Accessions

BATTLE CREEK, MICH.

By Baptism:
Mrs. Jack (Genevieve) Waggoner
Jack Waggoner, Jr.
Pamela Waggoner
Mona Waggoner
Steve Persky
George Nicholas Henges, Jr.
Randall Smith
Brenda Murphy
By Testimony:
Archie Murphy
Mrs. Charles (Jean) Albion
HAMMOND, LA.

By Testimony:
Mr. and Mrs. A. D. Young
Mrs. Margie Campbell

NORTONVILLE, KANS.

By Baptism:
Rita JoAnn Niemann
Carl Prentice
Jerry Wheeler

Births

Malibu.—A son, Scott Allan, to Mr. and Mrs. Allan M. Malibu of Piscataway, N. J., on July 20, 1967.

Mirabel.—A son, Gregory Daniel, to Edward and Laura (Cushman) of North Hollywood, Calif., on June 14, 1967.

Obituaries


Mrs. Hurley was married to Rodney Hodge in 1887, and he began to keep the Sabbath, he found it necessary to change jobs and worked for some years in the Tate Mills. He was made a deacon in 1947, he later was made a deacon.

Surviving are her husband; a sister, Mrs. Ma bel Greene, Adams Center; two stepdaughters, Mrs. Curtis (Merriam) Charles, Richmond, Va., and Mrs. Mack (Juanita) Ballard, St. Helens, Ore.; and a niece, Mrs. Francis (Mildred) Burt, Adams Center.

The farewell service was held Friday, July 7, at the Seventh Day Baptist church, with the Rev. Delmer E. Van Horn, former pastor, and the Rev. Ralph Hays, pastor, officiating. Burial was in the Union Cemetery at Adams Center.

—D. E. V. H.

NIEMANN.—Rita JoAnn, foster daughter of Mr. and Mrs. Lawrence Niemann, was born June 9, 1952, and died in a tragic drowning accident during swimming time at the Mid­Continet Association Camp on July 13, 1967 at North Loup, Nebr. She was a member of the Nortonville Seventh Day Baptist Church, having been baptized on May 20, and having joined the church on July 8 of this year. Besides her parents, she is survived by a brother, Danny Niemann, and family of Perry, Iowa.

Memorial services were conducted at Camp Riverview at North Loup, on Friday, July 14, by the four Mid-Continent Seventh Day Baptist pastors present (Duane L. Davis, Paul B. Osborn, Elmo F. Randolph, and Albert N. Rogers). Funeral services were held in her home church on Sabbath afternoon, July 15, conducted by her pastor and Pastor Hodge, a former pastor. Interment was in the Nortonville Cemetery.

—P. B. O.

WILSON.—Carlton W., son of Joseph W. and Emma Kruse Wilson, was born in Fox Chase, Pa., Nov. 2, 1887, and died of a ruptured aorta while driving home from Jersey Oaks Camp on Wednesday, July 5, 1967. On April 15, 1911, he was married to Magdalena Hoffman, who preceded him in death.

Mr. Wilson was by trade a designer and pattern maker in men's headwear. However, when he began to keep the Sabbath, he found it necessary to change jobs and worked for some years in the Tate Mills.

A member of the Shiloh, N. J., Church since 1947, he later was made a deacon.

Surviving are two children: Ethel W. Wilson, Cheltenham, Pa., and C. Russel, Queens, N. Y.; two sisters, Mary Elizabeth Wilson, Cheltenham, Pa., and Mrs. Cora (Edwin) Wehmeyer, Philadelphia, Pa.; and one grandson, Carlton W. Wilson, III, Queens, N. Y.

Funeral services were conducted by his pastor, Charles H. Bond, in Cheltenham, and burial was in the Hillside Cemetery, Roslyn, Pa.

(See tribute elsewhere in this issue).

—C. H. B. Conference at Calvin College

The Seventh Day Baptist General Conference convenes on the new campus of Calvin College at Grand Rapids, Michigan, August 14-19. The modern dormitories are open for occupancy Sunday evening. A pre-Conference reception honors President-elect David S. Clarke, Sunday evening. The large Fine Arts Center contains the auditorium where all general sessions are held. If you cannot attend, pray for those who do attend that they may receive inspiration and be guided in the decisions that must be made.
The Sabbath Recorder

First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. B.Y.F. HALL, Editor

Contributing Editors:
MISSIONS
Evan J. Morgan, D.D.
Women's Work
W. Lovett, T. Livermore, M. M. Sargent
Christian Education
Rex E. Zwiesel, B.D., M.A.

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The Sabbath Recorder

Volume 183, No. 6
Whole No. 6,262

AUGUST 7, 1967

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Deputation and Distress

When Negro riots broke out recently in Newark, N. J., causing an estimated $15 million damage, there was out of the business in one section of the city, and when rioting erupted in Plainfield, the city was reacting to news that the population is largely Puerto Rican.

