the Christ who is in the world of conflict, poverty, suffering and need, was the Lord of it all. It is because Christ is Lord of the Church that so much is expected of the Church. It is the Christian view of the individual as a child of God that raises such hopes for prophetic and courageous action. Much of the anger was in cries of "hypocrisy," which suggests that the day of empty resolutions of what *ought* to be done is just about dead. The shout is: Act now, or die.

That is just the problem. The National Council of the Churches of Christ is a complex, unwieldy bureaucracy of delegated authority with a constitution that is ingeniously written to delay action. In a word, the structures defied change,

and the question being widely discussed is whether the NCC should be given up completely as an institution that served a past need, but has little relevance in the present crisis. Those conservatives who reject the Council and all its works will take no comfort in the new situation, for the protest is that the Council is too conservative to meet the social changes of our times. Will the National Council survive? Perhaps it will, but not in its present form, certainly.

This question is one of four grave issues with which this Assembly concerned itself. The most notable change in the actions of this deliberative body was a lack of call to church unity; indeed, a lack of the ecclesiastical discussion that formerly gave a clerical and academic tone to the meetings. It does somehow seem unchristian to debate theological niceties in the midst of social revolution and human anguish.

In other reports we will speak of the four levels of conflict:

1. The call for a wider fellowship than the present NCC, including the Roman Catholic and Southern Baptists who are not now involved.

2. The racial crisis, the call for reparations, and new approaches to full opportunity for minority people.

3. The call for peace in Viet Nam, including the rejection of recent U. S. foreign policy.

4. The appeals by a variety of groups for vigorous action to correct injustices, including American Indians, draft resisters, migrant workers, and refugees.

In the last analysis, the Eighth Assembly of the National Council of Churches lends itself much better to a television documentary than to a few words on paper. It was, in fact, a happening.

A man's tongue reveals his character. A good man cannot be bitter. A man who is constantly imputing bad motives to others is simply describing his own state of mind. (Matt. 12:33-37)

—R. W. Culpepper

LET'S THINK IT OVER

Equal Opportunity

It makes a difference who tells the story about discrimination and equal opportunity. Nobody in government, in business, in labor unionism, or in the churches wants to be on the wrong side of equal opportunity for minority races at the present time.

A case in point is the labor union leadership, especially in the constructive trades. AFL-CIO floods editors with publicity to show that they are not discriminatory in their membership. The unbiased news writers tell a different story. *New York Times* stated the situation (9/28/69) thus:

"Ambiguity and fear grip the labor movement which has yet to extend the privilege of skilled employment in any substantial way to Negroes who wish to work."

Meeting in Atlantic City, the AFL-CIO vowed to accelerate its efforts to hire Negroes. But when the Administration imposed a "quota system," on six craft unions working on Federally-funded construction in Philadelphia, "they screamed," the *Times* reported.

There has been trouble in Pittsburgh because blacks represented less than 2 per cent of the labor force. A report from that city, where churches are working together to bring about more equal opportunity, states:

"The unions continue to offer perhaps 100 new jobs to blacks out of approximately 29,000 openings in the labor force," the Pittsburgh report continues, "and resentment is growing."

Meeting at the William Penn Hotel in Pittsburgh the first week in September, a group representing twelve religious organizations — Protestant, Roman Catholic, and Jewish — drew up a plan to set 20 per cent of heavy construction jobs for blacks, under "Project Equality of Western Pennsylvania, Inc."

Faith is not jumping to conclusions; it is the conclusion to jump.

—Raymond Lindquist

Nativity to Resurrection

By Trevah R. Sutton

Throughout much of Christendom two seasons are highlighted in worship. These center on the birth and the crucifixion-resurrection of our Lord Jesus Christ. In an age when so many question our beliefs regarding the divinity of Christ, His resurrection, and the future life may we Christians enter into a period of self-examination beginning with the Nativity period of December and continue until Resurrection Sabbath on March 28, 1970.

During the period may I suggest that each of us personally make a close study of the four gospels seeking to discover the mission of Christ, the church, and the believer in this world. Let us seek a deepening experience in the Lord Jesus Christ that we may develop a true Christian concern for the spiritual, physical and mental welfare of humanity, regardless of race, national background, or social-educational status. The International Uniform Lesson series may make a good basis for this home study.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) Our young people home for the holidays, that they may catch fresh inspiration from parents and church people to witness for Christ.

