for a rescue mission. They have also cooperated with the "Church Women United" in their various lines of work.

The men have been busy, too, doing much work on church property. They also served a pancake breakfast in our Social Hall for those who attended the Sunrise Easter Service in the band shell on the beach.

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

—Correspondent.

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

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

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

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

—Frederik J. Bakker, secretary

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

Prof. Kuhn, Asbury Theological Seminary.
Shades of Gray

Money Tints and Taints

Some years ago it was decided by our General Conference that it was inconsistent to pass temperance resolutions nearly every year and at the same time have some of our church invested in companies connected with the manufacture or sale of alcoholic beverages or tobacco products. Action was taken that our church and its organizations should not be involved in questionable enterprises. But could we have any idea that our church could be invested in companies connected with the manufacture or sale of alcoholic beverages or tobacco products? The question is often asked: Does anybody have the answer, or is this a gray area of moral responsibility that must remain gray? Could we say to such a company, "Our church or our church will not invest in our company and we will not accept any gifts from you for the promotion of our product." Could we say to an executive of such a company, "Go ahead and earn all you can and leave it to your heirs or use it to set up a charitable foundation. We will be around later to accept endowment from your heirs or from the foundation." We probably would not say that way, but there would certainly come a time when the ultimate source of the money would be lost sight of.

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

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

Perhaps we could come back eventually to a tobacco industry. There is a principle that people have profited offered to idols. It was a difficult question to answer in the church of the First Century where all meat sold in the markets had been offered to an idol at the time of slaughtering. The scattered Christians outside of Jewish communities might go hungry if they refused to eat what is sold in the shops. The Apostle Peter had different solutions for different circumstances. One of them was that an idol isn't anything. Offering a portion to the gods could not hurt the flesh or the soul; it only expressed to give thanks to the one true God for that which he ate.

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

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

Spiritual Values of Tourism

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

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

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

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

Defensive Driving

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

General Conference Publicity

(Seventh in a series)

Accommodations More than Adequate

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

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

THE SABBATH RECORDER

Sharing God's Sabbath

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

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

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

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

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

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

Man has a need for a change of pace in whatever day he lives. He needs a rest so that work may be taken up again. Our heart is the hardest working muscle of our body; yet a rest is as much a part of its function as is the work of pumping the blood through our body. The Sabbath is a cessation of a rest, a change of pace. It is given to us, not only for our need, but also as a remembrance of God's cessation from creating this universe. Man, in his commission from God, received the command to subdue the earth. He needs a rest to be able to fulfill this commission. He can become so busy, so involved in life, that he becomes too busy to live and to put his life in the right perspective to his Creator and his God.

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

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

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

He doesn't know the joys described by Isaiah 58:14, "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the highe places of the earth, and feed thee with the heritage of Jacob thy father."
Man doesn't know this joy because he is too busy for renewal. He is so involved with himself that he forgets a relationship to God until tragedy strikes: death, injury, breakdown. And when this happens he is often in such a state of mind that it is difficult to bring God into the picture.

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

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

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

I greet the Sabbath with joy. No new work is taken up. No preparation is wasted. I am not pressured saying: You should get his done, or should attend to that. All this can await another day. Today is the Sabbath of God. I find it a time to drop the daily responsibilities of making a living and know it as a time for renewal in the less hurried pace of life and in the worship with others.

This truth is foreign to many today, and the pace of life often quickens on the weekend instead of lessens. The knowledge that the Sabbath is sanctified by God causes me to use it differently than I use the rest of my time. If it were not sacred time, then I would have no reason to make it any different in my life from any other day of the week.

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

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

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

Ministers Conference

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

The number of ministers present (forty) was unusually large. They were gathered from the four corners of the country—California, Louisiana, Florida, New England, Minnesota and points in-between—perhaps the most representative group of ministers see the hold such a meeting. Most of the men were active pastors, some retired ministers, making it primarily a working group for the gathering. Two or three retired men, particularly Herbert Polan and Paul Burdick, were able to attend through the courtesy of their churches. One man by age (eighty-four) and experience was the dean of all. He remarked to the editor that he had been pastor of nine of the ministers present in their formative years. In addition to the active pastors one or two lay preachers and five secretaries or denominational workers (two of whom are in a pastoral relationship) were in attendance.