The majority of the Negroes have come up the ladder of success. It appears that there are about as many cars driven by the Negroes as by Whites. The average income in the area is said to be $7,200. Prior to the local outbreak which brought the mob murder of a police officer and the armed siege of the central firehouse (one block from the Seventh Day Baptist Church), the head of the local NAACP had spoken of Plainfield, N. J., as a model city. With the outbreak of violence he reversed his position in an attempt to blame the city for nothing more.

Since that time rioting has been in greater or lesser proportions in other cities of New Jerc, in Rochester, N. Y., in Detroit and a dozen other cities, large or small. It has hit the Spanish section of East Harlem, N. Y. We cannot, and need not, recite the damage done; it is common knowledge. We join in the prayers of many that this unwholesome disorder may be checked before it ruins our country. We cannot in good conscience join the leaders of the colored race in their demand of the peaceful Negroes they decided that they would try rioting. Another proof that liquor stores were the first to be pillaged in most cities where the trouble has been severe it was only a very small percent of the black race that participated; the remainder felt very badly and many left the area. The worst was in Detroit estimated at over $500 million. It is reported that whites and Negroes boosted each other through windows to loot stores and chanted amably while committing lawless acts. On the other hand many Negro youths assisted in putting fires which other Negroes were burning.

There was no fear of trouble. Plainfield, N. J., has several predominantly white communities where there has been real fellowship between the races at the middle class level, there was no fear of trouble. President Johnson was right in declaring that arson, looting, pillaging and murder are not matters of civil rights; they are lawlessness, and these acts must be restrained by force local, state or federal. Those who believe in moral principles and orderly government while being in their power to right local wrongs will have with the President and discount any attempts to justify those who have engaged in mob action, in armed assaults on law enforcement officers and firemen, in the looting of stores, or in the selling of stolen goods. To say that the long-drawn-out race to utter something less than a half-truth and to stereotype about hidden motives in the face of criminal realities. To justify such acts is situation ethics gone to seed.

As proof that this volcano of lawlessness is not a matter of civil rights one need only read James Farmer's column in Plainfield, N. J., where the emphasis seemed to be anti-white, anti-Christian, and anti-draft. One resolution called for a boycott of every black church and all religious institutions that do not join the black revolution. "Speakers at the conference who used the term "Negro" instead of "black" were shouted down in spite of the fact that a high percentage of American Negroes are of mixed ancestry. Fortunately Black Power is not representative of the Negro population.

There is hope for the future if we do not lose our heads—or our hearts. Let us love our neighbors as ourselves regardless of skin color or ethnic background. Let us also uphold law and order, applying justice to all lawbreakers of whatever color without fear or favor. And, above all, let us redouble our efforts to convert our wayward brethren, showing by word and example that we believe in applying Christianity in every area of life.
Salaries seem to be increasing $360,000 two percent of this earmarked for current expenses. Protestant churches is less than seventy living is so give more just now, when the cost of giving is seldom reached. The rather sad remark that the ideal of tithing or ample needed. have to depend on the minister or some situation is summed up thus: Whether the church is large or small the plate offerings are found to provide not fully met. No matter how much the individual earns the plate offering seems because churches are used more than be fore, with corresponding increase in costs. This is largely because churches are used more than before, with corresponding increase in costs. In small churches the budgets go up faster than in large ones (as much as 33% in six years). Whether the church is large or small the plate offerings are found to provide only a small portion of the money needed. Pledges and other sources of income have to make up the difference—if it is made up. Usually the budgets are not fully met. No matter how much the individual earns the plate offering seems to average about $1 per person. Most churches of large size feel the necessity of some kind of a manager to get the extra money needed. Smaller churches cannot afford to hire such a man. They have no money to pay the ministers, or some volunteer to help them secure the funds needed. The Kiplinger article closes with the remark that the ideal of tithing or ample giving is seldom reached. The rather sad situation is summed up thus: “By and large, church members continue to feel that the amount of money needed to support their church is $2 or $3 a week should be ample. And, as a result, they justify it by pointing out that they can’t afford to give more just now, when the cost of living is so high.” The average per-member giving in Protestant churches is less than seventy-eight dollars a year, with about eighty-two percent of this earmarked for current expenses. Salaries seem to be increasing much faster than the two percent cost of living increase but giving to the church is not keeping pace in a time when we expect so much more in the way of church program. The problem we face: how to convince ourselves that we can and should tithe our income for the Lord’s work. One pastor announced the morning offering rightly when he said, “Let us present the Lord’s tithes and our offerings.”