- 2) The young people of Amsterdam, Holland, that they may find the reality of faith and turn from the pursuit of worldly pleasures.

- 3) Success of the Crusade of the Americas meetings in the North Loup church and community.

- 4) A greater utilization of the talents and time of our retired and semi-retired people according to the proverb, "Old men for vision . . ."

What Is Peace?

By Rev. Earl Cruzan, Milton, Wis.

Scripture: Luke 2:8-14; John 14:27; Romans 12:8-21

On the night on which Christ was born we are told that the message which the angels told was, "Peace on earth, goodwill toward men." And near the end of His earthly ministry it is recorded that Jesus spoke thus: "My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

These two passages of Scripture come to me when we are thinking so much in terms of peace. And I must ask the question: What is peace? Is what is being demanded in regard to Vietnam peace or is it something else? What are we talking about when we talk of peace? Is it an impossible thing among human beings? Is it an absolute condition or is it to be found in attitude and in relationship?

What is peace, and what is required for it to exist? I am not sure that I have wisdom enough more than to express some thoughts which I hope may both enlarge and deepen an awareness of what peace is.

For instance, Jesus was born in a time of peace. It was the time of the "Pax Romana." Rome reigned supreme. No other country contested her power and her authority. Travel was open to the whole Mediterranean world. People moved freely without border patrols and passports. But even so they moved rather slowly. There were signs of war everywhere, but no fighting, except the occasional putting down of an insurrection. Roman garrisons were in every city. This evidence of the might of Rome kept the peace. It was also a time of great injustices and inequities. Often the best educated and the best trained people were slaves—a direct result of war and conquest. The conditions of the serfs and slaves was a pathetic one.

It was also a time of great restlessness and a time of great searching. There was an emptiness to life which was often expressed through the spectator sports of

the arena with its gladiators. Cruelty was rampant. Life was cheap.

Because the religions of the times did not satisfy, there were those who were searching for truth, and some were finding it in the Jewish synagogue and the Scriptures of these people.

I don't think we would be very happy with that kind of peace, Pax Romana. A study of history is much more a study of war than it is of constructive progress. Periods of history are most often defined by reference to the wars which were fought in that time. In the past 3,421 years only 268 have seen no war.

There has long been the knowledge among men that there must be something better than war. There have been many attempts to get people to recognize some sort of peace. The church tried to define a "just war." There were attempts such as "The Truce of God" and "The Peace of God," which were attempts to limit fighting to certain days and seasons.

We think of peace as being an absence of war, but is this an adequate definition? This is to be desired, yes, but how does it come about and what are the conditions under which an absence of war is imposed? All of these determine whether it is truly peace or not.

A letter from the third century from Cyprian to Donatus has something to say to us in regard to peace.

"Donatus, this is a cheerful world indeed as I see it from my fair garden, under the shadow of my vines. But if I could ascend some high mountain, and look out over the wide lands, you know very well what I should see: brigands on the highways, pirates on the seas, armies fighting, cities burning, in the amphitheatres men murdering to please applauding crowds, selfishness and cruelty and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it

a company of quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not: they are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

How destructive of life have been so many movements and efforts which were supposed to help people. History is full of them. Yet, nowhere in the annals of history do we find a greater disregard for the life of the individual than has been known in the Communist struggle for power: Russia, China, Asia, Cuba. When you look at it and see the purges, the bloodbaths that have gone with it, you find nothing to compare with it anywhere in the history of man. And the full story of it may never be fully known. This of it may never be fully known.

This movement supposed to be for the common man has destroyed more men than any other movement that I know of which has purported to help people. Grigori Zinoviev called for the extermination of ten million in the early days in Russia. One out of ten were at times shot to bring the populace under control. In 1941 it was estimated that there were twenty million in prison in Russia.

Man's way has been to engage force with force. And that which we call peace has sometimes resulted. The world's peace is an enforced situation with people falling in line because it is easier that way. It doesn't hurt quite so much. The big stick is there to drop with devastating force if one gets out of line.

People being people, some of this may be necessary, but I insist that this is not truly peace. That which is true peace is not enforced—it is a way of life even in the midst of adversity.

