

# The Sabbath Recorder

Youth Sabbath was observed February 4 with the Senior and Junior Christian Endeavors in charge. Participating were Ruth Wheeler, worship leader; Walter Johnson, Richard Johnson, Danny Ponder, Richard Brayman, Richard Lewis, Richard Wheeler, Mary Lewis, Dorothy Johnson, Jody Morgan; and Helen Wheeler, pianist. The service was very well conducted, and much praise is due our young people.

The Sabbath School held a Valentine Party at the Parish House Sabbath night. There were thirty in attendance for a program of games and songs, and refreshments.

At the February meeting of the Ladies' Aid Society orders for home made candy were filled.

On March 4 seventeen teachers, officers, and others interested in Sabbath School met at the home of Mr. and Mrs. Martin Oates. After a very interesting meeting Mrs. Oates served refreshments and Mr. Oates showed slides.

—Correspondent.

## Accessions

BOULDER, COLORADO

By Letter:

Mrs. Alta Leonard  
Mr. James August

## Obituaries

**BABCOCK.**—Lenna Bond Babcock, daughter of Ira and Alma Babcock Bond, was born near Humboldt, Neb., March 11, 1885, and died March 5, 1967, in the Jefferson County Memorial Hospital in Winchester, Kan., after a prolonged illness.

Her family moved from Nebraska to Western Kansas, to Nortonville, to Wisconsin, to

Gentry, Ark., and back to Nortonville where she met and married Herman C. Babcock April 30, 1913. They made their home in Nortonville. He died in 1956. She was a member of the Nortonville Seventh Day Baptist Church and a living witness for Christ in the community.

She is survived by seven children: Zella at home, Mrs. Clarence (Vera) McWilliams of Milton, Wis., Mrs. Lloyd (Ruby) August of Atchison, Kan., Osmond of Nortonville, Mrs. Edwin (June) Johnson of Kansas City, Mo., Mrs. Ralph (Evelyn) Weber of Arvada, Colo., and Paul of Seattle, Wash.; twenty-three grandchildren and twenty-one great-grandchildren; two sisters, Mrs. Leslie (Ethel) Greene of Valley Falls, Kan., and Mrs. L. G. Goodrich of Hastings, Neb.; and two brothers, Leslie Bond of Nortonville and Dewey Bond of Rockford, Ill.

Funeral services were held at the church conducted by Rev. Paul B. Osborn, her pastor. Interment was at the Nortonville Cemetery.

—P. B. O.

**BREWER.**—Allie Sheldon, was born May 26, 1888, in Redfield, N. Y., the only child of Orsen and Abbie Green Sheldon, and died Aug. 21, 1966, at a nursing home in Riverside, Calif., where she had been confined for many months.

She was married to Will Green in 1909. He died in 1932. On February 10, 1945, she was married to R. C. Brewer, who also preceded her in death. Among her survivors are Mrs. Bernice Brewer Chapman and Rex C. Brewer, children of R. C. Brewer, both of Riverside.

She was a life-long Seventh Day Baptist, working in the Berlin and Adams Center, N. Y., churches before coming to Riverside. The Riverside church ordained her as a deaconess in January of 1947, and she was faithful and devoted in her service until her death. Even though illness and confinement plagued her last years, her fine spirit was a true witness to the gospel and an inspiration to all.

Funeral services were conducted from the Simons Mortuary by her pastor, C. Rex Burdick, and a former pastor, Alton L. Wheeler. Interment was in Montecito Cemetery near Riverside.

—C. R. B.



The Road Past Our House

The road that goes by our house  
Is just a common road,  
Where every common neighbor  
Walks with his common load;

But sometimes I have noticed  
Along a weary mile,  
How someone's load was lifted  
By virtue of a smile!

The road that goes by our house  
Keeps winding up and down  
Across the halls of Commonplace,  
And on to Humdrum Town.

But sometimes I have noticed  
When the days seemed dull and long,  
How someone's heart was lifted  
By virtue of a song!

The road that goes by our house  
Leads through a vale of tears,  
And disappointments twine about  
The milestones of the years;

But often I have noticed  
When burdened deep with care,  
How someone's faith has lifted  
By virtue of a prayer!

Unknown.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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## Who Crucified Our Lord?

Great councils of the Church are now at this late date reopening the age-old question of who crucified our Lord. In an effort to undo the harsh judgment of history on the Jewish people for their part in the death of Jesus, these Catholic and Protestant councils are making pronouncements.

They are conscious of the fact that succeeding generations of Jews have been subjected to persecution because their national ancestors were involved in the frenzied cry that rang through Pilate's judgment hall, "Crucify him, crucify him!" Some are trying to make late amends to modern Judaism by affirming that the guilt of that act of crucifixion must be borne or shared by the gentiles. Much of this talk seems pointless; the record of the events stands and has little relation to how we treat the Jews. We must answer in the judgment, not for the sins of our ancestors but for our present sinful attitudes and acts and for our failure to fulfill the evangelism commission of our risen Lord.

There is another way of looking at this question of who crucified our Lord. Why not ask, "Who preached the resurrection; who started the Christian church; who made up its membership in the first year of its organization?" The Jews. How many Jews were involved in persuading Pilate to deliver up Jesus for crucifixion? Not very many, not nearly as many as the 5,000 who were converted on the day of Pentecost. Some Bible historians believe that there were as many as 25,000 believing Jews fifty days after the death and resurrection of Jesus. Of these there were many who were priests. Members of the Sanhedrin were among the followers of this new faith. Why not remember the Jews for their founding of the Christian faith rather than for their opposition to Christ before His Church was founded?

When Jesus prayed on the cross, "Father, forgive them, for they know not what they do," He set a pattern of thought and behavior which should have been followed more closely down through the years, and today. The Jews in their knowledge of all the good that Jesus

had done were doubly guilty. The gentiles in their ignorance of spiritual things and in their crass indifference to justice and decency were included in that prayer of Christ. The essence of Christianity is the forgiveness of sins through Him who bore our sins on the tree.

