

The Sabbath Recorder

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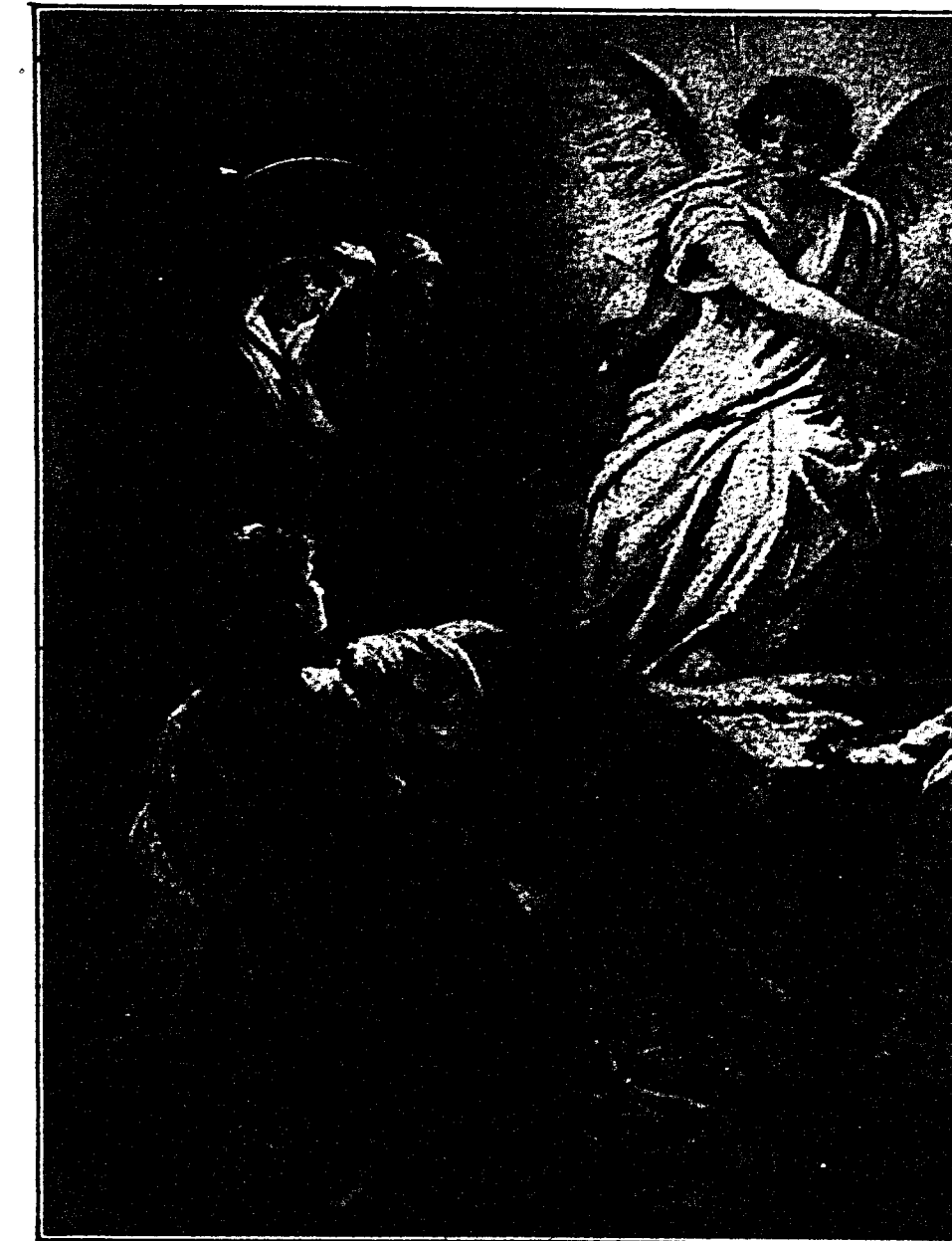
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His wife, Harriet (Langworthy), preceded him in death. He was a machinist, employed for more than forty years at the plant of C. B. Cottrell & Sons Company. Mr. Clark was a loyal member and a regular attendant of the Pawcatuck Seventh Day Baptist Church. Two brothers survive, J. Perry of New Haven, Conn., and E. Howard of Westerly. He is also survived by nieces and nephews.