Rufus Jones defines peacemaking thus: "Peace-making is the divine business of drawing men together into unity of spirit and purpose, teaching them to live the love-way, and forming in the very warp and woof of human society the spirit of

altruism and loyalty to the higher interest of the group."

I hope that in this day in which we live we may become so aware of this that we will cease to try to settle the differences of nations through warfare. Yet, as I look at the world such a hope may seem but a faraway dream.

In the demand for a "war moratorium" and in the "March Against Death" in mid-November we must honestly consider the meaning of peace and see if this is what is being asked. We may ask people if they are willing to respond in such a way that peace is possible.

How many are really concerned with peace and all of its implications and how many are more concerned that they might be free to carry on their own types of aggressiveness with others in their struggle for life?

I hope, I sincerely hope, that the day is at hand in which man, individually and as nations, can grasp the fact that force pitted against force does not build a better world.

In our concern for life there must be a greater concern than that the armies of the world quit their shooting and bombing. There is more life lost by hunger and disease stalking across the world, or on the local scene, by irresponsible drivers, careless, inept, drunken, than are lost in all the wars being fought.

Peace is more than a lack of war, much as this is needed and desired. Countries must turn their efforts to constructive things, to building rather than destroying. Yet nations cannot in the name of peace withdraw within themselves and think only of their own people. The world is too small for this. The needs of mankind are too great for this.

Repression and deprivation must affect us more and more, and it must become a basic concern if there is truly to be peace in the world. Peace will not be known only when young men don't have to go to war in the armies of the nations;

(Continued on page 12)

Autobiography of John A. Conrod



John A. Conrod was born in Chicago, Illinois, on January 26, 1940, to James and Frieda Conrod, last in a family of four children; graduated from Seattle Pacific College, in Seattle, Washington, with a Bachelor's Degree in Business Administration and Accounting. Worked for four years as a cost accountant. Met the former Joyce Day while in college and married her on September 2, 1961. Blessed with two children, Michael, age 7, and Philip, age 5.

Called to the full-time ministry, John attended and graduated from Eastern Baptist Theological Seminary with a Master of Divinity Degree. Served pastorates in Chicago, Illinois; Kansas City, Missouri; Washington, D.C.; Salemville, Pennsylvania; and presently at Marlboro, New Jersey, the church at which he was ordained on February 15, 1969. Also has served as treasurer of the American Sabbath Tract Society.

Following a Commissioning and Farewell Service to be held at the First Hopkinton Seventh Day Baptist Church in Ashaway, R. I., on Sabbath afternoon, April 25, 1970, it is expected that the Rev. John Conrod, Mrs. Conrod, and sons Michael and Philip will depart from Boston International Airport (Logan Airport) on Sunday evening, April 26, on Pan American Airline Flight #54, to London, England. From London they are scheduled to fly to Blantyre, Malawi, arriving Tuesday, April 28 at 11:35 a.m.

Behind the iron and bamboo curtains, in countries where the church was forbidden before they were born, teen-agers are giving their hearts to Christ via radio.

—Far East Broadcasting Co.

Christian Service Corps Training Program

The Christian Service Corps is designed after the pattern of the Peace Corps. In their brochure is the statement, "The Christian Service Corps has one of the best training programs for missionaries that is available." The headquarters of the corps is located at 1501-11th St. N.W., Washington, D.C. Pastor and Mrs. John Conrod are expecting to begin classes at the school on Monday, Jan. 5, 1970.

A letter received from Miss Eleanor Findley, director of training, is informative and will be of interest to the many friends of the Conrods. The letter, dated November 19, 1969, is as follows:

"Thank you for your good letter of October 23. It came while I was on a trip to Guatemala to visit some of our corpsmen who are working there in a school for missionary children.

"Thank you also for the information concerning the Conrods and the commissioning service to be held just before they leave this country for their assignment overseas.

"We have everything in readiness for them here. We have the language books and the tapes and I have just been talking to one of the men in the Embassy of Malawi about someone to teach them the Chinyangi language.

"The Conrods will be living at the 'Corps House' with all the other corpsmen. I am sure this will be an interesting experience for all concerned. There is a lot one learns from living this closely with one another. The 'hostess' at the Corps House is a fine young woman from Japan who has come to the United States because she wants to be a missionary to the Americans! She is a very lovely person.

