

Accessions

Alfred, N. Y.

By letter:

Mrs. Marian Gardner Truman
I. Stephen Pierce

Births

Aiken.—A daughter, Kimberly Dawn, to Neil and Carol (Miars) Aiken, January 25, 1965, at Ripon, Wisconsin.

Cupp.—A son, Scott Alan, to Pat and Gaye Cupp, March 13, 1965, at Texarkana, Ark.

Griffith.—A son, Brian O'Keith, to Keith and Glenda Griffith, March 16, 1965, at Texarkana, Ark.

Obituaries

Bentley.—Eva May Satterlee, daughter of Henry R. and Lany Sireng Satterlee, was born on March 25, 1889, and died at Berlin, N. Y., Feb. 8, 1965.

She was baptized by the Rev. E. H. Sockwell on May 6, 1905, and joined the Seventh Day Baptist church in Berlin. She was ordained as deaconess of this church on August 19, 1939, in which capacity she served until her death. She was also treasurer of the Sabbath School for fifty years.

She was married on June 17, 1911, to Frank J. Greene, Jr., who died in 1914. No children were born to this union. On March 16, 1918, she was married to Arlie C. Bentley.

In addition to her husband, she is survived by a son, W. Robert Bentley, former Berlin Supervisor, and a granddaughter, Ann Randall Bentley. Also surviving are a stepdaughter, Miss Marion Bentley of New York City; a sister, Mrs. Julia S. Dobbs of Berne, N. Y.; and a brother, William B. of Troy, N. Y.

Funeral services were conducted by her pastor, the Rev. Paul L. Maxson. Interment was in the Seventh Day Baptist cemetery in Berlin, N. Y. — P. L. M.

Jeffrey.—Emma Cameron, daughter of George and Margaret Randolph, was born near Nortonville, Kan., Apr. 15, 1881, and died Feb. 3, 1965, at the home of her daughter, Alice Virginia (Mrs. Albyn) Mackintosh, Los Angeles, Calif.

On Oct. 17, 1911, she was married to Ira Cleveland Jeffrey, who died three years later. In 1937 she moved to Los Angeles to make her home with her daughter. She was a member of the Nortonville Seventh Day Baptist Church until her move to Los Angeles where she became a member. Her grandfather, A. A. F. Randolph, was the first minister of the Nortonville church.

She is survived by her daughter, and two grandsons, Douglas and Ralph Mackintosh.

Funeral services were conducted in the Nortonville Seventh Day Baptist Church by Pastor Leroy Bass, assisted by Pastor Alton Wheeler

of Riverside, Calif. Burial was in the Nortonville Cemetery. — L. C. B.

Randolph.—Esle Fitz, son of Franklin and Mary Elizabeth Fox Fitz Randolph, was born in New Milton, Doddridge County, W. Va., Nov. 4, 1868, and died in his home at Fairmont, W. Va., Feb. 21, 1965.

Educated in Doddridge County schools he taught in these schools for several years, before enrolling in Salem College where he and three others may have been the first to receive an A. B. degree. His college later honored him with a doctor of education degree. For many years he was a member of the Salem College board of trustees. He was connected with schools in New York City, becoming principal of a public school on Staten Island, N. Y., where he remained for 41 years until his retirement in 1939.

He was president of the Sabbath School Board and a member of the Board of Trustees of the American Sabbath Tract Society for many years, served on the Commission, and was president of Conference in 1923.

In 1895 Mr. Randolph was united in marriage with the late Lucy Davidson of Bridgeport, W. Va. His second wife, Mrs. Jessie Amos Highland, died in December 1962.

A son and three daughters were born to his first marriage. He is survived by: two daughters, Mrs. F. Walcott (Ruth) Williamson of Massapequa, N. Y., and Mrs. Hugh D. (Virginia) MacIntyre of York, Pa., three grandchildren, and eight great-grandchildren.

In his youth Mr. Randolph united with the Middle Island Seventh Day Baptist Church, later transferring to the First Seventh Day Baptist Church of New York City. When that church disbanded his home was in Fairmont and he again became a member of the church of his youth at Middle Island.

The funeral service was held at the R. C. Jones Funeral Home, Fairmont, with burial in Woodlawn Cemetery. The Rev. Harold R. Crandall, a former pastor of Mr. Randolph, officiated. — H. R. C.

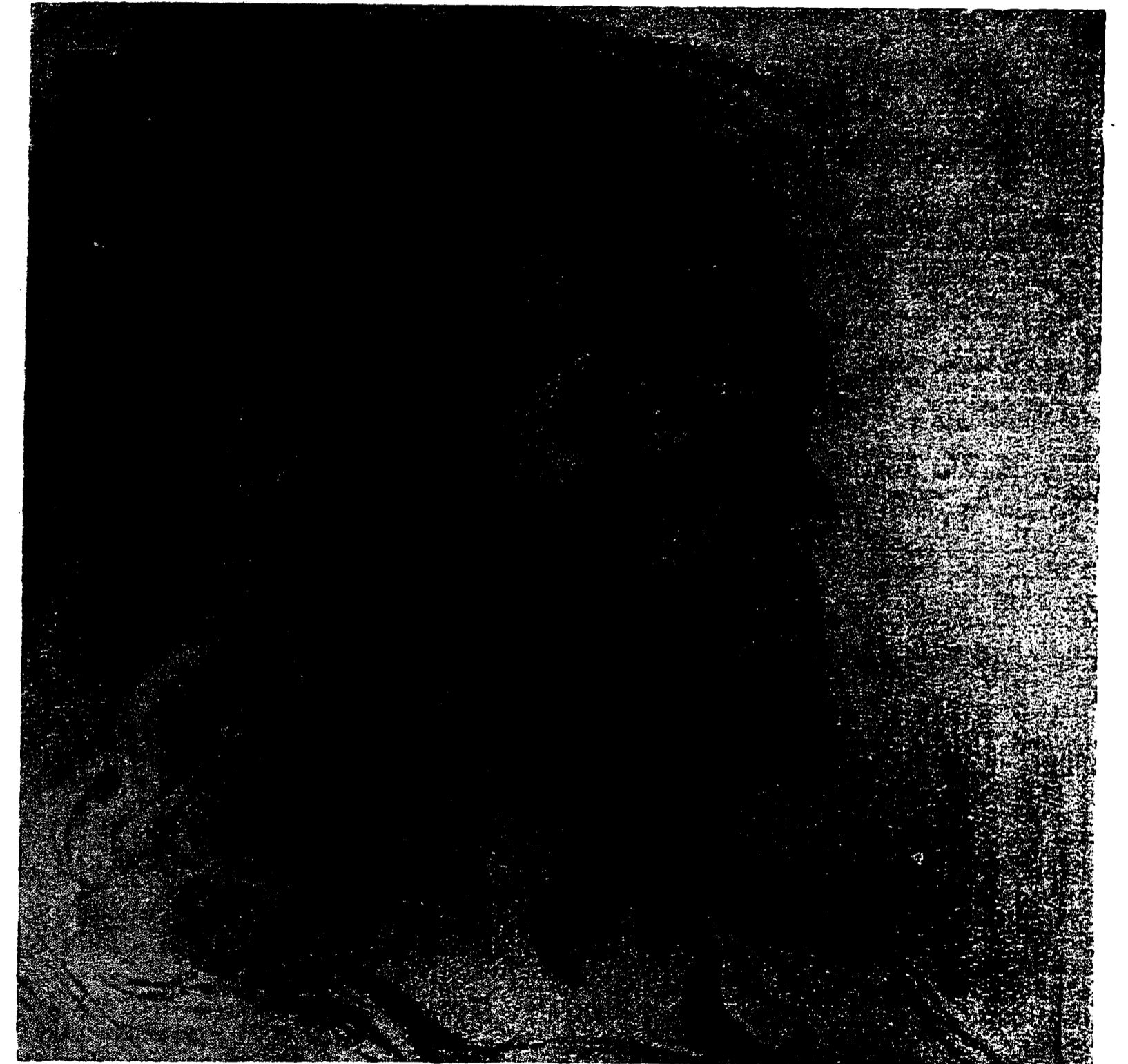
Wheeler.—Cora Mabel, daughter of Eugene and Ida Allen Wheeler, was born June 10, 1885, near Marion, Iowa, and died Feb. 3, 1965, at the home of her daughter, Mrs. Paul Hensleigh, Winchester, Kan.

