The Sabbath Recorder

APRIL 5, 1965

His Face Set Toward Jerusalem

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

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

Obituaries

Bentley—Eva May Satterlee, daughter of Henry R. and Lary Sireg Satterlee, was born on March 23, 1889, and died at Berlin, N. Y., Feb. 8, 1965. She was baptized by the Rev. E. H. Sockwell on May 6, 1905, and joined the Seventh Day Baptist Church in Berlin. She was ordained as deaconess of this church on August 19, 1939, in which capacity she served until her death. She was also treasurer of the Sabbath School for fifty years.

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

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

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

Jeffrey.—Emma Cameron, daughter of George and Margaret Randolph, was born near Nortonville, Kan., Apr. 15, 1881, and died Feb. 16, 1965, at the home of her daughter, Alice Virginia (Mrs. Albyn) Mackintosh, Los Angeles, Calif.

On Oct. 17, 1917, she was married to Ira Cleveland Jeffrey, who died three years later. In 1919 she moved to Los Angeles to make home with her daughter. She was a member of the Nortonville Seventh Day Baptist Church until her move to Los Angeles where she became a member. Her grandfather, A. A. F. Randolph, was the first pastor of the Nortonville church.

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

Funeral services were conducted in the Nortonville Seventh Day Baptist Church by Pastor Leroy Bass, assisted by Pastor Alton Wheeler of Riverside, Calif. Burial was in the Nortonville Cemetery. — L. C. B.

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

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

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

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

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

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

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

Wheeler—Cora Mabel, daughter of Eugene and Margaret Randolph, was born in New Milton, Doddridge County, W. Va., March 16, 1918, at the home of her daughter, Kimberly Dawn, to Neil and Carol (Mairs) Aiken, January 25, 1965, at Ripon, Wisconsin.

Funeral services were conducted in the Nortonville church, April 15, 1965, at the home of her daughter, Margaret Virginia Templeton of Winchester; Norris of Lawrence; and Wilmer, Ferndale, Md.; also by a son, W. Robert Bentley, former Berlin supervisor, and a granddaughter, Ann Randall Griffith, March 16, 1965, at Texarkana, Ark.

She is survived by seven children: Aletha (Mrs. Frank) Wilmer, Ferndale, Md.; also by her five grandchildren, and a sister, Mrs. textile, Crandall, a former pastor of Mr. Randolph, officiated. — H. R. C.

Wheeler—Cora Mabel, daughter of Eugene and Margaret Randolph, was born in New Milton, Doddridge County, W. Va., March 16, 1918, at the home of her daughter, Kimberly Dawn, to Neil and Carol (Mairs) Aiken, January 25, 1965, at Ripon, Wisconsin.

Funeral services were conducted in the Nortonville church, April 15, 1965, at the home of her daughter, Margaret Virginia Templeton of Winchester; Norris of Lawrence; and Wilmer, Ferndale, Md.; also by a son, W. Robert Bentley, former Berlin supervisor, and a granddaughter, Ann Randall Griffith, March 16, 1965, at Texarkana, Ark.

She is survived by seven children: Aletha (Mrs. Frank) Wilmer, Ferndale, Md.; also by her five grandchildren, and a sister, Mrs. textile, Crandall, a former pastor of Mr. Randolph, officiated. — H. R. C.
Caring and Daring

Guest Editorial

By Herbert L. Crouch, Chairman of Commission

A 17-year-old youth was fatally stabbed by

Two assailants on a Brooklyn subway train.

At least ten people witnessed the attack

but made no effort to stop it.

The report states further that this stabbing

occurred one year after an 18-year-old youth was

killed in a similar incident on the same subway line.

The company responsible for the subway service

has not publicly commented on the incident.

The incident highlights the need for increased

public awareness and action to prevent future

such incidents.

---

Is Double Talk Necessary?

Many people regularly read Hal Boyle's column,

which is known for its sharp critical commentary.

A recent article that highlighted the issue of

double talk has received widespread attention.

The article discusses the need for clear and

straightforward communication in various contexts,

including government, politics, and business.

It argues that double talk, which involves

using ambiguous or misleading language,

can lead to confusion and mistrust.

The article recommends using clear and

precise language to ensure effective communication.