The funeral service on March 12 was held at the Harvey W. Buckler Funeral Home, Rev. Harold R. Crandall, pastor emeritus, officiating in the absence of Pastor Charles H. Bond. Interment was in River Bend Cemetery.

H. R. C.



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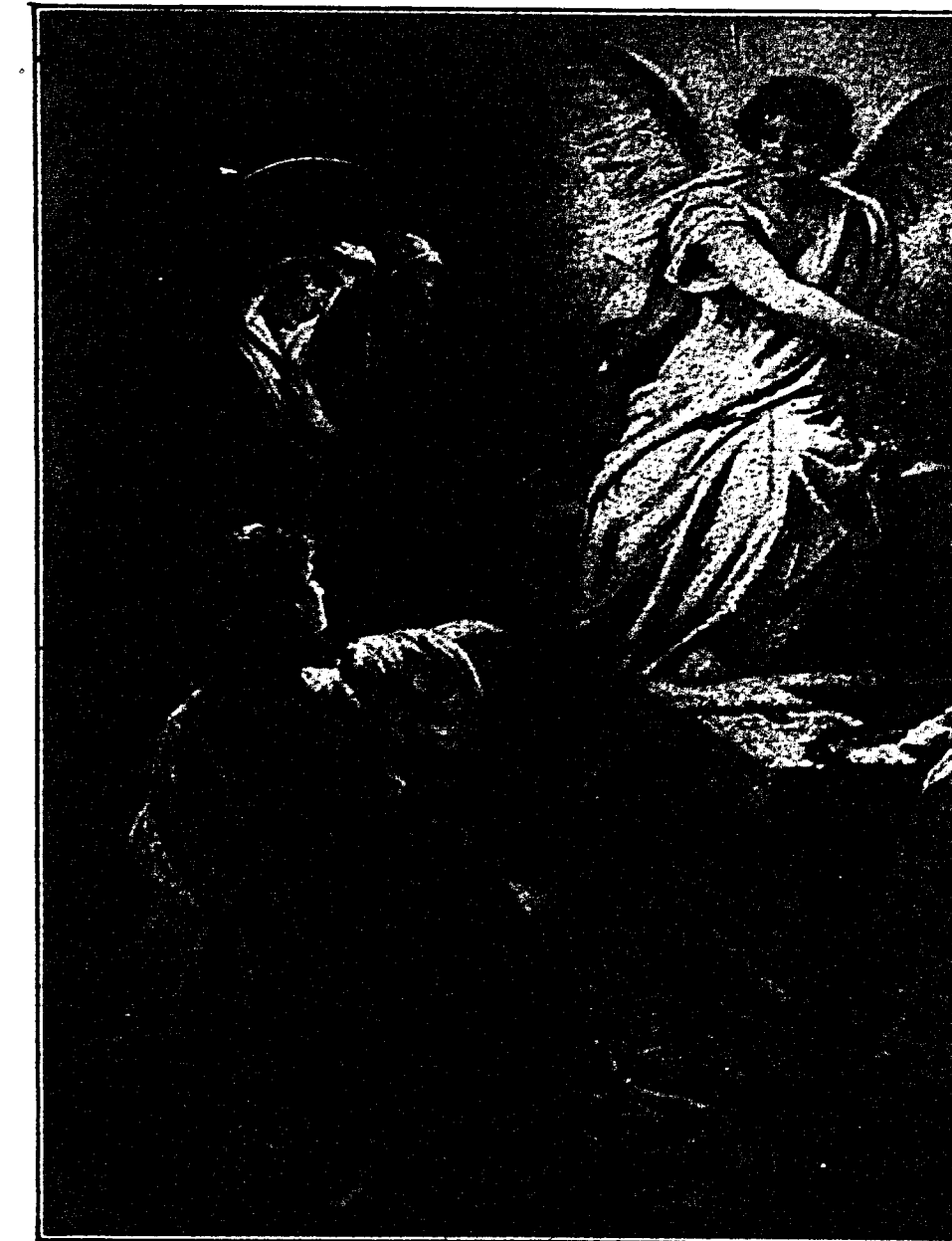
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The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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Prayer Thought

