

# The Sabbath Recorder

for a rescue mission. They have also co-operated with the "Church Women United" in their various lines of work. The men have been busy, too, doing much work on church property. They also served a pancake breakfast in our Social Hall for those who attended the Sunrise Easter Service in the band shell on the beach.

Our northern friends are gradually leaving us for their summer homes. We shall miss them very much, but we are happy to have seen so many of them this winter and shall be looking forward to their return in the autumn.

—Correspondent.

## Salem College Receives Grant For Science Building

Congressman Arch Moore, Jr., announced in Washington, April 11, the approval of a \$200,000 grant by the Economic Development Act to help construct a science building on the campus of Salem College.

The funds will supplement a \$630,953 grant by the Department of Health, Education and Welfare. Salem College will provide \$378,572 in cash and \$638,335 from the Higher Education Act loan. The total cost of the building will be \$1,892,860.

The new building will house classroom for courses in chemistry, physics, instructional analysis, birth science, electronics, biology, math and psychology.

—Salem Herald.

The church needs always to be aware of the peril that she may be paralyzed into inaction by the sheer weight of the forces arrayed against her.

Prof. Kuhn,  
Asbury Theological Seminary.

## Washington Church New Location

As of the first Sabbath in May, the Washington Seventh Day Baptist Church meets at the National Baptist Church, 16th Street and Columbia Road N. W. A chapel and three classrooms will be available for our use each Sabbath. The entrance is on Columbia Road. Sabbath School is at 10:00 a.m., and Divine Worship is at 11:00 a.m.

Visitors in the past several months have been a real blessing to the Washington congregation. We would invite anyone who may be in the Washington area to come and worship with us. We can assure you of a warm welcome.

The pastor of the Washington church will be glad to be of any help that he can to visitors. His telephone number is 776-5706. This is a Washington Metropolitan exchange number and can be called from Washington without toll. For long distance calls the area code is 301.

## Historical Society Meeting

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held Sunday, May 28, 1967, at 10:00 a.m. in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J. All those interested in the work of the Society are invited to attend.

Albert N. Rogers, president.  
Frederik J. Bakker, secretary.

## Marriages

Stanton-Brissey.—Garry Stanton, son of Mr. and Mrs. Lee Stanton, Laurel, Md., and Yvonne Brissey, daughter of Mr. and Mrs. Charles T. Brissey, Laurel, Md., were united in marriage in the St. Philips Episcopal Church in Laurel, March 18, 1967, by the Reverend Samuel Wysong, pastor of the groom.



**SABBATH EMPHASIS ISSUE**

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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## Shades of Gray Money Tints and Taints

Some years ago it was decided by our General Conference that it was inconsistent to pass temperance resolutions nearly every year and at the same time have some of our permanent funds invested in companies connected with the manufacture or sale of alcoholic beverages or tobacco products. Action was therefore taken to see that our denominational program would not be financed from such income. Our own investors had previously stayed fairly clear of such companies but when the portfolios of some mutual funds were examined it was found that from time to time they invested in the liquor or tobacco industries. Pursuant to this Conference action our boards and agencies now avoid mutual funds that are free to buy such stock. They also stay clear of any direct relation to these questionable industries.

This procedure is probably as far as we can go but there are some shades of gray as well as clear black and white in our complicated, interdependent society. How about a second or third generation relationship? Can we be held responsible for that? For instance, a fortune of many millions was accumulated by the Reynolds Tobacco Company. The earnings of a previous generation were passed on to the first or second generation descendants. These millions reproduced, possibly without investment in the parent company. Is the money made by the money that was originally earned by the tobacco company clean money or does it still have a strong taint of nicotine? Or suppose that a Reynolds foundation is set up and the managers of that foundation are free to invest entirely outside the tobacco industry. The investments are large enough to produce millions for colleges or Christian charities. How would you react to the use of such income? A case in point is the recent gift to Wake Forest College of \$1 million from Mrs. Nancy Reynolds Verney, daughter of the late R. J. Reynolds. The income from the money will be used to endow the college library.

A tobacco fortune may not be as questionable as a liquor fortune. We have

no case in point at the moment, but perhaps one could be found. How many generations does money have to go through before the income from it loses its taint? Does anybody have the answer, or is this a gray area of moral responsibility that must remain gray? Could we say to a liquor company, "Our church or our church college will not invest in your company and will not accept any gifts gotten through the debasing of our population from the use of beverage alcohol"? Could we say to an executive of such a company, "Go ahead and earn all you can and leave it to your heirs or use it to set up a charitable foundation. We will be around later to accept endowment from your heirs or from the foundation." We probably would not say it that way, but there would certainly come a time when the ultimate source of the money would be lost sight of.

We could take another example from history. To steal land from an Indian would be wrong. But we could cultivate the land which our great grandfathers stole from the Indians or purchased at swindling prices. Life is complicated.

Take another case. There is great hue and cry about the right or the wrong of past or present wars. Some of our people will not invest money in so-called defense industry, for they do not want to profit from war. But the people who do invest in such industry directly or by taxation produce the goods that give us the highest standard of living in the world. The writer does not like war, but he likes the retirement check that comes from tax money used in our total defense budget. He found his pay as an Army chaplain useful.

Perhaps we come back eventually to a New Testament principle about meat offered to idols. It was a difficult question to answer in the church of the First Century where all meat sold in the markets had been offered to an idol at the time of slaughtering. The scattered Christians outside of Jewish communities might go hungry if they refused to eat "what is sold in the shambles." The Apostle Paul had different solutions for different cir-

cumstances. One of them was that an idol isn't anything. Offering a portion to the gods could not hurt the flesh or the eater of it if he remembered to give thanks to the one true God for that which he ate.

The Christian eats as unto the Lord, giving God thanks. The idol worshiper or the weak in faith does not do so. We cannot question in every case the ultimate source of the money that gets into our pay check or the gift that comes to us from the earnings of our predecessors. We are, however, responsible stewards of that which is entrusted to us. Whether we are living on investments or on the current fruits of our toil we must give an account to God and use it all to His glory.

Have we settled anything? Perhaps not. We have to live by the black and white; then the grays will probably fall into proper perspective and give us little trouble.

## Spiritual Values of Tourism

Christian concern over the right use of leisure time looms larger as the amount of leisure time increases for those in the middle income bracket and those who come to early retirement in good health. Since leisure time more often than not means travel and tourism it is only natural for its problems and opportunities to be considered at world levels.

