

The Sabbath Recorder

WOULD YOU?

If you are a lost
unsaved sinner,
this question is not
for you.

But if you are a sinner
"saved by grace"
here is a question for you
to consider,
and answer,
to yourself,
and to God.

IF

you should become convinced
in your mind
and heart
and soul

that the seventh day of the week
is still "the Sabbath of the Lord
thy God," and that it is God's
will that every true child of
God, including you, should still
keep and observe it as such,

WOULD

YOU

DO

IT

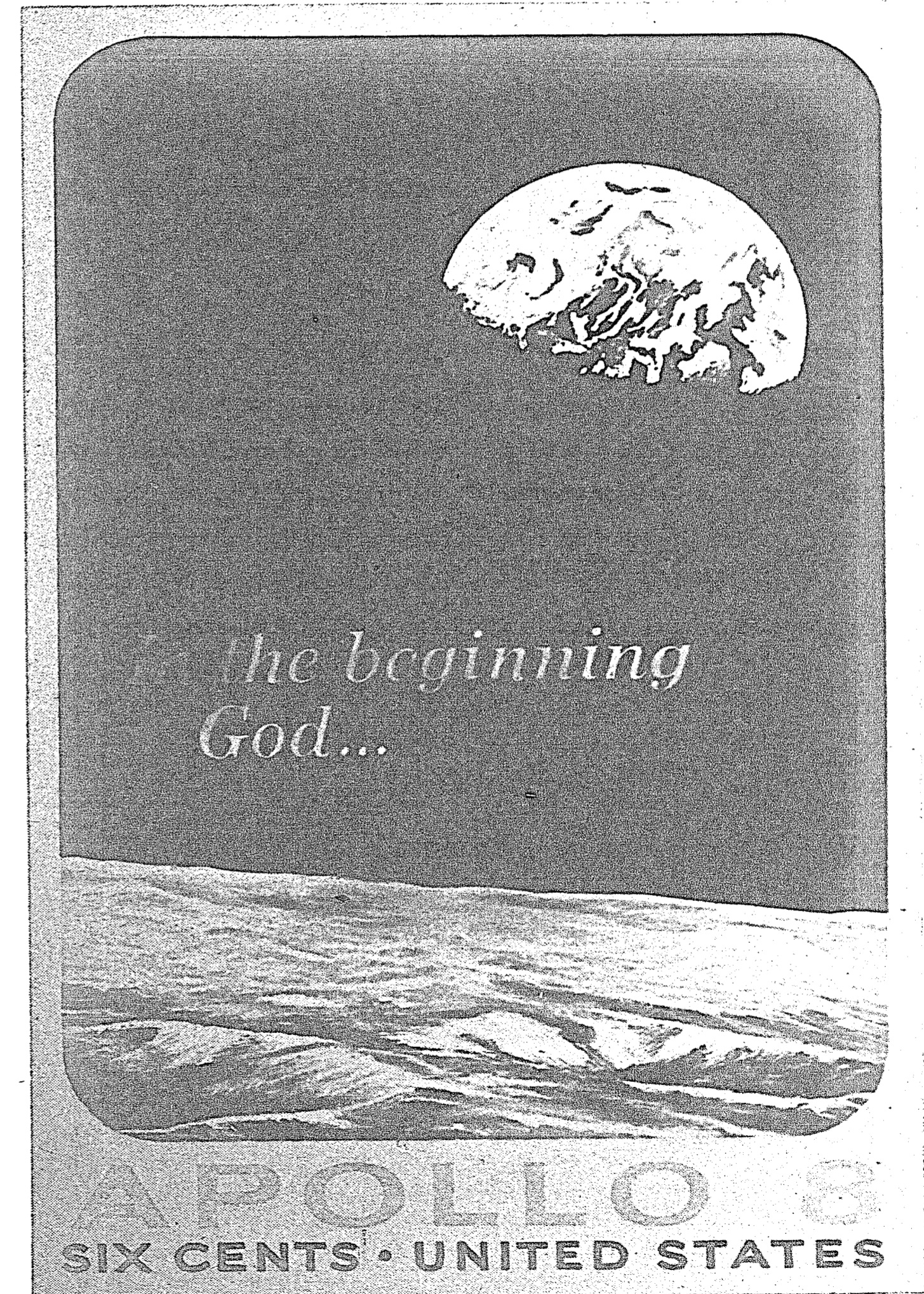
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This is the Holy Sabbath Day,
The Day God made and blest;
The Day He made and gave to us,
For worship and for rest.
God gave the Sabbath as His sign,
A token of His love,
That draws us from a life of sin,
To realms of light above.

—William L. Davis

There is quiet in market and garden,
'Tis the eve of the Sabbath day,
And a flood of silv'ry moonlight,
Bathes the land and the sky and bay,
And a bell in a church is calling,
The children of God to pray'r,
Its music now swelling, now dying,
Swings afloat on the calm night air.

—Clara S. Burdick



The Sabbath Recorder

First Issue June 13, 1844

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Is Black Beautiful?

"Black is beautiful," has become a slogan that is seen and heard almost everywhere. Negroes are justifiably asserting pride in their race after such a long time of being looked down upon as a result of the slavery of their ancestors in this country. They are persons; they are people, deserving of as much dignity and respect as any people of Caucasian or other racial background. Let that be clearly understood and appreciated.

But the statement quoted above is misleading and open to challenge. Slogans all too frequently fail to stand the test of serious, logical thinking. I submit that black is not beautiful. Neither is white beautiful. The old adage, "beauty is as beauty does," is appropriate here. Too long we have given the impression not only that physical beauty belongs only to the white race, but also that only white people with their sophistication can be called beautiful. Let us have done with all this. White is not beautiful; black is not beautiful. Even as a reaction to long oppression and abuse, this is not justified from a Christian point of view.

Even if one said that black is respectable rather than beautiful it should be challenged. Some of black is respectable just as some of white is respectable. I do not know the proportions either way. The trouble is the inclusiveness of the expression. Just as physical beauty can be attributed to less than the majority of any race, so also real beauty, and moral respectability are achieved by only a portion of each race. No man or woman has a claim on respect because he is Caucasian or Negro or Indian, or whatever.

The Bible tells us that God has made of one blood all nations. The gospel of Jesus Christ wipes out all preferential distinctions of color or heritage. It is time to rediscover that truth, if we have not done so already. We are not helped along that way by pitting one race against another and introducing divisiveness at a time when unity is so much needed.

Of course black people are beautiful—if they are. They do not become so by merely affirming it in the face of ugly deeds. Let us say the same thing about whites. It isn't for Negroes to assert their

beauty. Let the whites praise and honor the beauty that they see in the faces and characters of their dark-skinned neighbors. Let us use and dispense to others the beauty aids that are found in the words of Christ and the rest of the Bible. Let us, if necessary, discard our taboos about the social mixing of the races. As someone pointedly remarked on TV recently, "It is a bit late to say that the races should not mix." Our forefathers mixed them.