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

At the beginning of the conference it could be observed that most of the men had come with important things on their minds and that, although there was a relatively central location contributed. The financial factor doubtless entered in. Probably more churches now see the importance of these professional conferences and give assistance in travel expense. The Missionary Board with its increased support of pastors and secretaries of the travel expense of several ministers.

The structure of the conference, with main addresses by selected ministers, reaction to the practical stated program there were many things to confer on. Pastors and secretaries were busy at moments of prayer, study, work, and discussion. Official and unofficial groups met to the mutual benefit of all.

I hope I will be doing right; And not on Friday night. To keep me in the fight. For help I come on Sabbath morning. To be in church on Sabbath morning. But not on Friday. I know I need more strength. I love to hear the Gospel, too. I hear it Sabbath morning. Not on Friday night. I'd go through rain and sleet and snow. To do anything that's right; I hope I will be doing right; So I trust I die on Sabbath morning. And not on Friday night. From Marlboro church bulletin.

How to Pray on Safety Sabbath

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

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

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

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

This Board feels deeply the loss of a valued member and friend. We thank our Heavenly Father for his life and the years of service given, with us, to the Church. Matters of particular interest and dear to his family, to whom we extend our love and devout sympathy.

Quarterly Meeting of Missionary Board

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

In Memoriam

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

Treasurer's Report

The treasurer's report brought out the fact that funds in excess of $3,000 had been received as "The Missionary Society in lieu of flowers" as had been requested by the George V. Crandall family.

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

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

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

American Tropics

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

Malawi and Guyana Property Purchases

Progress on property purchases in Malawi and Guyana were reviewed. These projects have been written up in detail in issues of the Sabbath Recorder and Missionary Reporter. It was reported by the treasurer that $9,818.26 is currently at hand on the appeal for $10,000 toward Blantyre House Buildings Project. A first grant was given by a group whereby certain furnishings for the new rooms would be considered a memorial to the late George V. Crandall. It was reported that the Crandall family had been consulted and had given their approval to such an arrangement.

Items of Interest

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

Voted that the date of the next Quarterly Meeting be advanced one week, from July 8 to July 16, and that the following Quarterly Meeting be postponed one week, from October 22 to October 29.

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

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

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

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

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

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

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

How pleasant it is to gather around each other's kitchen table with our Bibles, commentaries, and notebooks! As we take turns reading Bible passages, new insights are constantly "jumping out at us!" Our Catholic member has a large Bible with helpful footnotes. I especially like the definition of "grace" and also the comparison her Bible makes between Christ and Melchizedek, as follows: (1) Both are kings as well as priests; (2) both are given titles entitled "The Sabbath—Yesterday or Today?" After the sermon the minister distributed Seventh Day Baptist tracts which our home church had generously supplied!

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

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

As Christians—Sabbathkeeping Christians that should we emphasize? Certainly we should thoroughly know the biblical reasons for keeping the Sabbath; certainly we should know the reasons advanced for Sunday observance and why we consider them un-biblical. We can share the Sabbath only when we can (Continued on page 13)

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Helping Hand Rates

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

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

We regret very much having to take this action.

Puzzle Correction

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

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

SABBATH SCHOOL LESSON

for May 20, 1967

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

for May 27, 1967


Sabbath Study

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

When he was a graduate student at the University of Minnesota, my father had a friend who was also working toward a doctor's degree, and who was a dedicated Orthodox Jew who also kept the Sabbath.

I have often wondered whether Sabbathkeeping was started by our heavenly Father because of the very practical fact that it should be upright for them to produce more.

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

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

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

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

In the long run, the facts show that Sabbathkeeping did not interfere with my father's success in graduate school. On the contrary, he finished in five years and four months, which made him second (in point of time) of the men who entered graduate school when he did. The man who finished ahead of him had a fellowship, so he studied full time instead of working part time like my father and most of the other students. Oddly enough, this man who finished first was an Orthodox Jew who also kept the Sabbath.

I have often wondered whether Sabbathkeeping was started by our heavenly Father because of the very practical fact that it should be upright for them to produce more.

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

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

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

"We believe that this is a created world," said Dr. Niles. "It is neither autonomous nor is it possible to live without a created world as a person.