Recently convened in Rome was the first international Congress on the Spiritual Values of Tourism. The year 1967 has been designated as International Tourist Year by the United Nations under the theme, "Tourism: Passport to Peace."

"In 1966 alone, more than 600 million world citizens were tourists," the Rev. Warren W. Ost pointed out. "Tourism is one of the largest single economic factors in world trade but, without any doubt, it is also a most significant factor in international understanding and good will." Mr. Ost is director of the NCC Commission on a Christian Ministry with People in Leisure-Recreation, which ini-

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### MEMORY TEXT

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Acts 13:42.

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tiated the Christian Ministry in the National Parks.

The meeting at Rome, attended by quite a few representatives of the NCC, was sponsored by the Vatican and the International Union of Official Travel Organizations. Some of those present were anxious to preserve the spiritual values of tourism by providing a ministry to the tourists and by an emphasis on the promotion of peace by helping tourists to promote good will.

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### Defensive Driving

In 1965 and again in 1966 the National Drivers Test was just about the highest rated television program of the year. Nearly 80 million viewers watched this public service program on CBS. The same high percentage is expected again this year when a completely new test is given on May 23 (Eastern and Pacific zone 10 p.m., Central 9 p.m., Mountain 8 p.m.). Not everyone will take the test but millions upon millions will do so while others just watch with a high degree of interest and some concern, for highway safety is almost everybody's business. Our readers are urged to give thoughtful attention to the test and to give consideration to the emphasis on defensive driving.

Readers may wish to look back to an editorial in the April 10 issue, "Is It Good to Be Defensive?" It makes a comparison between defensive driving and defensive living — accepting the safety standards of the Bible and avoiding the dangers inherent in the attitude of those who disregard the rules of the Ten Commandments and the Sermon on the Mount.

### General Conference Publicity

(Seventh in a series)

#### Accommodations More than Adequate

We told you in our last article about all the excellent features of the Fine Arts Building at Calvin College, Grand Rapids, Michigan, where all the sessions of General Conference will be held next August 14-19. A few short steps beyond this building and its adjoining parking lot is one of the dormitories we will be using. This was just completed and occupied at mid-term this year. Across the street is our other dormitory, and next door to that is the dining hall, so all buildings are grouped and will not require a great deal of walking. If walking or stair climbing is difficult for you, be sure to mention this on your registration so that you can be assigned a first floor room. Although the dormitories are not air-conditioned, you will find them luxurious in every other way. Each, housing 240 persons, consists of three floors plus a basement and will have the regular college housemother on duty to see that everything runs smoothly. The rooms are equipped with two single beds (all linens furnished), two desks and bookcases, room phone and a large closet. Between every two rooms is a connecting bath with long lavatory-vanity, wall size mirror, stool, and shower. If you prefer a tub, one is available on each floor in the hall bath. There is a nice lounge on the main floor and also two music room lounges with pianos. In the basement are a TV room, recreation room with billiard table, ping pong, shuffle board, and snack vending machines; two study or committee rooms; a coffee kitchen, with built-in ironing board and iron; a laundry with three washers, two commercial size dryers, and three ironing boards—all free.

If there is anything we didn't list, just mention it and probably that is available too!  
—Madelene Parrish.



## Sharing God's Sabbath

By Earl Cruzan, pastor of the Milton, Wis., church

*"The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27).*

We often get things turned around and in so doing lose the basic meaning of them. We forget that the creation, of which it is recorded that God said: "It is very good," is man. In Jesus' day the people of God had done this; and there are times that we do this in our day also.

We sometimes make that which was meant to serve become our master. This has often been true of the Sabbath. In biblical accounts of the Sabbath, we find that it was meant to serve man. How often man has tried to prove his concern for God by what he did or did not do on the Sabbath. The Sabbath has failed to be a delight because man has approached it from a legalistic and dogmatic way. Jesus reminded the people of the right perspective when He said: "The Sabbath was made for man."

When we have so misused something that it has not served us as it should, it is not a sign that we should throw it away as having no value, but rather that we should seek to use it as it was meant to be used.

*"So then there remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his." (Heb. 4:9-10 RSV).*

Man has a need for a change of pace in whatever day he lives. He needs a rest so that work may be taken up again. Our heart is the hardest working muscle of our body; yet a rest is as much a part of its function as is the work of pumping the blood through our body.

The Sabbath is a cessation, a rest, a change of pace. It is given to us, not only for our need, but also as a remembrance of God's cessation from creating this

universe. Man, in his commission from God, received the command to subdue the earth. He needs a rest to be able to fulfil this commission. He can become so busy, so involved in life, that he becomes too busy to live and to put his life in the right perspective to his Creator and his God.

Man needs to stop, to rest, that he may be able to pick up the task again. There is a renewal which comes from this rest and the thought that is given to God. "Six days shalt thou labor and do all thy work," the Bible reads. Five or five and a half days are sufficient in our day to be gainfully employed. Some say that less than this are necessary. In the day and a half that is left, man tries to catch up on all the chores around the home.

Our civilization has arrived at the place where man is apt to get into his automobile on Friday night or Saturday morning and drive just as far as he can, take a few hours at his destination, and then home on Sunday afternoon to be able to pick up the weekly grind on Monday morning. This may drop the cares of work, but it often fails to give the rest which is needed.

Sabbath understanding is waning today. Sunday has become the busiest day of the week. Church services are often set early so as to allow more time uninterrupted for other activities. Man has largely lost a Sabbath concept.

He doesn't know the joys described by Isaiah 58:14, "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."



Man doesn't know this joy because he is too busy for renewal. He is so involved with himself that he forgets a relationship to God until tragedy strikes: death, injury, breakdown. And when this happens he is often in such a state of mind that it is difficult to bring God into the picture.

How do you greet the coming of the Sabbath? Is it with joy—with the acceptance that for twenty-four hours the cares of making a living will be dropped? Is it with a sigh: I can't go to the game, the party, the play, or the show that I would like to go to because it is the beginning of the Sabbath? Or is it in the spirit of complaining: I can't do this or that because it is Sabbath?

Attitude makes a difference as to whether we have anything to share. Isaiah's promise of joy comes when the Sabbath is approached with delight, in the knowledge that it is the Holy of the Lord, and as it is used as a day for renewal rather than as a day for seeking personal pleasure and for self-centered goals.