"Also living at the house while the Conrods are here will be a couple, with three children, going to Bolivia, a couple going to Japan, and a young woman going to Venezuela. We will also have a young woman here in training who will be working in a home for emotionally dis-

turbed teen-age girls here in the United States.

"You asked about a statement of the amount for the training costs of the Conrods. In a previous letter we gave you the sum of \$1,200 which would cover board and room, and training costs while they are here in Washington. If it is possible for you to send this amount along with the \$150 for personal allowance, the \$100 for child care and \$50 for car allowance we would be most grateful . . .

"Thank you for giving us the opportunity of being of service to you. Please let me know if there are any further ways I can be of help."

Primary Purpose — To Evangelize

A Christian society, moreover, is not a collection of people who at regular or irregular intervals sit as spectators while a minister preaches to them or entertains them, and then go home with the feeling that their Christian task is accomplished for the week. Those whose religion consists of this gesture of respectability are perhaps better than idolaters, but not much better. Instead of this, a Christian church is a "Society of Witness." Note that Christ, immediately after He had called the infant church the salt of the earth, went on to say that members must let their light shine before men. He left them as a band of persons whose lives had been so much enkindled by His own, that the spread of light was their central vocation. He left behind an order of lay evangelists and the essence of their fellowship was their function. They existed for only one primary purpose—to evangelize."

—"Signs of Hope" Elton Trueblood

Battle Creek Parish

Some Seventh Day Baptist churches have big parishes. The Battle Creek church, which is now an inner-city church ministering to the needs of its surrounding black community, has also a wider responsibility. According to the church paper "The Friendly Guest" it has members living in sixteen states.

Is the Family Unit Important?

By Dorothy Parrott

(This is the second in a series by Mrs. Parrott for the Family Life Committee of the SDB Board of Christian Education.)

In our modern revolution we are asking many probing questions. One of the important ones is, "Is it important that the institution of the family be preserved?"

Professor R. Winston Oberg, in lecturing to a "Great Issues" class at Michigan State University, claims that the family unit is a moral necessity for survival. It is here that the individual receives his physical needs, but more important, here he is socialized. The family "helps him become human."

How, then, does it "help him to become human"? He first learns what it is to be loved by his mother who makes him comfortable and cuddles him. From many sources we read of children whose growth is inhibited because they have not experienced cuddling.

The family unit is the source of moral equality. The child, through the "Christian discipline and instruction" that Paul discusses in the sixth chapter of Ephesians, learns that if he is to be loved he must love "the others."

Actualization is a social need that a child should learn in the family. I don't think we give it too much thought. Usually it does occur but, perhaps, that is why many people today are poorly motivated. Perhaps we should be more concerned about how to set a child in motion.

We deplore the fact that, on many occasions, the family becomes a battleground. Is this a necessity to becoming a human being? Perhaps it is. In learning what we are, what our potential is, maybe we need to be allowed a place to blow off steam, to experiment, to express joy, despair or defeat without donning a mask, knowing that in exhibiting our true selves we will be accepted just as we are and not as we pretend to be.

Finally, the family, to be successful,

must be able to see the individual loose—with enough stability to survive by himself. Phillip Roth complains, "My endless childhood! Which I won't relinquish—or which won't relinquish me! Which is it?" The individual, to be a free moral being, must be able to stand alone. A good family relationship helps him achieve this goal.

Religious Education Association

It was the privilege of Secretary Zwiebel to attend the national convention of the Religious Education Association of United States and Canada, November 23-26, in Chicago. Approximately 1500 religious education leaders of Protestant, Roman Catholic, and Jewish faiths worked in thirty seminars and workshops dealing with everything from white racism to the envisionment of what to teach local teachers and leaders regarding the relationship of the Bible and social action.

The consensus was that racism must be fought on every level. Every person of every color and race must consider that the incident of origin means nothing in the sight of God; that equality before Him is a fact. Our faith in our Maker should erase all prejudice if it is real.

The new president of the R.E.A., a colored educator, told of his young daughter who, while playing in the yard of a white child, was chased away by the white child's mother. At home she tearfully asked, "Why did God make me so that people hate me?"

The gospel of Jesus Christ, if taken seriously, will help us to answer her question. But it challenges us to do more than answer questions.