Children building castles on the seashore, in imagination devote their lives to the project and pray that their work may endure. As we grow older we should learn to pray, not for the permanence of the work of our hands but for the continuance of the Lord's work. Prayer builds churches and maintains mission structures on firm ground beyond the reach of washing tides. Such work endures. This is the house that prayer built.

RESURRECTION MUSIC — WITH A REFRAIN

Music fills the air at Easter time. Any celebration of the Resurrection is bound to be accompanied with anthems of joy. There was no music on the morn that Jesus toiled up Calvary's Mount with the cross upon His back. Music was stilled during the noontide hours when His back was upon the cross. No one sang in mid-afternoon when darkness veiled the sun and a cry of anguish pierced both the night and the hearts of faithful watchers. There is no record of music as they laid Him in the tomb. The Sabbath, designed to be a delight, evoked no songs from the constricted throats of the disciples on that particular day. Psalms could scarcely ring in temple courts that day, for the veil of the temple had been rent in twain.

With the Resurrection of Christ music began to reign in the hearts of believers. The hosannas of the waving palm branches were but kindergarten tunes in faith's hymnbook when compared with the full-blown paeans of praise that burst from the souls of men in whom hope was reborn by the knowledge that "He lives." That music does not dim as the years recede from that great event. The living Lord all through the centuries has inspired the greatest vocal music.

The most loved and best remembered hymns and anthems have some sort of refrain running through them. We do not know that the Apostle Paul wrote any hymns, but the inspired words from his pen in 1 Corinthians 15 have been the background for many, many hymns. This is the greatest resurrection chapter of the Bible. Its opening verses are the clearest statement that can be found of the Gospel preached by the apostles. The Gospel is the good news of what God has done for sinful man and how man can get the full benefit of that redemptive act. The Gospel began with angelic hymns at Bethlehem. At that time only heavenly beings knew the joy that would come to men when the story of Jesus was fully told. With the Resurrection of Christ the Gospel became a hymn rather than a single verse of song.

When we look at the message of Paul in the third and fourth verses of 1 Corinthians 15, we are struck with the repetition of four words that come like a refrain. They are the words, "according to the scriptures." He had received and

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he had delivered that Gospel message: "Christ died for our sins according to the scriptures." We have said that when Christ died there was no singing. It was because the disciples did not then realize that it was "according to the scriptures." They had not generally applied Isaiah 53 to Jesus. But now there are many anthems and countless hymns about the Crucifixion.

The music of the cross with the above-mentioned refrain began only after the certainty of the Resurrection had inspired its music. Once more the refrain is coupled with a new verse, "He rose again the third day according to the scriptures." The reference is, of course, to Old Testament Scripture, the same Scriptures that Peter used on the day of Pentecost. He quoted from Psalms, the hymnbook of the Old Testament, when introducing the hymn tunes of the New.

"According to the scriptures" is a glorious and a much-needed refrain at Easter time in our present-day churches. Is faith at low ebb? Is hope dim? Is the future foreboding? Do men's hearts fail them for fear? Then let them look back to the Bible, to the Gospel which Paul received from the Lord and preached to his faithless, fearful age, a Gospel of seraph song — Christ crucified for our sins, Christ risen for our justification, and both according to the Scriptures.

The Care of All the Churches

There exists among our members a "don't care" attitude. Perhaps the teenage girl down there in the middle pew doesn't care about anything more than the manly frame of the boy across the aisle. The mother may think of the church only in terms of her own children. The officials of the church sometimes seem not to extend their care beyond the coffers of the local church.

