

The Sabbath Recorder

The Deity of Jesus

By Leon M. Maltby

There are times when we should emphasize the humanity of Jesus, for He was truly human in many respects. He was hungry when He went without food, tired when He went without rest. He was tempted in all points as we are, according to the Bible — except that He never yielded to temptation. When He was crucified He bled like any other man. When the eternal Son of God took on human flesh at the incarnation, He took on our infirmities and our physical and emotional attributes. His humanity cannot be questioned and should be spoken of when people seem to think of Christ in the flesh as being completely different from us.

There are times, and perhaps many more times, when we should emphasize the deity of Jesus. He came to save people from their sins, and no man can do that. While here on earth He was as truly the Son of God as before He came, after He returned to the Father, and when He comes again to judge the world. The Bible clearly teaches this. One expression in the New Testament that sums this up is the expression "Jesus Christ the same yesterday, today, and for ever" (Heb. 13:8).

One of the most familiar prophecies about the coming of the Messiah (which

is used every Christmas and is featured in Handel's "Messiah") is Isaiah 9:6. The child to be born would be called, among other things, "the mighty God." If the other names apply to Jesus this one does also. From such a lofty starting point we do well to study the fulfillment of the prophecy and see how many things Jesus did or will yet do which only God can do. In a materialistic age we who are Christians rise above the common level. We may not understand everything, but we live by faith and have resources that derive from our faith in Jesus. Bishop H. D. Kimmel has gathered together some Scripture that we ought to bear in mind when people question the deity of Jesus.

God laid down His life	1 John 3:16
Jesus laid down His Life	John 15:13
God is our Savior	Isa. 45:21
Jesus is our Savior	Titus 2:13
God is the Rock	Psalms 18:31
Jesus is our Rock	1 Cor. 10:4
God is the GREAT I AM	Exodus 3:14
Jesus is the GREAT I AM	John 8:58
God is our CREATOR	Gen. 1:1
Jesus is our CREATOR	John 1:3-10
God only treads the waves	Job 9:8
Jesus walks on the water	John 6:19
God only can forgive sins	Isa. 43:25
Jesus forgave sins	Mark 2:10
God is the Almighty	Gen. 17:1
Jesus is the Almighty	Rev. 1:8

The New Testament Scriptures show why Isaiah under inspiration could speak of Jesus as "the mighty God."

Conscience?

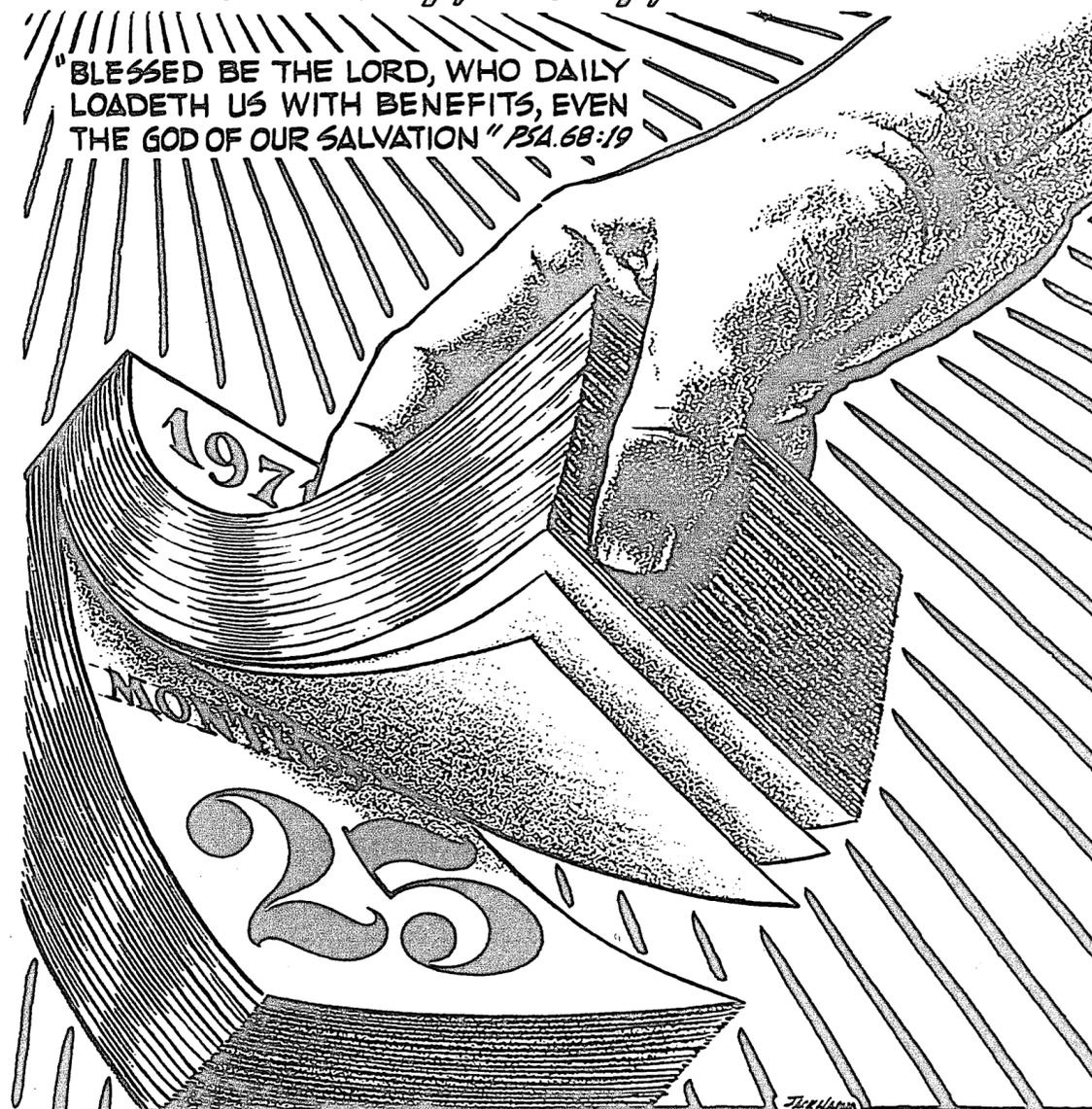
"In American thought, both religious and political, conscience has been considered the forum within man where God alone speaks authoritatively," said William P. Thompson, stated clerk of the Presbyterian Church in the U.S.A.