The message of the cross and the resurrection, which those early disciples carried like coals of fire from the altar to the Jews of their generation, somehow got lost during the Middle Ages and was replaced by hatred of the Jews. The pity is that in trying now to make amends for that misguided, sinful hatred, we have replaced it with something that falls far short of the command of our Lord. We rise little higher than improving fraternal relations; we do not love the Jews with Christlike love. Many are preaching a syncretism of the two faiths, a mixing which is devoid of evangelistic outreach. This is not the kind of love of the Jews that established the Christian Church. It is a watering down of distinctions which could lead to the death of the Christian faith. It is contrary to the spirit and the letter of the gospel. Jews are being converted today, but the number is too small because the love is too little and the effort is too far removed from the zeal of the early church. Those who find the Messiah cry out for more concern for the saving of Israel.

## Of Doves and Dolphins

We have come a long way in science since the days of Noah who sent out a dove from the ark to bring back a report on the receding flood. Was this the first training program for homing pigeons, just as the ark was the first large boat built according to highly advanced standards and launched from drydock?

But we were going to muse a moment on doves and dolphins. Men have never ceased to wonder what God built into the tiny brain of a pigeon to enable it to unerringly get its bearings in a faraway, unfamiliar place and to wing its way untiringly home again. With all the advances in communication, respect for

## MEMORY TEXT

"... All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." John 5:23.

the lowly dove has not diminished. The military, which has the advantage of being able to afford the finest, still finds use for the carrier pigeon. The enemy can climb the radar beam and track down the radio message of a supersonic plane, but the carrier pigeon is so small and his homing device so well locked in his little head that he gets the message across land and sea without detection.

Seafaring men have long observed the playful dolphin and have marveled at the affinity for man of this wild creature of the deep. Many are the tales of assistance rendered to man in times of distress in the vast, unfriendly ocean. But it is only in recent years that dolphins have shown their ability to be trained to do precision stunts in the water and in the air. We marvel that they can pick one person out of a crowd of hundreds at a sea-quarium and toss back accurately what that person has thrown into the water. They have always received and transmitted signals under water in a way that man has been thousands of years learning to imitate. God must have had a hand in equipping the porpoise with his miniature sonar device.

Man still bows in homage to the capabilities of the dolphin as he tries to fathom the mysteries of the deep with costly equipment and great risk of life. Our most modern Navy is reported to be using dolphins as messengers in deep sea exploration. In experiments off Point Magu, Calif., written messages were carried by dolphins to men 400 feet down in response to signals picked up by these sea creatures at depths of 200 feet. Many things that man cannot do can be done by the dolphin.

The birds of the air, the denizens of the deep and the dogs of the land have capabilities that make them valuable

servants of man in preserving the peace, in advancing scientific knowledge, and in shortening the wars into which man blunders. How refreshing to ponder the fact that with all our complicated machines we cannot profitably get away from the simplicities of nature, which we are finding to be in many respects far more compact and efficient than anything we can build. Is it a mechanical age? Certainly. It is also an age of getting back to nature.

Some mistakenly suppose that an understanding of the materialistic composition of previously mysterious impulses leaves little place for God. This new appreciation of doves and dolphins can illustrate the fact that there is a God above who created all things, sustains all things, and can communicate with the highest order of His creation, man. Let man look up and get the message of God for his life.

### Sunday-Sabbath Confusion Still Persists

The return of Congressman Adam C. Powell to New York on Sunday to campaign for reelection brings to light the persistence of Sunday-Sabbath confusion in the archaic laws of the State of New York.

The ousted Congressman had been staying away from New York because he was threatened with arrest for contempt of court. It was announced that arrests in civil cases are not normally made on Sundays in New York. It is interesting to read in an AP dispatch that one of Congressman Powell's attorneys affirms, "Under state law all Sabbath-day arrest are prohibited except in misdemeanor or felonies." An attorney from the sheriff's office countered with a recent opinion from the Appellate Court which said: "Surely one who disobeys an order during six days of the week is not entitled to an advisory opinion that he may safely ignore it on the seventh."

(Apparently the Harlem minister remembered that wisdom is the better part of valor; he did not come to New York on Sunday to test the law.)

Our interest in the discussion is in the use of the terms "Sabbath," "seventh day" and "Sunday" as if they were quite interchangeable. That has been the theory since the days of the Puritans. New York City, with far more Jews than there are in the State of Israel, and with laws that recognize their Sabbath, ought to drop some of its archaic Sunday laws or at least change the wording of them enough to avoid the use of Sabbath when Sunday is the day intended.

Sabbath observance laws, so designated, will not now stand the test of constitutionality, whereas carefully worded Sunday laws may do so. What would happen if an Orthodox Jew or some other Sabbathkeeper faced with paper-serving on the Sabbath were to claim that according to state law he could not be arrested on the Sabbath in a civil case? It just goes to show that some up-dating is in order.

There are many other indications that we face far more serious problems than this. We need better morals more than better wording of old laws regulating the conduct of public officials on one day of the week.

### Incurable Affliction

The speaker at a well-mixed group of retired and reserve chaplains, was an Army chaplain recently returned from Vietnam where he had spent a year with an infantry battalion in the thick of the jungle fighting. He gave some astonishing figures on the high percentage of casualties in his 800-man unit. One could wonder how he himself came through without being a casualty. He explained it this way, "With 265 days in the jungles of Vietnam I acquired only one affliction—an incurable case of color blindness." What did he mean? He saw men of every shade of skin, belief, or ethnic background ministering to the wounded or otherwise sharing the life—and death—of a soldier. None of them seemed to notice differences of color; neither did the chaplain.

—L. M. M.

### Ministers Conference Resource Speaker



When Seventh Day Baptist ministers gather in North Loup, Neb., from April 26 to May 3 for their biennial Ministers Conference, C. R. McBride, D.D., will serve them as resource person in the field of pastor - church relationships.

Dr. McBride is professor of town-country church leadership at the Central Baptist Theological Seminary of Kansas City, Kan. Before coming to Central in 1949, Dr. McBride was field representative for the American Baptist Home Mission Society, Department of Town and Country Church. Prior to that, he served twenty years in two pastorates in the mid-west. He is a frequent lecturer at denominational and inter-denominational groups throughout the United States and Canada.

