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.

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 descendant 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.

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.
Social Morality

What is the relation between social morality and personal morality? If churches and lawmakers stress their emphasis on correcting the social ills of our communities and our nation does this generate a corresponding improve­ment in individual morality? We might like to think so, but some of those who have studied deeply into these things come to the opposite conclusion. Dr. Ralph G. Turnbull in a most searching book, A Minister’s Obstacles, says on page 174: “Just when there is this advance in social morality there is a corresponding decline in personal morality.” Dr. Turnbull, with advanced degrees from European, Canadian and United States universities has been pastor and teacher. 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.

Does an advance in social morality results in a deepening of personal morality? Dr. Turnbull does not elaborate on this, merely pointing out that emphasis on morality results in the council of God’s purpose in the case of Job’s three friends, it is not possible to know what God’s purpose is if we do not have all the facts. We chose the right over the wrong; we select the better and best, we go on to Christian maturity.”

Drawing Conclusions

Man is supposed to reason. We do it in our understanding. We are thus made aware of the facts. We choose the right over the wrong; we select the better and best, we go on to Christian maturity.”

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).
The Sabbath Recorder

SEPTEMBER 23, 1968

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 taught 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 them.ments.

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 West Hallock Church without the words of Scripture?" We cannot improve on these great passages of Scripture that are recorded for our instruction. Some of them are definitely sacrilegious. They are a form of profanity—which is forbidden by one of them.

Uppsala, Sweden

With the present discussion concerning Uppsala, Sweden, and the Assembly of the World Council of Churches being 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 me? How come they do not live in peace? How come presidents make promises they cannot keep? Why do they not listen to you? If they do listen to you, shall there be no hate and war, but love and peace, O Lord, only if we listen to You shall we be happy.

God, how do we know we exist? Maybe we're just robots. How do we know You even exist? On the "Job" we talk about that one of Scripture who said he was God. Maybe he really was. Is it true when Jesus walked that all a man 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 Grier

SEPTEMBER 23, 1968

President's Column

Sensitive in His Yoke

President and Mrs. Leland W. Bond

I am sure that many persons attended the sessions of General Conference at Kearney, Nebraska, which 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 that many persons who 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 more aware of 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, Designed for OWM

Some people give to a specific board or agency. They give "undesignated" money to "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 more aware of 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.
**WHY I KEEP THE KEystone COMMANDMENT**

By Susanna 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, and the moon is nearing the time of complete fullness; the stars show forth His handiwork.

I often wonder how any human being who loves the beauty of God and cherishes His Holy Name 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 the Sabbath in this way—work on the Sabbath.

When a plea came for essays to be written on the Keystone Commandment, I hoped to be able to say the essay I would write is as we come to it, fully intending to serve an essay. In that same span of time I had other obligations which had to be met and all this time I have been troubled 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. 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 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 didn’t really think anything about it, but I knew we didn’t go to church, and grew up thinking 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 it. The reason 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 Sabbathkeeping groups. In the true sense I didn’t become a Sabbathkeeper until I accepted Jesus Christ completely as Master of my life.

**THE SABBATH RECORDER**

SEPTEMBER 23, 1968
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 on the 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 with a quotation on the lid, "Are you really living?" "How to Have More Peace of Mind," "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 it's outreach.

GENERAL CONFERENCE

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. Armstrong quotes part 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 stories that hit the headlines . . . that makes people sit up and watch the TV news."

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

THE SABBATH RECORDER

Jerry Van Horn and Maris Cox

Popular folk singer Joe Babcock enlists children for sound effects.

SEPTEMBER 23, 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 the 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 this, a lively discussion" would describe most of the 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, discussing class preparation, teaching 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 avoid 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 teach.

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 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 leading songs. 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 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 could the excursion for the day. It would be at least 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 as a guest bedroom. Deacon and Sister Scipio, who are custodians of the house, are graciously allowing the guest room to 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 this 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. We should not be so very busy 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 students are to use more training, perhaps, 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; Pastor Bethel of Georgetown and Bona Ventura; Dartmouth.