As a pastor, I am often confronted with the statement: "Sabbath is the busiest day of the week for you. How can it be a day of rest when most of your work is done on that day?" How wrong the concept of a pastor's work reflected by this! The greatest work is in preparation and daily ministry. While the Sabbath is busy, with one or two meetings on Friday night, often a Sabbath school class to teach, a church service to conduct, and one or two youth or other meetings to attend, it is not in any real sense a day of labor.

I greet the Sabbath with joy. No new work is taken up. No preparation is made. There are no pressures saying: You should get his done, or should attend to that. All this can await another day. Today is the Sabbath of God. I find it a time to drop the daily responsibilities of making a living and know it as a time for renewal in the less hurried pace of life and in the worship with others.

This concept of Sabbath is foreign to many today, and the pace of life often quickens on the weekend instead of

lessens. The knowledge that the Sabbath is sanctified by God causes me to use it differently than I use the rest of my time. If it were not sacred time, then I would have no reason to make it any different in my life from any other day of the week.

The Sabbath is holy time, and it was made for man. How does man benefit from it? It depends on your attitude. If it isn't a joy, there is no benefit; in fact, it may become a burden.

How do we share the Sabbath? People don't generally like to share our burdens, so again, attitude makes a difference as to whether we have something to share or not.

If the Sabbath is a joy, a delight, then we share most fully as others see the joy that is ours. We may tell them about it. But telling is not very effective unless it shows in our living. The joy of Sabbath, the delight of the Sabbath which shows in our living, is the primary way in which we share it.

#### Ministers Conference

The biennial Seventh Day Baptist Ministers Conference at North Loup, Neb., got underway officially on Wednesday afternoon, April 26, (following registration and a bounteous lunch at the church) under the leadership of the Rev. Victor W. Skaggs with "The Minister's Role in Church and Society" as its theme.

The number of ministers present (forty) was unusually large. They were gathered from the four corners of the country—California, Louisiana, Florida, New England, Minnesota and points in-between—perhaps the most representative gathering of our ministers ever to hold such a meeting. Most of the men were active pastors, not students or retired ministers, making it primarily a working group rather than a fellowship gathering. Two or three retired men, particularly Herbert Polan and Paul Burdick, were able to attend through the courtesy of other drivers. Mr. Polan by age (eighty-four) and experience was the dean of all. He remarked to the editor

that he had been pastor of nine of the ministers present in their formative years. In addition to the active pastors one or two lay preachers and five secretaries or denominational workers (two of whom are in a pastoral relationship) were in attendance.

Why were there more ministers present than on previous years? Who can say for sure? Perhaps it was because of the attractiveness of the theme and program and of the advanced publicity. The men anticipated that it would be practical and helpful. The increasing awareness of the total denominational program reflecting the activity of the Conference office probably had its effect. The fact that North Loup is a relatively central location contributed. The financial factor doubtless entered in. Probably more churches now see the importance of these professional conferences and give assistance in travel expense. The Missionary Board with its increased support of pastors provided some of the travel expense of several ministers.

At the beginning of the conference it could be observed that most of the men had come with important things on their minds rather than just fellowship. Apart from the practical stated program there were many things to confer on. Pastors and secretaries were busy at moments of free time and after early dismissal, talking about things that could be handled better in person than by correspondence. Official and unofficial groups met to the mutual benefit of all.

The structure of the conference, with main addresses by selected ministers, reactions by Dr. C. R. McBride, an outstanding expert on the matters considered, and the long hours in six work groups proved effective. There will be more about this later. A conference like this is not an action group in the sense of voting. However, there were results of discussions. There were statements prepared that may serve as guidelines as, for instance, in pastor-church relation. A further report on these things may be expected in the May 22 issue.

—L.M.M.

#### Not on Friday Night

By Fred Stroud, Nashville, Tenn.

I love the Church that Jesus built,  
And I know that it is right,  
I go there on Sabbath morning,  
But not on Friday night.

I love to sing the songs of God  
Since worship must be right  
This I do on Sabbath morning,  
But not on Friday night.

God bless our preacher, too,  
And give him power and might,  
But put the sinner in my place—  
I won't be there on Friday night.

I love to hear the Gospel, too.  
It gives me pure delight,  
I hear it Sabbath morning,  
But not on Friday night.

I'd go through rain and sleet and snow  
To do anything that's right;  
To be in church on Sabbath morning  
But not on Friday night.

I know I need more strength  
To keep me in the fight.  
For help I come on Sabbath morning,  
But not on Friday night.

Yes, we all must die,  
I hope I will be doing right;  
So I trust I die on Sabbath morning  
And not on Friday night.

—from Marlboro church bulletin.

#### How to Pray on Safety Sabbath

Some states, such as Ohio, are designating an annual "Safety Sabbath." It has been suggested that clergymen on that day "hold a moment of silent prayer for the (estimated) 2,600 persons killed in Ohio streets and highways during 1966." It would be appropriate to pray that they might not die, but it is hard to pray away statistics. Another way of praying on Safety Sabbath comes from recognizing that certainly well more than half of those who will die untimely deaths without warning are without Christ. Let us pray that all who travel the highways be made conscious of their need of accepting Christ before it is too late.

### Resolution of Respect

(The following statement in memorial to the late George V. Crandall was prepared upon request by the Rev. Harold R. Crandall and presented by him to the Missionary Board on April 23, 1967.)

George V. Crandall was born in the town of Hopkinton, R. I., April 10, 1888, and died in Wakefield, R. I., March 26, 1967. Throughout his life he was regular in attendance at the Rockville Seventh Day Baptist Church, was a member for fifty-seven years and a deacon for thirty-seven years. He was a grandson of the Rev. James R. Irish, D.D.

Mr. Crandall was elected a member of the Board of Managers of the Seventh Day Baptist Missionary Society in 1951. Four years he served as president of the society, 1958-1962, until illness forced his retirement from that position. As president of the society he took pains to be informed in the several areas of the work; he presided with dignity, poise and impartiality in the meetings. His wise counsel was sought and honored. He was a man of ability and integrity, and was respected and loved by those who knew him. He was of genial disposition and had a keen sense of humor.

This Board feels deeply the loss of a valued member and friend. We thank our Heavenly Father for his life and the years of service given, with us, to the cause of missions.