Dr. McBride has written numerous magazine articles and authored the following books: **Rural Christians and Natural Resources**, **The Christian Home in a Rural Setting**, and **Protestant Churchmanship for Rural America** (Judson Press, 1961). These books are used as texts in colleges and seminaries as well as in local churches.

In 1964 he and Mrs. McBride spent six months in the Philippines teaching in the Baptist seminary and in a study of Filipino rural life. He also spent some time in Japan and Hong Kong in similar activities.

**Missionary obligation of the church:** When Christ said to His disciples "Go, therefore, and make disciples of all nations," he was giving not an option but an obligation. So wrote Dr. John Slep in his final editorial in **Missions** magazine of which he has been editor for the past fifteen and one-half years.

### Sabbath Rally Day

The third Sabbath of May is Sabbath Rally Day in most of our churches. The theme this year is "Sharing God's Love—Sharing God's Sabbath." It is sponsored, quite naturally, by the Sabbath Promotion Committee of the American Sabbath Tract Society. This year the Board of Christian Education is involved in the preparation of material to offer for the first time special Sabbath school lessons for children up to junior high level (4 different lessons). The free Rally Day materials financed by the Tract Board will probably cost more than \$200 in spite of all the dedicated service contributed. It is hoped that church leaders will make careful and adequate preparation for this special day—not just glancing at the material and using the bulletin covers.

A packet and a letter suggesting a tract distribution program beginning as soon as possible were mailed to all churches March 22. Lesson materials and a supply of bulletin covers will be sent out soon.

### Sabbath Rally Day Date Correction

In the cover letter for the Sabbath Rally Day material sent to all churches recently there was an error as to the date. Sabbath Rally Day is May 20, the third Sabbath, not May 15, the third Monday, as stated. The chairman of the Sabbath Promotion Committee, who wrote the letter, is also the editor of the **Sabbath Recorder**. It appears that he was absent-minded. He is so accustomed to thinking in terms of **Recorder** dates and making plans for future issues that he wrote May 15 instead of May 20. The issue for the Monday preceding Sabbath Rally Day is expected to have several articles on Sabbathkeeping. Church leaders are requested to correct the editor's error in the letters received.

Love of country even at its best is love of self multiplied by population.

—Christian Century.



## Women's Board Representative Duties Defined

The Women's Board is unique in that in addition to having a number and variety of projects (and program) of its own, it offers generous assistance to others in sponsoring and financing a wide variety of programs, projects, and services.

It is the privilege and duty of the local Women's Board representative to announce such exciting news and challenging appeals to the local parish as well as to the women's societies.

In this fifth of a series of articles outlining the duties of board and agency representatives, the following are submitted by Mrs. Charles Whitford, Sr., in behalf of the Women's Board.

Church clerks are urged to list these duties in the local records for future reference. —A. L. W.

## Duties of Women's Keyworker

Each women's group or society of each church or fellowship elects a Keyworker. The following "job analysis" was worked out and accepted at a special meeting of the executive committee and the chairmen of the various committees of the Women's Board called by the president on September 17, 1962, and revised slightly at a board meeting, March 13, 1967.

1. The Keyworker communicates between the women's group and the Women's Board.
2. She delivers or sends out the Newsletter, program packets, and any other material.
3. She checks the number of Newsletters needed each year and reports any changes to the Women's Board.
4. She obtains information from the officers of her women's society and sends this information to the Associational representative for the annual report to the General Conference.
5. She presents goals and projects of the Women's Board at her local society meetings.

6. She sends any changes of addresses during the year to the corresponding secretary of the Women's Board. She should work with the church clerk on this matter. Where church directories are made up, she could see that the Women's Board receives one of these.
7. In local societies where the programs are made up for the year—in advance—she sends a copy of this to the Women's Board.
8. She remembers to send in a quarterly report to the Women's Board of the activities, study material, suggestions, etc.
9. She checks and corrects addresses in September being sure to include those names of girls who are college or marriage age.

## Coming Association Meetings

There has been some shifting of Association meeting dates in the last year or two. Information about dates and places was not available for all Associations when the **Yearbook** went to press. Details will be printed in our columns as received by the editor. A number of Executive Committees have already asked for publicity.

**Pacific Coast Association** meets with the Riverside, Calif., church April 14, 15, 16. The theme: "Go to My Brethren and Say to Them" (John 20:11-13).

**Northern Association** is hosted by the Battle Creek, Mich., church April 14, 15. General Secretary Alton L. Wheeler will be the guest speaker Sabbath Eve and Sabbath morning.

**Eastern Association** is invited to the Berlin, N. Y., church for May 12, 13, 14. The Executive Committee met for advance planning in mid-February. Churches are urged to send names in early.

**Western Association** meets at Little Genesee, N. Y., May 12 for its Sabbath Eve service, at Alfred Station Sabbath Day, and at Camp Harley for the business meeting on Sunday.

**Central New York Association** has voted to change its annual meeting from spring to fall (Oct. 13-15 at De Ruyter, N. Y.) but will hold a one-day semi-annual meeting June 3 at Syracuse.

**Southwestern Association** invites delegates and friends from sister Associations to meet at Fouke, Ark., Thursday, June 8 to Sunday, June 11. Those planning to attend are urged to contact Mrs. R. M. Soper at Fouke in regard to accommodations. Delegates from other Associations should write to Nathan Monroe, Rt. 2, Box 16.

**Southeastern Association** is scheduled to meet with the Berea, W. Va., church June 16-18.

**Mid-Continent Association** does not have a regular spring meeting but will meet Oct. 6-8, probably at Nortonville, Kan., with the theme, "Go ye into all the world and preach the gospel."

**North Central Association (Yearbook p. 45g)** will hold its sessions July 7, 8, 9 at Stonefort, Ill.

## Church-State Convictions Eroding Says Baptist Leader

A steady erosion of convictions relating to the principle of separation of church and state has been taking place in recent years, a top Southern Baptist leader, Foy D. Valentine, warns.