**Churches Face Inflation**

An article in Kiplinger’s magazine *Changing Times* (July 1967) sets forth and establishes the fact that churches face a greater problem of inflation than individuals. Living costs are said to rise about two percent per year while church operating costs face an inflation of three to five percent per year. This is largely because churches are used more than before, with corresponding increase in costs. In small churches the budgets go up faster than in large ones (as much as 33% in six years). Whether the church is large or small the plate offerings are found to provide only a small portion of the money needed. Pledges and other sources of income have to make up the difference—if it is made up. Usually the budgets are not fully met. No matter how much the individual earns the plate offering seems to average about $1 per person. Most churches of large size feel the necessity of some kind of a manager to get the extra money needed. Smaller churches cannot afford to hire such a man. They have no money to pay the ministers, or some volunteer to help them secure the funds needed. The Kiplinger article closes with the remark that the ideal of tithing or ample giving is seldom reached. The rather sad situation is summed up thus: “By and large, church members continue to feel that the amount of money needed to support their church is $2 or $3 a week should be ample. And, as a result, they justify it by pointing out that they can’t afford to give more just now, when the cost of living is so high.”

**European News Service**

The *Sabbath Recorder* is now receiving by air mail (on an exchange basis) European Baptist Press Service (EBPS) at the suggestion of Theo Sommerkamp, director. It comes from Zurich, Switzerland. It will provide the editor, and occasionally our readers, with the latest news of Baptist affairs on the Continent. Arrangements were made by telephone between your editor and Mr. Sommerkamp while the editor was passing through Zurich. Mr. Sommerkamp was formerly with the Southern Baptist Press Service (BP) at Louisville, Ky. Our periodical receives other Baptist material such as ABNS (Amer. Bapt. News Service) and (South Bapt. News Service) before it is published in Baptist papers. These press services often provide human-interest stories helpful to a wide readership.

**Sabbath Recorders in August**

The schedule of publication in August will be slightly different this year. Instead of printing on alternate weeks we will publish the first two weeks and omit the last two. This change will allow the men in the shop to take their vacations. Material for the two August issues should be sent in early.

**Loyal F. Hurley**

Word has been received of the death of the Rev. Loyal F. Hurley in an automobile collision near Hancock, Md., Monday, July 24, Tuesday at Adams Center, N. Y., July 28. A tribute will appear in the next issue.

**The Sabbath Recorder**

**An Open Letter to Seventh Day Baptists**

Dear Fellow Seventh Day Baptists:

I have just returned from a week of camp and have just finished reading the *Sabbath Recorder* for July 17 with its report on June receipts from the treasurer of Our World Mission. The records of our giving have compelled me to write this open letter to Seventh Day Baptists, something I've contemplated doing for years.

Just who do we think we are? Who are we trying to kid? We claim that we are Seventh Day Baptists with a cause worth working for—a cause which we claim as a right. We claim that we are unique by our observance of the Sabbath, and yet, day after day, week after week, and month after month, we show that we are just run-of-the-mill Christians unwilling to sacrifice a little for the cause we seem to proclaim. We complain that we do not have enough help from the denominational boards and agencies and the General Conference and yet after year we find ourselves unwilling to give until it hurts that we might receive that needed help. We come to General Conference with high-sounding words about what the boards and agencies should be doing and offering suggestions and demanding action, but we return home and "speak soft words" with our pocketbooks. We claim that God has a place for Seventh Day Baptists in our world, but we fail to realize that God will not help those who are not willing to carry their share of the load.

There are supposedly five or six thousand of us in the United States. That means that the willingness to give only five dollars a month to Our World Mission and to the programs and endeavors which could be extended by our increased giving. We live in a troubled world today, and right now is the time to start extending our witness to the Christian faith. The name of Jesus Christ has to be proclaimed, not only by our lips and our actions, but by the opening of our pocketbooks. We need to "Open Our Hearts Loving" but we also need to "Open Our Pocketbooks Giving." For the sake of the Sabbath and for the sake of Seventh Day Day Baptists witness to a contemporary world, let's give. For God's sake and for the sake of Christ, let's dedicate ourselves to the support,
Vernon White
Resource Leader at Conference

The 1967 General Conference at Grand Rapids August 14-19 under the program arranged by Dr. Lewis H. V. May, president, will be somewhat unique. One of the main features of the program as announced by the president is the maximum use of a noted outside resource leader who will give messages and provide help in the committee discussions that will take up much of the program time each day. In addition to his lectures Dr. Hugh Vernon White will have a daily face-to-face meeting with ministers and pastors while the lay discussion groups are meeting.

In an earlier issue an article on Conference program introduced Dr. Vernon White. Here are a few facts about his ministry.

Dr. Hugh Vernon White, a native Californian, is Professor Emeritus of Christian Theology and World Christianity at the Pacific School of Religion from which he was graduated in 1917. He also holds the honorary degree of Doctor of Divinity from Pacific School of Religion and the earned degree of Doctor of Philosophy from Stanford University.