Christian Education will erase prejudice, and prejudice will fall when the truth as lived by Jesus Christ is made known through people's actions.

SABBATH SCHOOL LESSON

for December 27, 1969

GOD'S HERALD

Lesson Scripture: Matthew 3:1-12

What Is Peace?

(Continued from page 9)

nor when the funds which are expended in warfare are turned to internal economic and social needs. The world is too close together for this to be true. The deprived throughout the world will inevitably rise up to demand that the affluence of others be shared.

It is a false assumption that to do away with armies will bring peace, even as it would be a false assumption that evil would disappear from society if all police forces were disbanded. Man being what he is, there are those who continually rise up to oppress and destroy. Nations work much as men do in this regard.

A world's peace might be enforced if enough of the large nations agreed to work together on this, but it would have to be an enforced situation where nations fall in line because it is easier that way.

Again, I insist that true peace is not an enforced peace—it is a way of life. There are so many people who demand that nations be just; yet who in their own life would reserve the right to be as disagreeable as they like, to be as exploitable of others as they can, to take every advantage that they can take. This is not the climate of peace.

It is much easier to demand that nations quit fighting than it is to motivate people to live in peace. It is easy to demand of that which seems large, but what about our own action? Even as we demand that the great producers of pollution clean up their operation, but want to reserve the right to create as much pollution as we like in our own back yard. Alfred Jung observes, "World problems start with the individual."

How does peace come about? Certainly not by telling others where they fail so much as seeking to eliminate failure so far as we personally are concerned.

Nathan the prophet sought out David the king and told him a tale. He told him a tale about a rich man who had great possessions, flocks and herds innumerable. This man had a neighbor who was very poor and who had only one little ewe lamb. The rich man had com-

pany, but rather than to take one of his lambs to feed his guests, he sent out and took the neighbor's lamb and served it to his guests.

David's sense of right and justice were so aroused that he declared that such a man should be sought out and punished. And then came the moment of revelation: for now that David had pronounced judgment, Nathan said to Him: Thou art the man. And David knew that Nathan spoke the truth. David looked at himself and saw what a despicable character he was at that time.

How do we get people to look at themselves when it comes to the matter of peace? Certainly it is not by telling others where they fail so much as seeking to eliminate failure so far as we personally are concerned.

How do we bring this peace to pass—a peace which is not just an absence of force, but the power of love? It seems like an almost impossible task, human selfishness being what it is. We see more concern for self than for anyone else.

Coming back to my text—this is first evidenced when we see God's goodwill toward men showing and providing forgiveness. We find it in the peace which Christ gives—an ability to live in inward peace without demanding retaliation for every offense committed—to build rather than to destroy. And to remember as Paul tells the Romans: Inasmuch as lieth in you, live peaceably with all men. Or to interpret it freely: As far as you are concerned, create the climate of and the conditions of peace.

A rhyme which I read years ago goes something like this:

Live and let live was the cry of the old,
The cry of man when the world was cold.
Live and help live is the cry of the new,
The cry of the world with love shining through.

There is a place where we can do something about the matter of peace. It may not seem to be as great a need for it will not be nearly as noticeable as that which concerns nations. But it will endure. It begins with ourselves in all of our relationships with others. And when

we speak of others, we must recognize people of the whole world.

Peace means not just a cessation of hostilities. It is not just an absence of war. Peace is an attitude of life—it is a way of living which is filled with concern, which reaches out to help and to help others to help themselves. It cannot come when selfish concern is the strongest force either in man or in nation.

Prominent in Baptist Fellowship

Seventh Day Baptists continue to be prominent in the North American Baptist Fellowship, a loose organization of a number of Baptist denominations with a total membership of between 15 and 20 million. On November 23-24 the Central Committee met in Washington, D. C. Representing Seventh Day Baptists on that committee were General Secretary Alton Wheeler, Senator Jennings Randolph and Pastor Delmer Van Horn. Our Washington pastor serves on the Nominating Committee of the North American Baptist Fellowship this year. The organization binds together for fellowship and a limited amount of joint program sponsorship the Baptist bodies that participated in the Jubilee Advance of a few years ago.