Most of us, when we speak of the world growing smaller, are thinking more of the speed with which news travels than the possibility of enfolding more of the world in our arms of love. In a time when we need a greater heart for a world that rapid transport puts within our reach we suffer from self-inflicted heart shrinkage. Provincialism is no ancient evil; it is a modern heart ailment.

The family instinct ennobled by the knowledge of Scripture and a long Christian heritage, all too easily falls far below Christian standards. Love for our own little family ought to make it easy for us to project ourselves into the larger family relationship that goes beyond local church and puts a burden on our hearts for the spiritual needs of far-distant churches. Let's fight off this "don't care" lethargy that smites our souls like the new nerve gas that the military men are mentioning.

"The care of all the churches" is an expression coming to us from Paul's apostolic pen. Read it in 2 Corinthians 11: 28. The great apostle had shed all provincialism like the filthy rags of his own pre-Christian self-righteousness. He looms up close to the goal which most of us can scarcely see in the dim distance. The winning runner must have a great heart. Paul was a winner. He was writing to Christians in the land of the Olympics. He told them of his persecutions which he had survived with God-given endurance. He had a heart strong enough for all the troubles that came to him from without. He also had a heart large enough for all the agony of love which was within. So he cries: "Besides all those things that are without, that which cometh upon me daily, the care of all the churches."

Do you let your heart reach out to all of your churches in all lands? Do you have any care for the churches of Jamaica, of Nyasaland, of Nigeria, of India, of The Philippines, of China? They are your churches even though you do not sustain quite the same relation to them that Paul had to all the churches. How often and how severely does the care of the churches weigh upon you. It may be humanly impossible to effectively love all churches of all denominations, but God can give us grace to take upon us daily the care of all the churches of our own denomination. One blessing of a denomination is that it provides practical limits and goals for the enlarging of our hearts.

SABBATH SCHOOL LESSON

for April 24, 1954

Ahijah Foresees a Divided Kingdom
Basic Scripture: 1 Kings 11: 1 — 12: 24.

NUMBERS

Alfred R. Keller in the Chicago Call

We have all heard it said, and probably most of us have ourselves said it at one time or another, "We're not interested in numbers; it's the spirit that counts." Just how far can we as Christians endorse this statement? Is it possible that an enthusiastic support of it would be disastrous to the cause of Christ? As a denomination can we hide our lack of growth behind this kind of rationalization? Just how important are numbers, after all?

First of all, we must all admit that the main task of the Church of Jesus Christ is to win souls, to evangelize the world. Another obvious admission is that the enlistment of great throngs of people, just for the sake of having a great number of followers, was not the prime purpose or effort in the earthly life of our Saviour, nor should it be of His Bride, the Church. Again, for the local church to be interested in **numbers for numbers'** sake is certainly not its reason for existence. We can and do endorse the above statement when it means that the numbers represent just a large mob of nobodies, believing nothing, knowing little, going nowhere.

But let us seriously consider just what great numbers should and do represent, when it comes to the evangelization of the world — your task and mine. A number represents a soul — just one soul. But for the sake of just one soul our Saviour suffered and died. In His mind and eyes, the value of just one human soul is immeasurable, it is infinite. It behooves us, as missionaries of the Gospel of reconciliation, to reach in our lifetime the greatest number of souls that we possibly can reach with the Good News of salvation through our Lord Jesus Christ.

We must take care lest we use the excuse "not interested in numbers" to cover a multitude of sins, viz., a lethargic lack of concern for the lost; a lack of personal testimony in our lives; a demphasis of the evangelistic efforts of the local church; a hyper-clannishness leading to the feeling, "Seventh Day Baptists are born, not converted"; a lack of the urgency of Gospel preaching; a satisfaction with

the status quo (once defined as "the fix we is in"); a tragic lack of faith and vision.

Are we interested in numbers? No, not primarily, except as those numbers represent souls without Christ, souls in need of a Saviour, souls to be reached with the Gospel. As much as we are interested in souls, to that extent we are **interested** in reaching **great numbers** for Christ!