---

Memorial Text

All we like sheep have gone astray,

we have turned everyone to his own way; and the Lord laid on him the iniquity of us all. Isaiah 53: 6.
must begin with us. We have not done too well in demonstrating, as Paul said, that "the love of Christ constrains us." When our friends and neighbors and our brethren in the church see evidence that our words and actions are motivated by love, then we will not provide such examples as Mr. Boyle notes: "It was no nice of you to remember my birthday, dear." How come you had amnesia last year?

**Ministers Conference**

By Victor W. Skaggs

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

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

**The Sabbath Recorder**

Religious Leaders Join in Civil Rights Demand

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

President Lyndon B. Johnson in his address to the joint session of Congress on his proposed voting bill reflected the importance he placed on the vote. He said, "It is a man profited, if he shall gain the whole world and lose his own soul."

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

Following a call from Martin Luther King, Jr., to his fellow ministers and other civil rights leaders, clergymen of all faith throughout the nation chartered planes and flew to Alabama to participate in the proposed march from Selma to Montgomery.

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

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

Following the March 7 forceful rout of civil rights demonstraters by law enforcement officers at Selma, 4,000 clergymen from all parts of the nation converged on Washington. They met in a Washington church for a prayer meeting and to discuss plans for action.

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

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

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

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

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

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

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

APRIL 5, 1965
Here is a little story that I regard as among my favorites.

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

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

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

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

Ecumenicity, the look of the whole household of faith of which we are a part, asks us to look at ourselves. The outcome of this seems to be that we find it difficult to be objective, nevertheless, we admit that it is good for us to try, that we ought to seek to transcend our own narrow experience, that we ought to seek to understand other traditions, that above all we ought to find fellowship in our religious diversity. I think somewhere along the line we must all admit that too much of a common homogeneity, the kind of ecclesiastical cliquishness is bad for us. It closes our understanding. The dialogue of the ecumenical encounter seems to say, "Stop, look and listen." That is something we all ought to do.

But right now we are looking at our own heritage. Religiously, if I may say so, today we are coming home. We are saying, in the words of one of our current comedians, "These are my kind of people."

We are asking also who they are, what they are, and consequently—this may be the big question—who am I? Religiously, who am I?

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

It seems to me that primarily as Baptists and as Seventh Day Baptists we are committed to the tension between individual liberty and the liberty of the conscience—and biblical authority and traditions of heritage on the other hand. But above all and predominantly, we have emphasized the individual liberty of the Christian before his God. We have taken to ourselves the principle of baptism for believers. We have said that the church is a fellowship of believers. The significance of baptism is not so much the commitment of any of our current scholars, it occurs to me, however the consistent set of beliefs and actions that we believe about the Sabbath. On the other hand they are not rushing to join us.

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

I think that you and I who belong to the Seventh Day Baptist denomination have, far more significantly than any questions about our principles, a kind of philosophical problem, the problem of ecclaisiastical minority and plurality. About 80% of the Christians in the United States belong to six denominations. This at the same time when we are a part of a kind of thinking which asserts that what is significant is big— at least, if it isn't big, it is getting big; that what is true is not the way we look or think, those with whom we cannot agree. The reasons for this are: they are broad; they are solid. Now upon these principles and some others that we could articulate, we have come quite successfully in winning on the other principles. Many of those principles we just mentioned were in the kind of minority which the Sabbath now finds itself. But the persuasiveness of our forefathers brought to the attention of more and more people the reasonableness and the consistency of their principles. Curiously, our Sabbath belief, of all our principles, probably has the strongest biblical and historic support of any of the principles we have named. There are very few scholars, it occurs to me, who are prepared to argue with us either the historicity of the Sabbath or the validity of our Sabbath. We believe about the Sabbath. On the other hand they are not rushing to join us.

Some consequences have grown out of these three principles. One of them is this. It is the principle of liberty. We find it very much tied to our convictions about individual liberty. Another is the separation of the church and state. This is the principle that we believe in on the same principle that we have found not only today but in terms of our long traditions, that Sabbath has become that people concerned for fellowship with those with whom we cannot agree. The reasons for this are: they are broad; they are solid. Now upon these principles and some others that we could articulate, we have come quite successfully in winning on the other principles. Many of those principles we just mentioned were in the kind of minority which the Sabbath now finds itself. But the persuasiveness of our forefathers brought to the attention of more and more people the reasonableness and the consistency of their principles. Curiously, our Sabbath belief, of all our principles, probably has the strongest biblical and historic support of any of the principles we have named. There are very few scholars, it occurs to me, who are prepared to argue with us either the historicity of the Sabbath or the validity of our Sabbath. We believe about the Sabbath. On the other hand they are not rushing to join us.