For most of her life she was a member of the Nortonville Seventh Day Baptist Church, and served her church in many loving ways. On August 18, 1909, she was married to Edwin L. Wheeler at Coffeyville, Kan.

She is survived by seven children: Aletha Hensleigh of Winchester; Norris of Lawrence; Alton of Riverside, Calif.; Norma Smith, Wichita; Audrey (Mrs. Wendell) Stephan, W. Hartford, Conn.; Winston, Larkinburg; and Wilmer, Ferndale, Md.; also by 26 grandchildren, 4 great-grandchildren, and one sister, Mrs. Leeta Domer, Central City, Iowa.

Funeral services were conducted in the church by her pastor, Leroy C. Bass, assisted by former interim pastor, John Hodge. Burial was in the Nortonville Cemetery. — L. C. B.

The Sabbath Recorder



His Face Set Toward Jerusalem

"When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Luke 9: 51).

Something of that unalterable saving purpose is caught by the artist in the above picture of our Lord. His purpose was misunderstood by the race-conscious Samaritans who refused Him shelter on the way and by His misguided disciples who would call down fire upon them. His purpose should be ours, "For the Son of man is not come to destroy men's lives, but to save them" (Luke 9: 56).

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Caring and Daring

Guest Editorial

By Herbert L. Crouch, Chairman of Commission

A March 12 news item reports that a 17-year-old youth was fatally stabbed by two assailants on a Brooklyn subway train. At least ten people witnessed the attack but made no effort to interfere. The report states further that this stabbing occurred one year to the day after 38 witnesses ignored the screams of Kitty Genovese as she was attacked and slain on a Queens street.

Sermons and editorials have deplored this indifference to a fellow human's need, and psychiatrists have attempted to explain it. At the root of this behavior, according to a leading New York psychiatrist, is the fact that American society is becoming too impersonal, too self-centered. Each man tends to be an island; too often he does not care enough about his fellow man to "get involved" in lending a hand.

While not disagreeing with the psychiatrist's finding we would more likely call this indifference "unchristian." We would expect a Christian to have enough concern for his fellow man to try to help him in time of distress, even if some risk were involved. We would offer "the more excellent way" of Christian brotherhood through the Fatherhood of God to a society that has become too self-centered, too afraid to "get involved."

Yet, it is possible that we Seventh Day Baptists are faced with a situation in which in spite of our Christian heritage too many of us are just standing by or at best are doing too little, a situation which is important to us all, and which is becoming increasingly alarming. Let us consider the condition of the OWM budget.

Treasurer Gordon Sanford reports that at the end of February we had raised \$40,047.35, while last year for the same five-month period we had raised \$43,323.31 — over \$3,000 more last year toward a smaller budget. Or, to state the situation differently,

41.66% of the fiscal year elapsed
35.16% of the budget raised.

Let us ask ourselves these questions. Do we really understand the damage that will be done to God's work through Sev-

enth Day Baptists if the budget is not raised in full? Do we really appreciate the loss that would be suffered in cut-back programs in missionary activities, ministerial education, the work of Christian education and of the General Conference? If present plans for growth through employment of a new executive secretary are to develop, the budget must be raised. A budget deficit at this time could have a crippling impact on all current plans of the agencies and could dampen and depress our high aims for the future.

You may feel it would be overdoing it to call this situation a "crime." But it can have killing effects, and it is certainly something which many of us are just letting happen while we stand by. The question is, then, will we who have done nothing, or too little, continue to stand by? Or, understanding the urgency, will we care enough to "get involved," to dare to give to the very limit of our ability?

Make no mistake, the need is great. Mr. Sanford reports that to raise the OWM budget, \$10,550.24 per month is needed for the rest of the fiscal year. Only twice before in his tenure has this amount ever been raised in any month. It would seem, then, that in the next few months our faith in God and His ability to sustain us, and our love for His church as manifested in the work of Seventh Day Baptists will be put to a severe test. With God's help let us care enough to dare to become involved. For Seventh Day Baptists this is "the more excellent way."

Is Double Talk Necessary?

Many people regularly read Hal Boyle's column, an Associated Press feature. In a recent article he maintained that perfect communication is not desirable and that double talk is necessary to keep peace in society. Here is one sentence, "Double talk is a necessary bridge of hypocrisy we must employ to get our business done until the time comes when hypocrisy will no longer be needed."

There is truth in this statement, which Mr. Boyle illustrated in the remainder

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MEMORY TEXT

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isaiah 53: 6.

of his article. The Christian, however, cannot be content with a description of things as they are, an admission that hypocrisy and double talk are normal to our business and social life. As followers of Christ we must, as He did, cry out against hypocrisy in religion and life. We believe that He did more than cry out against this and other sins; He died for sin and gave His life as an atonement for it. His followers have potentially within them the Holy Spirit who gives enabling power to rise above all sinful hypocrisy. Jesus said "I am the Way, the Truth and the Life." His parting words to His disciples before He went to the cross for truth were that He would send the Holy Spirit to guide them into all truth. He did not promise anything like guiding them into the manipulation of truth or the employment of hypocrisy and double talk. On the other hand, He did not countenance offensiveness in talking. Believers in Him were to be as wise as serpents and as harmless as doves, even though acceptance of Christ would often necessitate setting members of families against each other and would send martyrs to their death.

We cannot expect a newspaper columnist to do much more than prick our conscience. He cannot well be a crusading preacher; but we can. He must have a holy indignation against hypocrisy and double talk, especially in all matters of our religion. Sometimes it appears that the greatest masters of double talk are those engaged in church or interchurch programs. This should not be.

Where we must differ from Mr. Boyle's statement is in the acceptance of the present situation. Our impatience impels us to campaign for a change, for an application of the principles of Christ's teaching now, not at some future time when society gets itself ready to do without hypocrisy. This change that we want

must begin with us. We have not done too well in demonstrating, as Paul said, that "the love of Christ constrains us." When our friends and neighbors and our brethren in the church see evidence that our words and actions are motivated by love, then we will not provide such examples as Mr. Boyle notes: "It was no nice of you to remember my birthday, dear." How come you had amnesia last year?