DEEPER LIFE AT SHILOH

Ella Sheppard

A series of meetings was held in the Shiloh Church, March 11-14, with Rev. Charles Bond of Westerly as guest speaker. These meetings grew out of the feeling of many of the church that we needed a deeper spiritual life and that a special effort should be made to bring in from the community those who were not actively engaged in the work of the kingdom.

Believing in Christ's promise that we should "Ask, and it shall be given you," several prayer periods were arranged for the preceding week, asking God's guidance and His presence with us.

On the evening before these meetings began, a group of 18 gathered in the basement of the church for a covered-dish supper, prayer, and instruction. Then two by two they went out to invite the members of the community to the services. Some very profitable calls were made.

At each service there was special music by the orchestra under the direction of David Davis and by the choir under the leadership of Mrs. Charles Harris. Other special numbers included a piano-organ duo, a flute and clarinet duet, a vocal trio by our young people, the ladies' quartet, and the men's quartet.

The average attendance for the four nights was 117 with a high of 145 on Young People's Night. Several from the Marlboro Church joined with us in these inspirational meetings.

From the interest manifested we feel that many who attended would say,

"Into the will of Jesus
Deeper and deeper I go
Praying for grace to follow
Seeking His way to know."

—From a hymn by Oswald J. Smith.

HOW WE STARTED A CHURCH

Theona Rasmussen

(Continued from last issue)

Evangelistic services began January 11. We were able to advertise in both the morning and evening papers in both cities on the day the meetings started. The weather during this week was extremely cold and part of the time it was stormy. As a matter of fact, the two coldest weeks of our winter were this week and the week of the tract distribution. We were very sorry that attendance was so poor at the services. We had planned services for two weeks but it seemed wise to cancel the second week and hope to hold meetings later in the spring.

At this point Pastors Kenneth Van Horn and David Clarke had spent a great deal, a very great deal, of time here in the Twin Cities, and we had had much support and help and encouragement from New Auburn and Dodge Center. It did not seem possible that such intensive efforts could continue at this time. No great influx of new members had come to our fellowship. We had not been able to locate a permanent meeting place. Yet the bonds of fellowship had strengthened for our group; and we had a circle of "friends," people who were not actually members but were friendly to us.

We all know the feeling that in a thing of this kind you either go up or down; you either advance or retreat; you do not stand still. We had not gone up in fellowship members to any marked degree. We had not gone up into a permanent meeting place. It seemed that the only **advance** open to us was to take the responsibility of designating ourselves a church.

So we came to a meeting where we knew the question would be raised, and several of us came opposed, more or less, to the idea. Questionnaires had been sent to our whole mailing list about forming a church; there had been seven replies, each saying, "I am not interested."

But one family came to the meeting whom we really did not expect to be there and they came willing to help us form a church. There were visitors from New Auburn, other Wisconsin visitors, and

whole carloads of visitors from Dodge Center. Kenneth Van Horn preached an inspired and inspiring sermon. At the business meeting Stanley Rasmussen acted as moderator, and Sarah Moore was clerk. Alta Leonard made the motion to form a church, and Dr. Steve Thorngate seconded it. There was no dissenting vote. After the meeting our new group stood in a circle and joined hands for the benediction. Then someone in the back of the room started singing "Blest Be the Tie that Binds," and we all sang together. Undoubtedly each of us in that circle felt that he was present at a solemn and holy occasion, a moment when the right decision had been made.

Lloyd's of London probably would not insure our chances of survival as a church. With about half of the people in our country living in large cities, however, have we not collectively and individually a duty to see that there is no metropolitan area without a Seventh Day Baptist church? Either we have something to offer or we haven't. If we have, we must offer it to the urban half of the population, and in each metropolitan area a start must be made somewhere. Our denomination finds cause for concern in the fact that the number of our churches has decreased in the last decades. This decrease has taken place throughout the span of years that has marked the increasing urbanization of our population. Shall we then look to the cities?