He said the steady erosion of conviction concerning church-state separation has not been of the "gully-type—obvious and dramatic."

"It has been sheet erosion in which infinitesimal amounts of precious topsoil are washed away by the showers of benevolent government and blown away by the winds of religious compromise," Valentine said.

"We cannot keep the church-state separation principle alive if we do not discipline ourselves to comprehend it, accept its rigorous demands, flog its detractors, and support its proponents with the full measure of convinced minds and dedicated wills," he said.

## Baptist Joint Committee Discusses Sensitive Issues

The Baptist Joint Committee on Public Affairs took no official action on the complex problem of religion in public schools during its semi annual meeting in Washington, but discussed factors to be included in a study guide on the religion in public schools issue.

It was also agreed that a proposed constitutional prayer amendment by Sen. Everett McKinley Dirksen (R. Ill.) is not needed and could cause complications in the free exercise of religion.

The Baptist group felt that the First Amendment to the Constitution is adequate for safeguarding religious freedom. Hence, they said that it needs neither alteration nor amplifying by constitutional changes.

In another action the Baptist committee instructed its staff to explore its role in interfaith dialogue on religious freedom. It also asked the staff to send information to its sponsoring denominations on proposed changes in Social Security laws affecting ministers and to survey the problem of special privileges for clergymen.

The issue of religious liberty in the chaplaincy program of the military was discussed. The staff was asked to study the problem, identify the sensitive areas and report to the Baptist Joint Committee at a future meeting.

The Baptist Joint Committee is composed of members elected by the Southern Baptist Convention, American Baptist Convention, Baptist General Conference, North American Baptist General Conference, Seventh Day Baptist General Conference, National Baptist Convention of America, National Baptist Convention, USA, Inc., and the Baptist Federation of Canada. C. Emanuel Carlson is the executive director.

## SABBATH SCHOOL LESSON

for April 15, 1967

### The Call to Repentance

Lesson Scripture: Acts 2:22-24, 32-39.

### Report of Supervisor Bass to Guyana Conference Executive Council

(Held at the Bona Ventura Seventh Day Baptist Church, March 5, 1967).

Since our last Council meeting, the Seventh Day Baptist Missionary Society of the United States of America has purchased the property of E½, Lot 19, Gordon Street, Kitty, Georgetown. The purchase price was \$24,500. The transport was passed to us on the 9th day of January, 1967.



The Leroy Bass Family

In June of this year it is planned, Lord willing, that we become the owners of the western half of the same lot. Then, with two dwellings plus a small third building, we will have a very nice home base for our denominational work in Guyana. We can look forward to having one-week, or two-week, training institutes from time to time at our headquarters for our pastors, leaders and Sabbath School teachers, and even be host to a future Council or Conference assembly. We can all be thankful to our Missionary Society for the strength and confidence toward the future in the part God has for us to evangelize Guyana, and we can praise our Heavenly Father that at last our dreams and the hopes of Pastor

Leland Davis, your previous missionary, are coming true.

The legal business involved in this purchase took much of your missionary's time so that fewer visits were made to our churches than would ordinarily be the case. Nevertheless, I have made one visit to our Bona Ventura church, two to Dartmouth, three to Wakenaam, and four to Parika. In the area of statistics, I performed one marriage (at the Dartmouth church), dedicated 10 babies and children, and preached 27 sermons.

I am glad to report that in recent months all our churches but one have begun to increase their support to our Workers' Fund, so that when we went on the 1 to 1 matching basis beginning on January 1, most workers suffered no loss of salary.

Over the past several months I report that three of our church leaders have received a ministerial license, making them Licensed Ministers of our denomination. These three are Archibald Tobin, Leyland Bowen, and Jacob Tyrrell. In each case this was done publicly before their respective congregations. We can expect to have more of our church leaders granted a ministerial license in the very near future. We can praise God for this step toward the ordained ministry. We would also urge all our men to take advantage of every avenue of training they can find available, and I believe we have some funds with which to offer some financial assistance. There is, for example, the Emmaus Bible Correspondence School which can serve those living outside the Georgetown area. The training of an adequate ministry for our churches of Guyana is a matter very dear to my heart, and one which, with your permission and your interest and participation, I shall pursue with all my mind and strength. It is my definite hope to have our first Leader's Institute in Georgetown late this year.

Something brand new to our denomination here in Guyana is now shortly to come to pass—our first Youth Camp. This is to take place from Sunday, April 16 to Sunday, April 23, during the new

school holiday schedule, and will be held at Madewini Youth Camp out at the Air Base south of Georgetown. We began our plans for this camp last September, and know many of our young people will be happy to have our own camp. The staff is planned to include Brother Tobin, Brother Jacob Tyrrell, Sister Inez Peters, Sister Emelda Gomes, and myself. It now looks like we will have from 40 to 50 young people attending. Please pray that this will be a success and talk it up in your churches. I am coming to love to work with young people more and more, and want to do a lot for them. We must do all we can to hold our young people to Christ and the church, and not let Satan draw them away.

Finally, I want to say that I am overjoyed for the privilege of working among you in your friendly country. I want to assure you of my earnest desire to press on and enlarge our spiritual borders. It is my firm conviction that the only Sabbath of our God is to be made known all over Guyana and that God is calling a people to become fully obedient to His commandments in preparation for the second coming of His Son, our Saviour Jesus Christ. I am praying that in a few short years we may have so worked that we shall have several times the present number of our churches. But Satan is a wily foe and will do all he can to discourage us, for he knows his time is short. I am persuaded that we must fall upon our knees, beseeching our God for divine power, for cleansed lives, for proclaiming the gospel up and down the land. While the task is far greater than the few of us, it is not greater than the God who commissions us to work in His vineyard. When we have a vision of His purpose for us, and will think big thoughts, and are imbued with His Holy Spirit, nothing shall stop us.

Education is that which you get when your father sends you to college. But it isn't complete until you send your son there.—Fred W. Grown, The Bergen (N. J.) Citizen.