Read, Ministers, Read!

The lead editorial in *Christianity Today*, a challenging journal probably read by more pastors than any other, closes with this paragraph:

"Protestant ministers frequently complain that they do not have time for adequate reading and study. Whatever the causes — and they are many, both in the congregation and in the ministers — it still remains cruelly true that he who does not have time to read does not have time to preach. Can the Protestant ministers who says that he does not have time for study really have an answer to the layman who, after many weekly disappointments, says that he does not have time to listen?"

MINISTERS CONFERENCE

By Victor W. Skaggs

Ministers Conference is less than one month away, April 28-May 3. All the planning is drawing to a close, and the fellowship and inspiration of a few days together spent in worship and study will soon be the experience of a goodly number of Seventh Day Baptist ministers.

The host pastor has notified us that arrangements are being made for the care of the delegates. The cost of meals for the time of the conference has been set at approximately \$5.00. Rooms are being assigned to those who have pre-registered. If you plan to attend, please see that your registration card is mailed at once to the Rev. Eugene Fatato, 619 North Ave., Battle Creek, Mich.

Clarence Rogers, Attorney Is Missioner at Westerly

By Loren G. Osborn

The weekend of February 26-28, 1965, was designated as the time for the Westerly church to hold its "Mission 65" services and with the aid of Attorney Clarence M. Rogers of Salem, W. Va., the sessions proved to be both interesting and stimulating.

A full schedule was planned by Pastor Cruzan and the Advisory Board for the weekend in order to take advantage of the missioner during the short time he spent with the congregation. It began with a meeting Friday evening with the Youth Fellowship. The topic discussed was "The Mystery of God — a Need." This was followed by Mr. Rogers' leading the discussion of the regular Prayer Meeting on the subject "The Personal Life — a Challenge."

Sabbath morning Mr. Rogers spoke during the worship service on "The Church — A Spirit of Redemption." A fellowship luncheon followed and the afternoon session was conducted as a general discussion group with Mr. Rogers leading on the topic "Change — a Human Imperative." On the night after the Sabbath an informal meeting of the Advisory Board was held to discuss specifics of church growth and activity, with Mr. Rogers and the pastor as leaders.

The series of services came to a close Sunday night a meeting open to the public at which time the missioner spoke on "The Community — a Social and Political Responsibility." Sunday afternoon was devoted to calling on shut-in members and others in the community so that they could also gain from the experience shared by the rest of the congregation. It was felt that this program was effective in giving a fresh outlook and new vitality to the work of the local church and its members.

The total worth of the human body in the market place is ninety-eight cents, and how often we sell our souls for less than a dollar.

— Louis H. Evans.

Religious Leaders Join In Civil Rights Demand

Religion and religious leaders are exerting a strong influence in the national upsurge to guarantee voting rights for all citizens.

President Lyndon B. Johnson in his address to the joint session of Congress on his proposed voting bill reflected the impact of this pressure. He said, "I speak tonight for the dignity of man and the destiny of democracy."

The President said that the current upheaval for voting rights "is the outraged conscience of the nation." He said that the crisis is a challenge "to the values and purpose and meaning of our nation."

Then he asked a biblical question: "For with a country as with a person, 'What is a man profited, if he shall gain the whole world and lose his own soul?'"

Clergymen of the nation's religious groups have rallied to the cause of equal rights for all citizens. Protestants, Catholics, Jews have merged into one concerted effort to put moral and religious pressure on governmental officials.

Following a call from Martin Luther King, a Baptist minister and national civil rights leader, clergymen of all faith throughout the nation chartered planes and flew to Alabama to participate in the proposed march from Selma to Montgomery.

Forty ministers from the Nation's Capital went to Alabama, including some of the nation's most prominent clergymen. Dozens of others were left standing at the airport with their bags packed and money in their hands. There was no more room on the plane.

Later 20 ministers from the Washington area flew to Selma to join many others in the nation for a memorial service to James J. Reeb, slain Unitarian minister who had participated in Alabama civil rights activity.

Following the March 7 forceful rout of civil rights demonstrators by law enforcement officers at Selma, 4,000 clergymen from all parts of the nation converged on Washington. They met in a

Washington church for a prayer meeting and to discuss plans for action.

Two immediate actions followed. The clergymen sent a delegation of 16 to meet with President Johnson. The others swarmed over Capitol Hill for conferences with members of Congress.

In the meantime, spontaneous demonstrations broke out in key centers throughout the nation. Pastors and other religious leaders joined civil rights workers, labor leaders, and minority groups in demanding equality and justice for all citizens.

On March 13 President Johnson spoke to the nation at an unusual press conference held in the rose garden because there was no room inside for the 250 or more newsmen who crowded in.

At this time the President acknowledged the complexity and difficulty of social change in a democracy. But, he added, "this complexity must not obscure the clear and simple moral issues." He said, "It is wrong to do violence to peaceful citizens in the streets of their town. It is wrong to deny Americans the right to vote. It is wrong to deny any person full equality because of the color of his skin."

The President then stepped into the role of preacher when he declared: "We will continue this battle for human dignity. We will apply all the resources of this great and powerful government to this task. We ask that all of our citizens unite in this hour of trial. We will not be moved by anyone or anything from the path of justice, and in this task we will seek the help of the Divine Power which surpasses the petty barriers between man and man, and people and people.

"Under His guidance, we can seek the biblical promise: 'I shall light a candle of understanding in thine heart which shall not be put out.' And we will follow that light until all of us have bowed to that command: 'Let there be no strife between me and thee, for we be brethren.'"

Note. A good quotation about lighting a candle but not, apparently, from the Bible. Perhaps a reader knows where it is from and would like to write to the President.



The Old Heritage and the New Day

By Rev. Kenneth E. Smith

Here is a little story that I regard as among my favorites.

There was a lady in Scotland who was most orthodox particularly about some outward observances. On her way home from church one day she saw her neighbor out in his field. So being a rather forward woman, she went to the fence and called him over and said, "Jamie, have you never read the Scriptures and do you not know what the Lord has told us about observin' this day?" He was not put back very much. He said, "Aye, I've read the Scriptures, and have you not read what our Lord did? How He and His disciples went through the cornfield and how they actually took the grain that day, that Sabbath day?" She hesitated just a moment and she said, "Aye, I've read it and I never thought any the better of our Lord for doin' it."

Which all goes to show, I suppose, that it is awfully difficult to be objective about your traditions. It was difficult for those pharisees who reminded Jesus and His disciples of what they were doing. It is curious that Jesus looked back in His traditions and showed them a more creative way of observing the Sabbath, trying to transcend their own narrowness by their own traditions. This is always good for us, but we can't be objective about our heritage. We can't really be objective about our parents. No one feels about your parents just as you do. You could not really be expected to see them as others see them, and yet in a deeper sense you know them and understand them in a way no one else could. So it is with your country, with your patriotic outlook. You can't be quite objective about that. It is true, of course, that you may have some blind spots in your devotion to your

flag and your country but, on the other hand, your failure to be objective is just one part of it. You know your country. You know your traditions in a way that some outsider could never know. You don't need to ever apologize that you can't be objective about the moral heritage, about the traditions that have been given to you. It is one of those interesting developments in our young life that somewhere about the sophomore stage we discover that there really are other ways to look at things.