We regard the future with bright hopes, but no doubt the certainties of achievement will differ somewhat from those hopes. We hope to keep in touch with our group and our friends, and to make new friends. We hope to experiment further with advertising, for it is probably a duty for a city church to keep its name before the public.

As for the 6 things we found, it seems to me they are these:

The **advantage** is that no one who knows about the Sabbath is ever wholly comfortable unless he is keeping it.

The **disadvantage** is that people cling to their membership in their home churches, even though they may be very far away in time and place from those churches.

The **duty** applies to the whole denomination. Three different families in Min-

nesota that we know about studied out the Sabbath truth for themselves, but could find no church they could accept. Two of these families went to libraries, but found nothing about us. Libraries will accept books, and put them in their indexes. It really is our duty to see that there is something about our group in every library in our country. We are putting the book, "Seventh Day Baptist Beliefs, A Manual for Study" in the libraries here.

The need is for re-designed tracts. In a campaign such as we conducted, tracts that require much study should not be used. What is needed is a tract or tracts that tell the whole story in a few challenging words in large print on the front and back pages, so that even a casual glance will give the essence of the message. Study material can go inside for the interested few. (The packet of tracts distributed contained "Statement of Belief," "Traditions of Men," and "What Is Your Decision?")

The essential is calling. That seems to have been proved here to be the indispensable factor for building membership, just getting out and going to people's homes and talking to them. There may be a very few people that you should not call on — where another approach is preferable — and when this is true, it is imperative that it be recognized; but for the most part, calling is the main thing.

The fundamental: You know what that is. It is faith.

So how do you start a church? We had a toe hold in the community, five adult Seventh Day Baptists in three homes. We had two consecrated workers, Pastor Van Horn and Pastor Clarke, who were willing to spend time going about the town calling, investigating, exploring possibilities, trying everything they could think of. Then out of a million people in Minneapolis-St. Paul, we had 10 who came to a meeting and expressed their willingness to form a church. Ten would have been enough for the Lord to save Sodom. We pray He will find it enough for starting a church in the Twin Cities.

The devil is not afraid of the Bible that has dust on it. — Anon.

MEMORY TEXT

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God." 1 Corinthians 15: 14, 15a.

PIETER TAEKEMA

Evalois St. John

"Today — very suddenly — God took to him in his glory our beloved . . . Pieter Taekema, minister of the Seventh Day Baptist Churches in the Netherlands, at the age of 73."

This is a translation of a portion of the formal announcement of Brother Taekema's death, dated Jan. 31, 1954, Haarlem, Holland. Little information concerning his parents, his early life, his immediate survivors is available to us here in America. So let us consider not who he was but what he became to Seventh Day Baptists.

Past reports tell us he was brought to Christ and to the Sabbath, and helped in his education by Elder Gerard Velthuysen, Sr. The Missionary Board report for 1907 states: "The young man, Pieter Taekema, whom Brother Velthuysen was instrumental in bringing to the Lord, and the Sabbath, and in educating him for the ministry, is still pursuing his course at Amsterdam University. The young man is enduring great persecution on account of his religious beliefs."

Following the death of Elder Velthuysen in June, 1910, the Rotterdam Church appointed Pieter Taekema as their pastor. The years that followed were trying years. The First World War began in Europe in 1914. Holland, a small neutral country, was surrounded by belligerents. There must have been great apprehension as well as sacrifices. However, in the spring of 1917 we read that Pieter Taekema has passed his last examination. Elder Gerard Velthuysen, Jr., writes: "The faculty made no objection to hand him his diploma, though the professors perfectly knew all about his principles as a Seventh Day Baptist. . . . In Brother Taekema we have a new, able, and faithful and thoroughly educated fellow-laborer. So we have reason to go

on cheerfully and full of hope for the future."