May the God of all comfort be near and dear to his family, to whom we extend our love and devout sympathy.

### Quarterly Meeting of Missionary Board

The Quarterly Meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, April 23, 1967, in the lounge of the Pawcatuck Seventh Day Baptist Church. Matters of particular interest will be reviewed.

### In Memoriam

President Loren Osborn called on the Rev. Harold R. Crandall to present a

statement in memorial to the late George V. Crandall, president of the Missionary Society 1958-1962, who died in Wakefield, R. I., March 26, 1967. The resolution was adopted and ordered spread upon the minutes of this society and a copy sent to Mrs. Crandall.

### Treasurer's Report

The treasurer's report brought out the fact that funds in excess of \$340 had been received as "gifts to the Missionary Society in lieu of flowers" as had been requested by the George V. Crandall family.

Later in the meeting it was voted that the treasurer be authorized to establish a memorial fund to be known as "The Memorial Fund in Lieu of Flowers," such funds to be used for capital expenditure rather than operating expenses.

It was noted that it is quite usual for such a plan of receiving "gifts in lieu of flowers" to be followed with respect to Heart Fund, Cancer Fund, hospitals and other charitable organizations, and the Missionary Society is quite willing to have a similar recognition made in its favor.

The treasurer reported that the assets of the Missionary Society are at an all time high and that the society is in excellent financial condition.

### American Tropics

The chairman of the American Tropics Committee, Mr. Paul Johnson, reported on a meeting of that committee held on April 8, 1967, to hear a report from Conference Secretary Alton Wheeler. Mr. Wheeler had visited Jamaica, W. I., as "Released Worker" representative of the Missionary Board, March 17-April 2, accompanied by Mrs. Wheeler and son, Douglas. By action of the board Mrs. Wheeler and Douglas were voted to be recognized also as official representatives of the Seventh Day Baptist Missionary Society in Jamaica on this occasion. It was agreed that the American Tropics Committee will meet again in the near future to analyze the needs and possibilities for missionary service in Jamaica.

### Malawi and Guyana Property Purchases

Progress on property purchases in Malawi and Guyana were reviewed. These projects have been written up in detail in issues of the *Sabbath Recorder* and *Missionary Reporter*. It was reported by the treasurer that \$9,818.26 is currently at hand on the appeal for \$10,000 toward Blantyre House Building Project. A first installment has been sent in amount of \$1,905.00, which includes interest and inspection service. The next three installments will be due and payable during the next three months. Dr. Victor Burdick reported that the house will be completed by mid-July.

Regarding the Guyana purchase it was reported that a final payment of approximately \$8,500 will need to be sent before June 30, 1967, to complete the purchase of the west half of the Straker property, Gordon St., Kitty. (See *Sabbath Recorder* issue of April 21, 1967.)

### Home Field Committee

Chairman S. Kenneth Davis reported for the Home Field Committee. A portion of that report which was approved by the board is as follows: "Because of the insufficiency of our present resources to meet all requests, the Home Field chairman would continue to urge churches to encourage laymen from their ranks to attend evening and summer laymen's schools of theology. Limited funds may be available for tuition. He would also encourage Seventh Day Baptists to plan for their continuing stewardship obligations after life here has ended. Because of encouraging tax benefits, more and more Christians are beginning to take seriously not only provision for their loved ones' immediate needs, but final disposition of their estates to worthwhile Christian causes. We invite inquiry about how this can be done through the Missionary Society."

It was voted to approve the request for partial pastoral support from the Richburg, N. Y., Seventh Day Baptist Church at the rate of \$1,000 a year to begin as of July 1, 1967, when that church expects

the Rev. C. Harmon Dickinson of Plainfield, N. J., to arrive and begin pastoral services.

### Missionary Board Office to Move

It was voted that the Missionary Board office be moved from Room 403 to Room 401 with Annex Room 401A in the Washington Trust Building, the move to be effective May 1, 1967. Approval was given to a plan whereby certain furnishings for the new rooms would be considered a memorial to the late George V. Crandall. It was reported that the Crandall family had been consulted and had given their approval to such an arrangement.

### Other Items of Interest

Voted that the Missionary Board approve a plan to increase the Blue Cross Hospitalization coverage for Missionary Board employees from the present amount of \$20 a day to full coverage of cost of semiprivate hospital room, and further that a similar increase in Physicians Service be approved changing our board employees' coverage from Plan A to Plan B which would provide the full amount of payment for Physicians Service.

Voted that the date of the next Quarterly Meeting be advanced one week, from July 23 to July 16, and that the following Quarterly Meeting be postponed one week, from October 22 to October 29.

It was noted that the Rev. H. R. Crandall has completed the study requested by the executive committee of the records of the society dating back to 1895 and has compiled a booklet of statements of policy adopted by the Missionary Board since that time. A unanimous vote of appreciation was adopted for Mr. Crandall's services.

Following prayer by Pastor S. Kenneth Davis the meeting was adjourned at 4:15 p.m.

Life is a great puzzle with one piece missing—until you find Christ. Then the pieces fit together.



## WITNESSING

A Catholic neighbor said she immediately thought of our Bible study group when her priest quoted Jesus' words: "Where two or three are gathered together in my name there am I in the midst of them."

I, too, feel that these words apply to our little group which is composed of women from several churches. I am the only Seventh Day Baptist member and I appreciate having the opportunity to present the Sabbath viewpoint. For example, when we were discussing baptism, I said of Col. 2:12 that Seventh Day Baptists feel that baptism commemorates the death and resurrection of Christ; therefore, Sunday observance in honor of the resurrection is unnecessary.

At present, our study group has as a long-range topic, the question: What does it mean to be "under grace and not under law"? We feel that to understand the meaning of salvation by grace we must have a knowledge of the Old Testament. In our study of Genesis, when one of the women commented on the Fourth Commandment, saying that she guessed the meaning was to keep one day out of seven, it doesn't make any difference which day of the week!—I burst out, "It makes a lot of difference when you want to worship with other Christians who choose a day different from the one you believe is right!"

When one of the women mentioned that a biblical "Sabbath day's journey" is one mile, a neighbor well aware of my strong Sabbath convictions asked, "You're only supposed to go one mile on Saturday?" My reply was, "Jesus changed the interpretation of the Sabbath law, just as He changed the interpretation of the law on adultery, murder, and the other Commandments. Christians no longer believe in 'an eye for an eye' etc."