Stewardship

The church came round begging. It sure made me sore.
 If they'd let me alone, I'd give a lot more.
 They have plenty of nerve! They forgot all the past!
 I gave them a quarter the year before last.
 —Lookout

Yesterday, Today, Tomorrow

"BLESSED BE THE LORD, WHO DAILY
 LOADETH US WITH BENEFITS, EVEN
 THE GOD OF OUR SALVATION" *PSA. 68:19*



Conference Publicity

General Conference in General

An overall view of General Conference, this year and any year, holds several high points that are well to emphasize: What is General Conference? Why is it held every year? Who goes? How long does it last? What happens there? These are a few of the questions to ask.

A recent church bulletin that came in the mail titled its short article on General Conference, "Plan Ahead." This is excellent advice for nearly everything one undertakes, but in planning to attend the sessions of the annual get-together, looking ahead is always important. It's important to plan ahead if the delegates hope to derive the most possible personal benefit; so that they will know what to look for; so that details will be taken care of well ahead of time, ensuring that the mind is at ease and receptive.

The president and other officers have been working for at least two years to make this annual session a meaningful experience for the delegates and a stimulus to the denominational programs. It is up to the persons attending to make the most of these opportunities so presented. There will be the usual hard, behind-the-scenes committee work from which stems the progress of business for Conference consideration. Plan ahead to work with the committee of your major interest.

There will be addresses and sermons by talented, inspirational leaders that you will not want to miss. Plan ahead to take them all in. There will be a music program, both for the joy of listener as well as performer, that will make Conference a "symphony of sound." Plan ahead to participate if at all possible. There will be old friends to greet and new friends to meet. So plan ahead to spend your time most pleasantly.

And there will be coffee breaks, receptions, banquets, exhibits, reports, and many other activities connected with the annual sessions. Plan ahead to be there, at Amherst, Mass., Sunday evening, August 8 — and plan ahead to stay all week; plan ahead to participate.

World Mission of Reconciliation

A Five-year Project of the Baptist World Alliance

Goal— Baptists working together for world reconciliation through Jesus Christ.

Call to Commitment— As chasms of misunderstanding, fear, and hate cleave our world into hostile factions, we boldly proclaim our faith that Jesus Christ is the one hope of reconciliation.

Remarkable spiritual victories in many countries challenge us to intensify our endeavors to fulfill the mission to which Christ calls us.

We acknowledge that some of today's problems and crises result from our failure to proclaim and practice the gospel. We confess that we have not always loved others as Christ loves us, and have often been guilty of inconsistencies with the gospel we preach.

We, therefore, seek divine forgiveness and genuine spiritual renewal. We commit ourselves to the privilege and responsibility of being ambassadors for Christ seeking to bring about reconciliation between man and God, and between man and man.

We appeal to the Baptists of the world to unite our resources in a World Mission of Reconciliation through Jesus Christ, dedicating ourselves:

- 1) to seek spiritual renewal through repentance, prayer, and Bible study,
- 2) to express the love of God in positive, practical ministries of reconciliation,
- 3) to proclaim in word and deed through creative, relevant approaches, the gospel of Jesus Christ to all men,
- 4) to motivate believers to discover, develop, and use their God-entrusted abilities in dynamic witnessing,
- 5) to lead new believers immediately into warm Christian fellowship and active service for Christ and men,
- 6) to seek the transforming of society by challenging all people, individually and corporately, to apply Biblical principles to personal conduct and social relationships.

—Submitted by Alton L. Wheeler

Daytona Beach Church

Burns Mortgage

March 13 was the day for the burning of the remaining small mortgage on the Daytona Beach church which had been announced by faith one month previously. It was voted at the annual meeting in January to try to lift the mortgage this year. A search of the records revealed that the reorganization of the church was on March 13, 1932. It was decided to make an all-out effort to raise the money in a few weeks and to celebrate on the anniversary date. It could also include a reenacting of the ground-breaking ceremony on March 19, 1933.

For a number of years the church had felt that it could budget only \$100 per year for mortgage reduction, but special gifts had been applied. Loyalty ran high as the anniversary plans progressed so that by March 13 more than enough money had come in. During the same period there was also a special well-publicized campaign to pay off an unbudgeted termite control bill. It too was oversubscribed.

March 13 at Daytona Beach was more than a mortgage burning. It was a great day of reviewing past history and looking toward the future. People gathered from far and wide.

Featured in the morning service was the paying off of the mortgage. A check was presented by Winfield Randolph, church treasurer, to Clarence Rogers, president of the Memorial Fund. He handed over the mortgage which was then burned in the presence of many of the people who had responded so faithfully in the campaign to clear the church from debt.

The afternoon service was held outside the newly painted church building. It included a well-documented dramatization of the reorganization of the church, which took place under the pastorate of the Rev. Elizabeth Randolph and the presidency of Dr. M. Josie Rogers. The Rev. Miss Randolph was not able to be present, but Dr. Josie Rogers, now confined to a wheelchair, was able to take part by reading from the record book. In the dramatization Lyle Davis repre-

sented Dr. Rogers in the president's chair. Pastor Marion Van Horn took the part of Pastor Elizabeth Randolph. Anne Trede, daughter of Elder Clifford Beebe, took the part of deaconess Mabel Main. H. O. Burdick represented Boothe C. Davis, president of Alfred University in a message of cheer. Clarence Rogers of Salem, W. Va., 1971 president of the Memorial Fund, represented the 1933 president, William Stillman, in the dramatization and later in the reenactment of the ground-breaking.

In the simulated meeting the motion of C. M. Rogers was read: "I move we take all necessary steps for completing the organization of an independent local Seventh Day Baptist Church at Daytona Beach, Florida." There were forty-three people recognized as the original members of the church (which was started back in the 1880's) and reorganized in 1932. The unique position of this resort-area church was emphasized in the following motion from the record book:

"I move that the reorganization of this church shall be such as would be created by tourists who wish a church organization here, were there no resident members at all, and that the article of the Constitution be interpreted as according to all members of other Seventh Day Baptist Churches, who spend a month or more in Florida, who comply with its simple provisions, be granted all rights and privileges of resident members during and for the year following their sojourn in Florida."

Pledges in 1932 were a little more than enough to purchase the lot, the surplus being set aside for constructing the building. A loan was solicited from the Memorial Fund and ground was broken, as mentioned above, on March 19, 1933.