At our Conference session in 1920, Rev. P. Taekema was recognized as an accredited minister of the Seventh Day Baptist denomination. "Personally I beg to use this opportunity," writes Mr. Taekema, "for sending my cordial thanks for the communication . . . of my recognition as a minister in the Seventh Day Baptist denomination. To find favor with God is the matter which most concerns us; still, favor with men, and especially with the brethren, is a valuable gift of God that may have a sanctifying influence upon our life. May the Lord enable me to become a gradually more efficient minister of the Word which became flesh, and consequently also of the Word of the Holy Scriptures of which He is the center."

In August, 1937, at the World Conference on Faith and Order held in Lausanne, Switzerland, Rev. P. Taekema, with our Dean Bond, represented Seventh Day Baptists.

At the death of Rev. G. Velthuysen, Jr., in November, 1936, Rev. P. Taekema not only became the pastor of both the Haarlem Church and The Hague, but had general oversight of the Seventh Day Baptist interests in Holland. Once again Mr. Taekema was to see his country in great trouble. Early in 1939 Germany invaded the Netherlands. All communication with our Seventh Day Baptists in Holland was cut off. In the spring of 1945 the first message came through. "We have had five terrible years of incredible oppression, slavery, barbarism, plundering, massacre. . . . Thank God we have come through." Those were the words of G. Zijlstra, treasurer of the Seventh Day Baptist Conference in Holland.

A few weeks or months later P. Taekema writes to his friend Dean Bond. It is not a letter of bitterness or complaint, but one of thankfulness and trust. "We have behind us indeed a terrible time. . . . We cannot be thankful enough to our gracious Father for the wonderful leading and deliverance. He kept us from sickness and hunger. . . ."

"Blessed are those servants, whom the Lord, when he cometh shall find watching." — Luke 12: 37.

National Council Secretary Speaks

In a major policy address before leaders of Protestant and Orthodox communions, Dr. Roy G. Ross, general secretary of the National Council of Churches, reported "encouraging progress" toward fulfillment of the vision that led to forming the council, three years ago, as the nation's greatest instrument of church co-operation.

Reporting to the council's policy-making General Board for the first time since assuming top administrative duties last February 1, Dr. Ross cited important gains made by the council since 1950, including: (1) Creation of a highly complex organization that functions smoothly in "representing all interdenominational phases of our church life"; (2) Building new cooperative programs, such as United Church Men and leadership for previously isolated American churches overseas; (3) Advances in established work of the churches; (4) "A great gain in public respect for the new solidarity among the churches"; (5) "A new and broader fellowship among leaders of many denominations."

Dr. Ross declared that, in the brief life of the 30-denomination body, "the total workings of the council have become far-reaching and almost staggering in scope and significance." But he cautioned: "We are still far from fulfillment." Now that the organizing phase of the council's life is largely over, he said, "The time has come when the council must get at its principal business." He then recommended to the governing group such long-term projects as: (1) Research to gain a picture of the total operations of the churches in U. S. life; (2) Program planning; (3) Closer working relations with state and local church councils; (4) Wider public interpretation of the work of the churches; (5) Clarifying the "prophetic role" of the council, in every area of life where "religion must stand in judgment"; and (6) Calling on more laymen to participate in the work of the council.

Dr. Ross delivered his message before the 125-member General Board at the governing body's bimonthly meeting held March 17 at the Marble Collegiate Church in New York City.

The Sabbath Recorder

SABBATH RALLY DAY PLANS

The Sabbath Promotion Committee of the American Sabbath Tract Society has set May 15 as the date for the annual Sabbath Rally Day. A few suggestions for making it a successful day have been sent out to all pastors and Sabbath school superintendents. A larger participation than usual is hoped for. Special bulletin covers for the occasion, provided from Tract Society funds, will be sent to all pastors who wish to use them. The emphasis this year is on the Sabbath as "My holy day." There is a tendency for those who have grown up in the church to take the blessings of the Sabbath for granted. Let us pause to think what it means to "Remember the sabbath day to keep it holy."