Prof. & Mrs. D. Nelson Inglis and Miss Alberta Crandall, three of the fifteen honored on November 15 for more than 60 years membership in the Milton church. See last issue for story.

News of Pastors

The Rev. Oscar Burdick, formerly of Milton, Wis., who has served some of our churches as pastor and is now active in the leadership of the Bay Area church, has been advanced by the Pacific School of Religion to a position of larger responsibility. The following item appeared on the front page of the most recent issue of the seminary bulletin.

"With the resignation of Stillson Judah to become librarian of the Graduate Theological Union, the trustees appointed our associate librarian, Oscar Burdick, to head the Holbrook Library.

"Mr. Burdick is a graduate of Alfred University and took work at P.S.R. before securing his library degree from the University of California in Berkeley in 1958. He has served at P.S.R. as assistant librarian from 1956-1962, and as associate librarian since 1962. He has also served as chapel organist since 1960."

Rev. Charles D. Swing, who has been pastor of the De Ruyter, N. Y., church since June of 1956, announces that he has accepted a call to the White Cloud, Mich., church, which has been pastorless for some time. The family plans to move to the new pastorate the last week of December.

The Milton, Wis., church announces that it has secured Alan Crouch (a native son ministerial student) to serve as assistant to the pastor during the summer of 1970. He is assisting the Shiloh, N. J., church part-time during the school year.

A number of churches are now in the process of calling pastors, some for the first time, some to replace ministers who are changing their field of service.

NEWS FROM THE CHURCHES

SEATTLE AREA, WASH.— At our annual business meeting held October 4 new officers were elected and plans for future growth discussed. These included calling a pastor and endeavoring to find ways in which to become self-supporting.

November 1 was Promotion Day for Sabbath School classes, at which time

special recognition was given to the teachers for their splendid work. Our prayers go out to the new teachers as they continue the good work. The adult class has been formed into two groups which we jokingly call "The Hands" and "The Feet." The Hands are studying the lessons from the *Helping Hand*; and the Feet, "The Ten Basic Steps" from the *Campus Crusade*. Each week a Bible study class is held on Tuesday evening and a prayer meeting Friday night at the homes of members.

We have formed a children's choir of eleven members, ages six to twelve. We made them white robes with blue ties. They sing at the services each Sabbath and are real proud and happy to be a part of the worship.

A large group attended the David Wilkerson rally held at the Ice Arena in Seattle, which was filled to capacity. Nearly three hundred people went forward, which only proves there is a great need for evangelism.

—Correspondent

NEW AUBURN, WIS.— Being without a resident pastor now we greatly appreciate the visits of outside speakers. Rev. Edgar Wheeler, president of Conference, was with us for a Wednesday evening gathering September 3 and told us of the Conference theme and plans. On September 6 Evangelist Mynor Soper challenged us with a morning sermon and an afternoon meeting. Many were present on Sunday evening also for a singspiration and a dynamic message by Mr. Soper.

Five of our girls were able to attend the youth retreat at Milton, October 3, 4, and 5.

When the World Congress on Evangelism was held at Minneapolis October 8-13 many cars went from here on the final evening to hear Dr. Billy Graham.

Our church entertained the Semiannual Meeting of the Northern Wisconsin and Minnesota Churches October 31 to November 2. Featured at the Sabbath Eve service was a team of eight Inter-Varsity members from Stout State University, who sang and told their experiences in

winning students to Christ. The Rev. Wayne Babcock of Dodge Center preached the evening sermon on "Called Apart To Be a Working Part."

On Sabbath morning the church was well-filled. Many had come from Milton and Milton Junction, Wis.; and Rochester and Dodge Center, Minn. The message was by the Rev. Don Sanford of Milton College, a former pastor here. He spoke on the Conference theme giving numerous examples of people who were "Called Apart To Be a Part." In the afternoon a panel of six continued a discussion of the theme.

Christine Pederson planned the youth program in the evening, which centered around the dedicated service workers who had gone out this last summer to various parts of the United States. Their testimonies warmed the hearts of all.

A business meeting was held Sunday morning. This was followed by a brief, compact message by Don Gray of Milton on "What Wilt Thou Have Me To Do" (Acts 9:6)?

—Correspondent

Did You Remember?