There are other cultures, other traditions, other perspectives, and then there comes for many of us a time of very shallow skepticism based upon the question: well, then, what difference does it make? If this is right for me because I was so taught and it is right for him because he was so taught, what, after all, does it all mean? What is the truth of it? If you can't be objective then you must be skeptical, uncertain, hesitant. It seems to me that the lack of objectivity is something that one ought to accept in certain areas of life. I don't suppose that a scientist in a laboratory doing his work is prepared to discuss with you the basic presuppositions of the business of doing science. He is objective about everything except one thing—the significance, the fruitfulness of the work he is doing.

Ecumenicity, the look at the whole household of faith of which we are a part, asks us to look at ourselves. The outcome of this seems to be that we find it difficult to be objective, nevertheless, we admit that it is good for us to try, that we ought to seek to transcend our own narrow experience, that we ought to seek to understand other traditions, that above all we ought to find fellowship in

our religious diversity. I think somewhere along the line we must all admit that too much of a common homogeneity, the kind of ecclesiastical cliquishness is bad for us. It closes our minds. The dialogue of the ecumenical encounter seems to say, "Stop, look and listen." That is something we all ought to do.

But right now we are looking at our own heritage. Religiously, if I may say so, today we are coming home. We are saying, in the words of one of our current comedians, "These are my kind of people." We are asking also who they are, what they are, and consequently—this may be the big question—who am I? Religiously, who am I?

There are certain basic principles, it seems to me, upon which a congregation like ours can be drawn together. I would like to share with you just a few of these basic principles.

It seems to me that primarily as Baptists and as Seventh Day Baptists we are committed to the tension between individual liberty—what we call the freedom of the conscience—and biblical authority and traditions of heritage on the other hand. But above all and predominantly, we have emphasized the individual liberty of the Christian before his God. We have taken to ourselves the principle of baptism for believers. We have said that the church is a fellowship of believers. The significance of baptism is not so much to shut out from our fellowship those who are infants but rather to put our emphasis upon the choice that is made consciously and deliberately by one who is somewhat mature and is therefore responsible for his faith. We have also emphasized the observance of the Sabbath as consistent with our other principles.

Some consequences have grown out of these three principles. One of them is the autonomy of the local church. We find it very much tied to our convictions about individual liberty. Another is the separation of the church and state. This we believe in on the same principle that we have found not only today but in terms of our long traditions, that Seventh Day Baptists have been an ecumenical people concerned for fellowship

with those with whom we cannot agree. The reasons for this are biblical; they are broad; they are solid. Now upon these principles and some others that we could articulate, we have come together organizationally and throughout history as a group of people with certain distinctives.

Now sometimes the Sabbath becomes our most distinctive mark. One reason for this, in my estimation, is because to such a large measure our forefathers were successful in winning on the other principles. Many of those principles we just mentioned were in the kind of minority which the Sabbath now finds itself. But the persuasiveness of our forefathers brought to the attention of more and more people the reasonableness and the consistency of these other principles. Curiously, our Sabbath belief, of all our principles, probably has the strongest biblical and historic support of any of the principles we have named. There are very few scholars, it occurs to me, who are prepared to argue with us either the validity or the value of what we believe about the Sabbath. On the other hand they are not rushing to join us.

In a conversation that I had with an outstanding churchman of the United Church of Christ some years ago he said to me, "Don't think I never think about this. Every once in a while as I just go through the liturgy of my own church or read the Bible before a congregation of my people I think about the Sabbath. I understand your position." He said to me, "If I were Pope, we would all keep the Sabbath." But he hasn't joined us yet.

I think that you and I who belong to the Seventh Day Baptist denomination have, far more significantly than any questions about our principles, a kind of mass psychological problem, the problem of an ecclesiastical minority complex. About 80% of the Christians in the United States belong to six denominations. This at the same time when we are a part of a kind of thinking which asserts that what is significant is big—at least, if it isn't big, it is getting big; that what is true is what succeeds. I have little doubt if Seventh Day Baptists could show to

the world a little numerical success we would have numbers. "Success succeeds" in the spirit of our age.

In the 17th century John James died on the gallows. In the 20th century his followers, Seventh Day Baptists, die, inch by inch, of the subtle pressures on the psyche. To die with a rope about the neck is far more dramatic than to die inch by inch from anxiety, insecurity, and uncertainty. What can we say to ourselves about the heritage which is ours, and the principles which we surely believe?

Some time ago at a meeting in the city of Denver, Seventh Day Baptists were making their position clear on the matter of Blue Laws. In that rather public debate a very prominent minister of the Methodist Church stood up, and in the course of his remarks, referred to Seventh Day Baptists as "that little sect." Now I am sorry to have to report this, but I was on my feet before I knew what I was going to say. I was disturbed. I don't like to be misunderstood or misidentified, and I asked if we could have a clarification of the speaker's definition of the word, sect. He replied very promptly that a sect is a group of people out of the mainstream of Christian thought, a group of recent origin. I thanked him for the clarification and I pointed out first that Seventh Day Baptists historically were among the founding groups of the ecumenical associations in this country and around the world, charter members of the National and World Councils of Churches, a part of the first ecumenical gathering ever held in the colonies. Then I came to the point that I thought most important. I said, "My Methodist friend, before John Wesley was born, there were Seventh Day Baptists in the world." But you see I was defensive and somehow in being defensive and having to define myself and establish this understanding, I was uncomfortable, very much displeased that other people didn't understand my heritage, my principles. But you think on these things afterward. As time goes by you wish you'd said something a little differently. And it seems to me that for Seventh Day Baptists we have nothing to say except that it

is our own fault. It is my fault. We need to be known. We have a right to be known. We need not live in this misunderstanding.

Now after all these words I come to the point. You must know who you are before you can stand, and I am not sure sometimes at the most crucial moment that a particular Seventh Day Baptist, in that moment when he could make a significant breakthrough, knows who he is.

I think we could all in our mind's eye understand the problem of the Jews in exile. Can't you imagine a Babylonian family meeting a Hebrew family. Here are two different religious and cultural heritages. One is an overwhelming majority with all the power and all the influence; the other a little straggling band of captives. The pressures for conformity, adjustment, accommodation are tremendous. I can imagine that a Jewish child in the Babylonian culture must often have accused his parents of being old-fashioned. A Jewish child must often have failed to understand the significance of those religious principles which were imposed. I am sure that you and I, thinking back on that kind of social situation, could appreciate the unquestioned psychological pressures on parent and child, and above all, the need to communicate an appreciation for the principles and the traditions.

Not everything that is old is bad; not everything that is new is good. But you have to constantly keep talking to establish that truth today. But what was at stake in the situation in which a Hebrew family found itself in Babylonian culture? Is it an overstatement to say that the religious foundations of the western world were at stake in the ability of that Jewish family to communicate a sense of appreciation and dedication to certain basic principles? What was at stake? The religious culture which nurtured Jesus Christ our Lord was in that moment in a precarious state of existence. Is it too much to say that upon the ability of the father and the mother to communicate to the son and daughter appreciation and under-

(continued on page 14)

Foreign Mission Field Comes to U.S.A.