How pleasant it is to gather around each other's kitchen table with our Bibles, commentaries, and notebooks! As we take turns reading Bible passages, new insights are constantly "jumping out at us!" Our Catholic member has a large

Bible with helpful footnotes. I especially like the definition of "grace" and also the comparison her Bible makes between Christ and Melchizedek, as follows: "There are three main points of resemblance between Melchizedek, the prophetic type, and Christ who fulfilled this prophecy. (1) Both are kings as well as priests; (2) both offer bread and wine to God; (3) both have their priesthood directly from God and not Aaron."

The Bible study group is an outgrowth of one of the women's circles of a local American Baptist church. The circle, too, is open to all women of the community, and because it is impossible for me to participate in a Seventh Day Baptist women's group, I am grateful to be accepted into the fellowship of these American Baptist Christians. The pastor of this church is sympathetic towards the Sabbath cause, perhaps because while a teen-ager he lived in a community having a Seventh Day Baptist church, and he was friendly with the Seventh Day Baptist minister's family.

I mentioned to this minister how disappointed I was when his Convention's magazine, *The Crusader*, had failed to include in its article about Seventh Day Baptists the reasons why the seventh day is observed. The pastor said that if I would write an article on the Sabbath, he would print it in his church's monthly paper. The pastor added a footnote to my article explaining that the American Baptists and the Seventh Day Baptists have been conducting conversations. He hoped that his church members would contribute their reasons for Sunday observance for a later edition of the church monthly. (To date, no article in support of Sunday observance has been printed.)

When I learned that this American Baptist church was revising the by-laws, I asked the pastor if the Sabbath-Sunday issue were being considered. He suggested that I contact a member of the by-laws committee. It was a surprise when this committee member told me that sometime ago she had given the Sabbath considerable thought, and she even had on hand Seventh Day Baptist

tracts. Then I recalled that about twelve years ago I had approached her former pastor. After looking over Sabbath literature he had presented at his Sunday night service a sermon entitled "The Sabbath—Yesterday or Today?" After the sermon the minister distributed Seventh Day Baptist tracts which my home church had generously supplied!

I wish I could report concrete results from this distribution of S.D.B. tracts which took place around twelve years ago. Perhaps, however, the information in these tracts may be making it difficult for this by-laws committee woman to write an article defending Sunday, which her present pastor has asked her to do.

There's been a disappointment! Last month I learned that the one family in town who have given me much moral support because of their Sabbath convictions, have become intensely interested in the Jehovah's Witnesses doctrine. Happily, however, this family is anxious to discuss the Bible with me. I am thankful to be familiar enough with the Witnesses' teachings to be able to question them! Oddly, the Witness who visits my friends' home weekly is the same member who visited me for awhile. When we parted several years ago she said that she and her group were going to pray that I would come to see their views. I replied that I wouldn't pray that she or anyone else would become a Seventh Day Baptist. I believe that church membership is a matter between God and the individual. When I am discussing doctrinal differences I pray that people do what God wants them to do! And now this Jehovah's Witnesses member and I have met again at the home of our friends!

As Christians—Sabbathkeeping Christians—what should we emphasize? Certainly we should thoroughly know the biblical reasons for keeping the Sabbath; certainly we should know the reasons advanced for Sunday observance and why we consider them un-biblical. We can share the Sabbath only when we can

(Continued on page 13)

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

## Helping Hand Rates

In order to keep the subsidy down to a minimum, the Seventh Day Baptist Board of Christian Education, in quarterly session, Jan. 15, voted to raise the subscription rates of the *Helping Hand* to \$2.50 for a single yearly subscription and \$2.00 for quarterlies bought in clubs.

The action is to begin with the third quarter of 1967.

We regret very much having to take this action.

## Puzzle Correction

The children's cross word puzzle sent out for use on Sabbath Rally Day needs a few corrections:

1. Add—"O —(23a)— and see that the Lord is good" (Ps. 34:8).
2. Black out the bottom square of (7a).
3. Change (2a) to (2d), last line of page.

## SABBATH SCHOOL LESSON

for May 20, 1967

*A Daring Faith (Sabbath Rally Day)*  
Lesson Scripture: Acts 6:8-12; 7:51-60.

for May 27, 1967

*The Gospel in Samaria*  
Lesson Scripture: Acts 8:4-17.

## Sabbath Study

Mention was made last week of a pastor who announced that he was preaching Sabbath sermons throughout the month of May. It appears that other pastors are doing something similar. The church bulletin from Riverside, Calif., for example, announced that on April 22 the SDBYF was starting a five weeks' study of the Sabbath and what it means. The pastor leads this study with the young people.

## A Sabbath Memory

By Martha Rasmussen

(daughter of the late Stanley W. Rasmussen)

When he was a graduate student at the University of Minnesota, my father had a friend who was also working toward a doctor's degree, and who was a dedicated worker in an evangelical denomination. When their studies permitted, the two families often spent the evening together. One such evening the talk turned toward religion, and my father's friend asked what we Seventh Day Baptists believed. My father explained about the Sabbath and why we kept it. He remarked that he never studied from sundown Friday to sundown Saturday.

His friend, who had considered himself a very good Sundaykeeper, was astonished, and when Father asked, he admitted that he did study Sunday evenings. "But," he said, "I must study on Sunday if I am ever to get my degree."

At that time the University of Minnesota had the reputation of making it very difficult for graduate students to get their Doctor of Philosophy degrees in physics. They imposed so much work on the students in the physics department that it took an average of seven or eight years for them to graduate.

It would have been easy for my father not to keep the Sabbath, for we were lone Sabbathkeepers at that time. Keeping the Sabbath as carefully as he did often made things very difficult for him. For instance, he was required to take one class which met on Tuesdays, Thursdays, and Saturdays. My father missed the Sabbath class every week. His classmates considered it miraculous that he got a "B" on that course.

In the long run, the facts show that Sabbathkeeping did not interfere with my father's success in graduate school. On the contrary, he finished in five years and four months, which made him second (in point of time) of the men who entered graduate school when he did.

The man who finished ahead of him had a fellowship, so he studied full time

instead of working part time like my father and most of the other students. Oddly enough, this man who finished first was an Orthodox Jew who also kept the Sabbath.