Probably no Seventh Day Baptist church in the United States has so many members and friends vitally interested in its program, for it year after year draws its congregation largely from the northern churches. Many winter residents find a greater place of service at Daytona Beach than at home.

There's no weapon half so mighty
As the intercessors bear
Nor a broader field of service
Than the ministry of Prayer.

Record Participation in Mission Society Meeting

The one hundred twenty-ninth Annual Meeting of the Seventh Day Baptist Missionary Society was held March 21 at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. There was a record participation by members. In reviewing the past year the new executive vice-president, Leon R. Lawton, noted an almost complete change in personnel on the three overseas fields — Guyana, Jamaica, and Malawi. Three new missionary pastors were appointed for work on the home field. A new *Handbook* containing the policy of the board has been published. Dr. Everett T. Harris, retiring executive vice-president, was honored for his eighteen years of service.

In the conclusion of the annual report it was stated:

“Now that we have entered the decade of the seventies, what can we discern as indications of God’s will for the Seventh Day Baptist Missionary Society? In a world with rapidly changing and more closely knit peoples, the problems and the opportunities are compounded for mankind. This is also true for those members of the body of Christ identified as Seventh Day Baptists. New national groups of like name and faith are springing up. The closer relationship of established churches in the Seventh Day Baptist World Federation is being forged. How are we to act as members of the world movement of the Church? . . . While God has blessed us and calls us to minister in His name at home and go to all peoples everywhere, this does not imply more than the responsibility every believer in every land has, when obedient to the commission of His Lord. Yet the Lord of the harvest does hold each accountable to the talents and resources with which he is entrusted.”

The society has been a key factor in the formation of the Seventh Day Baptist World Federation whose first meeting is scheduled for August 4-8, 1971, at Westerly, R. I. At present twelve national Conferences/groups are members.

World representatives to the federation will also take part in the Seventh Day Baptist General Conference (USA) sessions at Amherst, Mass., Aug. 9-14, as the tercentennial of the first church of this faith in America (1671, Newport, R. I.) is celebrated. Dr. Stephen Thorngate, Pebble Beach, Calif., is the president of the General Conference.

Missionary Society officers elected for the new year are: Loren G. Osborn, Concord, N. H., president; Elston H. Van Horn, Westerly, R. I., secretary; Leon R. Lawton, Pawcatuck, Conn., executive vice-president; Everett T. Harris, Westerly, R. I., consultant; Karl G. Stillman, Westerly, R. I., treasurer. Two college-age youth were appointed to the thirty-eight-member Board of Managers.

President’s Statement

Much has happened during the year past that is worthy of note, but to try to outline all the actions and developments of our mission-oriented work would take too long. Your attention for the regularly reported highlights is directed to the quarterly *Missionary Reporter* that carries comprehensive summaries. You, and all members, are urged to read the *Reporter* carefully at each publication, as it carries the minutes of the regular meetings and includes the reports of the various interest committees involved with specific fields.

Probably most notable in the administrative sense is the transfer of reins from the former executive vice-president, now the consultant in the office, Everett Harris, to the Rev. Leon Lawton. The change was made so smoothly that little outside notice was taken, and probably only those two gentlemen realize the hard work that went into exchange of duties. The consultant has provided invaluable assistance in background and counsel as well as ably filling the executive role when Mr. Lawton was on extended field trips. This is one of the more forward-looking developments, having capable back-up personnel at home base so that the executive vice-president can follow up the

MEMORY TEXT

“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting” (Psa. 139:23, 24).

leads and needs of the entire Missionary Society’s projects.

Changes in personnel on all fields have been made, and at present all posts are filled or will be when furloughed representatives return. This is gratifying in times when overseas assignments mean unusually hard adjustments — not only physically, but culturally and politically. The dangers in many areas cannot be overemphasized in the present world situation.

The treasurer’s report reflects the ability of the society, through the conscientious giving of its members and the use of income from invested funds, to carry on its work. More could be done, programs could be expanded, financial support could be made more appropriate with more money, but commitments are being met.

At the close of the year the executive vice-president attended a youth conference representing campuses all across the nation — Urbana ’70 — and his report along with word from others attending presents what is to many the most encouraging sign in this generation. Our youth are making their voices heard; are taking their stand; are attracting favorable reaction not only from their contemporaries but the “establishment” as well. It is this movement that we should seek to encourage as much as is possible within the framework of our existing commitments in the years ahead.

—Loren G. Osborn, President

Note of Appreciation

Mary C. Beebe, widow of Rev. Paul V. Beebe, has requested that we print a note of appreciation for the thoughtfulness of so many people following the accidental death of her husband. Paul’s car was struck by a truck on January 13, 1971.

Bible Work in Communist Countries

New openings for Bible work in Eastern Europe make work in communist-dominated countries more “encouraging” than in many years, the Rev. Sverre Smaadahl of Geneva, Switzerland, regional secretary consultant for Eastern Europe for the United Bible Societies, declared.

While the extent of Bible work varies, Mr. Smaadahl said it is carried on in all Eastern European countries, with the exception of Albania, where “religion is forbidden.”

In a “most realistic way” churches have been thrown back to the Biblical message as the final basis for Christian faith and life. “A deep love for the Bible has emerged, which has made the deep and uncovered needs for Holy Scriptures even greater,” he continued.

Enumerating new openings last year Mr. Smaadahl said the United Bible Societies have contact with thirteen translation projects including four in Yugoslavia, three in the Soviet Union, two in Czechoslovakia and one in Bulgaria, Hungary, Poland and Rumania.

While he termed production in Czechoslovakia “very limited and irregular” up until 1968, a total of 122,000 Scriptures were produced in Prague and Bratislava during the last two years.

There was no production in Rumania prior to 1967, but since then 100,000 Bibles were printed in Bucharest. Currently 40,000 New Testaments are under production in Rumania.

A production of 50,000 New Testaments is expected in Bulgaria when new translation is finished in the foreseeable future, the United Bible Societies secretary said.

Mr. Smaadahl said that the 750,000 copies of the Scriptures which were made available, in different ways, in Eastern European countries in 1969 might seem slight in light of the 350 million inhabitants. However, compared to the situation five years ago, it is a real “breakthrough for Bible work in the Communist countries.”

Our Aloneness

By Everett T. Harris

(As a Scriptural background read Galatians 6:1-10)

To the Galatians the apostle Paul wrote, "For every man shall bear his own burden." He had just admonished these Christian brethren to bear one another's burdens and thus fulfill the law of Christ. Then he adds almost as an afterthought that every man is expected to bear his own personal burden.