What is the solution to America's current race problem? Not giving the militants everything they demand in blackmail tactics; not repressing the legitimate aspirations of frustrated people; not drawing a false distinction between black beauty and white beauty. Neither is the solution unequal programs, instituted under physical pressure. It is love, Christian love, expressed person to person, not in the form of impersonal charity. We can find ways of showing that we care. Whether white or black we can become beautiful as we grow more Christlike. Christ is the answer.

Back to Pilgrim Days?

Would you have believed it if anyone had told you ten years ago that the time would come when we might soon be back to Pilgrim days as far as safety in attending church was concerned? The Pilgrims are pictured as carrying their flint-lock rifles to church in case the Indians ambushed them or tried to burn down the meeting house. There were times when they had to use those rifles to protect their families.

Safety on our streets today is so far gone in some cities that the evening churchgoers have to think twice before venturing out. Shall they take the chance, arm themselves, or stay home? Perhaps we do not have the courage of our Pilgrim forefathers who felt that they must go to church regardless of the danger. Today our church leaders do not put us to the test; they merely announce that there will be no evening service as long as the danger from hoodlums continues. It may be the part of wisdom, but we

somehow wish that we had a chance to demonstrate our trust in God and our courage in the face of danger.

Perhaps women and children should not be subjected to these increasing dangers to person and property, but men ought to show themselves to be men and not mice. We have our forces of law and order; we don't have to arm ourselves like the Pilgrims. We do have to cooperate fully with the police. Furthermore, both men and women who have a mission to perform in the central city, the educational institution, or the church should have the hardy courage of our Pilgrim fathers and go unhesitatingly where our duty calls us. Where the people are who need the message of God's love in Christ there we must go in full liberty and with joy.

Bravery Rewarded

The nation's highest award for bravery is the Medal of Honor. Since 1863 when the first medal was given there have been 3,228 awarded. At the present time, according to the Veterans Administration there are 284 living holders of this medal. The VA announces one other item, namely, that holders of the Medal of Honor are entitled to a monthly benefit of \$100 from the date they apply for it. This, it is understood, is an additional award recognizing the country's debt of gratitude for the act of bravery that merited the original award.

No one consciously sets out to get the Medal of Honor and no one will be motivated to bravery by the prospect of \$100 per month the rest of his life. There would be little chance that a person so motivated would be capable of the kind of bravery that leads to this highest honor. This bravery brings one pretty close to death, and it is probable that many of the recipients of the Medal of Honor need the now available monthly allowance to compensate for disabilities incurred on the occasion that they showed themselves brave.

The Christian life does not have national Medals of Honor or monthly stipends for those who have in bravery

for the cause of Christ gone far beyond the call of duty. However, we do have the challenge of Jesus, "If any man will come after me, let him . . . take up his cross daily and follow me." He then made the statement, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24). Here is bravery; here is reward. But again, like the soldier who lays his life on the line, the Christian cannot set out to save his life, else he will lose it. He does endeavor to put Christ first in all things, even laying down his life, if need be, for his Lord. Only in the end does he discover that in losing his life he has saved it. How many holders of *this* "Medal of Honor" are to be found in our nation?

OUR COVER

The glossy print of this newly issued six cent stamp was received from the Post Office Department, by request, on Monday morning, May 19 (just in time) as the astronauts in Apollo 10 were reported to be nearly half way on the second journey to the moon.

In the Beginning God . . .

Religious people throughout the world were thrilled last Christmas when our three astronauts circling the moon at close range opened the Bible to the story of creation in Genesis and reverently read it as they looked across the surface of the moon back to the earth. They were thinking serious thoughts — thoughts of God and His marvelous creation.

A postage stamp was issued May 5 after several months of preparation. It is not exactly the same as when first designed. The story of the change is told in two issues of *Western Stamp Collector* from which the following extracts are taken. Seventh Day Baptists are especially interested in creation as the basis for the Sabbath (Gen. 2:1, 2). This new stamp, with its inscription, calls us to contemplate the place of God in time.

Apollo 8 Stamp Design Announced

On January 17 former Postmaster General W. Marvin Watson made public the design of a 6-cent postage stamp that commemorates the Apollo 8 Mission which placed men nearest to the moon.

The vertical stamp is based on a photograph supplied by the National Aeronautics and Space Administration. To the top of the stamp, 240,000 miles from the moon, is half an earth, the rest in darkness.

Apollo Stamp Design Modified

The design of the forthcoming stamp commemorating the flight of the Apollo 8 spacecraft is being revised to include the words "In the beginning God . . ."

The use of this phrase had not originally been considered in connection with the Apollo 8 stamp, but when Postmaster General Winton M. Blount received many requests that the quotation be included, he decided, after careful review, that the proposal was meritorious and should be adopted.

The quoted words were spoken by a crew member of the Apollo 8 spacecraft (Lt. Col. William A. Anders) when he read from the Book of Genesis during the course of the historic flight orbiting the moon. This reading, while not a part of the flight plan, has become closely associated with the flight in the public mind, and Postmaster General Blount stated that it seemed eminently appropriate that this introductory phrase should appear on the stamp that commemorates one of the most significant and dramatic events of our time.

RELIEF FUNDS GRATIFYING

The sensitivity of Seventh Day Baptists to the needs of less fortunate peoples and their response to those needs are most gratifying. Our World Mission treasurer, Gordon Sanford, reports that during the months of March and April our churches gave \$1,224.55 earmarked for these less fortunate ones.

In response to the request for relief for the starving in Biafra \$958.32 has been received by the treasurer; and through One Great Hour of Sharing \$266.23 has been made available to Church World Service.

" . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—Council on Ecumenical Affairs

Seventh Day Baptist Ministers Conference

By Rex E. Zwiebel

"And some of us thought we could preach before we left home." This was the reaction of one of our Seventh Day Baptist ministers after listening to the lectures on "Proclaiming the Word," which had been excellently prepared and were well presented by the Rev. Victor W. Skaggs, dean of our Center for Ministerial Education, at the biennial Seventh Day Baptist Ministers Conference held in Salem and Lost Creek, West Virginia, April 30 - May 6.

The pertinent lectures brought out the fundamental reasons for preaching and the best ways to do it. Following each lecture was a special type of sermon preached by one of the delegates. Spirited discussions came next with all the men sharing from current and past experiences as related to the day's subject.

It is impossible to capture all of the ideas that were presented and discussed. Some that I jotted down include the following: (1) all sermons should follow their announced purpose, (2) all sermons should aim primarily at change in the lives of the hearers, (3) all sermons should bring a confrontation with God, (4) they should bring the "Good News" in the face of puzzlement, (5) God should be revealed through presentation of His actions, laws, concerns, and the redemption offered through Jesus Christ.

The preacher may be thought of as a resource-leader and as a servant-leader. As a foundation for his preaching, he should be aware of personal experiences with his Creator; he should preach with enthusiasm founded on deep conviction and with an urgency that *now* is the most important moment of our lives. Ideally the minister will not show anxiety or defensiveness, and will be able to take criticism. He will endeavor to dress so as not to attract attention to himself.