He has taught at Stanford University, Chicago Theological Seminary, and was Associate Professor of Theology and Philosophy at Andover-Newton Theological Seminary from 1942-44.

From 1931 to 1944 Dr. White was a secretary of the American Board of Commissioners for Foreign Missions, the oldest foreign missionary society in the country. During that time he and Mrs. White made an extensive tour of the Orient studying the Christian movement in various countries.

Since becoming “emeritus” in 1959, Dr. White has written Truth and the Person in Christian Theology, published by Oxford University Press; and taught courses in the University of Southern California Graduate School of Religion, and in Fresno State College.

Chicago Consultation on Technology and Human Values

The future of the human race was under intense discussion by some of the nation’s most advanced technical and philosophical thinkers at the First National Consultation on Technology and Human Values met May 2-4 at Chicago.

The consultation, whose major addresses and working sessions dealt with implications of futuristic techniques ranging from electronic brain stimulation to the shaping of human evolution through genetic engineering, was managed by the National Council of Churches.

Some 150 experts representing science, industry, government, labor, education and religion met daily in six simultaneous working groups.

Conspicuously absent from discussions and addresses alike were such terms as “automation” and “cybernetics.” It appeared that problems such as unemployment created by machines belonged to the past and not the future.

There were no arguments over whether computers could ever approximate human thought, or whether mankind will become a race of vassals to machines.

“The brave new world is upon us right now,” one participant said. “Our only problem is to decide what kind of brave new world it’s going to be.”

THE SABBATH RECORDER

"Guilty of All"
By Rev. Francis D. Saunders

“We believe in God, the one personal, perfect, and eternal Spirit, Creator and Sustainer of the universe, our Father, who manifests a holy redeeming love toward all men.” So reads the accepted testimony of Seventh Day Baptists. As ruler of the universe, perfect in power and wisdom, His will, which He has revealed to us, must be likewise perfectly good. This perfect good is spelled out for us in the Ten Commandments, which one unknown author has defined as “man’s moral constitution.”

Jesus Christ has conditioned this perfect good into a divine, universal formula by His, “Thou shalt love the Lord thy God with all thy soul and strength and mind, and thy neighbor as thyself.” This formula He most vividly expressed in His own personal, incarnate life. The purpose of His life was one, namely love, expressed first in His love to His Father, and next in His love to His fellowmen.

The law of God, like the life of Christ, is not bound by local or secular parts or of contrary authority. Loving one’s neighbor as one’s self is involved in loving God with all of one’s heart. However, it should be emphasized that the claim of God upon our love is not precisely the same as the claim of our fellowman upon our love: We are not to love God as we love self, oblivious of, or contrary to our neighbor with all our mind, strength and soul. The latter, absolute, prior claim is God’s alone. His claim upon our allegiance is unique and all-inclusive. Complete devotion to God is consistent with the good purpose of God, “than that He enlarge his heart and show lovingkindness unto his servant Israel with whom he is sware by an oath” (Anon.).

As the law of God is one, a man is no less a neighbor to another neighbor as himself, than he is to love God with all his heart. The law of God is truly the expression of the will of God, and any deviation from any part of the law is a deviation from His holy will. “Each particular of the law is equally holy with every other, and equally good with every other, and equally authoritative with every other” (Anon.).

There are those who claim that some of the commandments are of greater importance than others, of which more specifically to deal with moral values and purity of life. One author has this to say: “How are we to determine the relative greatness of an appointment? By its relative capacity for effecting the good purpose of God. What God had in view in His ordinances about man was their welfare, not their injury; their profit, not their loss; increasing their happiness, not merely restricting their liberty; ‘showing mercy’ towards them, rather than exacting ‘sacrifice’ from them” (Anon.).

Consider therefore, if this be true, for the Sabbath Commandment, for what other law can have greater influence for “effecting the good purpose of God,” than that which has to do with direct communion with God, a seeking after His will, and a renewing of covenant relationship with Him.

James, in the text for this message asserts, “... whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” God’s law is like a perfect circle, a circle into it, at any point on the circumference, top, bottom or side, it is nevertheless a broken circle. Take any one of the precepts of the perfect law of God, and offend against that one, and you have become a law-breaker, and are guilty of sin, just as a man is classified as “criminal” through disobedience to any one civil law imposed by the governing body. If sin is “the transgression of the law,” then it follows that the transgressor, regardless of what law he has broken, is a sinner and in need of forgiveness and redemption. Take whichever of the Ten Commandments you will, and this principle applies.