Friends and loved ones may be ever so sympathetic and kind but finally everyone must bear his own suffering or pain. One by one we must decide to take up the cross and follow Jesus. No one can decide it for us. All alone we shall one day come before the throne of God in judgment. Whether willingly or unwillingly every man does have to bear his own burden.

Whatever may be our own private load, we are expected to carry it and not to grumble. Every other man along the way has something to carry, too. We are apt to look at someone enviously and think to ourselves, "That man is lucky that he doesn't have to carry what I do." But we deceive ourselves. That other man may be carrying more than we are but he may carry it more gracefully. Or perhaps he has found a source of secret strength outside himself by which he carries his load with ease or at least in silence.

The apostle Paul we recall, had a "thorn in the flesh" but we never learn what it was that he had to bear. Some have speculated that it was "near blindness or some secret ailment." Whatever it was, he kept it to himself and did not ask for anyone's pity. Paul wrote concerning this thorn in the flesh, "I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." So, the apostle Paul bore his own burden in silence, drawing on the grace and strength God gave him.

That which is important to note in these matters is the fact that all our aloneness

in burden-bearing is with a purpose — to draw us to God. God, our Father, wants His children to lean on Him. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." He wants us to turn to Him and let Him carry the greater part of the burden.

Let us think further of the loneliness of every living soul as we go about this business of carrying our own burdens; what causes our loneliness and what may be the cure. Let us notice first the aloneness of the soul in bearing responsibility.

Everyone has some responsibility—his job, his family, or perhaps his own life to live before God. It is recalled that in peace times there was a lightboat just off the Waterford Coast near Race Rock. Men lived on this boat the year around and kept the light. If they had failed just once to keep the light going there would have been a crashing of ships and the loss of life — for incoming and outgoing ships depended on that light.

Sometimes we fail to realize our responsibility as lighthouse keepers. Followers of Christ are called "the light of the world" and admonished "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We may refuse to admit that we have a responsibility toward others as examples but we cannot escape the results. We cannot help the way others will look to us even if we would rather they did not.

Sometimes a conscientious person will feel that he cannot carry the weight of some responsible work all alone. He feels like complaining as did Moses of old, that the burden was too great. But God did not intend for Moses to carry all the responsibility. His father-in-law, Jethro, advised him to divide up the work and let others carry a share of it. A highly revered pastor once advised a younger pastor as he began his services in a church, "It is far better to get ten men to work in the church than it is for the

pastor to try to do the work of ten men." So it is that we are not expected by our heavenly Father to carry the burden of some responsible work all alone. He has given His Holy Spirit to guide us and He has promised His strength to sustain us. The aloneness of bearing responsibility is intended to drive us to God. From Him we will always receive strength for the day — and we ought to give Him the glory.

Thinking further of the loneliness of each soul, the consecration of the soul to some high purpose brings one to lonely heights. "The man that God has touched is always a being apart" said Renan. Jesus called each one of his disciples to come apart from the world. He still calls us, one by one. Hear His voice today, "Consecrate your lives to my service, renounce the crowd — the world — and choose the lonely road with me."

The soul that is consecrated to God must know what loneliness is — when the heart and soul are yearning for something and cannot be satisfied. Cried the psalmist, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" — God in His holiness and splendor — in His tenderness and loving-kindness. Sometimes we are afraid of this loneliness but if He is to be sought and found and if life is to be consecrated to His high purposes we must not shrink from being alone with Him nor from the aloneness of that experience.

When Moses came down from the mountaintop where he had spoken with God his face shone so that the people were afraid of him until he wore a veil. His tent was pitched to the east of the tabernacle and aside from Aaron and his sons, no man dared come near him. His truly was a lonely life for he had been set apart for God. But his life also was rich in companionship with God. There are wonderful compensations for this aloneness with God. There is a beautiful hymn we sometimes sing,

"And He walks with me, and He talks with me
And He tells me I am His own
And the joys we share as we tarry there,
None other has ever known."

God takes away our feelings of loneliness when we walk and talk with Him—and strive to please Him in all we do.

There is another lonely burden to be carried by every man soon or late. He who has gone down into the valley of death with a loved one knows the aloneness of that experience. Friends can be kind and sympathetic but the distress is intimate and personal. And alone one must climb upward through the darkness to the light of faith in God's goodness and mercy.

When the disciples of John the Baptist came to Jesus with the bitter news of John's death, Jesus withdrew to a desert place for awhile. He wanted to be alone with the heavenly Father.

But still it is the hand of God even here that is reaching out to us in our aloneness. How often have sorrow and grief taught nothing and the great lessons of insight into life's meaning have been lost! Through the gateway of our own burden we can enter into some of the significance of the cross to God, our heavenly Father, who gave His only begotten Son. We can appreciate more fully the burden that Jesus bore for us — He who was a "man of sorrow and acquainted with grief." We can come to appreciate the burden that every other man must bear and we can put ourselves in his place and learn how to sympathize. Yes, truly, the aloneness of sorrow and grief may serve the purposes of God.

And then, let us consider the aloneness brought about by sin. To be estranged from God and our fellowmen because of some wrong deed is a terrible kind of aloneness. To be in the outer darkness where God is not; to be filled with remorse for an evil deed for which it is too late to make amends is one idea of "hell on earth."

The burden of sin drives us farther and farther from God unless we can come back through the forgiving grace of Christ. And so, even here we see a purpose in aloneness. The sinner is truly and terribly alone for he does not have a sense of the nearness of God to comfort him.

(Continued on page 12)

We Need Ministers

A quick survey of Seventh Day Baptist churches as of this writing shows that we have sixteen churches without on-the-job pastors. Two ordained men who are serving now in partial retirement, and are quite sure to be retired within five years. Another will retire within that time. Within ten years, eight of our active men will be near or beyond retirement age. Within fifteen years, there will be five more. In other words, just for our established churches, we will need at least sixteen, and as many as thirty-two ministers within fifteen years.

There will be new churches and there will be openings in our board and agency work that call for persons educated in religion.

If a youth, either male or female, feels a call to be a minister as high school is entered that means that there are eleven years of training ahead to secure a basic liberal arts and theological education. By the time of graduation from seminary the need for ministers will be very great indeed. But the need is also pressing *right now*. We urge every Seventh Day Baptist youth in college to give consideration to accepting the ministry as a life vocation.