(A requested article by the Rev. Charles Bond, pastor of the Shiloh Seventh Day Baptist Church.)

I suppose no one really gets excited when he picks up the paper and reads the headlines "Missionary Goes to Foreign Field" as this is an ordinary occurrence. However, it does cause one to stop and stare when he reads "Foreign Mission Field Comes to U.S.A." Yet this literally happens each year in various sections of the United States.

The New Jersey Council of Churches reported that 22,358 seasonal farm workers came to the state the summer of 1963 and were housed in 2,072 state-inspected camps. Now of this number 15,098 were Puerto Ricans and it is about some of this group I want to speak later. However, you will be interested to know the remainder of this work force—5,115 Negroes, 1,230 whites, 815 West Indians, and 100 Russians. The total number was still larger last summer with 24,700 farm workers housed in 2,200 camps.

All of this group needs the ministry of the Christian Church. Particularly is this true of the more than 2,000 children who travel with their parents. Now, what is done to help them?

A limited number of workers are sent out by the State Council under the direction of the Department of Work Among Migrants, the Rev. Reinhardt Van Dyke, director. Last summer there were 17 on the staff, 5 ministers. They stretch as far as they can with the program, holding religious services, conducting Bible school, etc. Some of the local churches become involved in the program but this becomes most difficult when a foreign language is spoken.

The West District churches here in South Jersey have tried to deal with the foreign mission field which moves to their front door each summer. We have about 500 Puerto Ricans living in some 50 camps, from asparagus cutting time in the spring until the lima beans are harvested in the fall. They must live in a

world largely their own because they speak Spanish.

Two years ago these five churches (Shiloh and Marlboro Seventh Day Baptist, Greenwich Baptist, Greenwich Presbyterian, and Cohansey Baptist) employed a chaplain who could speak both Spanish and English, to pastor this flock. The Rev. Manly Moulton of Costa Rica, a student at Eastern Baptist Seminary, served in this capacity the last two summers. The pastors met with him to plan the program. They then went with him to the field and introduced him to the farmers, and later they went with him to the camps to visit the workers. Therefore, both the farmers and the laborers knew the role the local churches were playing in the program.

The chaplain then began his service working largely in the bigger camps because he could reach more in this way. The two larger camps each employ more than 100 men and the smallest camp only two. He would hold services, conduct Bible studies, teach courses in English, and set up a recreational program. From time to time pastors and local church groups would work with him. The Puerto Ricans entered a team in the West District Softball League and tied for first place in 1963. Last summer Sunday evening services in Spanish were held in the Shiloh church for six weeks and then they moved to the Presbyterian church for a similar period. We believe the program is good for the churches and the laborers as we work to build Christ's kingdom.

The churches paid the salary of the chaplain (\$50 per week) and furnished his room and board the first year, with the State Council paying for his transportation (furnished a car and paid for gas, upkeep, etc.). Last summer our churches paid for everything at a cost of \$1,213 for 14 weeks.

Now we are laying plans for this summer. Word has just arrived that Rev. Gilberto Santiago of Puerto Rico, a student at Eastern Baptist Seminary, has accepted the call to serve this summer. We are much pleased because it is hard to get a chaplain who speaks both languages.

Perhaps, it should be noted that we started this program because we saw the need. Now we learn that the State Council of Churches is pointing to our work as an outstanding pilot project and are encouraging other churches to establish similar programs in their localities.

May God bless this important work as it is being carried out in the various areas throughout our country.

Baptist Booth at World's Fair

Does spring come early at Flushing Meadows? Perhaps not. The cold winds have been sweeping across Long Island, N. Y., and the supposedly deserted buildings of the gigantic World's Fair all through February and early March. But at the Protestant Center near the subway and railroad entrance to the grounds spring has had to come early if the exhibits are to ready for opening day, April 21. At a recent committee meeting in New York it was learned that several denominations are reworking their exhibits to tell their story more effectively than last year. Improvements and repairs have already been made at the Baptist Booth, in which Seventh Day Baptists have a vital interest and involvement again this year. Individuals and organizations are working and planning for this cooperative effort which gives each convention more witnessing opportunity than last year.

One of new assets this year at the second most popular booth in the whole



Protestant Pavilion is the volunteer service of a Baptist layman of Staten Island, Bert Starlin, who has agreed to keep the electronic machinery in good operating condition. The cost of hiring men for such work is astronomical (cost of merely replacing an overhead light bulb is \$10.) He is shown here working over some of the equipment on a day off from his regular employment. He is doing the work on the circular desk normally occupied by the smiling receptionist who answers questions, invites guest-book signatures, and distributes literature. A little later Mr. Starlin headed a work team drawn from two denominations, a team which repainted the entire exhibit in readiness for the next season.

Not everyone can give as much time on a voluntary basis as Mr. Starlin and members of the staff of the Baptist City Mission, but others can do their part. The writer, a member of both the Baptist World's Fair Committee and the Hosts Committee, which met on March 12, has the responsibility of securing Seventh Day Baptist hosts for part of the season. Our Conference is asked to provide personnel to man the booth from 10 a.m. to 10 p.m. August 23 to September 15. It will require from two to six people each day. In order for the burden not to fall too heavily on the relatively few available people in the New York-New Jersey area it is suggested that people who come to General Conference and can extend their trip a few days volunteer for service at the booth. The week after Conference will be reserved as far as possible for those coming from a distance who would like to grasp this opportunity of service—of meeting hundreds of interesting people. It must be remembered, however, that this requires co-ordination and planning well in advance. Passes are available if applied for (by name) two weeks ahead of time. Make your plans early. Address all correspondence to Rev. Leon M. Maltby, secretary of the Tract Society at Plainfield, N. J. Specify first and second choices of dates—August 23-September 15. There may also be opportunities for a few to serve on Sundays earlier in the fair season.

"How Far Can We Go in Ecumenism?"

By Leroy Bass

(Continued from last week)

Many lives today are being wrecked by what might be called "yellow" gospels—theories of salvation, philosophical plans to save men without redemption through the blood of Christ. And all the time the Scripture says that "it is the blood that maketh an atonement for the soul" (Lev. 17: 11).

There is only one absolute basis for knowing that which is right. Jesus Himself explicitly gave the basis for the very unity He was praying for. The tragedy of it is that the basis for true unity is positively ignored by present day ecumenical leaders. Let us read Jesus' key to successful interchurch unity.

"Sanctify them through thy truth: thy word is truth."

"And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17: 17, 19).

We are sanctified (brought into unity) with Christ and with one another) **through the truth.** And what is truth? "Thy word is truth," the Bible! When ecumenical leaders ignore the instructions of this divine Book of God, how can there ever be true unity?

I believe we should all love and work for the unity that this old world needs so badly. I am sincerely glad for these conversations our denomination is having with another denomination. I think we should all put away any unchristlike spirit or attitude that in any way prevents the progress toward unity. I even think that we Seventh Day Baptists should be foremost in the venture for Christian unity, and world unity—if we can catch a vision of the possibilities—but as for me and my house and my church, this unity must be based on this Holy Word of God. True unity cannot come about through the humanitarian efforts of "yellow-flag gospel" men, but it can come about only through a red-blooded gospel of salvation. **Only the Word of God has the power to bring true unity to the churches.** Jesus said so! "Sanctify them

through thy truth: thy word is truth." No other way will ever lead to true unity.