Because of the fact that we as Seventh Day Baptists and Sabbathkeepers emphasize the Fourth Commandment along
with the others, and are somewhat peculiar in this respect, the charge is leveled at us that we are legalists, striving to earn our place with God by the keeping of the whole law, and yet offend in one point, it is not, that men, placing a likewise earnest emphasis upon other precepts of the decalogue, are not so accused? Existing conditions in a society must be met by men of God with the Word of God. Where hatred hovers over a community and warfare rages in the hearts of men, the word concerning hatred and murder is in order, and God’s “Thou shalt not kill” should be emphatically proclaimed. Where the menacing force of immorality is taking its toll upon the hearts and minds of our youth, the commandments, “Thou shalt not commit adultery,” and “Thou shalt not steal,” are needed to ring out with rebuking clarity. Where sticky fingers and greedy grasping hands reach into the very heart of our national economy, the Word of the Lord, “Thou shalt not steal,” must voice its accusing message in an effort to reclaim. Who, however, would ever accuse the rebuking prophet of advocating preaching against the evil which he so plainly sees? It is true that hatred and immorality and greed are rife in the midst of our society, and yet is the Sabbath desecration, and what man is there who will be so audacious as to claim wisdom greater than God’s and say that this one commandment is not important for the lives of men? The extent of Sabbath desecration in our world and in our economy, (even if it should be conceded— and we certainly do not—that Sunday-keeping is also Sabbathkeeping) has never been equalled in the history of man. So today, we contend for “the seventh day, which is the Sabbath of the Lord. The Lord made it that men might respect this one of God’s commandments even as they would urge that the other commandments be respected, calling to every man’s attention that “whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

Wherein then, can we make our Sabbathkeeping both acceptable to God and spiritually and physically beneficial to ourselves? How can our Sabbath testimonies be such as to make the Christian community sit up and take notice that “our fellowship is with the Father and with His Son”?

First of all we need to gain a true, deep understanding of the physical implications of the commandment: “Remember the Sabbath day to keep it holy; Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.”

Remember the Sabbath Day, expresses the abiding, unchanging principle of Sabbath observance; consistently in force from creation’s hour. The oft repeated fallacy that there was no Sabbath in the annals of man between creation time and the gift of the Ten Commandments; Sinal’s summit is belied not only by the tone of the opening words of the fourth commandment: “Remember the Sabbath Day to keep it holy.”

Sunday is the “liberator” of the children of Israel from Egypt’s bondage, is a testimony to the fact that the children of bondage were instructed in the will of God, including the Sabbath; the Sabbath for which another possible reason could there have been that he would “refuse to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season”?

The gathering of wilderness manna by the children of Israel is a point for consideration in this regard. You will recall that manna fell each of the six days of the week, but with the stipulation that only the day’s needs should be gathered, and he who gathered more would only offend. (Continued on page 13)

August 7, 1967

THE SABBATH RECORDER
CHRISTIAN EDUCATION—Sec. Rex E. Zweipel

Junior High Conference

The Rev. Delmer E. Van Horn, director of Junior High Conference at General Conference, has been asked to gather together the Junior High age group to form an orchestra.

Will all young people of the ages twelve through fourteen years who play a musical instrument please plan to participate? Bring your instrument, unless you play piano—we'll furnish that.

The Junior High Conference theme is "LOVE." "L" is for loyalty; "O" is for obedience; "V" is for voluntary service; and "E" is for eternal life.

The morning activities will be changed in some way from those of the past, and the afternoon will be given to recreation, sight-seeing and educational programs.

National S.D.B.Y.F.

The following names have been placed in nomination to be voted upon for election to office of National Seventh Day Baptist Youth Fellowship:

For president—Bernard Keown, a high school senior from North Loup, Nebr.

For secretary—Deborah Fitz Randolph, a high school senior from Nortonville, Kans. and member of the 1967 S.C.S.C.

For treasurer—Philip Osborn, a high school senior from Denver, Colo.

If elected, each member of our team is drawn closer together, and the other six teams work with us, until there is a true unity of purpose. We lay it down and meet with God, doing our work. We lay it down and meet with God, doing our work.

Eastern Association Pre-Con Help

The Eastern Association voted to help young members of the Association in the Pre-Con expenses to the extent of $200. This will be divided equitably by the Rev. Earl Cruzan to whom it has been sent. If there are older youth who have transferred from Youth to Young Adult Pre-Con Retreat due to space limitations they will be included in the distribution of funds, according to Hiram Cruzan, president of the Christian Education Committee of the Association.

If I regard iniquity in my heart, the Lord will not hear me.—Psalm 66:18.
Then it began raining and after our next attempt we came to the conclusion that love my good call made our day. And no failure could be big enough to erase it. "So, I guess you can see how much I love my work."