The dean of the Seventh Day Baptist Center for Ministerial Education is more than willing to correspond with, or have a conference with, any who give evidence of having a desire to learn more of the opportunities that are offered to help in candidate training.

A new brochure that explains the training process has just been prepared and copies have been sent to our churches. You may have one or more without charge by writing to the Seventh Day Baptist Center for Ministerial Training, Box 868, Plainfield, NJ 07061.

Across the Table

At a recent luncheon, while attending a Continuing Education program in Cranford, New Jersey, it was my privilege to be sitting across the table from a Miss Kabak, a teacher of religious education in a Roman Catholic school nearby. She revealed this incident:

To her third graders she had just finished a Bible story that ended with a prayer for wisdom. She wanted to make sure that her youngsters understood the word, "wisdom."

"Who can tell me what 'wisdom' means?"

After a short period of silent thought, a lad suggested: "I do not know what 'wisdom' means, but I have a Jewish friend. I'll ask him."

Witnessing on Florida Beaches

Fort Lauderdale in recent years has been crowded during Easter vacation with thousands and thousands of thrill-seeking college students. Daytona Beach runs a close second. Most of the 100,000 students who consider it the "in thing" to congregate on these beaches have something other than religious experiences in mind.

Christians, to the number 2,500 from thirty-five states in several evangelistic student organizations have seen this as a challenging opportunity to witness for Christ — challenging because of the need and because it is hard. Last year, and again this year, there were 350 I-V students (Inter-Varsity Christian Fellowship) who went to Ft. Lauderdale to witness effectively, beginning April 4.

Others went to Daytona Beach for a similar ministry. Campus Crusade for Christ sent students to four popular beaches (including Bermuda) but concentrated on Daytona Beach, with about 1,500 trained students participating.

Among the witnessing groups at Daytona Beach was a Seventh Day Baptist team directed by Mynor Soper. We will be looking for reports of the experience of these well-chosen, well-motivated and well-trained student evangelists.

—Editor

How We Talk

Isn't it strange that every day in New York City 43 million phone calls are made . . . yet most New Yorkers never even communicate with their next door neighbor. How many of us as Christians have honestly tried to tell the good news of Christ to those who are without?

Christian Family Life Resources

By the time you read this the Christian Education keyworker of your church and the pastor or clerk will have received materials suggested for the observance of Christian Family Sabbath, May 8 or 15. That week is the national Christian Family Week, recommended by your Conference Planning Committee.

We are happy to recommend the materials presented by the board's Family Life Committee under the theme of "The Family Builds for a Responsible Maturity." Mrs. Frank (Jean Palmer) Snyder and Mrs. Nelson (Amanda Stevens) Snyder are the co-chairmen of the committee. Mrs. Francis Bucher, Mrs. William Thompson, Pastor Harmon Dickinson, and Dr. H. O. Burdick are the members of the issue-oriented committee. You can imagine that with the radical changes in thinking about human sexuality, family relations, social standards, etc., that meetings of this committee are vigorous in dialog and thought-probing. We pray that our shared presentations lead us all toward the most wholesome person, Jesus, the Christ.

The message by Ruth Bucher of the Richburg church brings a warm challenge for honesty and wholeness in Christian living, both within the family and throughout life. Kathryn Thompson of the Hebron church brings us a litany for daily living that will inspire family and church groups. Resources available from either this board or other agencies are partially listed at the end of the sheets. Write this board if you desire information in family ministries.

Youth Pre-Con Directors

Mr. and Mrs. Garth Warner of the Verona church have agreed to direct the Youth Pre-Con to be held at Amherst, Aug. 4-8, 1971. The Warners have been professionally related to youth through public school teaching and counselling.

SABBATH SCHOOL LESSON

for April 24, 1971

LEARNING HUMILITY AND OBEDIENCE

Lesson Scripture: Ephesians 5:18-33

They have a fine family, and they are all active in the Verona church's ministry.

Youth from ages 15 to 20 years (or who have completed the 9th grade) should finalize as many plans as possible for attending Youth Pre-Con at "UMASS" in Amherst this August. With the Seventh Day Baptist World Federation and the 300th Anniversary of Seventh Day Baptists in America this promises to be an exciting experience — especially with Garth and Mayola directing Youth Pre-Con.

Social Documentary Films Available Free for Churches

Modern Talking Pictures Service has issued a brochure describing a group of free-loan documentaries concerned with the vital problems facing America today.

This brochure, "America's Problems and Challenges," includes films on environment, delinquency, drugs, health, nutrition, medicine, safety and community action. The films not only cover the many problems confronting Americans, but offer solutions as well.

Kemper Insurance in cooperation with the National Coordinating Council on Drug Abuse Education and Information offers a new 27-minute documentary on community drug abuse action, "It Takes a Lot of Help." Unlike most, it does not debate the ethics of the drug culture or expose the horrors of specific drugs, instead it offers comprehensive guidelines for groups and individuals concerned with developing constructive programs to combat local drug abuse. Lorne Greene is the narrator and the music is by the Beatles.

In "Drivin' & Drinkin'" the cold, hard facts about drinking are presented in a manner psychologically suited to teenagers. This 14½-minute film shows how drinking affects driving and seeks to motivate young people to make their own decisions to separate drinking from driving.

Complimentary copies of the brochure, "America's Problems and Challenges," can be obtained by writing Modern at 2323 New Hyde Park Road, New Hyde Park, New York 11040.

Our Aloneness

(Continued from page 9)

But the blood of Christ cleanseth from all sin. On his lonely cross Christ turned to a penitent sinner and forgave him. He is able to save to the uttermost all who come unto God through Him.

And finally, there is the aloneness of death — we all die alone — even though there may be someone near at hand, when death comes it comes to each of us alone.

In a recent issue of *World Vision Heartline* we may read the startling statement that every day over ten thousand people die of hunger, starvation, and disease. The article then concludes with these words: "But they all die one by one." The stark loneliness of this statement strikes us to the quick: "They all die one by one." But then a related thought may come: "God knows every one of them by name — one by one, He knows them. He marks the sparrow's fall. Every child is precious in His sight."

The apostle John wrote, "There is no fear in love; but perfect love casteth out fear." When we think of death it is natural to be afraid — afraid of the unknown, fear of separation from loved ones. But a more perfect love toward God and more of His great love in our hearts and minds can take away the fear of death — releasing us from the loneliness of death.