The layman has a responsibility to the sermon presentation. While the minister hopes that his sermon, and its presenta-

tion, will inspire people to listen and be absorbed in the message, the layman should do everything in his power to concentrate on the ideas presented with the full intent of putting them into action.

"You make the Sabbath sound as important as redemption." This was a thought expressed by a minister as the Rev. Herbert E. Saunders, pastor of the Plainfield Seventh Day Baptist Church, ably delivered five meticulously prepared lectures on "The Sabbath: Symbol of Creation and Re-creation."

"He is a modern day prophet," remarked a preacher who has been in the harness for 31 years.

We were all thrilled and challenged as we meditated on the presentations of this young minister's studies on the Sabbath of the Bible.

Significant quotations from stalwart Seventh Day Baptists — A. H. Lewis, A. J. C. Bond, Edwin Shaw, George B. Shaw, T. J. Van Horn — were given with present day interpretation. These were made more palatable as they were flavored by thoughts expressed by Abraham Joshua Heschel in his book, "The Sabbath."

"No, the Sabbath is not as important as redemption, but it is certainly a part of God's over-all plan for the good of man which also includes the redemptive act of Jesus Christ."

In such a vein the Sabbath of creation with its potential for re-creation received minute consideration such as has not been accomplished before in the time of this writer's ministry. As often is my habit when a subject is presented in a gripping manner, I forgot to take notes all of the time; however, here are some ideas I did jot down: "The Sabbath is a type of eternity." "It is the only logical memorial to the resurrection."

"God is Creator and Redeemer, and the Sabbath is His in each instance."

"Each Sabbath brings an opportunity for the re-creation of man's soul." This is God's continuous re-creation of man in His own image. God stays with His work.

(Continued on page 11)

The Sabbath:

Symbol of Creation and Re-creation

By Herbert E. Saunders

The following article is the conclusion of five lectures on the above subject delivered at the biennial Seventh Day Baptist Ministers Conference April 30 - May 6, 1969. Consideration is being given to publishing the lectures as a unit.

We have been trying over the past few days, hopefully with some success, to re-interpret sabbathism, in light of twentieth century needs and attitudes. We have considered the past, evaluating biblical sabbathism and taking note of our Christian Sabbath heritage. We have examined, however little, a bit of the past history of Sabbath observance and have felt the surge of spiritual power and insight that comes from having met others who "kept the faith." We have considered the Sabbath in the light of theology and interpretation and have tried to bring new light to bear on the meaning of the Sabbath as a doctrine equipped to meet the needs of the modern world. We have considered what sabbathism means and how to keep the Sabbath. In fact, we have left few stones unturned as we sought new understanding of the Sabbath for our age.

The subject is by no means exhausted. We but stand on the threshold of a new Sabbath awareness and we must reach out to new experiences of Sabbath faith. Whether we have been successful here or not depends largely on our present response to these considerations and the subsequent response of those who will benefit by our discussions. We must become inspired to a new awareness of what the Sabbath can mean for a world so desperately in need of a Sabbath. We must become propagators of a Sabbath faith that is vital and strong rather than guards standing in stoic attention at the mausoleum of dead sabbathism. Either the Sabbath brings inspiration for this new age and a consciousness that compels attention and acceptance, or it is a burden hanging around our Christian necks and ought to be cut free.

The modern world needs a Sabbath. There is in the modern mentality the need

for the kind of respite that only the Sabbath of God can offer. Life seems to move so rapidly that anything of a spiritual character gets lost in the maze of self-preservation and selfish concern. It is in a conscious keeping of the Sabbath that the life of man finds life-giving expression that overcomes the mad rush of modern experience.

"The seventh day," writes Heschel, "is the armistice in man's cruel struggle for existence, a truce in all conflicts, personal and social, peace between man and man, man and nature, peace within man; a day on which handling money is considered a desecration, on which man avows his independence of that which is the world's chief idol. The seventh day is the exodus from tension, the liberation of man from his own muddiness, the installation of man as a sovereign in the world of time.

"In the tempestuous ocean of time and toil there are islands of stillness where man may enter a harbor and reclaim his dignity. The island is the seventh day, the Sabbath, a day of detachment from things, instruments and practical affairs as well as of attachment to the spirit."¹

Here is the heart of sabbathism. Here is the modern answer to the age-old problem of busyness and worldly activity. As it was at creation, as it was in the days of Moses and Isaiah, as it was for Jesus and the apostles, as it was for mankind throughout the centuries of the Christian era, as it was for our forefathers in the Seventh Day Baptist faith, so it stands at the heart of our answer to the modern world's need. But unless there is something in the Sabbath that we personally can embrace in love and faith, there is nothing in the Sabbath for the world. If we have had a hard time understanding our faith in the Sabbath there is no reason to believe that any others will

accept it, for "people will never understand sabbathism until they try it, and try it on a high spiritual plane."² "The Sabbath, if it is to be meaningful in a day of shifting patterns and values, must find its meaning . . . in the spiritual experience that it brings to our lives as the people of God."³

The time has come for Seventh Day Baptists to restore the Sabbath to a central place in their faith. Too long now as we have faced the pressures of the twentieth century Christian world have we excused ourselves, attributing our lack of growth to the Sabbath and its implications. Either it has meaning for the present age or it does not. There is no half-way point at which we can slip off into oblivion. The time has come for us either to believe, keep and propagate the Sabbath or to turn our backs on it and join the Christian movement away from sabbathism. The demands of the present age are calling us either to new commitment or to a relinquishing of our rights to the Sabbath. Eloquent words have been spoken in the past that reach to the heart of our modern predicament. Edwin Shaw writes:

We have first our own blessed privilege and opportunity as individuals, each one of us, of keeping the Sabbath; and second, as members of the local church, we have in addition to our own privilege and opportunity, the duty and responsibility of being living witnesses, living epistles, known and read of all men, as to the power and importance and obligation of the Sabbath; and then in the third place we have the work of spreading this gospel of the Sabbath, that is, of endeavoring to make spiritual Sabbathism a great, a mighty forward movement.⁴

This is a threefold challenge we cannot afford to neglect. To set it aside as idealistic is to set aside the responsibilities that rest firmly and heavily on our shoulders. Individually, corporately, and as members of the Christian Church we have a responsibility to progress, carrying the banner of the Sabbath high and proudly. Christ is at the center of our gospel, and "the best way of leading men to the Sabbath is by bringing them to Christ."⁵

Anything less will fail and bring ruin to our denomination.