Now what about the Bible Sabbath? Is it of God, or is it of men? If the Sabbath is of men then let us discard it to contribute to interchurch unity. If the Sabbath is of God, then let the Sunday churches discard Sunday as the day of worship, and accept the Sabbath to contribute to unity.

I don't see how we can merge with any church that does not believe in the basic teachings of Scripture, such as the seventh-day Sabbath, or baptism by immersion, or accepting the Bible and the Bible only as the basis of our faith, or accepting the doctrine of Jesus Christ as both God and man. How can a church such as ours properly and ethically preach these things to people of another denomination we become affiliated with that doesn't believe these things? They may say we can preach it to them, but they wouldn't like it. Besides, we would ethically have no right to try to convert them to Sabbath-keeping.

It is one thing to have an unofficial fellowship service, such as we have at Thanksgiving time in a community Thanksgiving service: there is no compromise in that. But it would be an altogether different matter were we to form a merger of churches here in Nortonville with our present difference of beliefs and practices. I would be willing to dissolve our Nortonville Seventh Day Baptist church if the other four churches would likewise dissolve theirs, and we all form one local church of Jesus Christ on the sanctifying truth of the Holy Bible just like Jesus said: "Thy Word is Truth." We would then have a united front, and heart, before all the nonbelievers around. **We would be one!**

I would be exceedingly glad if all our five churches could do just this to the glory of our Lord and Master. But I would never be in favor of it if we couldn't agree sufficiently on essentials,

not if we had to have two days of worship, two modes of baptism, or two of anything else like that. For this very reason I would oppose our denomination joining with a Sunday denomination.

There is the feeling by some that eventually we should have a merger, but that this should not come to a head at this time for fear of rejection of the idea. Hence we must "educate" our people and take only one step at a time. To this I would say we are far better off being on friendly conversational terms and relations with the leaders of other denominations than trying to unite with them.

Therefore, I advocate that we take not one step in the direction of organic merger or affiliation of our denomination with any other, until we and they agree on basic Bible observance and beliefs. The prophet warns us. "Can two walk together, except they be agreed?" (Amos 3: 3).

If we are not willing to compromise basic Bible truth, we cannot honestly go very far in ecumenical affiliations and mergers. The glory of God is at stake. We must remain true to our hard-won convictions, convictions that have been handed down to us by both our national and spiritual forefathers. Jesus Christ shed His blood to purchase us from the penalty of eternal death. Let not one of us ever betray Jesus Christ!

Christ's Mission Adds Staff Member

Gaylord Briley, director of promotion for Protestants and Other Americans United for Separation of Church and State, has accepted a position with Christ's Mission in Hackensack, N. J. He began his duties there March 1.

In his new position Mr. Briley, an ordained Baptist minister, has administrative, promotional, and editorial responsibilities under Director Stuart P. Garver, a Lutheran.

Christ's Mission, which publishes *Christian Heritage* magazine, was founded in 1882. It is best known for its ministry among Roman Catholics, including priests. The mission recently published the world's first Protestant-Catholic dual version New Testament in parallel columns.

A Seventh Day Baptist Profile Derived from Recorder Survey

When the research report on the *Sabbath Recorder* was prepared by Dr. Frederick Shippey of Drew University, it revealed not only interesting things about our periodical but also, to a considerable extent, about us as church members. This is true because the questionnaire was sent, not to *Recorder* subscribers, but to one fifth of all church members. The last fifteen questions requested personal information on a wide variety of subjects from residence, age, occupation, and politics to reading habits and degree of church activity. This part of the questionnaire was filled out by many more people than were other parts, probably because the answers were easier to give. From these figures Dr. Shippey has drawn up an interesting profile of those who responded. More checking might change the picture to some extent, but it is probable that the profile is reasonably correct for our people as a whole. We quote that paragraph from his report:

"A profile of the 507 respondents is interesting and relevant. Many of the people reside in rural or small town areas. Approximately seventy per cent are women. More than one half have received some post high school or college education. In terms of political affiliation, Republicans predominate in a ratio higher than two to one. Gainfully employed persons are found predominantly in white collar occupations. Respondents tend to be older persons. However, twice as many persons are found in the 31-60 age span than in either of the remaining younger or older categories. Further, persons responding to the questionnaire are long-time church members, more than one half having been affiliated over 20 years. Indeed a fourth of the respondents have belonged 40 years or longer. Approximately 80 per cent attend the church all the time. A great many are leaders in the church and Sabbath School. Most Seventh Day Baptists have grown up within the denomination. In summing up the respondents' profile, it can be said that the persons who filled out the questionnaires are predominantly active church

members of middle age who undoubtedly represent the backbone of loyal, devout, experienced lay women in the denomination. Possibly male respondents of a kindred devout character participated in the survey also. Because of the high calibre of respondents, the materials furnished by them merit careful analysis and due deliberation."

The *Sabbath Recorder* will try to profit from the profile of respondents. It is to be noted that 381 out of 507 reported that they had opportunity to read the periodical. How can pastors, church leaders, and denominational planners profit by a clearer profile of our people than has been available previously? Does it seem to fit your church? Can you challenge its correctness? If it is disturbing in some respects, what can you as a church member do to change it? For instance, is the loyalty in your church 70 per cent women and a correspondingly small per cent men, as Dr. Shippey finds from this questionnaire? What can be done locally to encourage a greater interest in spiritual things on the part of men? What else do you see in this profile that you can do something about?

CHRISTIAN EDUCATION — Sec. Rex S. Zwiebel

This Is Day Camping

Day camping is an experience in an out-of-door setting where the campers go in the morning and return home before evening.

Any individual church, association, council of churches; in fact, any group who desires to spend time out of doors, and who has the leadership willing to assume the responsibilities, can sponsor and participate in day camping.

All learning activity depends on the setting. As a rule there is no curriculum as used in Vacation Church School. It is expected that the leaders will have prepared themselves thoroughly beforehand so they will not have to depend on books and other reading materials during the camping hours.

The setting for the day camp may be as simple as an open field or as elaborate

as a well-equipped camp. Minimum requirements include the availability of good water, toilets and shelters, all of which may be portable. Tables are useful but not indispensable. Ideally there will be a lively stream and some woods. In cities where it is impossible to get to the open country or to a campsite, day camping may be done in a city park. Here a secluded spot is desirable, as little can be done where there are outsiders coming and going through the area of activity.

Because of the time involved, usually from 9 a.m. to 3 p.m., it is desirable that the campsite be no more than an hour's drive from the church or other pickup points. Volunteers may take the group in private cars, or buses may be hired.

The administration of a day camp is much the same for any other camp situation: a planning committee, director, publicity committee, program committee, properties committee, budget committee, transportation committee, registrar, water-front director, nurse, teachers, and counselors.

Many day camp leaders prefer to have no swimming because of the time it requires. Others have classes in swimming.

There should be an adult for each group of four to six campers. Helpers should include counselors-in-training. These are usually older high school youth.

At least three training sessions should be held prior to each season of camping with at least one session being held on the campsite.