I have often wondered whether Sabbathkeeping was started by our heavenly Father because of the very practical fact that it sharpens people up and enables them to produce more.

## World Council of Churches Releases Pentecost Message

NEW YORK, N. Y.—(ABNS)—The work of the Holy Spirit in the world today is a reality, the presidents of the World Council of Churches proclaim in their 1967 Pentecost message.

Pentecost, occurring fifty days after Easter, marks the descent of the Holy Spirit on the apostles, and is considered by some as an anniversary of the beginning of the Christian church. Many churches now observe the day by stressing the unity and mission of the church. Protestants and Anglicans celebrate Pentecost on Sunday, May 14.

The WCC presidents see the Holy Spirit at work: ". . . in every secular development" emphasizing "the unity of the whole inhabited world, . . . the brave obedience" of men and women who in "days of political hostility to the Church and of sophisticated indifference to the Gospel," uphold them "often to their worldly loss, sometimes unto death." Finally, It is seen "in the searching of mind and conscience among his people," and in the churches. "More churches are asking themselves more of the hard questions . . . are alert to the times . . . uncomfortable with the facts about rich and poor nations . . ." and "are learning to distinguish between national interests and ideals and God's will for the whole world."

The message is signed by honorary president, Dr. J. H. Oldham, St. Leonards-on-the-Sea, England, octogenarian ecumenical pioneer, and six presidents elected at the WCC's Third Assembly in New Delhi, 1961.

## "A Created World" Says Dr. D. T. Niles

A Christian's understanding of the world determines his understanding of what it means to be converted to live life in wholeness, a leading Asian church leader said here.

Dr. D. T. Niles, executive secretary of the East Asia Christian Conference, spoke at the opening session of the annual meeting of the U. S. Conference for the World Council of Churches at Buck Hill Falls, Pa., April 19-21.

"We believe that this is a created world," said Dr. Niles. "It is neither autonomous nor is it possible to live within it as an autonomous person."

"It is created by God and exists in dependence on God," he said. "This dependence must be acknowledged if life is to be lived in wholeness."

Dr. Niles said an important question regarding conversion involves how men can be brought to acknowledge this dependence and make it the foundation of living. He noted that men naturally tend to live as if they themselves can decide what the nature of the lives should be.

"The crisis in which men are involved is the result of the fact that, while it is true that men have to accept dependence, it is also true that whether they accept it or not, they are dependent," he said.

Dr. Niles also noted that Christians believe this is a fallen world—a world not in keeping with the purposes for which it was made. He pointed out that God's will for it is constantly thwarted.

"We need to challenge men not only to personal conversion whereby they deal with their own fallness," he added, "but we need to challenge men to accept their place in God's mission to make this fallen world to live again in wholeness."

While this is a fallen world, he insisted, it is also a redeemed world because the Christian faith affirms that God is with us. He said:

"When we say that this is a redeemed world, we are pointing to the total ac-

tivity of God—redemption—all that He has done, all that He is doing and all that He will do.

"To be converted is to be committed to this continuing mystery of the risen Christ."

## Witnessing

(Continued from page 11)

defend the Sabbath. Besides, we love to discuss a subject about which we are well-informed!

But the odds against converting others to the Sabbath are so overwhelming that unless we emphasize the need for an intimate relationship with the Holy Spirit, I believe that the Sabbath cause is doomed. This is a two-fold need which concerns Seventh Day Baptists as much as it concerns others. We Seventh Day Baptists must be wholly willing to lean upon the Holy Spirit, and we must be determined to be completely used by the Holy Spirit.

When it comes to doctrinal differences I believe we should remember for our own sakes, and we should emphasize to our friends, these words found in 1 John 2:26, 27: "I write you this about those who are trying to deceive you. But as for you, Christ has poured out his Spirit on you. As long as his Spirit remains in you, you do not need anyone to teach you. For the Spirit teaches you about everything, and what he teaches is true, not false. Obey the Spirit's teaching, then, and remain in Christ." (T.E.V.)

We cannot get inside people's minds. Only the Holy Spirit (and evil spirits) can do that! But we may be able to lead our friends to a desire to get closer to God when we tell them enthusiastically how much we love to read God's Word; when we testify about the shattering experience of the New Birth—how we have become intensely aware of God's Presence in our lives, and how He has given us a new feeling of compassion for all people; and perhaps we will help others to appreciate the Father and His Son more when we mention how grateful we are that Christ's sacrifice has annulled the cruel punishment exacted under the



Old Testament Covenant (being stoned to death for picking up sticks on the Sabbath, for example!)

We Seventh Day Baptists believe we are right about the Sabbath; still, we leave our minds open for new insights, just in case we are mistaken! Surely, when we are wholly in accord with the Holy Spirit, we as a church will be such a shining light that many will be attracted to us. Do we care about others the way we should? Do we want to grow as a denomination because we believe that we have an intimacy with God that others lack, and we want everybody to have the warm companionship with their Heavenly Father that we feel we have?

Why aren't we experiencing the joy of increasing church membership? Could it be that we fail to meet the terms of the promise? The promise is this: "We receive from Him whatever we ask *because we obey His commands and do what pleases Him*. This is what He commands: that we believe in the name of His Son Jesus Christ *and love one another, just as Christ commanded us.*" 1 John 3:22,23. (T. E. V.)

Do we Seventh Day Baptists need to spread around more Christ-like love?

Many Seventh Day Baptists live too far from their church to attend services. My church is a good "Sabbath day's journey" away, but I can make it. Each Sabbath, when my neighbors and the children wave as I drive past, I wonder if the time will come when they will search their Bibles to learn if they, too, ought to go to church on the Sabbath Day.

—Name withheld.

#### Historical Society Meeting

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held Sunday, May 28, 1967, at 10:00 a.m. in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J. All those interested in the work of the society are invited to attend.

Albert N. Rogers, president.  
Frederik J. Bakker, secretary.

#### The Sabbath Speaks for Itself

There is a denomination which claims to have no creed, no statement of belief. Its people are known by the often-repeated and therefore semiofficial statement, "Where the Bible speaks, we speak, and where the Bible is silent we are silent." With such a statement, some of us wonder why they do not keep the Sabbath of the Bible. They must have a reason that satisfies them, unreasonable as it may seem to Sabbathkeepers.