In last week's issue on page 4 we suggested that you might like to give as a Christmas present something that would show your love and would be appreciated every week of the year—a subscription to the *Sabbath Recorder*. If you did not remember to check your list immediately and send in gift subscriptions, you can still do it. Just drop your friends a note telling them what you are doing and the *Recorder* will be on its way just as soon as arrangements can be made. Do it now!

Accessions

LOS ANGELES, CALIF.

By Letter:

Leland E. Davis
Mrs. Gertrude D. Davis
Ronald E. Davis
Miss Mary Sue Davis

By Testimony:

Miss Pamela Miller
Mrs. Esther Lewis
Mrs. Abbebe Estelle
Mrs. Juanita B. Mendes
Mr. Lambert G. Lynch
Tom Tabor

Mrs. Ellen V. Lynch
Mrs. Urline Tabor
Mrs. Lois Kaili

SEATTLE AREA, WASH.

By Baptism:

Becky Boatman
Craig Inabnit
Penni (Mrs. David) Frye

By Letter:

David Frye

Marriages

Smith - Davis.— Dorsey Ray Smith, son of Mona Smith and the late Ralph Smith of Greenwood, W. Va., and Brenda Kay Davis, daughter of the late Mr. and Mrs. Forrest Davis of Salem, W. Va., were united in marriage on November 29, 1969, at the Salem Seventh Day Baptist Church with Pastor Paul Green officiating.

Obituaries

LEWIS.— Charles Edward, son of Oliver and Katie Crank Lewis, was born at Stonefort, Ill., Oct. 7, 1918 and died at Jonesboro, Ill., Nov. 1, 1969.

He was baptized and joined the Stonefort Seventh Day Baptist Church May 19, 1934. He spent most of his early life at Stonefort and was pastor of the church for a time.

Mr. Lewis is survived by three sons: Thomas Lee, stationed in Thailand, Danny of Waterman and Kenneth of Stonefort, Ill.; three daughters: La Rue (Mrs. Jerry) Montague of Alton, Janet (Mrs. Lyle) Kemp of Elgin, and Joyce of Stonefort, Ill.; five brothers: Ray M. of Palatine, Lester H. of Stonefort, Hubert of Carrier Mills, Ill., Claude of Ingleside, Tex., and Carroll of Monticello, Ind.; three sisters: Myrtle (Mrs. Richard) Walker, of Farmland, Ind., Laura (Mrs. Morris) Streich of Janesville, Wis., and Alice (Mrs. John) Brown of Wyalusing, Pa.; a half-sister Beulah (Mrs. Carl) De Vard of Marion, Ill.

Burial was at Jayner Cemetery near Stonefort.