The success of the day camp depends on adequately prepared program, but the program must be flexible enough to allow for spontaneous worship and discussion. Finding and experiencing the wonder of God in His natural creation does not come naturally for many persons; hence, the leaders, ideally, will have real appreciation of the minute detail of natural resources, the dependability and order of creation and recreation, and the beauty that can be found in the ordinary. He must be able to humbly stand in awe of the God of creation so that his pupils will "catch" the greatness of God.

The Old Heritage and the New Day

(continued from page 8)

standing for principles and traditions the whole heritage of the western world was at stake?

Who am I? Who are you? Religiously, where do you come from? What blood flows in your veins? What do you believe? What is my heritage?

In 1630 the colonies in the seaboard of New England sent a young man named Roger Williams out in the bleak of winter and told him never to return. What was the crime with which Roger Williams was charged? In a public meeting he had asserted that the state has no right to impose its will upon the church. There was being born in the cold and snow of that New England winter in 1630 a principle which more and more has won the day. But Roger Williams went out with his worn Bible under his arm, and he trudged through the deep snow until he found a group of Indians and he slept with them night after night. He underwent all kinds of physical hardship until he could reach that point in his journey when he could find a place, a place that was his own, a place where others who believed like him could join him. He called the place Providence. Roger Williams believed something and he believed it in such a way that he stood for it. Around him a little group of stragglers made a little band. They called it the First Baptist Church.

Over in England just twenty years later a little lady named Mrs. Trask was put into prison because she stopped giving music lessons on Saturday and refused to do so. For sixteen years this stubborn fanatic languished in Newgate prison because she wouldn't give music lessons on Saturday. Her husband, who was also in prison with her, got tired of the diet of bread and water. He repented and was released, but Mrs. Trask stayed on — for sixteen years. Her blood flows in my veins, and I know sometimes, like her, that I am accused of being heartlessly stubborn, but I believe what she believed — that a person has a right to stand for his own religious prin-

ciples no matter what kind of conforming pressures may be brought to bear. Indeed the principle to stand for your principle may be more important than the principle you are standing for.

In 1661 a little ribbon weaver, turned preacher, was dragged through the streets of London. He is known to us as John James, pastor of the Mill Yard Seventh Day Baptist Church. They put him on the gallows. They hooted and shouted. He said on those gallows with a rope about his neck, "I own the seventh day as the Sabbath of the Lord."

In 1670 a man named Stephen Mumford was the only Seventh Day Baptist in all these rugged colonies. He could easily have said, "After all, I am only one and it isn't really that important — just me here alone. There is no one who believes as I, no one with whom I might fellowship." The first lone Sabbathkeeper with all of those questions of heart and soul. But he found that there were a few who would join him. In a short time there was a little group, the first Seventh Day Baptist church in America, perhaps the third Baptist church to be founded in the colonies.

Now if this makes your blood flow just a little more may I now say something that sounds a little strange. I think it may have been easier to have been a Seventh Day Baptist in the 17th century than it is right now. The issues were clear. The principles were firm and the man had a choice of renouncing his faith or dying for it. Now, who are the heroes of the faith? May I suggest that they are those who know who they are, who look within themselves and ask honestly with the greatest possible integrity, are these really principles on which I stand and for which I am willing to live? Do I believe in these principles? If I do, then there is a logical question which must constantly trouble me — what's wrong with standing alone? Well, not quite alone. What would be wrong in standing alone today with the memory of Roger Williams and Mrs. Trask and John James and Stephen Mumford? Aren't they, after all, rather good company?

In the 16th century on every hand there was a monolithic, powerful church,

a church that had the authority of life and death over every soul. A little monk with a hammer and a piece of paper walked up to the church door and fired the shots heard 'round the world. When he was called to account for himself, he said the eloquent words that have been ringing down through the years, "Here I stand, I can do no other. So help me God."

Impact of Television on Children Studied

American children between the ages of 3 and 16 spend about one-sixth of their waking hours watching television, a consultation on the influence of commercial television on children was told in Toronto. Under the sponsorship of the Broadcasting and Film Commission and the Department of Audio-Visual and Broadcast Education of the National Council of Churches, the five-day meeting at the King Edward Sheraton Hotel brought together 78 Protestant, Anglican, and Roman Catholic educators and audio-visual experts with consultants from major U.S. and Canadian TV networks from Jan. 11-15.

Stating that TV-viewing is definitely related to the IQ, especially of high school youth, Dr. Eleanor Maccoby, director of Stanford University's Laboratory of Human Development, commented that brighter children spend considerably less time in front of the TV set than others. She also reported findings that as much as 80 per cent of the viewing time of sixth-graders is devoted to "adult" programs.

In homes where the TV set is a "baby-sitter," Dr. Maccoby noted that a young child's first words are often the name of a television star or some advertised product.

Dr. Frederick B. Rainsberry, supervisor of school broadcasts and youth programming for the Canadian Broadcasting Corporation, was critical of parents "who constantly blame television for their children's anxieties and for rising juvenile delinquency." They are dodging the issue, he told the consultants, because they set one standard of values for themselves and another for their children.

"Programs depicting serious threats to Lassie or fairy-tale heroes are potentially more disturbing to children than bar room brawls in westerns," he said, "which represent action rather than violence to children." The Religious Newsweekly.

125th Anniversary of Pawcatuck Church

By Loren G. Osborn

Plans for observance of the 125th Anniversary of the founding of the Pawcatuck Seventh Day Baptist Church in Westerly, R.I., were made by special committees rounding out the details of the services and historical presentations to fill the weekend of April 9-11.

A general committee under the chairmanship of Loren G. Osborn was put in charge of the over-all program. The committee designated responsibility for the historical pageant and old-time social, dedication of educational wing, decorations, historical displays, recognition luncheon for long membership, and publicity.

The weekend program began Friday night with the regular Sabbath eve service concluded by Pastor Emeritus Harold R. Crandall conducting the Covenant Service. Sabbath morning during the Sabbath School hour the dedicatory service for the new educational wing was scheduled, with Rev. Rex Zwiebel, secretary of the Seventh Day Baptist Board of Christian Education, as the main speaker. Pastor Cruzan and the Church Advisory Board were responsible for planning special emphases in the worship services, and Communion was postponed until this special weekend as fitting climax to the Sabbath morning session.

At the fellowship luncheon the members of long standing were honored and each presented with a specially prepared certificate in remembrance of the occasion. Following this a historical pageant depicting events in the early history and development of the church was presented. The evening program was a social time highlighted by old-fashioned games, home-made ice cream, and movies made many years ago familiar to the members.

Sunday night, April 11, was the time for the annual dinner and 125th annual

The Sabbath Recorder

church business meeting, at which it is expected former Pastor Charles H. Bond will act as speaker.

The weekend activities marked a memorable event in the history of this church, celebrating a century and a quarter of Sabbath-keeping history, and were designed to set the tone for the next span of years.

SABBATH SCHOOL LESSON

for April 17, 1965

Christ Is Risen

Lesson Scripture: Matthew 28: 1-10, 16-20

NEWS FROM THE CHURCHES

KANSAS CITY, MO.—In February the college that owns the church building where we have been worshipping notified us that they were going to tear down the building during the month. We had a hard time locating anything suitable, but our church has found another meeting place for which we praise God. It is a small brick storefront at 4915 E. 24th, Kansas City, Mo. With some work it will serve as a temporary meeting house while we negotiate for something that will better meet our needs.