In the fall the lonely caterpillar creeps along the ground so slowly. As the cold weather comes he spins a cocoon and goes to sleep during the winter months. Then, one warm, sunny day in the spring the cocoon breaks open and a lovely butterfly emerges. He has wings and a body fit for a new estate. Before, he crawled along the earth, but now he flies over the fields in a new world. So, too, when our souls escape from the prison of this earthly body, our spirits shall "return unto God who gave it." Each soul will have a new body fit for the spiritual realm in which we are to dwell. And then the words shall come to pass as it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things

which God hath prepared for them that love him." Is this a cause for fear and dread? Even the loneliness of death may be radiant with the presence of God.

All aloneness then has purpose. The aloneness of responsibility, the aloneness of consecration to some special work of God, the aloneness of sorrow and grief, the aloneness of sin, or the aloneness of death — these all have purpose in the plan of God. And that purpose is always to bring us more closely to God so that He may be our strength and the companion of our souls. Loneliness is the pathway that leads us to God. God made us this way because He wants us to turn to Him for our strength and courage.

Many will recall an old book entitled, "The Little Shepherd of Kingdom Come" written by John Fox, Jr. It has been many years since I read this book but one scene stands out clearly.

Little Chad was kneeling on his mother's fresh grave. He did not know who his father was. He was alone in a vast world and his prayer was, "Oh God, I'm just a boy but now I've got to act like a man." And with that prayer he crossed the mountains, leaving the familiar scenes of his boyhood and venturing into the world. The utter loneliness of the boy, Chad, strikes an answering chord in our hearts. The world is so large, at times so cruel. There are times when we can truly say with Chad, "O God, we are just children trying to act grown up and take our responsibilities like men." There was only one real man and that was Jesus of Nazareth and we are a long way from His stature — but we can grow and we can have fellowship with Him.

The soul that admits its loneliness and turns to God will find help. God, the Father, knows we are but children and He will satisfy the yearning sense of aloneness which life places in each of our hearts. In its place He will grant to each of us the peace that passeth understanding. All that we need to do is to turn to Him in loving confidence and say, "Come into my heart Lord Jesus, Come in today, Come in and stay, Come into my heart Lord Jesus."

Comprehensive Child Care Proposed in U. S. Senate

Two senators have introduced a bill calling for a bold new program of child care services for all children from birth to fourteen years, regardless of family income.

Known as the Universal Child Care and Child Development Act of 1971 (S.530), the measure is the most comprehensive child care bill to be introduced in Congress.

The two sponsors of the bill are Sen. Birch Bayh (D., Ind.) and Sen. Walter F. Mondale (D., Minn.).

Under the proposals of this particular bill, voluntary community agencies and private, nonprofit groups competent to provide developmental child care would be eligible for contracts to operate a wide variety of services.

"Our children are in trouble," Sen. Bayh declared when he introduced the bill in the Senate, "and hence our nation is in danger—and we must move quickly, boldly, and with all the resources needed to reverse the process of child destruction now taking place."

In defending the need for local planning and authority, Sen. Bayh declared the need for "a new constituency . . . that rises above racial lines, class lines, income lines, and cultural lines, a constituency that is willing to work for the benefits of all the citizens of a community, not just a favored few."

Sen. Bayh pointed to the following facts as evidence that the needs "are both obvious and increasingly urgent":

"There are fourteen million children in this nation who have working mothers (eight out of ten of these children are cared for through makeshift arrangements);

"There are 2,790,000 mothers who work because they are the sole support of their families;

"Of those mothers who work, nine out of ten do so to satisfy an otherwise unmet economic need: basic support, medical bills, to provide for the future education of the children, etc."

While the proportion of working mothers with preschool children was ten per-

cent in the 1940's and forty percent in the 1960's, it is estimated that the percentage will increase to between sixty and seventy percent in the decade of the 1970's, Sen. Bayh noted.

Turned on to Jesus A Book Review

The story of Arthur Blessitt, evangelist to the hippies and dope addicts of Sunset Strip, Los Angeles, is told mostly in the first person in a 1971 book *Turned on to Jesus*. It is a Hawthorne book of 242 pages with a list price of \$5.95. It is likely to become a very popular book with a strong appeal to the unconverted as well as the earnest Christians. It gives a close-up picture of the degradation of lost youth and the successful efforts to reach them with the gospel where they are.

The book traces the life and hardships of the spectacular young evangelist up to about a year ago. Evicted from his rented rooms on Sunset Strip because he was cutting down on the profits of sin, he chained himself to the church cross and fasted for twenty-eight days until a new location was offered him. Harassment by police and others ended and the work of conversion continued at His Place. It is claimed that some 10,000 young people have found salvation through the ministry on Sunset Strip. Some of the language of the book is not nice. The author tells it like it is, describing the sinfulness of sin and the way souls are saved. It is a book that one doesn't want to lay down until it is finished. The reader will never be quite the same again. He may not be able to do just as Arthur Blessitt has done, but he will not be content to do nothing for those who are turned on to drugs or other debasing sins and can be, as Blessitt says, "turned on to Jesus." —L.M.M.

Operation Can-Quit

One in five adult men have "kicked the habit" of cigarette smoking, and half the smoking doctors have quit according to a new book, "Operation Can-Quit," by Lindsay R. Curtis, M.D., published by Texas Alcohol Narcotics Education (TANE).

In spite of gains made by adults quit-

ting, 4,500 youngsters start smoking every day, and approximately a million school age children now alive will die of lung cancer before age seventy if present trends continue, according to Dr. Curtis.

"Operation Can-Quit" is cartoon-illustrated by Paul Farber. Dr. Curtis has written more than twenty books on drug abuse, most of which have been published by TANE Press. Others have been published by the U. S. Government, and by pharmaceutical firms.

NEWS FROM THE CHURCHES

FOUKE, ARK.— We are glad to report winter visitors including Mr. and Mrs. Harry Bird from Dodge Center, Minn. He taught the adult Bible class while he was here. The Ralph Greens from Milton, Wis., were recent visitors as were sisters of Mrs. Soper from Antioch, Calif., and Nashville, Ark.

Our nearest neighboring Seventh Day Baptist Church (Texarkana) is now pastorless so Pastor Ralph Soper has been preaching there at 9:30 and here at 11:00 each Sabbath.