Dr. Theodore L. Gardiner, in his biographical sketch of Dr. A. H. Lewis, found an interesting and thought-provoking quotation from the pen of our most noted expert in Sabbath reform. Dr. Lewis wrote:

If we make but feeble response to God's call at this time; if the work is left for a few to do and hence to fail; if having undertaken this work we allow it to lag or fail for any reason, swift denominational and spiritual decay will follow. These years are epochal with us. Our future history hangs in the balance waiting action or inaction. We stand on the shore of the Red Sea of a great opportunity. We can not go back. The promised land of higher spiritual life and true Sabbath reform lies on the other shore. Success is before us. The double slavery of lost opportunity and of disobedience lies behind us. We can not stand still. God-guided events are pushing us. We must go where God leads or sink in the quicksands of failure.⁶

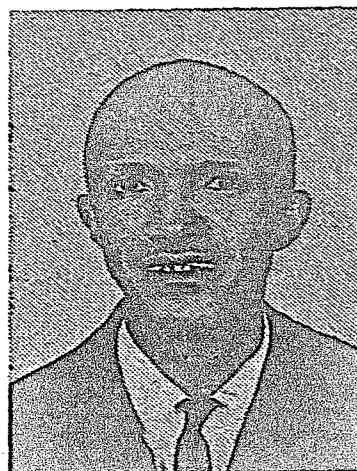
Needless to say, Dr. Lewis strikes directly at the heart of our late 20th century needs. I believe that we are either on the threshold of a new experience in sabbathism or on the brink of denominational disaster. God is calling us to a new awareness of the Sabbath in the life of modern man and we have something wonderful to offer. But if we sit idly by and let the world pass us by with not so much as a hint that we are serious in our observance of the Sabbath then there is little else God can do but to let us die a slow death. "The future Sabbath will depend largely upon what (Seventh Day Baptist) Christians now do to make it what we wish it in the future to be, an honor to God and a blessing to man."⁷

The time has come. The era of Sabbath need has arrived and we have been in existence for lo these many years because, I believe, we have been saved "for such a time as this." There is good reason to believe that we have something that the world is searching for with anticipation. In the Sabbath is to be found the peace and comfort and joy that comes from God. In the Sabbath is the reality of spiri-

(Continued on page 13)

Quarterly Mission Sabbath Story

By G. Leyland Bowen
Guyana Conference President



Ever since Sister Clare (from Alfred, N. Y.) visited us and taught us the rhythm choir, we said we would feature this every end-of-quarter at our Sabbath School hour. Then the thought came that we could ask for a special offering to round off

things, and also this would help us raise funds for a few things that were needed in our chapel here in Kitty (Georgetown, Guyana).

Our first end-of-quarter program yielded a handsome sum. Beside our local offering we got a lovely gift from our friends in America (the Women's Board). With this we were able to buy beautiful maroon drapes to go across the front of our chapel, hiding the house inside partition.

The Conference president, who is a member of this church, suggested to the others that we should share this idea with the Conference churches. This was later done, and it became adopted on a Conference-wide basis as a self-help project. Our first Mission Sabbath, last December 28th, was a huge success. Each church made a special contribution at the Sabbath School hour. Each church sent its offering to the Conference treasurer and pooled together it amounted to \$G.-110.73. Our Dartmouth church was previously named to receive this offering to aid them in building an addition to their church for more Sabbath School rooms, and a small bedroom for a visiting minister or church worker. Work has already begun on this addition.

The second self-help Missions Sabbath offering was taken on the last Sabbath in March, and was designated to go to our Bona Ventura church on the Pomeeroon River. They badly need windows in their church and also it must be

painted, at least on the front, and they also need more boarding up on the right side of the church. The churches contributed well for this second time, but the final count of dollars is not quite in yet, so we cannot report the amount just now.

Our third Missions Sabbath offering will be taken up on the 28th of June and is to go to our Uitvlugt group. They are a struggling small band of believers who need their own building to worship in. Nearly everyone is catching the spirit of this new quarterly emphasis and is willing to give to it.

Visit of Rene Mauch

By Pastor Leroy C. Bass

Rene Mauch has made his second visit to Seventh Day Baptists in Guyana, South America. His first visit was in 1961, he said, and this time his stay lasted just one month. He had flown to Georgetown from Canada, and Jacob Tyrrell and I met him at the airport.

Then a day or two later I received my first overseas telephone call since coming to Guyana. The call was from our board secretary, Everett T. Harris. This was such a surprise to me that I hardly knew what to say, but what a thrill to hear his voice come in clear with no static noises of any kind. Brother Harris told me he also heard me clearly.

Then on Friday, I took Bro. Mauch to our declining church on Wakenaam Island where we conducted services over Sabbath and Sunday night, and he met old friends from back in 1961 when he spent three weeks on this island. In the evening he showed slides of the Guyana churches and people of 1961 taken on his first visit. There was much interest in these. He also showed slides of his "Messenger" boat trip from Canada to the Bahamas in 1961. He told us that he still wants to bring the "Messenger" to Guyana for the Lord's work when he can stay long enough to train one of our Guyanese brethren to become completely responsible for its operation and care.

On the next Monday at noon we had to separate. He went on to visit our

brethren of the Dartmouth church, and I returned to Georgetown. Back home I had to set immediately to work preparing my first Guyana film-slide and tape-recorded program for our American churches (gratefully received and distributed to the churches for Guyana Mission Emphasis on Sabbath, Apr. 26, 1969 —E.T.H.). I have a small battery-operated Norelco transistor tape recorder that I take into the country and make on the spot recordings. It uses up to 3¼-inch tape spools and records at 1⅞ speed. I have many more interesting things for you to hear in future programs, and I aim to make a new one for you within two months.

When Brother Mauch returned from Dartmouth, he came back only part way, by prearrangement, stopping at Parika and conducting a short series of three nightly meetings. As the church leader was not there much of the time to assist and guide and show him around, it was pretty much a one-man effort, and not too effective. However, old friends were met and Sister Martha Tyrrell enjoyed having Bro. Mauch present to talk over many things.

I had also planned that Bro. Mauch should go into the Pomeeroon area and give Deacon Tobin a valuable one-week assist in evangelistic services at various points along the river, but this plan did not work out. We were both disappointed. Instead, Rene met with our Georgetown brethren the sooner, showing our young people's Christian Endeavor slides one Friday night, and speaking to our congregation on Sabbath morning.

Brother Mauch came prepared to assist me in providing training at a brief institute we would hold. His subjects were "Sermon Preparation," "Pastoral Training," and "How to Present the Sabbath Winningly." We had planned that it should be an 8-day institute, but as the time drew near, one man after another gave excuse why he could not attend. Only one man made no excuse, and he attended the complete institute, which we decided to abbreviate to three days. This one man was our Conference presi-

MEMORY TEXT

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Prov. 3:24, 26

dent, Pastor G. Leyland Bowen. He is quick to learn, so having only one, three days was just fine. Before the institute I had planned to take all the men to the photographer for a group photo to send to our *Sabbath Recorder* readers. As there was only one man, I still took him to the photographer, and here you see our one pupil at the training institute.

As an aside I will mention that Pastor Bowen is supported to the extent of only one-half of his salary needs by our Conference Workers Fund, which is greatly assisted in turn by the Missionary Society. The other half of his support must come from his business as a tailor. And it has been only since last November that his support from the Workers Fund was increased from one-quarter to the present one-half salary. He is a diligent worker in the church and Conference, does much visitation, and goes to Wakenaam and Uitvlugt to assist in these pastorless places, when the supervisor cannot go. Also he is still a student at the Guyana Bible College, and has seven children and a wife to support.