The pastor's wife, who is correspondent for the church and helps her husband in letter writing, says that not all (like losing their building) is depressing: "We wish to thank the Missionary Board for giving us the city pastor-evangelist. We pray that through God's help we may be worthy of the opportunity which this provides." Pastor Conrod came to the new church on a part-time service basis and is now looking forward to an opportunity for full-time service. In preparation for the coming of the Rev. Paul Osborn he is resigning as pastor of the church.

DODGE CENTER, MINN.—We have been wondrously blessed in this community during the days of March 12-20 with the presence of the Rev. Mynor Soper and Paul Hummel, missionaries, who have conducted a "Spiritual Roundup." Services were held on Friday, Sabbath, Sunday, and Thursday nights and on Sabbath days.

Mr. Soper gave uplifting sermons, assisted by our pastor. Mr. Hummel also

spoke at various times. There was always much singing and special numbers. On Sabbath evening, March 13, Donald Gray of Milton led the spirited singing.

Because of the "spring blizzard" Thursday, March 18, there was no service at the church, but the members able to get into town and those who live in town gathered at the home of Mrs. Alice Bonser for an evening of singing and talks.

On Sabbath day, March 13, a fellowship dinner was served at the church. In the afternoon, Mr. Hummel showed some of his pictures of Colorado. On Sabbath evening, March 20, the Youth Fellowship held a social. Mr. Soper favored with his guitar. He and Mr. Hummel, former horse and cattle ranchers, called attention to the spiritual roundup by wearing their big ranch hats while in the community. During the days, many calls were made, including visits to St. Paul and Rochester. The visitors were guests of the members of the church at dinner and supper.

The heavy snowfall which is known as the St. Patrick's Day storm did not lessen the interest of the parishioners. Several rededicated their lives and some made their first stand for Christ.

Pre-Easter services have been held on Wednesday evenings with four churches of the community taking part.

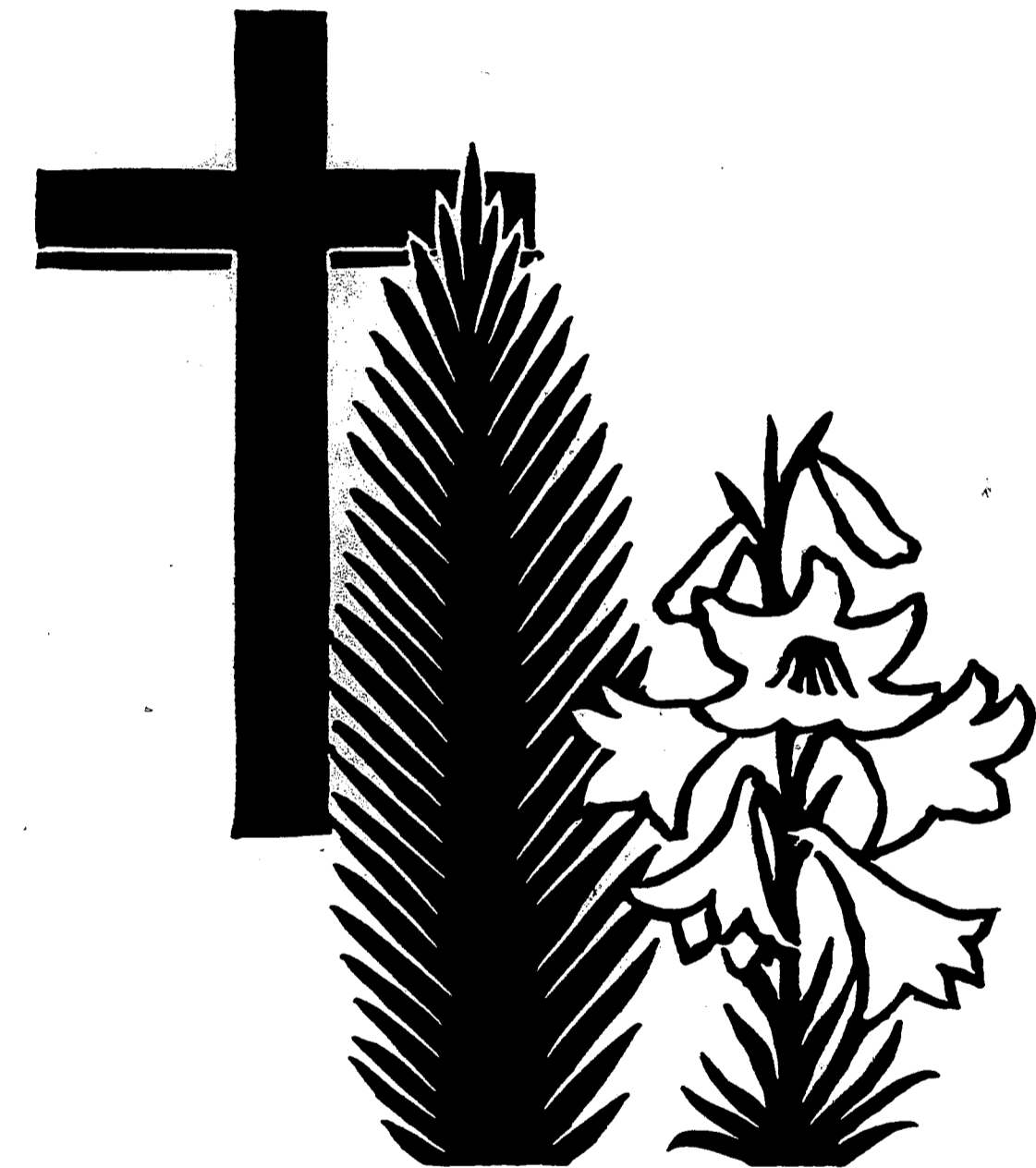
The Youth Fellowship is sponsoring a weekend retreat on April 16-18. High School and college-age youth from sister Seventh Day Baptist churches have been invited.

A lovely carved cross, the work of Jess Babcock, was presented to the church.

Marriages

McAllister-Lewis.—Patrick Robert McAllister, son of Mr. and Mrs. Claude W. McAllister of Shiloh, N. J., and Joan Elizabeth Lewis, daughter of Mr. and Mrs. Philip H. Lewis of Riverside, Calif., both students at Salem College, were united in marriage Feb. 1, 1965, in the Oakland, Maryland, Methodist Church by the Rev. Laurence Sherwood.

Strawderman-Young.—In the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., September 5, 1964, William Edward Strawderman and Eileen Carol Young, both of Ashaway, R. I. Officiating were the Revs. Earl Cruzan and Harold R. Crandall.



After the Cross the Crown

There are crowns worn by living monarchs, of which it would be difficult to estimate the value. The price paid for their jewels is the least part of it. They cost thousands of lives and rivers of human blood; yet in His esteem, and surely in ours also, Christ's crown outweighs them all. He gave His life for it; and alone, of all monarchs, He was crowned at His coronation by the hands of Death. Others cease to be kings when they die. By dying He became a king. He laid His head in the dust that He might become "head over all." He entered His kingdom through the gates of the grave, and ascended the universe by the steps of a cross. — Guthrie.