Those attending both institutes enjoyed learning to sing the songs taped by the Alfred young people, and Pastor Bass was eager to camp for a further learning experience. It is hoped that more singing tapes will be sent accompanied by typed words in case the duplication 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, 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 real 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 this 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. We should not be so very busy for the day after the study session.

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 students are to use more training, perhaps, 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; Pastor Bethel of Georgetown and Bona Ventura; Dartmouth.

Those attending both institutes enjoyed learning to sing the songs taped by the Alfred young people, and Pastor Bass was eager to camp for a further learning experience. It is hoped that more singing tapes will be sent accompanied by typed words in case the duplication 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, 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 real 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 this 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. We should not be so very busy for the day after the study session.

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.
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 friendly. They said that 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:

They steal my sheep, don't like your preachers. His accusation did not fit the case at all. But it did point up a method of proselytizing that I too would consider contrary to Christian principle.

We 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, deposes 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 that of the competition. We need not approve either of the first to defend the others.

Now, if we operate on these principles in sports, education, international relationships, commerce, politics, and a host of other areas, why should we indict them in 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 accused 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 proselytizing that I too would consider contrary to Christian principle.

Can we be considered ecumenically acceptable with such people? 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. The members of the association are Adams Center, Brookfield, De Ruyter, Leonardsville, Syracuse and Verona.

THE SABBATH RECORDER

CHRISTIAN EDUCATION—Sec. Rex E. Zweibel

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 diseases 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 advertise to the academic world their good news.

Denny's office was responsible for putting together the program and making plans for the conference. He reminded the youth, aged 17 to 30, that there are many problems "waiting to be solved. They depend on someone caring and someone being knowledgeable. A full head 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 Hoglund 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, meetings and sights 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 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, Bridgeport, N. J. 08302.

Bible Reading Guide for 1968

O C T O B E R

Galatians

1 - 4: 8-31
2 - 5
3 - 6
4 - 1
5 - 2
6 - 3
7 - 4
8 - 5:1-6:9
9 - 6:10-24
10 - 1
11 - 2
12 - 3
13 - 4
14 - 1:1-23
15 - 1:24-2:19

Philippians

25 - 3
26 - 1
27 - 2
28 - 3
29 - 4
30 - 5:1-6:2
31 - 6:3-21

Wrong Address Given

The item on the Christian Education page of September 9 issue about SDBYF membership gave the wrong 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, Bridgeport, N. J. 08302.

Bible Reading Guide for 1968

O C T O B E R

Galatians

1 - 4: 8-31
2 - 5
3 - 6
4 - 1
5 - 2
6 - 3
7 - 4
8 - 5:1-6:9
9 - 6:10-24
Philippians

25 - 3
10 - 1
11 - 2
12 - 3
13 - 4
14 - 1:1-23
15 - 1:24-2:19

Philippians

25 - 3
10 - 1
11 - 2
12 - 3
13 - 4
14 - 1:1-23
15 - 1:24-2:19

Philippians

25 - 3
10 - 1
11 - 2
12 - 3
13 - 4
14 - 1:1-23
15 - 1:24-2:19
Let’s Think It Over
Facing Induction

"Most young men, no matter what their feelings were 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 tomen. However, the government information and regulations on conscientious objectors use no such term as the “notion of a supreme being.” The idea is not 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 think of 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 pulpits to work for the Office of Economic Opportunity (OEO). Some major denominations are now so tied up with government aid to their institutions that their upper clergy is forced to withdraw from the separation of church and state, he charged.

September 23, 1968

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 in his everyday life.

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 10:33 in the Phillips translation, “Every man who publicly acknowledges me, I shall acknowledge in the presence of my Father in heaven, but he who disowns me I shall disown before my Father in heaven.”

Whenever a Christian meets a person and becomes well acquainted with the 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.”

Remember: 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 be too busy to worry you. If you are a loafing Christian, he may attack you, but if you are a busy Christian, you will have no time for him.

Remember: you are a loafing Christian, he may at least that much trouble. If you are busy for Him, 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.
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.

Accessions
By testimony:
BEREA, W. VA.
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 Kathleene (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.