On the last Sunday night with us Rene Mauch showed our Georgetown people his slides as he had to others. Then the sisters of the church had a going-away party for him with refreshments and presented him with a locally made gift.

It was wonderful having Rene with us, and we wish he could have stayed longer. Perhaps in another two years, he indicates, he may be able to come and stay longer, bringing also the "Messenger." We say good-bye to Bro. Mauch for now until it is God's plan to bring him back again.

Lest We Forget

By Lucille Todd

The president of the Women's Board reminds me that I should remind you that funds are needed for the dedicated service program. At the present time, less than half of the funds required have come in. Many of the women's societies have contributed but we want you to know that we need others to help also.

This year we are celebrating the fifth birthday of the Summer Christian Service Corps. Although started by the Women's Board it is no longer their project but a denominational one with several boards working together. We feel that God is greatly blessing the work and the young people taking part each summer, and that our churches are benefiting from their service. Need more be said?

You may have seen these teams at Conference and heard the reports. They fairly bubble over with joy, wanting to share with others their deep satisfaction in serving their Lord. Do you have a team working in your area this summer? Let them help bridge the generation gap between children and adults. Be sensitive in His service, as they are trying to be, and see how much can be accomplished in His name.

May I suggest a special project to raise funds? The easiest one I know is a dinner such as the Milton church had on May 10 following their church service. Each family contributed sandwiches and a dish to pass. A small committee prepared the coffee, provided milk and tea, and set the food out cafeteria style. At the tables baskets were passed for an offering for the summer dedicated service program. Everyone had a good meal and more than \$200 was added to the travel fund for our young people.

That important address:

Mrs. Harold Baum, Treasurer
S.D.B. Women's Society
Route 1, Box 13
Edgerton, Wisconsin 53534

Giving Should Be Better

The month of April, according to the OWM figures in last week's issue, was a low month in giving to our total denominational program. In actual dollars received toward a larger budget the treasurer recorded \$882 less than in April 1968. Certain fluctuations from month to month are expected but not this much.

The Southern Baptist Convention, composed of people whose economic situation is probably no better than ours reported an increase of 4.16 per cent over April of 1968. We should have done better in April ourselves. There isn't much time left in May to correct that low month, but it is to be hoped that every person who gave less in April than in March has already increased his contributions and will continue to do so.

Because of that low month of \$6,851 the treasurer notes that we now need \$14,334 each month to meet our obligations. We can do it. Last year at the end of April we had raised only 45.15 per cent of the budget. This year we are a little ahead, with 47.8 per cent of a larger budget raised. In the five months remaining we can do better. Until we go far beyond what we have done it is not a matter of giving capacity but of consecration. This we can do something about. —Editor

Our Prayer Corner

Pray for:

- 1) The radio programs of our Kansas City, Shiloh, N. J., Riverside, Calif., and other churches, that the messages on the air may be helpful to those who have a hunger for spiritual food.
- 2) The camp committees as they complete plans for the summer camp programs, that the children and young people who attend may be brought to deeper commitment to Christ.
- 3) A revival of tithing among our people and a further testing of the promise of Malachi 3:10.
- 4) A removal of any or all pastor-laymen conflicts, so that souls may be saved and the churches edified.

Sensitivity in Everyday Life

By Suzanne Merchant

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

We, as the race of humanity, stand on the threshold of perfection or desolation. The people of this world are striving so hard to reach the moon or win a higher paying position that they aren't sensitive to the starving people in Biafra, the gentle rhythm of the falling rain or the needs of a young child that has fallen along life's way. Just one kind word could brighten someone's day or make his life a little happier.

Love begins with Christ and God. Love is the essential nature of God. God loved the world so much that He gave the supreme sacrifice, His Son's life for our sins. He was sensitive to our needs and our sinfulness, so He gave His only begotten Son to save us and make us whole. Christ, while He was on earth, tried to show how we should love one another and take care of our fellowman, the widows and orphans and the unfortunate, all those who are oppressed. We, as Christians, have our mission in life to be sensitive to the wants and needs of other people and to guide and direct them in the best way we can.

In Battle Creek, there are several examples of sensitivity in action. Did you know about the SNAP program at the First Baptist Church? This program gives small children of the neighborhood new experiences and tries to broaden their horizons in every direction. Then there is the Washington Heights project where the ideals and furthering of education, religion and just a good time are its goals. The Presbyterian church was sensitive to the needs of the Methodist church. Both prayed and the Methodist church now has a bus for use at the Washington Heights project which will further Christ's work — all through the generous gift of their brother Christians.

You may say most of these projects are fine for the young people, but is there anything for older people to do to ex-

press their sensitivity? In this city a person who has a car can drive people for TB x-rays at the sanitarium twice a month, thus doing a service for the Red Cross and for God. Then there are elderly people who have no transportation to doctors' offices and such. There is a Volunteer Bureau that can be called to offer a car.

Can you sew? Many of our church members are sensitive to the needs of others and are spending many hours in sewing rooms to turn out hundreds of articles for those who have less.

Just visiting some older or lonely person can pay back in great dividends. There are hundreds of lonely people who feel they aren't loved by anyone. *Why?* If more people would care a little for their fellowman there would be fewer suicides, less child and adult abuse. *Why* do these things have to exist? *Why?*

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

—A talk given at the Battle Creek church as part of a special Sabbath morning service.

S. D. B. Ministers Conference

(Continued from page 5)

"Conscious practice of Sabbathism is necessary for the best communion with God." "God made it — men need it."

"The Sabbath is a sign that God's will is paramount in one's thinking."

"Because of the multitude of laws that outdistanced the Fourth Commandment Jesus brought back the real truth of the Sabbath."

"The Sabbath was designed as a period in time to be a delight and a blessing, not a curse."

"To be of help to others on the Sabbath, and to gain the *necessities* for personal good are not profanations of the Sabbath."

"To use the Sabbath merely for personal ends is a violation of Sabbath sacredness."

"Jesus was willing to court death to show the true meaning of the Sabbath."

"Jesus pruned and enlarged the Ten Commandments."

"The Sabbath should be used to 'Face sacred moments, not to amass information!' There is something of note for Christian educators to ponder.

A strong plea for making the Sabbath a day for the family's joyful participation was thrust forward.

All of us were led to agree with Geo. B. Shaw's statement: "Save the Sabbath, and it will go a long way toward saving the family."

We left our host churches humbled, yet with a strong determination to make our ministry, both in preaching and in Sabbath use, of greater and of more vital significance. God help us!

The committee on Higher Education of the Seventh Day Baptist Board of Christian Education hereby expresses grateful thanksgiving to the Salem and Lost Creek Seventh Day Baptist Churches and their pastors, the ladies who served or arranged for the meals, the families who housed the ministers, those who led and participated in the entertainment for the night after the Sabbath, the lecturers who spent many, many hours in preparation, the ministers who delivered the sermons, the worship leaders, the discussion chairmen, and all others who served in any way. Further, we thank the churches who released their men to attend, the Missionary Board for aiding the missionary pastors, and the Ritchie and Middle Island churches for affording Sabbath worship opportunities.