Since our church does not have a baptism our pastor has used the Texarkana church several times for baptisms. We feel grateful to the good folks there who have cooperated with us so nicely in this.

—Church reporter

NORTH LOUP, NEBR.— The annual New Year's dinner was held January 2. This is a custom of many years. Following the dinner the Missions Committee presented the filmstrip "Seventh Day Baptists in Britain." Previously the filmstrip on Brazil had been shown. Since then they have shown the filmstrips about Burma and Germany. We feel that these are worthwhile.

Evangelist Mynor Soper and his family spent a Sabbath afternoon in Lincoln and held services with the youth of our church in that city. Later all enjoyed a fellowship supper at the home of John and Mildred Benson.

Pastor Skaggs was chaplain at the Ord Nursing Homes and the hospital in January, taking his turn with other ministers of this area in holding services. Church

members assisted with the music.

The Youth Fellowship sponsored a "soup and salad" early in February to raise funds for Spring Retreat and expanded service for Christ.

Ten of our adults and youth attended the Central Nebraska Sunday School Convention at various sessions in Grand Island for teacher and leadership training February 15 and 16.

Recently the memorial committee placed the pictures of twenty-five former pastors of our church on the wall in the foyer. All have been reduced to the same size making a more attractive arrangement. They begin with Elder Oscar Babcock, who was the pastor in 1873, and the last one is of the Rev. Duane Davis, our previous pastor.

The Tuesday morning Bible Study is being continued by a group of our women. They meet in their homes with Marion Soper as leader.

Considerable interest has been shown in the book "The Sabbath: Symbol of Creation and Re-Creation" by Herbert Saunders. Two groups have been formed for its study with Pastor Skaggs as leader.

—Correspondent

SHILOH, N. J.— The following item appeared on the back page of the April 3 church bulletin describing the local production of "Tell It Like It Is," the musical that was presented by the youth at Conference last August. Some fifty Shiloh church young people have been working for two months on the production. The pastor, the week before, had urged people to come early if they wanted to hear it.

"Tell It Like It Is," the folk musical, was presented in our church last Sabbath night. Those who were present know the results, and those who are away should know. The church will never be any more crowded than it was for this musical because it couldn't hold any more. By 7 o'clock the church was full and by 7:15 it was packed — two rows of chairs across the back, chairs up each side aisle and the middle aisle. People were standing in the balcony, on the stairs, and in the vestibule, and it was estimated that at least fifty were turned away.

The group, under the direction of Mrs.

Joseph Loper, held the congregation spellbound for the hour. The solos, the harmony, the balance, and the spiritual atmosphere generated made this an evening which will never be forgotten.

As soon as it was over many individuals and churches began to ask that it be given again.

Refreshments were served in the Fellowship Hall following the performance, and most people stayed for this time of informal fellowship. More than 300 were served.

Marriages

Emerson - Williams.— Arthur John Emerson of Newport, Nebr., son of Mr. and Mrs. John Emerson, and Christina Jean Williams, daughter of Horace A. and Dorothy Vanosdall Williams of Scotia, Nebr., were united in marriage on Sunday, Dec. 27, 1970, in the North Loup Seventh Day Baptist church by Victor W. Skaggs, pastor.

Williams - Bradford.— Ronald Williams, North Loup, Nebr., son of Udell and Luella Smith Williams, and Patricia White Bradford, Denver, Colo., daughter of Daryl and Barbara Davis White, were united in marriage on Sabbath, Feb., 13, 1971, in the North Loup Seventh Day Baptist Church by Victor W. Skaggs, pastor.

Births

Cruzan.— A son, Matthew Bert, to George and Patricia (Weber) Cruzan of Ossining, N. Y. on Feb. 22, 1971.

Harris.— A son, F. Warren Jr., to F. Warren and Jean (Grosscup) Harris of Shiloh, N. J., on March 9, 1971.

Lupton.— A daughter, Karen Lynn, to Charles and Sandra (Davis) Lupton of Shiloh, N. J., on Feb. 12, 1971.

Obituaries

GREENE.— Mrs. Mabel L., daughter of Darius and Louise B. Whitman, was born in Plattsburgh, N. Y., Nov. 6, 1889, and died March 13, 1971, in a Watertown, N. Y., hospital where she had been a patient for a month.

She was married, June 24, 1920, to Dr. Francis L. Greene, a dentist connected with the Adams Center Seventh Day Baptist Church. She was a nurse practicing in Plattsburgh and Adams Center before her marriage. She resumed nursing as long as health permitted after the death of Dr. Greene in 1947. There were no children. She was known widely in Seventh Day

Baptist circles as the sister of Mrs. Loyal F. Hurley.

Funeral services were held at the Piddock Funeral Home at Adams with the pastor of the Baptist church in charge. Interment will be in Union Cemetery at Adams Center in the spring.

—From newspaper clipping

PALMITER.— Jennifer L., young daughter of Fred and Linda (Ashdon) Palmiter, was born April 16, 1968, died suddenly March 11, 1971.

In addition to her parents she is survived by a sister, Lori; her maternal grandparents, Mr. and Mrs. Lyle Ashdon; her paternal grandparents, Mr. and Mrs. Randall Palmiter of 5839 Lyman Drive, Battle Creek; and her paternal great-grandmothers, Mrs. Hazel Langworthy of 20785 Uldriks Drive, Battle Creek, and Mrs. Marguerite Palmiter of Alfred Station, N. Y.

Funeral services were conducted at the Farley Funeral Home in Battle Creek by Elder Gerald E. Slack, a former pastor of Mrs. Palmiter, assisted by the Rev. S. Kenneth Davis.

—S. K. D.

WILLMARTH.— Arthur L., son of John H. and Emma Cook Willmarth, was born Jan. 5, 1903 and died at Buffalo, N. Y., Nov. 4, 1970.

He married Mabelle C. Wiard, Aug. 6, 1939. His widow survives him, as do a son, John, and a sister Irene (Mrs. Glenn) Proper, both of Meadville, Pa. He was a retired real estate dealer who had also operated service stations in the Meadville area. He had a Seventh Day Baptist family connection but had joined a Baptist church in 1922. Interment was in Vannango Cemetery. —Mrs. Arthur Willmarth

WRIGHT.— Willet H., son of Frank and Florence Green Wright, was born at Harrison, Nebr., Sept. 23, 1894, and died at Seattle, Wash., March 8, 1971.