### Lest We Forget the Destitute



Pictures like this remind us of the suffering and hunger stalking the world. By contrast we rest secure in the lap of luxury. It is to change such pictures that we make contributions to such worthy causes as Church World Service and the appeals of One Great Hour of Sharing, which is part of CWS. Protestant churches hoped to raise nearly \$18 million through this appeal in March.

"The church must be present after massive catastrophies and disasters; must feed the starving; must be concerned with the refugee; and must stand with the man alone who is striving to improve his ability to care for himself and his family," James MacCracken, executive director of CWS, said.

"A penny a day can keep a child alive anywhere in the world where Church World Service works," said MacCracken.

"We now have the technology and the means of transportation to provide all



the vitamins and proteins a human being needs for this sum. But we don't have enough pennies. Three dollars will keep a child alive for a year. But we don't have enough dollars.

"No logic will convince the hungry that there is any rational excuse for the super-sonically increasing gap between the have and the have-not peoples and nations."

One of the most important tasks of the church, Mr. MacCracken said, is to grapple with "the causes of poverty and famine and premature death, and not be satisfied with distributing 'handouts' which many who receive them feel are less than scraps from bountifully laden tables."

### Trustees of Tract Board Hold Quarterly Meeting at Shiloh

It has become a custom in recent years to hold the spring meeting of the thirty-member Board of Trustees of the American Sabbath Tract Society 110 miles south of Plainfield, N. J., the center of activities, at Shiloh. This makes it a little easier for more than one-third of the membership to attend. On Sunday afternoon, March 12, all of the South Jersey members were present as well as two from the Philadelphia area and twelve from the Plainfield area to hear the reports and to take such action as seemed wise to the assembled board.

It could be observed that the board was much more free at this meeting to discuss the primary work of the board than at some previous meetings. Decisions in regard to the commercial aspects of the Publishing House are no longer the order of the day, since it has now been about six months since the Publishing House dropped all commercial work to devote itself strictly to denominational printing. Reports showed that all old obligations had been cleared up (with borrowed money in large measure) and that some more money was yet to be collected for work done prior to October 1, 1966. Thus attention was centered on how to make ends meet under the new limited-staff publishing service, how to serve the denomi-

nation better through the committees of the board, through the officers, through the publications and the other services offered.

There was more than usual discussion growing out of the corresponding secretary's report, not that it was different from usual, but perhaps because there was time to go into some of the correspondence problems relating to Seventh Day Baptist work in the areas of the world where we do not have missionaries from this country supervising the work.

The secretary's report was accepted. It was voted "that the Planning Committee of General Conference be requested to clarify further its suggestion as to how the Missionary and Tract Boards can best fit into a denominational plan of referral and responsibility." It was voted in this connection "that the corresponding secretary be commended for developing preliminary contacts with possible mission fields, that he be requested to keep the board informed as to the development of such correspondence, and that he make recommendations to the board for referral to the Missionary Board or other appropriate agency of the General Conference whenever financial support of such mission field has been requested or seems desirable."

The Advisory Committee report contained several new developments that are still in the planning stage. The editor had reported to the Sunday morning meeting of that committee the plans requested for the emphasis and general content of all the issues of the **Sabbath Recorder** from May through July. The Planning Committee of Conference at its recent meeting had suggested special emphasis issues the first Monday of each month beginning next October. In general this is a cycle of board and agency issues including the possible merger of one quarterly publication with the **Recorder**. The board referred this suggestion back to the Advisory Committee for discussion and development.

The other major committees of the board presented forward-looking reports, some of which had recommendations

which were adopted. On the financial side, there was discussion of what had been spent thus far in the budget year and how to plan greater work for the months and years ahead on the amount of money that could be expected from the known resources. The current budget was not changed although it appeared that expenditures authorized might exceed anticipated income. It was agreed to hold down askings from OWM next year to close to this year's level in order to allow certain other agencies to meet their larger needs.

The Supervisory Committee, which has as its primary work the supervision of the Publishing House, had a much different report this time. It noted that the major publications—**Sabbath Recorder**, **Helping Hand** and **Yearbook**—had all been published satisfactorily under the new arrangement since the first of October. The committee thought that it was significant that not a single issue of the **Recorder** was missed in the changeover when there was no manager, no foreman and no shop personnel who had recent experience in hand composition. The board agreed that the remaining personnel under the guidance of the Supervisory Committee had done a remarkable job of keeping the shop in operation with high quality workmanship. Dedicated service of many people, mentioned previously in our journal, was noted with deep appreciation at this meeting of the board.

At the close of the meeting, which lasted nearly four hours, a proposal was presented by one member of the board for reorganization of the committee structure of the board. This was in answer to a request of the president when he assumed office for such suggestions. It was voted to refer this proposal to a special committee to be appointed by the president with a request that it report to the next meeting of the board.

L. M. M.

Majorities are only the evidence of that which is whereas minorities are often the seed of that which will be.

Alexander Dumas.

### Youth Sabbath at Daytona Beach

The youth of the Daytona Beach church planned and conducted the morning worship service on Youth Sabbath in February. Seven young folks participated, several doubling on assignments in special music, readings, prayers, sermonettes and ushering. The theme used throughout the service was, "Being Human in a Broken World." Joy Kenyon and Penny Heinig gave the sermonettes on the theme and Laura Jean Van Horn gave the children's story, "The Doll that Grew." Jeff and Greg Cushing led in prayers and Debbie and Michael Upson served as ushers.

### Being Myself In God's World—A Broken World

By Penny Heinig

I am set about being myself in God's world—a broken world, and my world. My family was a bit leery at first about this statement, but when you think it through, it is true. Aren't we trying to be ourselves? We try to be human, show love and just do the things we feel are required of us. We have to do these things in God's world. It's easy for us to do them in His world because we love Him and know what He expects of us. We can also do these things in our world because in our world we know what we are doing. But to do these things in a broken world! One with crime and hate—well, it may be harder—but we can still do them. We must adapt to these three worlds.