—Evelyn Todd, correspondent

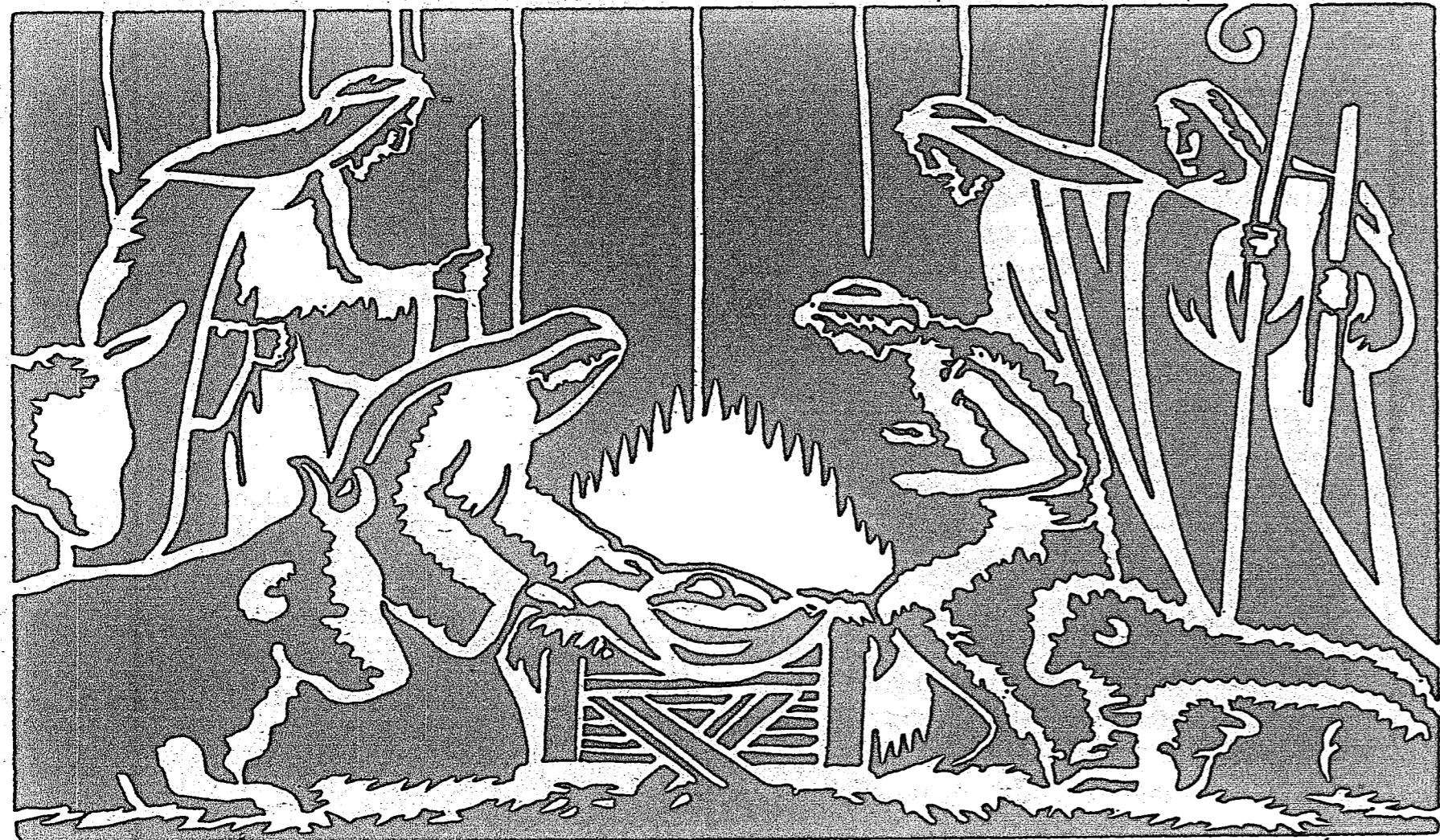
STUART.—Oscar S., son of Z. Devilo and Mary White Stuart, was born Feb. 9, 1892, in the town of Cameron, N. Y., and died Nov. 28, 1969, in the Bethesda Hospital, North Hornell, N. Y.

Mr. Stuart was a member of the Alfred Station Seventh Day Baptist Church and active until recently when his health impaired him. He is survived by: his wife, Mabel Greene Stuart of Alfred Station; a sister, Mrs. Addie Stewart of Oxford, N. Y.; a step-daughter, Mrs. Francis Munn of Niagara Falls, N. Y.; four stepsons: Harold and Clinton Ormsby, Alfred Station, N. Y.; Raymond, Perry, N. Y.; Stanley, Andover, N. Y.; twelve step-grandchildren; and seven great-grandchildren.

The funeral service was held at the Robertson Funeral Home in Hornell and interment was in the Maplewood Cemetery, Alfred Station, N. Y.

—E. S.

The Sabbath Recorder



And there were in the same country shepherds abiding in the field, keeping watch over their flock by night

And the angel said unto them, Fear not: for behold, I bring good tidings of great joy, which shall be to all people

And they came with haste, and found Mary and Joseph, and the babe lying in a manger

Here is a portion of the narrative of an event so stupendous that it became the dividing point of time around the world. Even 1969 years later we stand in wonder and reverence identifying ourselves with those "certain poor shepherds" who could not fully comprehend the incarnation but who acted upon the angelic revelation. The essence of a celebration of the birth of Christ is taking time to listen to the voice from heaven and to praise God for the gift of His Son.

The *Sabbath Recorder*, devoted to proclaiming the gospel and deepening the faith of its readers, comes to you this week as a special greeting, wishing you all the blessing that you can prepare yourself to receive as you contemplate again the coming of Christ as your Savior. We join our prayers for a fuller realization of that "Peace on earth and goodwill toward men." May we truly find "the peace of God, which passeth all understanding."

Bearing Gifts Brings Double Blessing