Nonresident members of churches are urged to write to the pastor of the home church sending him some word of testimony, some indication of earnest endeavor to "keep holy day" even though the exhortation of Heb. 10: 25 (not forsaking the assembling of ourselves together) cannot be properly carried out.

NEWS FROM THE CHURCHES

MILTON, WIS. — Sabbath Day, February 6, our young people conducted the church service very commendably. Those taking part were Paul Green, Lucy Gray, LeRoy Burdick, Jim Stillman, Denise Kagarise, Dale and Roberta Thorngate, and Miriam Seager. The cover design on the bulletin for the service was by Ann Randolph and Roger Williams.

On the next evening our high school young people were hosts to the youth groups of neighboring churches in Milton and Milton Junction at a "Youth Week Worship Service and Social." Kenneth Smith, pastor of the Albion and Milton Junction Churches, was the speaker of the evening.

At the Forum Hour Sabbath afternoon, February 27, Pastor Smith gave a talk on "The Church and Mental Health." He was at that time serving as chaplain at Mendota Hospital, Mendota, Wis., which was a requirement in his seminary course at Garrett Biblical Institute, Evanston, Ill. The discussion of his work there was very interesting and instructive, giving us a less grim view of such hospitals as some of us may have had heretofore.

At the Forum Hour, March 6, we were given the opportunity to hear Dr. Vojtech Andic, Milton College professor in the Department of Business Administration, speak on "Czechoslovakia." Born in that country and a widely traveled man he has had a broad experience in international relations. Recently he was associated with the "Voice of America."

At the World Day of Prayer services Mrs. Jess Norenburg of Madison, Wis., told of the experiences she and her husband had in The Philippines two years ago. They were sent in the interests of all denominations in the development of Christian work. They also visited Japan where they found the people very friendly and interested in our way of living. These people have been aided by the service of United Church Women. — Correspondent.

The Milton - Milton Junction, Wis., community drew a very prominent speaker for the Lenten service held in the Milton Seventh Day Baptist Church, Friday, March 26. Dr. Ralph Schell, a highly successful Baptist minister from Chicago who has recently become the Executive Director of the World Council Assembly Committee, was the speaker. Pastor Kenneth Smith of the Milton Junction and Albion Churches presided.

Marriages

Deitrick - Atkinson. — On Feb. 6, 1954, Robert L. Deitrick and Elsie Atkinson, both of Coudersport, Pa., were united in marriage, Rev. Arthur Leon, the groom's pastor, officiating.

McCarthy - Saretzki. — Ruth Tacy Saretzki, daughter of Dr. and Mrs. Walter Saretzki, became the bride of Sgt. James McCarthy on March 27. The wedding was held in the First Seventh Day Baptist Church of Hopkinton at Ashaway, with Pastor Osborn reading the double ring ceremony.

Births

Maxson. — A son, Brian Dean, to Mr. and Mrs. Richard Maxson (Marion Burdick) of Butler, Pa., on March 14, 1954.

Paquette. — A daughter, Diane Ruby, to Mr. and Mrs. Arthur J. Paquette (Dorothea Clarke) of Plainfield, N. J., on March 26, 1954.

Shippee. — A daughter, Sherry Jean, to Mr. and Mrs. Richard Shippee (Alfreda Maltby) of the Adams Center, N. Y., Church on December 27, 1953.

Forgiveness

When on the fragrant sandal tree,
The woodman's ax descends,
And she who bloomed so beautifully
Beneath the keen stroke bends,
E'en on the edge that brought her death,
Dying, she breathes her sweetest breath,
As if to token in her fall
"Peace to my foes, and love to all!"
How hardly man this lesson learns,
To smile, and bless the hand that spurns;
To see the blow, and feel the pain,
But render only love again!
This spirit ne'er was given on earth;
One had it, — He of heavenly birth;
Reviled, rejected, and betrayed,
No curse He breathed, no plaint He made,
But when in death's deep pang He sighed,
Prayed for His murderers and died.

"And forgive us our debts, as we forgive our debtors."

— The Prayer of Prayers.