One of my classmates brought me to my senses one morning by asking, "Do you know that God loves you and has a plan for you?" What would you have replied to my friend? I didn't know if she was serious, but I found out she was. We must all realize that God loves us. He has shown us this in so many ways. He's sent His Son and given us flowers and trees. But we question if God has a plan for us. In this world where such a large number are confused and in distress, many may wonder where the

plan is. These people do need a guiding hand or a word to help them on their way. We should do all we can to help them reach out for it.

Seeing so many unhappy people makes our own problems melt away. But even these people must have a chance to love and be loved. Maybe all they need is to be shown how to look up at the sky or marvel at a tree or see a bird glide by. A broken world—yes, but also a beautiful one (with love in it, yet needing love). Can't we take a moment to show them some light for their path?

### Witness to Your Faith In a Broken World

By Joy Kenyon

Can you imagine the discoverers of penicillin and other miracle drugs keeping their discoveries to themselves? Can you imagine men that selfish? To allow others to suffer needlessly is against the ethics of science, just as it is against the ethics of the Kingdom of God to keep from others the message that brings hope to despairing, frustrated and sin sick mankind. As Christians we need to witness to our faith and let others know that even in such a broken world there is hope.

In Luke 8:26-39 you will find the story of a man who was insane and lived among the tombs. He was set at war with himself. There were passions and impulses tugging at him from many different directions. Jesus heard his cry. Through the Great Physician this unhappy man found peace with God, with his fellow man, and with his own self. Jesus said to this new convert, "Go back to your home and tell them all what wonderful things God has done for you."

That was his first duty. The Lord speaks the same command to you and me today. This is not easy. One of the most difficult places to demonstrate our Christian faith is at home. But unless we can live our religion at home and among the people with whom we work, it is of little value.

We can be witnesses for Christ in our broken world in many different ways. Church attendance may not seem important to you. However, if every person who calls himself Christian went to church fifty-two Sabbaths or Sundays a year, America would be a better nation. When you attend church you are saying to a broken world, "I believe in what the church stands for. I am aligning myself with God and His will." You are saying you are against everything that hurts mankind. A Christian without the fellowship of other Christians soon loses his spiritual enthusiasm and influence. Therefore you should give your witness by church attendance.

"You are writing a gospel, a chapter a day, by deeds you do and by the words you say." Your speech tells a story. When Peter at Jesus' trial denied that he was a Galilean, someone said to him, "Thy speech betrayeth thee." Does your speech betray you? You and I are accountable for every word that comes out of our lips. Just because some people use coarse and vulgar language is no reason we should stoop to their level. God gave you two eyes and two ears, but only one tongue. Perhaps He wants you to tell no more than half of what you see and hear. He desires you to speak only those words that will bring benefit and blessing to others in our broken world. When people talk about insecurity, unhappiness, suffering, fears, frustration, and worries, why not put in a good word for your own faith in Jesus Christ? Tell how He gives you security and peace of mind.

We should also witness through stewardship. We should not say we belong to God and at the same time let our money serve another master. Not only are we stewards of our money; we are also stewards of time and talents, of abilities, devotions and convictions. Get into the spirit of stewardship. Do it now. When a person feels he is working daily to serve men and give glory to God, then his own life is enriched beyond measure and he makes a daily contribution toward healing a broken world.

Are you concerned because your loved one or a dear friend is not a Christian? You are concerned if you really believe the Bible, for it says, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." This means believing more than just that Christ lived and died and arose again. Jesus said, "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." Pray for the spiritual welfare of your friends who are not practicing Christians, and show your concern by loving deeds. Prayer and love are the greatest forces in this broken world.

We are human beings in a broken world. We must take time to live as well as to make a living. We must practice the art of filling the moments with enriching relationships that will give new meanings and depth to our own lives and to those lives around us that are so broken by worry, insecurity, frustration and sin. When Jesus has given you peace in your own heart, you should share this wonderful gift with a broken world. "Go back home and tell them all what wonderful things God has done for you." Wherever you live, whatever your work, be a good witness for Jesus Christ.

### LET'S THINK IT OVER

#### Good Statement for Any Church

The young president of a large theological seminary serving students of many denominations made the following observations about his graduate school to which many of our people would add a hearty "Amen."

1) Our emphasis is Christo-centric or, more simply, Christian. We believe that Christ is the Word, the full revelation of God.

We see God in Him;

We come to God by Him;

We gain God's forgiveness because of Him;

We worship God in His name.

2) Our authority in doctrine and conduct is the Bible.

It cuts through the crust of human standards and customs, even those of noble men, and lays bare the true issues of life.

The final court of appeal is not the tradition of the Church (even our evangelical churches); the opinions of theologians (even the most orthodox); the prevalent philosophies (even the most attractive); but the Scriptures.

3) Our commitment is to faith and obedience. What the Bible teaches is our major concern in doctrine and ethics.

Because of the mystery of God's ways we are not always able to find out for sure; but we should be willing to risk our necks trying and to break our backs obeying what we do understand.

David A. Hubbard,  
President of Fuller Seminary.

#### Child Benefit Argument

The argument that the government should support parochial schools because not to do so would deprive some children of the benefits to which they are entitled has been strongly urged. Catholics in particular have said that if tax money could not be used to directly aid schools it could be used on the basis of child benefit. They did a good enough job of arguing this point so that many Protestants accepted the theory.

Things have now changed. Protestants who were taken in by this argument need to get up to date. It is now reported that the Catholics have abandoned this argument like a stepping stone that has served its purpose. E. Stanley Lowell quotes the Jesuit magazine *America* as saying that the distinction becomes almost meaningless. *America* says, "Dubious distinctions between aid to school children and aid to schools should be abandoned in favor of a forthright preference of intellectual and religious liberty."

Mr. Lowell calls upon Protestants to unite in a new consensus to identify the "child-benefit" theory as the phony thing it always was.



### Decline in Baptisms

It was reported by the president of the American Baptist Convention to the General Council that there is considerable restlessness among the people of the denomination. He blames this in part on the convention's program of evangelism which is headed by Jitsuo Morikawa, who is a spokesman for what is called "the new evangelism." Mr. Tiller further noted in his president's address, "The drop of one-third in baptisms . . . disturbs many." Many American Baptists feel that the convention's program of evangelism "does not meet the needs," he continued. He made thirty or forty suggestions for church and convention action. The presidential report was not acted upon but was received as information for the General Council.