"A nation is only as strong as her homes. The stability of a nation's political and social order are dependent upon a stable home life. In many modern homes the Bible is seldom read and prayer is never heard although these are the basic ingredients of an enduring home. . . . The great need of the day is the building of homes that are truly Christian in word and deed."

—Rev. Kent D. Maxwell, Lafayette, Indiana, in "Help Lighten the Load" (Youth CE Meetings).

PROCLAIMING THE WORD

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(The following bibliography was handed out at Ministers Conference)

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- Read, David H. C. *Virginia Woolf Meets Charlie Brown*. Grand Rapids, Mich., Wm. B. Eerdmans, 1968
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MEMORIAL DAY

We almost forget in our Memorial Day celebrations that Lincoln in his memorial address at Gettysburg made no mention of the Union Army but spoke of "the brave men, living and dead who struggled here." He included both friends and foes. We honor, not the confused purposes of those who have died in battle, but the last full measure of devotion.

SABBATH SCHOOL LESSON for June 7, 1969

THE UNITY OF THE BIBLE

Lesson Scripture: Deut. 26:5-9; Acts 13:17, 23; Luke 24:25-27

The Sabbath

(Continued from page 7)

tual fellowship with the Father and with Jesus Christ. In the Sabbath is to be found all the symbolism that brings man to a saving knowledge of God and an awareness of God's goodness and love. In the Sabbath is to be found the experience by which men become dedicated Christians committed to service and love in the world of men. Salvation is paramount. Belief in Christ is at the heart of the Christian gospel. But the Sabbath provides the spiritual vehicle through which the redeemed Christian finds moral and spiritual expression. Life without the Sabbath is a mere shadow of what life ought to be.

Seventh Day Baptists have a tremendous responsibility. We are at the heart of a new contemporary spiritual Christianity — simply because we have the Sabbath. God's call reaches deep into our hearts and ought to compel us to more lasting and joyous Sabbathkeeping. I would like to conclude these lectures by quoting from a tract published in Westerly in 1867 entitled "The Sabbath and Pure Christianity." Written just over one hundred years ago, it speaks eloquently to us who desire a more concerned Sabbathism in the latter part of the twentieth century.

"I praise him that he is thus purifying us. The sooner we are rid of every unworthy, cowardly, time-serving, world-loving hindrance, and our ranks closed up with true, unflinching men, who have faith in God and the truth, the better for us and our cause. Such a time is just before, nay, is fairly upon us. Under God, I have great faith in our people, and implicit confidence in the triumph of truth. Young men, as you love a noble work in life, and a glorious crown in death, stand by and defend the truth. If you have power to enter the arena, and plead for God's despised law, give up all else for a work so noble and blessed. If otherwise, then *live* the truth, and plead for the truth, whatever you do, wherever you are. It is no time for soft words or equivocal positions. To break God's

law is highest crime; to condemn that which he has made sacred is deepest dishonor to him, no matter under what guise, or by whom it is done. Thus must we treat it. We must speak in tones not to be misunderstood. Men must hear and heed.

"The way to victory may seem long, but *the victory will come*. God has declared it, and God *can not lie*. In all this we need to be consistent and holy, as well as earnest and courageous. We need a fresh baptism of the Holy Spirit. We need to draw near the throne where the presence of the all-loving Father will overshadow us, and fill our hearts, and nerve us, and sanctify us to our work. Let us bow ourselves to that baptism, and open our hearts to that indwelling. Amen and Amen."⁸

Footnotes:

¹ Heschel, Abraham Joshua, *The Sabbath*. New York: Harper and Row, 1952, p. 29. (Used by permission.)

² Lewis, Abraham Herbert, *Spiritual Sabbathism*. Plainfield N. J.: American Sabbath Tract Society, 1910, p. 90

³ Burdick, C. Rex, "The Christian Sabbath in a Changing World," *Sabbath Recorder*, vol. 186, no. 5, p. 3 (Feb. 3, 1969)

⁴ Shaw, Edwin, "Sabbath Reform," *Sabbath Recorder*, vol. 72, no. 5, (Jan. 29, 1912), p. 137

⁵ Burdick, William L., "Paul and the Sabbath," *Sabbath Recorder*, vol. 134, no. 17, (April 26, 1943), p. 280

⁶ Gardiner, Theodore L., *A. H. Lewis, D.D., A Biographical Sketch*. Plainfield, N. J.: American Sabbath Tract Society, 1909, p. 97

⁷ Potter, C. D., "What Shall the Future Sabbath Be?" *Sabbath Recorder*, vol. 47, no. 3, (Jan. 15, 1891), p. 38

⁸ The Sabbath and Pure Christianity," tract. Westerly, R. I.: American Sabbath Tract Society, 1867, p. 18

MEMORIAL

It is the doing and the dying we remember as we decorate the graves this Memorial Day or any other time, celebrating not the purity of a cause or our own righteousness but the devotion of those who served their country by raising a bulwark against chaos.

—Karl A. Olsson

Associations Announced

Central New York Association will be with the Verona church, June 6-8.

Eastern Association, which has been announced several times already on these pages meets with the church at Ashaway, R. I. This oldest church is making several things new in preparation for the visiting delegates. The dates are June 6-8, the same as Central.

Southwestern Association will be held at Paint Rock, Ala., June 12-15, with the theme "Go to the South" (Acts 8:26).

Southeastern Association will be one week later than previously announced, according to the Rev. Francis Saunders pastor of the host church at Lost Creek, W. Va. The meetings will be held June 27, 28 and 29. Camp Joy dates are for June 29 to July 6, immediately following association. The camp will be at the new facilities at Berea.

North Central Association will be held with the New Auburn, Wis., church, June 20-22. The theme is "SOS — Sense of Service."

NEWS FROM THE CHURCHES

SHILOH, N. J.— Miss Connie Coon, the assistant in evangelism from the Missionary Board worked in our church and community for two weeks. Many calls were made and two Bible Clubs were started. A special "thank you" goes to her for her service here.

The once-a-month "Emphasis Sabbath" services in our church have proved to be very fruitful and enlightening. At each special service, a guest speaker was invited who shared with us his thoughts and experiences about his work. A dinner followed each service in the new Fellowship Hall.

The first of these "Emphasis Sabbath" services brought us Mr. J. Stanley Bond of Akron, Ohio, who shared with us some of his thoughts and experiences regarding "The Building of a Church School."

General Secretary Alton Wheeler was our guest speaker at the second special

service. His topic, "Interpreting Year III of Facing Frontiers with Faith," was presented.

The third "Emphasis Sabbath" service welcomed Rev. Victor W. Skaggs, dean of the Center for Ministerial Education, who spoke on "The Recruitment and Training of Ministers."

At the fourth special service the Rev. Everett T. Harris, executive vice-president of the Missionary Board, informed us about the work of the Missionary Board.