The Sabbath does speak for itself and often needs no argument of men to be convincing. Examples of this are common. A new one has just come up in the correspondence of the secretary of the American Sabbath Tract Society. A man wrote that he had accepted the Sabbath. Questioned as to how he came to this conviction he wrote again saying that he started to keep the Sabbath last October. In the Baptist Sunday School of which he was a member his class was studying the Ten Commandments one at a time. When they came to the Fourth Commandment and he realized that it specified the seventh day of the week, he studied the question of the sanctification of that day and was convinced that there had been no change in the day, no place where the first day of the week was substituted for it. "So I made my decision," he says, "and began to keep the seventh day as the Sabbath." His letter intimates that it was the Bible, not man, that brought him to that decision.

Although the Sabbath speaks for itself from the pages of the Bible, those who act upon what they find need the help and encouragement of others of like faith. His second letter contained a check for a subscription to the *Sabbath Recorder*. All of this comes out of correspondence that began on April 11, 1967.

—L. M. M.

Four out of every five traffic accidents in 1965 could have been avoided, according to The Travelers Insurance Companies. The major cause of death and destruction on U. S. highways, says Travelers, is driver error and lack of judgment.

#### ITEMS OF INTEREST

##### Protestant-Catholic Joint Grain Shipment

A joint Protestant-Catholic grain shipment of approximately 20,000 tons of wheat and sorghum to help relieve famine in India left the Port of Baltimore, April 18, aboard the S.S. Naess Dragon.

Sponsored by Church World Service, Catholic Relief Services and Lutheran World Relief, the joint charter shipment has been promised preferential berthing in either Madras or Kandala by the Government of India. Designation of the port most advantageous for speedy unloading will be made ten days prior to the vessel's arrival in mid-May.

This is the third joint grain shipment to India under Protestant - Catholic auspices during the current emergency. Bagged on arrival with markings requested by the three agencies, the grain will be distributed under their direction.

##### Heifer Project Reports Banner Year

A record year of service was reported by Heifer Project, Inc., in 1966. Through contributions in funds and in livestock from twenty-one religious groups, foundations, farm and service organizations and individuals, its operations were valued at \$1,000,569, a 13 per cent increase over 1965.

Some 50 per cent of the shipments went to Latin America, 21 per cent to Asia, 14 per cent to Mississippi, 9 per cent to Africa and 6 per cent to the Middle East, said the report. Included were 122 bulls, 350 heifers, 492 goats, 81 sheep, and 216 pigs, 213 rabbits, 104 packages of bees, 88,589 chickens, 2,554 turkeys and \$25,626 to purchase livestock overseas. Transportation costs, said the report, were paid in part by the U. S. Agency for International Development and by foreign governments.

Another project was a milking herd of goats sent to Madar Sanitorium in India where they are each producing 6½ quarts of milk a day or eight times as much as the average Indian cow.

(And that sort of cow is called sacred?)

##### Ecumenical Filmstrip Available

The Audio-Visual Aids Committee of the American Sabbath Tract Society is now handling the booking of a filmstrip provided by the Seventh Day Baptist Council on Ecumenical Affairs. It may be ordered the same as other filmstrips listed in the catalog.

*First Person Plural* is a 78 frame color filmstrip with recorded narration produced by the Broadcasting and Film Commission for the Office of Interpretation of the National Council of the Churches of Christ in the U. S. A. Showing time, 12 minutes.

The script, written from the point of view of an individual denomination, tells what *We* accomplish through our joint efforts in the National Council of Churches. The extent of cooperative work is shown in many areas: mission, education, relief, worship, social services, broadcasting and other activities.

"Paternal wisdom," says a bachelor, "consists of bringing up your children so someone else will like them besides you."

—from *Mother and Child*.

##### A Reminder to Correspondents

This is an urgent request from your Tract Society president, written while the editor is at Ministers Conference, to each church correspondent or pastor to forward without delay the information requested on page 15 of the April 24 *Sabbath Recorder*. It is most important that every possible 1967 college or high school graduate's field of special ability or training, honors received, and his or her plans or hopes for the coming year be made known to Seventh Day Baptists through the issue of June 5.

Time is growing short but we hope in this way publicly to commend each and every one for his achievement and to urge him thus to seek his career or future study in an area where he can best serve in and be served by one of our churches. Let's not miss this first effort of its kind (and don't forget to name the college!)

—Charles H. North.



## Obituaries

**LEWIS.**—Nina Rood, daughter of Charles J. and Rosa Furrow Rood, was born at North Loup, Neb., on Jan. 12, 1881, and died at Ord, Neb., on April 19, 1967.

Nina was third of ten children born to the North Loup pioneer family. She graduated from North Loup High School, attended Milton College, and taught school in the North Loup and Welton, Iowa, areas. She was united in marriage to L. L. (Roy) Lewis on Oct. 22, 1904, and moved to Fouke, Ark., where she taught in the Seventh Day Baptist home-mission school, Fouke Academy. Soon they returned to North Loup, where they made their home the rest of their lives. A daughter, Helen, was adopted in 1908, and another foster daughter, May Fergeson Randolph, made her home with them. Roy Lewis died in 1955.

She joined the North Loup Seventh Day Baptist Church in 1893, and was a faithful member and served as a trustee.

Survivors are her adopted daughter, Mrs. Helen Middaugh, San Bernardino, Calif.; one brother, Byron Rood, Milton, Wis.; four sisters, Mrs. Bertha Williams, North Loup, Mrs. Esther Nelson, Whitewater, Wis., Miss Elsie Rood, Milton, Wis., and Mrs. Eunice Harman, Beaver City, Neb.; and one grand-daughter.

Memorial services were conducted at the church by her pastor, Duane L. Davis, and interment was in North Loup's Hillside Cemetery.  
—D. L. D.

**McKAY.**—Blanche Wallace, daughter of Charles F. and Virginia Coose Wallace, was born July 12, 1887, at Booty (later Nady), Ark., and died March 29, 1967, at Irving, Tex.

She was married to Samuel Godsey in Oct. 1901, and to this union were born six children: Charles Franklin of Jackson, Miss., Mrs. B. M. (Esther) Sanderson of Clarksdale, Miss., Mrs. Lucian (Leland) Draper of Corcoran, Calif., W. H. of Vicksburg, Miss., Marvin of Columbia Falls, Mont., Elmo of Jacksonville, Ark. Mr. Godsey died in 1918.