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

I think that you and I who belong to the Seventh Day Baptist denomination have, far more significantly than any questions about our principles, a kind of philosophical problem, the problem of ecclaisiastical minority and plurality. About 80% of the Christians in the United States belong to six denominations. This at the same time when we are a part of a kind of thinking which asserts that what is significant is big— at least, if it isn't big, it is getting big; that what is true is not the way we look or think, those with whom we cannot agree. The reasons for this are: they are broad; they are solid. Now upon these principles and some others that we could articulate, we have come quite successfully in winning on the other principles. Many of those principles we just mentioned were in the kind of minority which the Sabbath now finds itself. But the persuasiveness of our forefathers brought to the attention of more and more people the reasonableness and the consistency of their principles. Curiously, our Sabbath belief, of all our principles, probably has the strongest biblical and historic support of any of the principles we have named. There are very few scholars, it occurs to me, who are prepared to argue with us either the historicity of the Sabbath or the validity of our Sabbath. We believe about the Sabbath. On the other hand they are not rushing to join us.

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

I think that you and I who belong to the Seventh Day Baptist denomination have, far more significantly than any questions about our principles, a kind of philosophical problem, the problem of ecclaisiastical minority and plurality. About 80% of the Christians in the United States belong to six denominations. This at the same time when we are a part of a kind of thinking which asserts that what is significant is big— at least, if it isn't big, it is getting big; that what is true is not the way we look or think, those with whom we cannot agree. The reasons for this are: they are broad; they are solid. Now upon these principles and some others that we could articulate, we have come quite successfully in winning on the other principles. Many of those principles we just mentioned were in the kind of minority which the Sabbath now finds itself. But the persuasiveness of our forefathers brought to the attention of more and more people the reasonableness and the consistency of their principles. Curiously, our Sabbath belief, of all our principles, probably has the strongest biblical and historic support of any of the principles we have named. There are very few scholars, it occurs to me, who are prepared to argue with us either the historicity of the Sabbath or the validity of our Sabbath. We believe about the Sabbath. On the other hand they are not rushing to join us.

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

I think that you and I who belong to the Seventh Day Baptist denomination have, far more significantly than any questions about our principles, a kind of philosophical problem, the problem of ecclaisiastical minority and plurality. About 80% of the Christians in the United States belong to six denominations. This at the same time when we are a part of a kind of thinking which asserts that what is significant is big— at least, if it isn't big, it is getting big; that what is true is not the way we look or think, those with whom we cannot agree. The reasons for this are: they are broad; they are solid. Now upon these principles and some others that we could articulate, we have come quite successfully in winning on the other principles. Many of those principles we just mentioned were in the kind of minority which the Sabbath now finds itself. But the persuasiveness of our forefathers brought to the attention of more and more people the reasonableness and the consistency of their principles. Curiously, our Sabbath belief, of all our principles, probably has the strongest biblical and historic support of any of the principles we have named. There are very few scholars, it occurs to me, who are prepared to argue with us either the historicity of the Sabbath or the validity of our Sabbath. We believe about the Sabbath. On the other hand they are not rushing to join us.
the world a little numerical success we would have numbers. "Success succeeds" in the spirit.

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

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

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

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

Not everything that is old is bad; not everything that is new is good. But you know, we have constantly to establish that truth today. But what was at stake in the situation in which a Hebrew family found itself in Babylonian culture? Is it not also the overall importance of the principle and the traditions? What was at stake? The religious culture which nurtured Jesus Christ our Lord was in that moment in a precarious state of existence. Is it not important to say that upon the ability of the father and the mother to communicate to the son and daughter appreciation and understanding of our heritage, depends our survival?

(continued on page 14)

THE SABBATH RECORDER

APRIL 5, 1965
Perhaps, it should be noted that we started this program because we saw the need. Now we learn that the State Council of Churches is pointing to our work as an outstanding pilot project and are encouraging other churches to establish similar programs in their localities.

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

### Baptist Booth at World's Fair

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

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

Not everyone can give as much time on a voluntary basis as Mr. Starlin and members of the staff of the Baptist City Mission, but others can do their part. The writer, a member of both the Baptist World's Fair Committee and the Convention Committee, has the responsibility of securing Seventh Day Baptist hosts for part of the season. Our Committee is trying to provide personnel to man the booth from 10 a.m. to 10 p.m. August 23 to September 15. It will require from two to three persons each day. People who are burdened to do this but feel there is no place in the relatively few available people in the New York-New Jersey area it is suggested that they send their names to the writer.