The fifth special service welcomed Mr. Charles North, president of the Tract Board who spoke to us about this important work in our denomination.

At the next "Emphasis Sabbath" service, our church entertained Mr. and Mrs. Leland Bond of Clarksburg, W. Va. Mr. Bond, president of the General Conference for this year gave us a touching message entitled, "Sensitive in His Service."

Christian Family Day with dedication of babies, dinner in the Fellowship Hall, and a program with emphasis on the family, closed the "Emphasis Sabbath" services in this current series.

—Correspondent

BATTLE CREEK, MICH.— "Over the top," is the word about the parsonage fund on which the church has been putting extra emphasis of late. As of April 29 the mortgage was paid off—two months before the goal date set by the Stewardship Committee.

—Bulletin

PHOENIX, ARIZ.— Our fellowship meets each Sabbath morning at 10:00 to 11:30 at the residence of Dr. Harold Swanstrom, 2644 E. Mountain View Rd., Phoenix, Ariz. 85028. Those wishing to attend would do well to get specific directions by calling 944-5572. Our average attendance is about six, with four families represented. We have had outside denominational representatives here twice. On these occasions the attendance was much larger.

—Association report

Accessions

ROCKVILLE, R. I.

By Baptism:

Dennis Gordon
Mrs. Jeannie Hopkins
Juanita Hopkins
William Hopkins
Patricia Kenyon
Darlene McCall
Debra Peckham
Cheryl Robinson

Births

Bozarth.— A daughter, Sheila Yvonne, to Graylon and Mary G. (Kimbrough) Bozarth, of Woodville, Ala., on April 9, 1969.

Hamann.— A daughter, Lynn Elizabeth, to Howard and Laura (Sayre) Hamann, Neenah, Wis., January 14, 1969.

Obituaries

HARD.— Albert Lee, son of Harley G. and Carrie G. Hard, was born March 9, 1907, in Hygiene, Colo., and died April 20, 1969, at his home in Longmont, Colo.

A lifelong resident of Colorado, Mr. Hard was employed at the time of his death as an operating engineer for the Dow Chemical Company in Boulder. He was a member of the Seventh Day Baptist Church of Boulder.

Those who survive him are: a son, Raymond, of Wheat Ridge; two daughters, Mrs. Raymond L. Haller of Lafayette, and Mrs. Lyle Haller of Commerce City; a brother, Wilbur Hard of Longmont, and a sister, Mrs. Nila McAndrew of Boulder, all in Colorado; ten grandchildren and three great-grandchildren.

The funeral service was conducted in a Boulder mortuary chapel by the Rev. Elmo Fitz Randolph. Interment was in Mountain View Memorial Park.

—E. F. R.

HOLDING.— Mrs. Nellie H., daughter of L. Hoover and Jennie Tomlinson Harris, was born on a farm near Shiloh, N. J., Dec. 26, 1893, and died after a brief illness in the Bridgeton Hospital, May 3, 1969.

For 63 years she was a faithful member of the Seventh Day Baptist Church, Shiloh, N. J.

Surviving are two sons, Paul L. Johnson, Long Island, N. Y., and Joseph L. Johnson, Portland, Ore.; two daughters, Mrs. Edward Bryn, Sedro Woolley, Wash., and Mrs. Herman Uhland, Shiloh; seven grandchildren; three great-grandchildren and one great-great-grandchild; three brothers, Olin R., Shiloh, the Rev. Everett T., Westerly, R. I., and Charles F. Harris, Shiloh; and four sisters, Mrs. Elizabeth Bonham, Riverside, Calif., Mrs. Benjamin Ireland, Bridgeton, Mrs. Elden Hitchner, Shiloh, and Mrs. Belford Harris, Salem, N. J.

Funeral services were conducted by her pastor, the Rev. Charles H. Bond from the Sev-

enth Day Baptist Church, Shiloh, N. J., May 6, and interment was in the church cemetery.

—C. H. B.

HUMMEL.— Paul H., son of Daniel E. Hummel, was born July 30, 1885, on a farm near Nortonville, Kans. He died at Boulder, Colo., April 12, 1969.

After attending Milton College 1905-06, Paul moved to Sheridan Lake, Colorado, to join his father in a ranching and business enterprise.

On Nov. 10, 1909, he was married to Geneva E. Hakes in Edelstein, Illinois. The Hummels moved to Boulder, Colo., in 1914. Mrs. Hummel died December 22, 1951.

Paul Hummel served the U. S. Forest Service for three years but for the greater part of his life he has been a cattleman and rancher.

In the life and work of the Seventh Day Baptist Church of Boulder and of the Seventh Day Baptist General Conference Paul Hummel distinguished himself. He served the General Conference as a member of Commission and in other roles during his lifetime. Always vitally interested in young people, he was the donor of the Rocky Mountain Seventh Day Baptist Camp to the Denver and Boulder churches.

Surviving are: a daughter, Mary (Mrs. Willard G.) Wells; and three grandchildren. A son, Eugene, died in 1916.

The funeral service was conducted from the church by his pastor, the Rev. Elmo Fitz Randolph, on Sabbath afternoon, April 26. Interment was in Green Mountain Cemetery, Boulder.

—E. F. R.

SUTTON.— Erlo E., son of Francis Marion and Canzada Stalnaker Sutton, was born at Berea, W. Va., April 25, 1879, and died on Sabbath, April 26, 1969, in Memorial Hospital, Boulder, Colo., following a month of illness.

Erlo Sutton was married to Elsie Blanche Fitz Randolph of Salem, W. Va., Oct. 5, 1905. She died in 1962.

Surviving him are a son, the Rev. Trevah Sutton of El Paso, Tex.; a daughter, Gladys (Mrs. Robert) Fitz Randolph of Freeport, Ill.; one brother, Corliss, of Berea, W. Va.; three grandchildren and five great-grandchildren.

The memorial service was conducted by Pastor Elmo Fitz Randolph. Burial was in Mountain View Cemetery, Boulder, Colo.

—E. F. R.

(A more extended obituary appeared last week.)

NOTICE TO READERS:

The long-standing custom of printing obituaries and other vital statistics on the back page is being changed in order to reserve the outside page for more of a message to the people who may casually pick up the RECORDER.

The Sabbath Recorder

MAIL NOT ALWAYS SLOW

We hear frequent complaints about the mail being slow, especially second class mail such as the *Sabbath Recorder*. Negative comments come more naturally than positive or appreciative comments. We would like to pass on one of the latter.

Sabbath Rally Day was scheduled for May 17. The Sabbath Promotion Committee sent out materials to the churches including bulletin covers. Let it be known by those whom it may concern that our office received back again on May 16 one of these church bulletins with the program for May 17. It was one of the farthest away churches, Riverside, Calif. Incidentally it mentioned an intriguing sermon topic, "Keep the Sabbath! What for?"

Let's Think it Over 42 Senators Sponsor Anti-Alcoholism Bill

Forty-two Senators are co-sponsors of a bipartisan bill aimed at making a five-year, \$65.8 million attack on alcoholism, the nation's fourth most serious health problem.