**Facts on Middle East Relief**

Middle East refugee children receive morning meal in one of many refugee camps established to care for the thousands left homeless by the war. (UNRWA Photo)

In a person-to-person overseas phone conversation between CWS headquarters and Yoon Gu Lee, CWS representative in the refugee zones of East Jordan, the following pertinent facts were gleaned:

a. There were, as of July 19, 200,000 war refugees in the Amman, Jordan area, with more turning up daily; of these it is estimated 120,000 were "new" refugees, and 80,000 were formerly UNRWA mandate charges.

b. Clothing was needed to care for those without shelter.

c. 60,000 to 80,000 of the total number were housed in schools, undamaged buildings or homes.

d. Church and church-related organizations actively engaged in relief efforts, with representatives in the Amman area, were the Near East Christian Council, Church World Service, Lutheran World Federation, and YWCA of Jordan and other national churches working with the World Council of Churches.

e. The total number of either "old" or "new" refugees in the Jordan, Syrian and Egyptian regions, including those behind the Israeli truce line, were believed to exceed 1,300,000.

On July 28, the following CWS materials are scheduled to leave U. S. by vessel for Ashdod, Israel, for refugees in Jerusalem being assisted by the Near East Christian Council Committee on Refugee Work.

- 300,000 pounds flour (CROP secured)
- 10,800 pounds canned beef
- 60,000 pounds rice (Middle East funds and CROP)
- 1,000 blankets purchased at $3.25 ea.

The World Council of Churches has established a base in Ashdod, Israel, to assist war victims behind the Israeli military line.

All funds gathered for the CWS Middle East war victims appeal should be channeled through denominational machinery handling such matters.

C.W.S.

**BWA Executive Committee**

The Executive Committee of the Baptist World Alliance has charged and now includes a Seventh Day Baptist representative. For the current five-year period between Congress sessions (1965-70) the Rev. S. Kenneth Davis, of Westerly, R. I., is that representative. He has been meeting from July 31 to August 3 with the large committee of Baptists from all over the world at Nashville, Tenn. A report of his participation and of the discussions of the committee may be anticipated in a later issue.

**SABBATH SCHOOL LESSON**

for August 19, 1967

**THE GOSPEL VERSUS VESTED INTERESTS**


**THE SABBATH RECORDER**

**"GUILTY OF ALL"**

(Continued from page 8)

have it spoil on his hands. On the sixth day the Sabbath was hallowed. Thus was the added miracle of non-spoilage, in order that the coming Sabbath could be observed without the customary task of daily defilement. At least three important lessons were taught to the observant Israelites: First that man must depend upon God for daily sustenance; second that God's people must be sufficient for the day; third that the God's way must be regarded, or the disobedient one must bear the consequences. How important, then that with the regular appearance of the Sabbath, there be a recalling of God's gracious day-by-day-provision, and a spiritual remembering of His appointed day of rest and remembrance.

Keep it holy, suggests original sanctity and human obligation in regard to the true essence of the designated time. We need to avoid every activity of body and of mind which would possibly desecrate its sanctity, for "the Lord blessed the Sabbath day and hallowed it." Thus it remains throughout time, sacred time. The hours of sacred hours can be attained without the pharisaical encroachments or legalistic minutia which make it a burden rather than a joy. Carefully another day was the Sabbath. Nor is it work, thou nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that it within thy gates. But this is your obligation in the matter of His presence and His love.

"Let the Sabbath day be to you a delight, the holy of the Lord."

"For His advent, He said, was not to destroy the law, but to fulfill it." That the Sabbath day was certainly not in the tradition of the elders nor after the manner of their holy days of work and self provision, but rather as to how it should be observed. He stoutly affirmed that "one jot or one tittle should in no wise pass from the law till all be fulfilled." The reason for His advent, He said, was "not to destroy the law, but to fulfill it." Strictly the law was fulfilled in His life is seen by His day-by-day and moment-by-moment obedience to it, including the Sabbath Commandment, and this is the example He has given. His activities on God's day were certainly not in the tradition of the elders nor after the manner of their holy days of work and self provision. There is a contentment, a feeling of inward and joy which is a part of true Sabbath worship. For whatever other day might be "observed," it is, in most cases, just that another day, with little or no difference in activity, with the exception in some cases of an hour or two spent in worship or Bible study.

Another way in which we can make our Sabbathkeeping acceptable to God is to examine closely the Sabbathkeeping example of Jesus Christ, strive to pattern our own experience after that example, and follow in the light of His teaching. The great controversy which existed between Him and the Jewish religious leaders, was not as to whether the Sabbath should be kept, and C. R. to how it should be observed. He stoutly affirmed that "one jot or one tittle should in no wise pass from the law till all be fulfilled." The reason for His advent, He said, was not to destroy the law, but to fulfill it." Strictly the law was fulfilled in His life is seen by His day-by-day and moment-by-moment obedience to it, including the Sabbath Commandment, and this is the example He has given. His activities on God's day were certainly not in the tradition of the elders nor after the manner of their holy days of work and self provision. There is a contentment, a feeling of inward and joy which is a part of true Sabbath worship. For whatever other day might be "observed," it is, in most cases, just that another day, with little or no difference in activity, with the exception in some cases of an hour or two spent in worship or Bible study.