### Evangelism Is the Answer

The uneasy conscience of multitudes is secretly troubled lest, like the swoop of a hurricane, doom should suddenly settle over our times. There is gnawing awareness that for all his technological advance modern man has missed the best things in life, and the only durable inheritance. Yet outwardly life goes on as if an overdue millenium is firmly scheduled to arrive the week after next.

Nobody can guarantee a spiritual explosion. But a holy remnant, a dedicated minority, can stir multitudes to "stop, look, and listen!" The world does not deserve renewal, but God graciously offers what men do not deserve.

C. H. F. Henry.

### Do It My Way

A former president of Costa Rica once said, "The trouble with the U. S. government is that it scratches us where we don't itch." This same opinion is often held also by the churches of other countries. We are too prone to instruct. We use our Western methods of worship, our type of construction, American style Bible schools, administrative techniques with which we are familiar.

—Roscoe Knight.

### Printing Tracts

The Seventh Day Baptist Publishing House, owned by the Tract Society, is now able to give some attention to the printing of tracts, which were getting in short supply. Recently reprinted were "What the Bible Teaches on Stewardship" and "Seventh Day Baptists and Seventh-day Adventists—How They Differ." Several others will be reprinted in the near future—now that the **Yearbook** is finished.

### Over the Hill

*Over the hill to somewhere,  
To the land of beauty sublime;  
Over the hill to somewhere,  
Where we lose all presence of time.*

*We'll see the spawn of the ages,  
Though time in itself, will have ceased.  
That book with a million pages,  
Has names of the great and the least.*

*Over the hill to somewhere,  
By the crystal stream of life.  
God's Saints of all ages there,  
Now free from the world and all strife.*

*With radiant heart we behold Him,  
Who shines with a luminous light,  
All things look drab and very dim,  
Compared with this glorious sight.*

*Over the hill to somewhere,  
Where Christ in His glory shall reign;  
Who, with infinite love and care,  
Shall banish our tears and all pain.*

*Over the hill to nowhere,  
The place where millions dwell;  
No hope, no love, no Christ is there,  
An ageless home called Hell.*

*Over the hill to—where, oh, where?  
To the land of glorious bliss?  
Or the horror pit where none will care?  
Our choice is made like this.*

—Ralph Loofboro.

(At the time this poem was sent in at Mr. Loofboro's request he had been seriously ill for a long time).

### ITEMS OF INTEREST

#### Prayer in Washington

There is prayer at top levels in Washington, perhaps more than we realize. Early in February Vice President Humphrey, representatives of foreign countries and more than 1,000 other leaders of government, business and labor heard the President at the 14th annual prayer breakfast sponsored by International Christian Leadership. Sen. Frank Carlson (R., Kan.) a Baptist layman, presided.

The annual prayer breakfast is a joint meeting of the breakfast prayer groups that meet each week in the U. S. Senate and House of Representatives.

Inaugurated in 1942, the weekly meetings are private and nonsectarian, transcending political issues that normally divide.

Secretary of the Treasury Henry Fowler, the principal speaker, described these weekly prayer groups as a demonstration of the validity of building friendship and ties in the spirit of Christ. He confessed need for more small groups of responsible persons to find ways to pray and share together.

#### Little Interest in Union Shown by Indiana Baptists

By Al Shackelford

The first effort of the Indiana Baptist Convention (American Baptist) to bring about closer relationships with other Baptist groups in the state met with "near failure," according to Stanley Dodgson, chairman of the convention's division of cooperative Christianity.

Dodgson had invited representatives from 16 Baptist fellowships in Indiana to a recent meeting, but no one attended.

Dodgson was attempting to implement a resolution passed by the Indiana Baptist Convention (ABC) at its annual meeting last fall which stated "that beginning immediately, we join together with other interested Baptist bodies to study the Biblical basis of our faith, particularly . . . those things that tend to separate us in the light of all those things that should unite us."

The resolution also stated that "we are seriously considering eventual union with them (other Baptist groups) if we find during negotiations that the Holy Spirit is so guiding us."

Dodgson made two observations concerning the results of the December meeting: (1) our inability to meet in December precludes a possibility to hold any organized rallies early in February as our directives from the convention requested; and (2) we confront the frustrating slowness with which Baptists must move.

Dodgson said he did not know why no one attended the initial meeting since he did not request replies to his letter of invitation.

Another similar meeting is being planned for February, Dodgson said.

—ABNS.

#### Gospel Films, Inc.

For a number of years, Gospel Films, Inc., of Muskegon, Mich., has provided its films for the use of chaplains serving in the armed forces of the United States and Great Britain.

As a result, Chaplain Wallace Hale, president of the Army Chaplain Board, presented a citation to Billy Zeoli, president of Gospel Films, concluding with these words:

"Gospel Films has not only demonstrated dedicated Christian service, but has provided a distinct and effective evangelical message to the uttermost part of our world."

Films produced by this company are now being shown in 115 countries and in twenty-nine languages. Recent productions include MISFIT, FAST WAY NOWHERE, LOST IN THE CROWD, and WORLDS APART.

The national university average of male students preparing for the ministry is one half of one percent. The average is much higher in church related colleges and universities. Baylor University, for example, has 6.5 percent of male freshmen looking toward the ministry.



# The Sabbath Recorder

## NEWS FROM THE CHURCHES

MARLBORO, N. J.—We thank and praise God that we will soon have a pastor to lead our church. John Conrod will begin his pastorate here this spring. He and Pastor David Pearson have been leading us in worship Sabbath mornings. We are very thankful for the sacrifices they have been making for us.

Mr. Pearson has been coming down from Philadelphia to lead our Sabbath Eve prayer meetings. Our studies have been taken from the book of Revelation with emphasis on chapters 1-3, 5, 7, and 22.

The Ladies Aid Society sponsored our annual Family Night and Talent Show. After a delicious covered dish dinner, several of our members displayed their talent.