The week after Conference will be reserved as far as possible for those coming from as far as possible for those coming from the New England States. We are working and planning for the next season.

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

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

"Sanctify them through thy truth: thy word is truth" (John 17:17). To do this we must give up the rationale we have been using to avoid the Bible. We are sanctified (brought into unity) with Christ and with one another through the truth. And what is truth? "Thy word is truth," the Bible! When ecumenical leaders ignore the instructions of this divine Book of God, how can there ever be true unity? I believe we should all love and work for every church if the other four would do just that. I am sure we can develop plans to save men without redemption by what might be called "red-blooded" gospels.

### "How Far Can We Go in Ecumenism?"

By Leroy Bass

(Continued from last week)

Some denominational leaders ignore the instructions of this divine Book of God, how can there ever be true unity? There are those who believe in the basic teachings of Scripture, such as the seventh-day Sabbath, or baptism by immersion, or accepting the Bible and the Bible only as the basis of our faith, or accepting the doctrine of Jesus Christ as both God and man. How can a church teach as ours properly and ethically preach these things to people of another denomination we become affiliated with that does not believe these things? They may say we can preach to them, but they would not like it. Besides, we would ethically have no right to try to convert them to Sabbath-keeping.

It is one thing to have an unofficial fellowship service, such as we have at Thanksgiving time in a community church, where we get along without agreeing as to the promises in that. But it would be an altogether different matter were we to form a merger of churches here in Nortonville with our present difference of beliefs and practices. I would be willing to dissolve our Nortonville Seventh Day Baptist churches if the other four churches would likewise dissolve theirs, and we all form one local church of Jesus Christ on the sanctifying truth of the Holy Bible just like Jesus said: "Thy Word is Truth." We would then have a united front, and heart, before all the nonbelievers around.

We would be one.

I would be exceedingly glad if all our five churches could do just this to the glory of our Lord and Master. But I would never be in favor of it if we couldn't agree sufficiently on essentials.
not if we had to have two days of worship, two modes of baptism, or two of anything else like that. For this very reason we must not come to a head at this time for fear of rejection of the idea. Hence we must "educate" our people and take only one step at a time. To this I would say we are far better off being on friendly conversational terms and relations with the leaders of other denominations than trying to unite with them.

Therefore, I advocate that we take not one step in the direction of organic merger or affiliation of our denomination with any other, until we and they agree honestly to go two walk together, except they be agreed?" (Amos 3:3).

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

Christ's Mission Adds Staff Member

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

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

Christ's Mission, which publishes Christian Heritage magazine, was founded in 1882. It is said not so for its ministry among Roman Catholics, including priests. The mission recently published the world's first Protestant-Catholic dual version New Testament in parallel columns.

A Seventh Day Baptist Profile Derived from Recorder Survey

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

"A profile of the 507 respondents is interesting and relevant. Many of the people reside in rural or small town areas. Approximately seventy per cent are women. More than one half have received some post high school or college education. In terms of political affiliation, Republicans predominate in a ratio of two to one. Emancipated persons are found predominantly in white collar occupations. Respondents tend to be older persons. However, twice as many persons are found in the 31-60 age span than in either of the remaining younger or older categories. Further, persons responding to the questionnaire are long-time church members, more than one half having been affiliated over 20 years. Indeed a fourth of the respondents have belonged 40 years or more. The median age is approximately 80 per cent attend the church all the time. A great many are leaders in the church and Sabbath School. Most of those who have attended the Seventh Day Baptist church can truthfully say they have been within the denomination. In summing up the respondents' profile, it can be said that the persons who filled out the questionnaires are predominantly active church members of middle age who undoubtedly represent the backbone of loyal, devout, experienced lay women in the denomination. Possibly male respondents of a kindred devout character participated in the survey also. Because of the high calibre of respondents, the materials furnished by them deserves careful analysis and due deliberation."

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

CHRISTIAN EDUCATION — Sec. Rex S. Zwibel

This Is Day Camping

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

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

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

The setting for the day camp may be as simple as an open field or as elaborate as a well-equipped camp. Minimum requirements include the availability of good water, toilets and shelters, all of which can be portable but not indispensable. Ideally there will be a lively stream and some woods. In cities where it is impossible to get to the open grounds an exceptionally well laid out camping may be done in a city park. Here a secluded spot is desirable, as little can be done were there are outsiders coming and going around.