She was married to John H. McKay in Oct. 1919, and to this union were born five children: Mrs. Mildred Mitchell of Euless, Tex., Mrs. Irene Mason of Irving, Tex., Mrs. Paul (Doris) Mitchell of Tichnor, Ark., S/Sgt. John H. of

Finland AFS, Finland, Minn., Thomas E. of Irving, Tex. All of her children survive, including two step-daughters, Mrs. Theo (Elsie) Hughes of Little Rock, Ark., and Mrs. Viola Nowell of North Charleston, S. C., whom she brought up from early childhood; also 33 grandchildren, 40 great-grandchildren and one great-great-grandchild; two sisters, and a host of relatives and friends.

Mr. McKay died in March 1949. They were converts to the Sabbath and she had been a faithful member of the Little Prairie Seventh Day Baptist Church for 35 years.

Funeral services were held at the Campshed Methodist Church of Little Prairie (the Seventh Day Baptist church having recently burned). Her former pastor, Clifford A. Beebe, conducted the services, assisted by George A. Best and Henry Tharp, local ministers and friends of the family. Burial was in the Coose Cemetery.  
C. A. B.

**MITCHELL.**—Homer Preston, son of Deacon Madison M., and Josie (Smith) Mitchell, was born at Little Prairie, Ark., June 6, 1919, and died from a heart attack at his home at Irving, Tex., Jan. 19, 1966.

He was married Aug. 1, 1936, to Miss Mildred McKay, who survives him, together with four children: Homer, Merlene (Mrs. Jerry Hudson), Marvin and Melba, all of Euless, Tex.; also four grandchildren, eight brothers and three sisters.

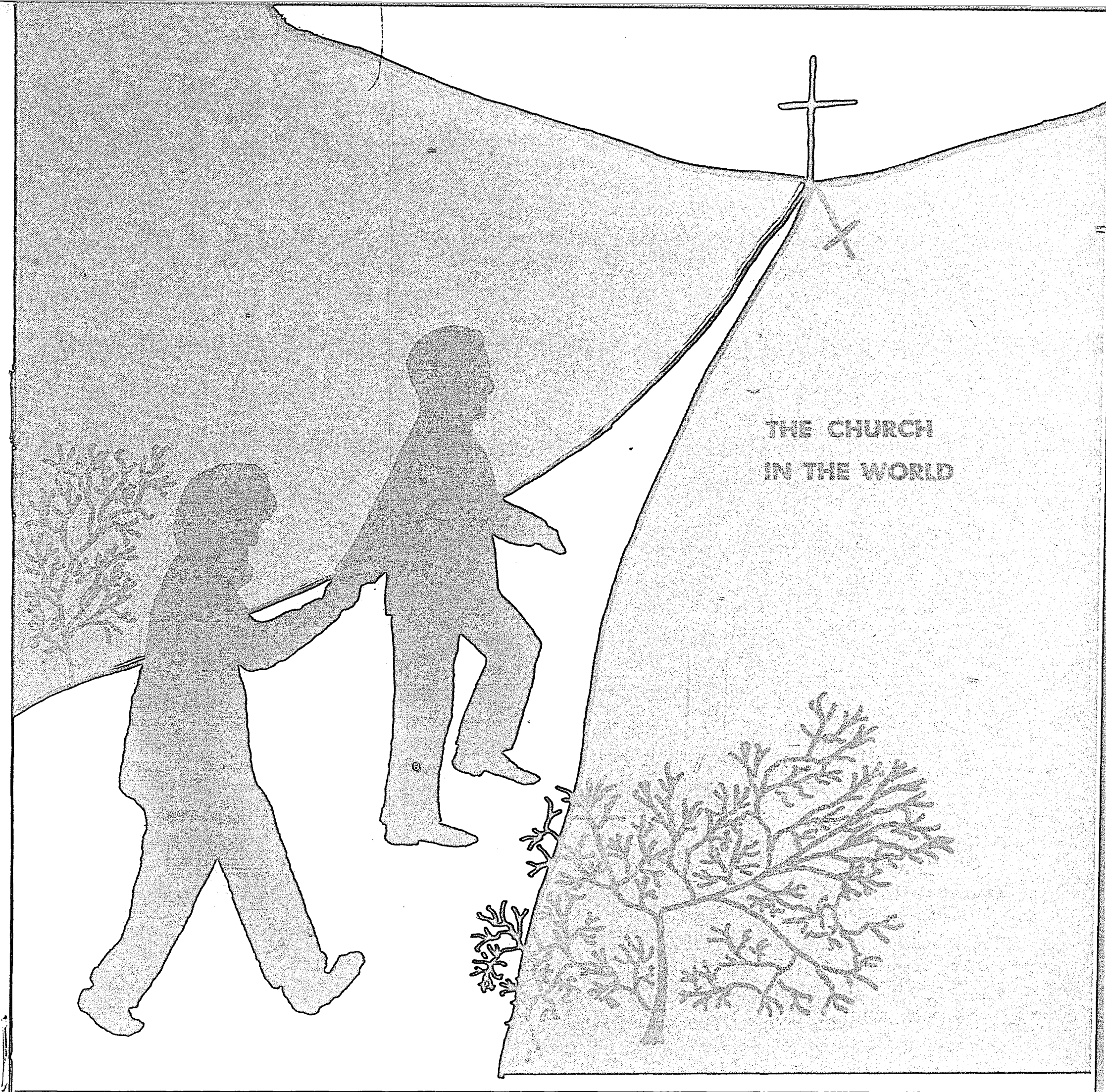
He was baptized and became a member of the Little Prairie Seventh Day Baptist Church in 1936, and remained a member throughout his life.

Funeral services were held at the Campshed Methodist Church in Little Prairie, and burial was beside his first-born son in Hockenberry Cemetery.  
—C. A. B.

**WILLIAMS.**—Leslie Scott, son of Kenneth and Jerrolin Scott Williams, was born at Ord, Neb., July 19, 1964, and died at Omaha, Neb., April 19, 1967.

He is survived by his parents; a brother, Gerald; grandparents, Mr. and Mrs. Melvin Williams, and Mrs. Arthur Bartz; and great-grandmother, Mrs. Bertha Williams, all of North Loup, Neb.

Memorial services were conducted by Pastor Duane L. Davis, with burial at the North Loup Hillside Cemetery.  
—D. L. D.



# The Sabbath RECORDER