We had special evangelistic meetings with the Rev. Victor Skaggs, March 9-12. These meetings were a great blessing to each of us.

—Correspondent.

### Youth at Work

The youth at Riverside, Calif., had charge of the morning service on Youth Day, February 4. They did not stop with a try at preaching, but went on to do some practicing. In the afternoon the Youth Fellowship distributed special issues of the **Sabbath Recorder** and other literature to 300 homes, an activity directed by Jack Jensen, Tract Committee chairman.

### Four Unchangeables

Evangelist Billy Graham started off his Puerto Rico campaign March 19 with the

support of high government leaders and an attendance of 14,000. His first message on the four unchangeables brought 466 "inquirers." Speaking of the many things that are changing, he listed four unchangeables—the nature of God as to His wrath and love, the Word of God which is relevant to every generation, human nature which is in rebellion against God, and the way of salvation which demands individual repentance of sin, faith in the work of Christ on the cross, and open confession of having had a spiritual birth.

## Accessions

SHILOH, N. J.

By Baptism:

Beatrice C. Harris  
Donna G. Lane  
Susan E. Lupton  
Lynette S. McAllister  
Fay E. Moncrief  
Pamela S. Rice  
E. Ann Sheppard  
Caroline I. Williams  
Steven A. Harris  
Mrs. Terry Stahlberger  
Mr. Albert R. Davenport

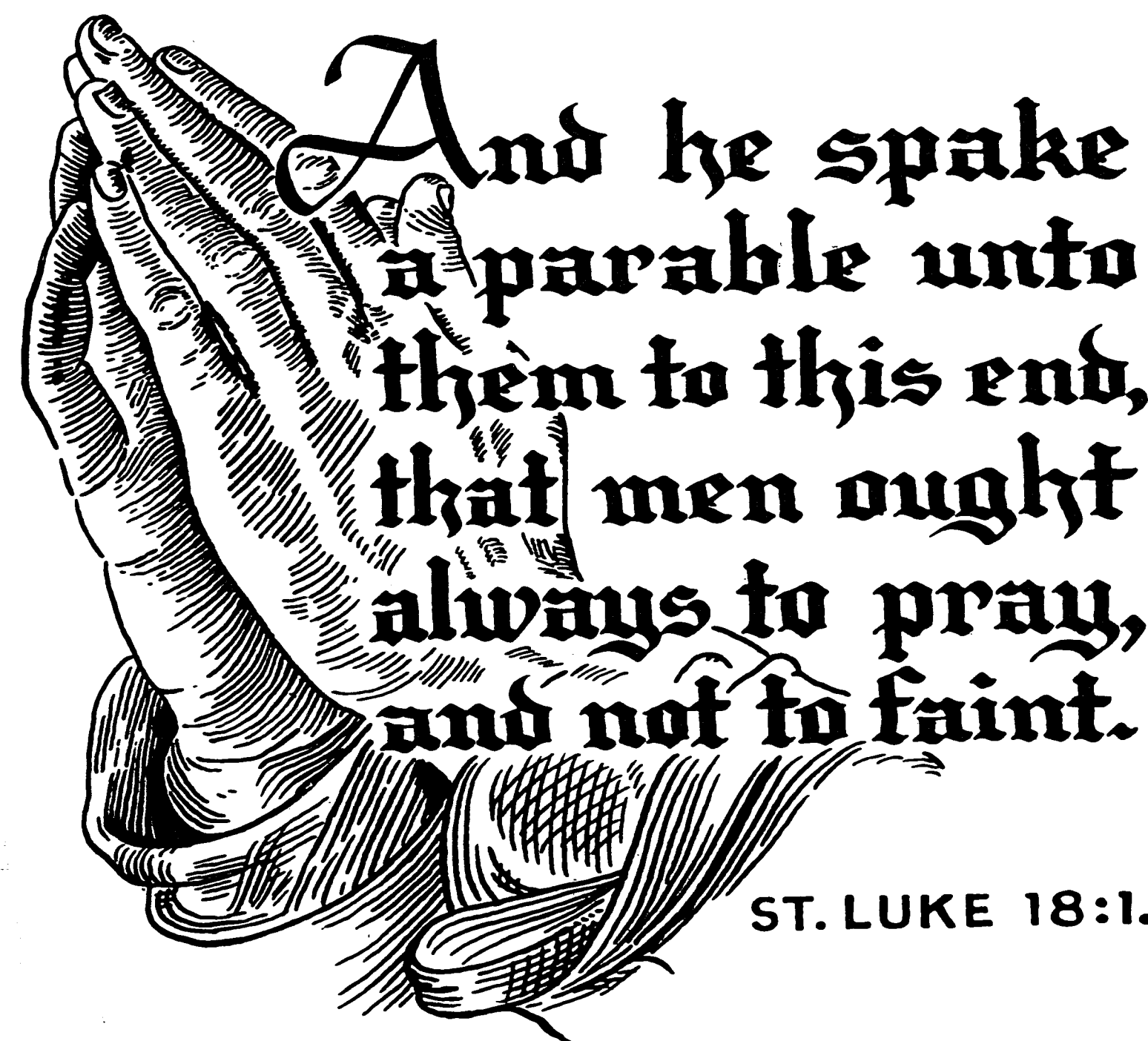
## Marriages

Hollenbeck-Peckham.—Lloyd Hollenbeck son of Mr. and Mrs. Lloyd S. Hollenbeck of Greenwood to Carol Peckham, daughter of Mr. and Mrs. Hollis Peckham of Andover were married in the Independence Seventh Day Baptist Church on March 11 by the Rev. Glen Bucher of the First Methodist Church in Wellsville.

## Births

Hamann.—A son, James Brian, Jan. 16, 1967, to Howard and Laura (Sayre) Hamann of Neenah, Wis.

Patterson.—Stephen Ford, was born October 17, 1966, to Malcolm and Alice Patterson, 853 S. Gilpin St., Denver, Colo.



And he spake  
a parable unto  
them to this end,  
that men ought  
always to pray,  
and not to faint.

ST. LUKE 18:1.