The proposed Alcoholism Care and Control Act of 1969 was introduced by Sen. Jacob K. Javits (R., N. Y.) and Sen. Frank E. Moss (D., Utah).

Sen. Javits quoted the U.S. Public Health Service and the Crime Commission as describing alcoholism as ranking behind only heart disease, mental illness and cancer as America's most serious health problems.

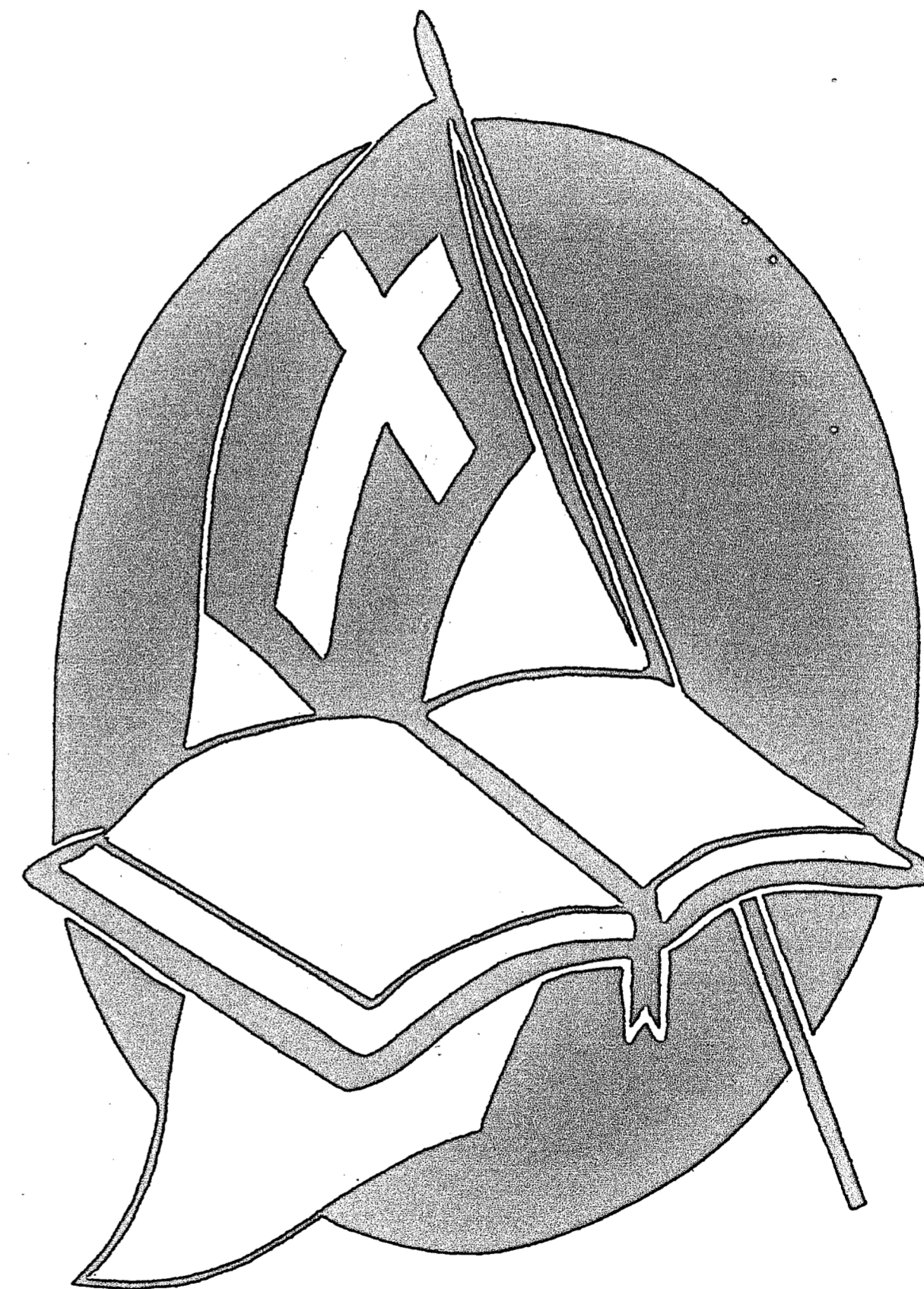
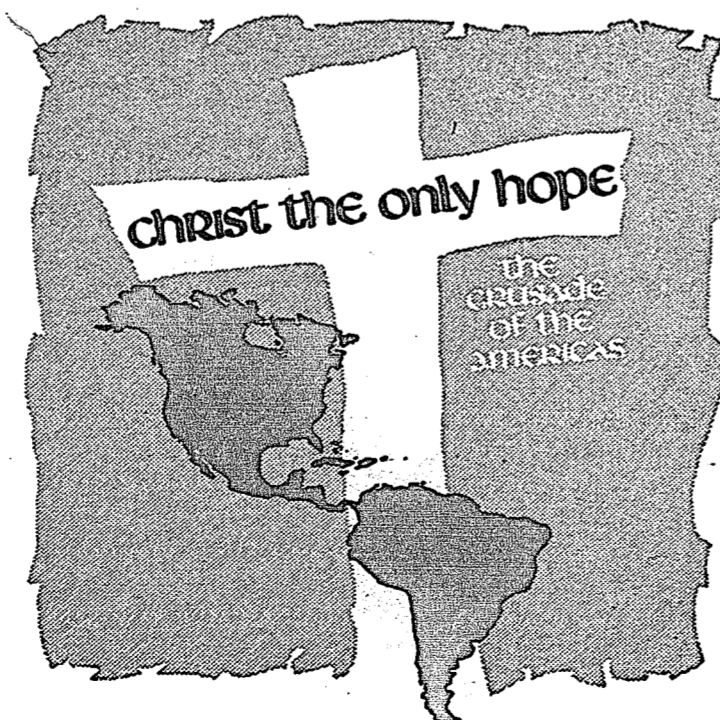
"Alcoholism afflicts an estimated 5 million Americans, and roughly 250,000 persons join the ranks of alcoholics each year," said Sen. Javits.

The New York Senator cited studies which show that:

1. Alcoholism costs American business \$2 billion annually in absenteeism and efficiency;
2. One in every seven new mental patients is an alcoholic;
3. One out of every three arrests in 1965 was for public drunkenness;
4. The \$9 billion annual cost of traffic accidents can largely be attributed to drunkenness; and
5. Alcoholism cuts the life expectancy of Americans by about 10 to 12 years.

The Alcoholism Care and Control Act of 1969, would establish a division of alcoholism and alcohol problems within the National Institute of Mental Health with broad responsibilities in the areas of research, education, coordination, prevention, and support for community treatment and rehabilitation programs.

It has other provisions to implement specific programs. —BP



Miss Gedge Harmon, creator of this linoleum print, presents the symbolism of the church, represented by the Christian flag unfurled behind the open Bible whose light of truth stands out against the darkness of the world. The women of the church, whose work is emphasized in this issue, have a major part in holding high the Christian flag and opening wide the Word of God.