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man is Lord even of the sabbath" forever establish it as the true "Lord's day." His attendance at Sabbath worship has never been questioned, for the record quietly states that this was His custom.

He that offends in one point is guilty of all. I am the way, the truth, and the life; no one can come to the Father except through Me. For there are more non-Christians in the world than there are Christians. It is more important to follow the truth, and even if some make the observation that "many are called, but few are chosen," He also spoke of the wide, crowded road that leads to destruction, and to life, which few find.

Methodism in Brazil
Church autonomy on mission fields is not such a new idea as we sometimes think. The Methodist Church of Brazil is celebrating its centenary this year. For the past thirty-seven years it has been entirely autonomous although financial help is still sent from the United States. It is letter the word of God that there are now 57,000 Methodists in Brazil. During the centenary celebration the Brazilian Methodists plan to visit one million homes, and in "Week of Thanksgiving," July 30 - August 6, an effort was made to secure extra contributions of 100,000,000 cruzeiros ($50,000) for missionary work.

NEWS FROM THE CHURCHES
NORTH LOUP, NEBR.—Sabbath Rally Day was observed with all classes having a special Sabbath School lesson and literature given out by the Tract Board were used. In conclusion the congregation sang the "Young People's Rally Song.

Our Evangelism Committee sponsored a booth at the Orf Farm and Home Show held in the girls' gym at the high school in Orf, June 9, and handed out literature and literature to anyone interested. A dedication service was held Sabbath morning, June 10, for the young folks who have dedicated their summer to Summer Christian Service Corps. Those serving were: Dale Williams, Duane Davis, Richard Fuller, Harold King has made plans to be in dedicated service for the Lord for a year. A short service was held July 15 for Peggy Williams who is also giving a year of service to the Lord. We are proud of these young folks and we ask God's blessing on them and their work and pray for the safety of those of us who stay at home follow them.

Junior and Junio-High Bible School Camp was held at Camp Riverview June 12-19 with twenty-one campers attending. The theme was "Explore God's Hidden Wonders." The staff consisted of Mrs. Erlo Cox, Mrs. Jim Sharp, Mrs. Ron Goodrich, Mrs. George Cox, Mrs. Don Clement, Pastor. Duane Davis, Phillip Van Horn, Peggy Williams and Kathleen Swanson. The Juniors had their own worship service at Camp Riverview. This group sang at church services July 1.

Primary Day Camp began the day Junior Camp closed and ended June 23. Four days the eleven campers and staff were at the camp. The final day was spent at the church due to rain. The theme was "New Testament People." The staff consisted of Pastor Duane Davis, Miss Peggy Williams and Mr. and Mrs. Jenean Cox, Mr. and Mrs. Jan Cox. The campers sang their camp songs during the morning worship service June 24.

Our annual business meeting and election of officers was held Sunday evening, July 2. Most of the officers were reelected for another year. A unanimous vote was cast for Pastor Davis to continue as our pastor.

As has been our custom, a Sabbath School picnic was held at Camp Riverview July 4th.

Mid-Continent Youth Camp was held at Camp Riverview July 10-16. "Instantly Serving God" was the theme used. Mrs. Elmer Anderson of Johnstown, Nebraska, and David White and a well-planned program. The rest of the counseling and teaching staff were the Revs. Albert Rogers of Denver, Elmo Fitz Randolph of Boulder, Paul Osborn of Nortonville, Duane Davis of North Loup; and Joan Cargill of Scotia. Of the thirty-five campers, five were boys and girls, four came from Denver, six from Boulder, five from Nortonville and two from western Nebraska. Alice Rood of Milton was an exchange camper from Camp Waka. The campers came in to church Sabbath morning. Rev. Elmo Fitz Randolph brought the message and the campers spent their time at Camp Riverview for a fellowship dinner followed by a worship service conducted by the campers.

On the fourth day one of the campers, Rita (Berry) Niemann, foster daughter of Mr. and Mrs. Lawrence Niemann of Nortonville, was drowned in the North Loup pool. Memorial services were held June 24. Immediately after our evening worship service Sunday, July 14, Pastor Osborn returned to Nortonville to conduct the Sabbath afternoon funeral service. Others stayed over the Sabbath and all left Sunday—a day before the planned closing. We are thankful that Rita had accepted Christ as her Savior and pray that God comfort her family.

Correspondent.

SCHENECTADY, N. Y.—Early this summer our church resumed its Sabbath Eve hymn sing and prayer service. On June 24 immediately after our morning church service twenty-five people went to the home of Mr. and Mrs. Guy Barker of Oppenheim, N. Y., for a hymn sing and Bible study. A picnic meal was provided and our Sunday evening church service was held. We are thankful that Rita had accepted Christ as her Savior and pray that God comfort her family.