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

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

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

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

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

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

"When we say that this is a redeemed world, we are pointing to the total activity of God—redemption—all that He has done, all that He is doing and all that He will do.

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

Witnessing
(Continued from page 11)

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

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

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

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

We Seventh Day Baptists believe we are right about the Sabbath; still, we leave room for new insights, just in case we are mistaken! Surely, when we are wholly in accord with the Holy Spirit, we as a church will be such a shining light that many will be attracted to us. Do we care about others the way we should? Do we want to grow as a denomination because we believe that others lack, and we want everybody to have the warmth of companionship with their Heavenly Father that we feel we have? Why aren't we experiencing the joy of increasing church membership? Could it be that we fail to meet the terms of the promise? The promise is this: "We receive from Him whatever we ask because we obey His commands and do what pleases Him." This is what He commands: that we believe in the name of His Son Jesus Christ and love one another, just as Christ commanded us."

1 John 3:22, 23. (T. E. V.)

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

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

—Name withheld.

Historical Society Meeting

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

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

The Sabbath Speaks for Itself

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

The Sabbath does speak for itself and often needs no argument of men to be convincing. Examples of this are common. A new one has just come up in the correspondence of the secretary of the Society for American Historical Studies, a letter which wrote that he had accepted the Sabbath. Questioned as to how he came to this conviction he wrote again saying that he started to keep the Sabbath last October.

In the Baptist Sunday School of which he was a member his class was studying the Ten Commandments one at a time. When they came to the fourth Commandment and he realized that it specified the seventh day of the week, he studied the question of the sanctification of that day and was convinced that there had been no change in the day, no place where the first day of the week was substituted for it. "So I made my decision," he wrote, "and decided to keep every Sabbath day as the Sabbath." His letter intimates that it was the Bible, not man, that brought him to that decision.

Although the Sabbath speaks for itself from the pages of the Bible, those who act upon what they find need the help and encouragement of others of like faith. His second letter contained a check for $25,626 to purchase live stock and transportation costs. The report, paid in part by the U. S. Agency for International Development and by foreign governments.

Another project was a milking herd of goats sent to Madar Sanatorium in India where they are each producing 6½ quarts of milk a day or eight times as much as cows. It is most important that every possible 1967 college graduate's field of special ability or training, honors received, and his or her plans or hopes for the coming year be made known to the Seventh Day Baptist Historical Society.

Charles H. North.

ITEMS OF INTEREST

Protestant-Catholic Joint Grain Shipment

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

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

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

Heifer Project Reports Banner Year

A banner year of service was reported by Heifer Project Inc., in 1966. Through contributions in funds and in livestock from twenty-one religious groups, foundations, farm and service organizations and laity, 104,122 bulls, 33,512 steers, 216 pigs, 213 rabbits, 104 packages of bees, 88,589 chickens, 2,554 turkeys and $25,626 to purchase livestock. The hospital's transport needs, said the report, were paid in part by the U. S. Agency for International Development and by foreign governments.

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

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

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

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

—from Mother and Child.

A Reminder to Correspondents

This is an urgent request from your Tract Society president, written while the editor was on a teaching trip to West Africa. A joint church correspondent or pastor to forward without delay the information requested on page 15 of the April 24 Sabbath Recorder. It is most important that every possible 1967 college graduate's field of special ability or training, honors received, and his or her plans or hopes for the coming year be made known to the Seventh Day Baptist Historical Society through the issue of June 5.

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

—Charles H. North.

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Obituaries

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

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

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

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

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

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

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

She was married to John H. McKay in Oct. 1919, and to this union were born five children: Mrs. Mildred Mitchell of Euless, Tex., Mrs. Irene Mason of Irving, Tex., Mrs. Paul (Doris) Mitchell of Tichenor, Ark., S/Sgt. John H. of Finland AFS, Finland, Minn., Thomas E. of Irving, Tex. All of her children survive, in­cluding two step-daughters, Mrs. Theo (Elise) Hughes of Little Rock, Ark., and Mrs. Viola Nowell of North Charleston, S. C., whom she brought up from early childhood; also 33 grandchildren, 40 great-grandchildren and one great-great-grandchild; two sisters, and a host of relatives and friends.

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

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

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

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

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

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

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

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

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