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

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

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

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

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

The success of the day camp depends on adequately prepared program, but the program must be flexible enough to allow for spontaneous worship and discussion. Finding and experiencing the wonder of God in His natural creation does not come naturally. The trained leader, ideally, will have real appreciation of the minute detail of natural resources, the dependability and order of creation, the beauty of His world that can be found in the ordinary. He must be able to humbly stand in awe of the God of creation so that His pupils will "catch" the greatness of God.
By what stayed on — for sixteen years. Her blood flows in my veins, and I know some­

I believe in these principles? If I do, just a little more may I now say some­

in all those of questions of heart and

But he found that there were a few who would join him. In a short time

a principle which more and more has won

put him on the gallows. He said he

the principle you are

For me it may have been easier to have been a

and was released, but Mrs. Trask

in and death over every soul. A little monk

The Sabbath Church. They, put him on

a church that had the authority of life

he walked up to the church door and fired

they have been ringing down through the years. "Here I

So help me God."

Once he was charged? In a public meeting

him never to return. What was the crime with which Roger

In 1630 the colonies in the seaboard of New England sent a young man named

Roger Williams out in the bleak of what ever and told him never to return.

were a little group, the first Seventh Day Baptist church in America, perhaps the third Baptist church to be founded in the colonies.

In 1661 a little ribbon weaver, turned

preacher, was dragged through the streets

of London. He is as John James, pastor of the Mill Yard Seventh Day Baptist Church. They put him on the gallows. He

Roger Williams believed something and

he believed it in such a way that he

found a group of Indians and he slept with them. After eight nights he

underwent all kinds of physical hardship until he could reach that point in his

journey when he could find a place, a place that was his own, a place where others who believed like him could join him. He called the place Providence.

Over in England just twenty years later a little lady named Mrs. Trask was put into prison because she stopped giv­
ing music lessons on Sabbath day and refused to do so. For sixteen years this stubborn fanatic languished in Newgate prison because she wouldn’t give music lessons on Sabbath day, and who was in prison with her, got tired of the diet of bread and water. He re­
pented and was released, but Mrs. Trask stayed on — for sixteen years. Her blood

flows in my veins, and I know some­
times, like her, that I am accused of being unchristian, but I believe what she believed — that a person has a right to stand for his own religious prin­
ciples no matter what kind of conforming pressures may be brought to bear. Indeed, the principle for which your principle may be more important than the principle you are standing for.

In 1670 Stephen Mumford was the only Seventh Day Baptist in all these rugged colonies. He could easily have said, "After all, I am only one, I don’t realize them and I’m just me here alone. There is no one who believes as I, no one with whom I might be fellowing for it. Now, who are the heroes of the faith? May I suggest that they are those who know who they are, who look within themselves and ask honestly with those of questions of heart and soul. But he found that there were a few who would join him. In a short time there was a little group, the first Seventh Day Baptist church in America, perhaps the third Baptist church to be founded in the colonies.

Now if this makes your blood flow just a little more may I now say something that sounds a little strange. I think it may have been easier to have been a Seventh Day Baptist in the 17th century than it is right now. The issues were clear. The principles were firm and the man had a choice of renouncing his faith or dying for it. Now, who are the heroes of the faith? May I suggest that they are those who know who they are, who look within themselves and ask honestly with the greatest possible integrity, are these really principles on which I stand and for which I am willing to live? Do I believe in these principles? If I do, then there is an obligation of action. How did I constantly trouble me? What’s wrong with standing alone? Well, not quite alone. What would stand William the Sixth not alone today with the memory of Roger

Williams and Mrs. Trask and John James and Stephen Mumford? Aren’t they, after all, rather alone?

In the 16th century on every hand there was a monolithic, powerful church,
SABBATH SCHOOL LESSON
for April 17, 1965

Christ Is Risen

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

NEWS FROM THE CHURCHES

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

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

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

Mr. Soper gave uplifting sermons, assisted by our pastor. Mr. Hummel also spoke at various times. There was always much singing and special numbers. On Sabbath evening, March 13, Donald Gray of Milton led the spiritual singing.

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

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

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

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

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

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

Marriages

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

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