Correspondent.

METAIRIE, LA.—The work has been progressing slowly due to a change in the time of services necessitated by one pastor serving two churches sixty miles apart. Some new contacts have been made and there is hope for increased growth.

Correspondent.
Accessions

LOST CREEK, W. VA.

By Baptism:

Thomas Allen
Debra Bond
Pamela Randolph
Jeannie Kennedy
Suzette Randolph
Rebecca Bond

Marriages

Spaul-Bond.—William Spaul, son of Mr. and Mrs. Isaac Spaul, and Doris Bond, daughter of Ernest and Helen K. Bond, were united in marriage at the Seventh Day Baptist Church, Lost Creek, W. Va., July 1, 1967. The Rev. Francis D. Saunders, pastor of the bride and groom officiated.

Obituaries

DAVIS.—Dr. Milton Daland, son of Arnold and Carrie Davis, was born in West Edmeston, N. Y., Oct. 22, 1902, and died at his home in Milton, Wis., July 19, 1967.

He was graduated from Milton College in 1924 and from Northwestern in 1931. He was married to Jessie Post, daughter of Dr. and Mrs. George W. Post, Sept. 2, 1926.

Dr. Davis began his medical practice in Milton in 1932 in partnership with Dr. George Crosley. He served as captain in the Army Medical Corps from 1942-46 in the United States and the South Pacific.

He returned to Milton and has practiced medicine there in partnership with H. Laurence Burdick since that time. He not only has served his community well in the field of medicine, but also his profession in a wider capacity. He has served as president of the Rock County Medical Society, as president of the Milton Hospital Medical Staff (Janesville), and the Edgerton Memorial Community Hospital Medical Staff. Currently he was a member of the Claims Commission of the Wisconsin Physicians Service and has served as Counselor for the Third District of the State Medical Society.

He was also interested in his community. He had served as president of the Milton Historical Society, was a member of the Milton Kiwanis Club, served on the Board of Trustees of Milton College and as president of the Board, and president of the Alumni Association. He had served as president of the Board of Trustees of the church as well as in many other ways. He was in business meeting the Sunday evening before his death, and had expressed himself in special interest in the work of the youth and the camping program.

He is survived by his wife, Jessie, his son, Milton D., Jr., and a grandson, Chris. Funeral services were conducted from the Seventh Day Baptist Church of Milton on Sabbath afternoon, July 22, at 2:30, with his pastor, the Rev. Earl Crusan officiating, assisted by Dean Kenneth Smith. Interment was in Milton Cemetery.

—E. C.

DAVIDSON.—William B., son of George and Martha Burdick Davidson, was born in the Town of Wirt, N. Y., Nov. 14, 1875, and died at the Cuba Memorial Hospital, Cuba, N. Y., July 3, 1967.

During his active life he was a pumper in the oil fields of Pennsylvania, near Bradford, and in the Nile, N. Y., area.

On October 5, 1912, Mr. Davidson was united in marriage with Miss Mabel Jordan of Nile. During their thirty-five years of married life they made their home in the Nile community. Mrs. Davidson is an active member of the Richburg church.

He is survived by his wife of Nile; one sister, Mrs. Lelia Livermore of Andover, N. Y.; and nephews and nieces.

Memorial services were conducted at the Davis Funeral Home, Friendship, N. Y., by Rev. C. Harmon Dickinson and Rev. Harley S. Warren. Interment was in Mt. Hope Cemetery, Friendship.

UPSON.—John J., son of Luther O., and Ida A. Upson, was born in Daytona Beach, Fla., June 25, 1912, and died April 11, 1967 at Daytona Beach, in the Halifax General Hospital.

He was a retired master-carpenter and cabinet maker, and a member of the Daytona Beach Seventh Day Baptist Church. On May 9, 1936 he married Nettie Catherine Potts, of Balaam, N. C.

He is survived by his wife, four daughters, three brothers and one sister, and six grandchildren.

Funeral service was conducted by his pastor, Marion C. Van Horn in Daytona Beach, with burial in Hope Cemetery at Flagler Beach, Fla.

—M. C. V. H.}

Crusade of the Americas Prays for Racial Peace

Twenty-one more Baptist groups (including Seventh Day Baptists) have joined the Central Coordinating Committee of "The Crusade of the Americas" which met at Louisville during the week of the Detroit rioting. Among the groups is the largest Negro Baptist Convention. One evening was devoted to praying for the strife-torn cities. On their knees together in the southern city the whites prayed for the blacks and the blacks for the whites. The photographer was the only one not on his knees. They prayed to be instruments of forgiveness (Story on p. 5).