Willet grew to manhood at North Loup, Nebr., where he was baptized in the North Loup River by Elder George B. Shaw, and became a member of the Seventh Day Baptist church. He married Lottie Green, Dec. 31, 1913. In 1924 they moved to Colorado, and in 1935 to Cashmere, Wash. After his wife's death in 1963, he lived in Seattle with his daughter. He was a retired electrician. He was member of the Boulder, Colo., Seventh Day Baptist Church.

Survivors are: one daughter, Eileen (Mrs. Lewis) Stadler of Seattle; two sons, Herbert of Edmonds, and Richard of Bellingham, Wash.; 12 grandchildren, 14 great-grandchildren, and five brothers; Everett of North Loup, Manley, Robin, and Max of Boulder, Colo., and Theodore of Escondido, Calif. One son, Willet Wright, Jr. gave his life in World War II.

Farewell services were conducted in Cashmere, Wash., by Pastor Duane L. Davis, and interment was in Cashmere Cemetery.

—D. L. D.

The Sabbath Recorder

Sabbath Thoughts

Do you have some new thoughts on the subject of the Sabbath or new experiences in Sabbathkeeping? Your denominational paper would like to print more short articles on our distinctive faith and practice. Strange as it may seem, not many Seventh Day Baptist ministers or laymen submit articles on the Sabbath for publication. There are new things to be said or old things to be expressed in better ways.

Many people in our churches are studying the book *The Sabbath — Symbol of Creation and Re-Creation*. Such studies are good and should result, not just in understanding the author's thought, but also in stimulating more Bible study and new thoughts on the whole subject. If you have some ideas that you think would benefit Sabbathkeepers or non-Sabbathkeepers, set them down in good order and submit them to the editor for possible use on the back page or as a feature article inside.

Thoughts on I Corinthians 16:2

By Tertullian

"Even if there does exist a sort of common fund, it is not made up of fees, as though we contracted for our worship. Each of us puts in a small amount one day a month, or whenever he pleases; but only if he pleases and if he is able, for there is no compulsion in the matter, everyone contributing of his own free will. The monies are, as it were, the deposits of piety. They are expended upon no banquets or drinking-bouts or thankless eating-houses, but on feeding and burying poor people, on behalf of boys and girls

who have neither parents nor money, in succor of old folks unable now to go about, as well as for people who are shipwrecked, or who may be in the mines or exiled in islands or in prison — so long as their distress is for the sake of God's fellowship."

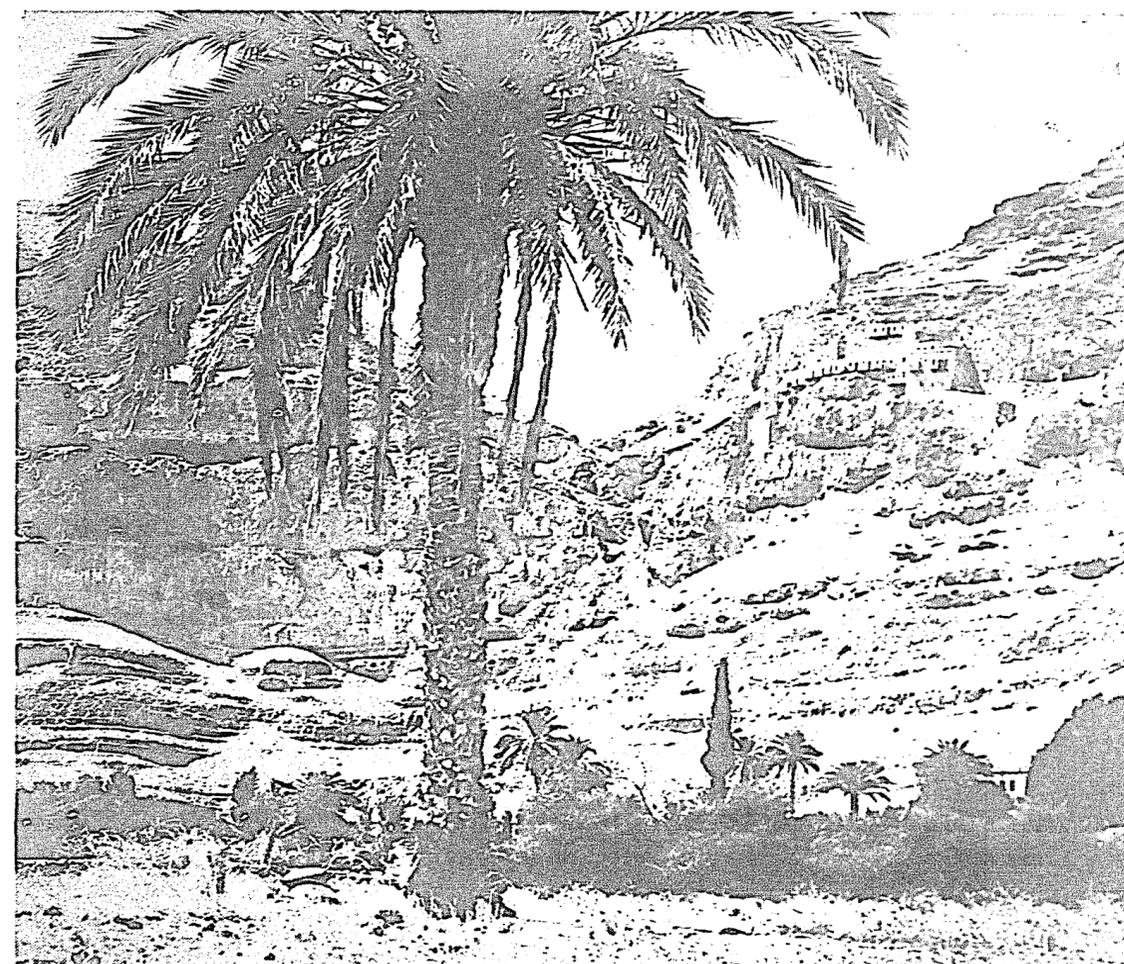
—From Tertullian (*Apolog.*, xxxix) who lived about 150 to 258 A.D.

(Given to Stewardship Chairman Paul Osborn by Conference President who received it from Oscar Burdick.)

NO TIME

I knelt to pray, but not for long,
I had too much to do,
Must hurry off and get to work
For bills would soon be due.
And so I said a hurried prayer,
Jumped up from off my knees;
My Christian duty now was done,
My soul could be at ease.
All through the day I had no time
To speak a word of cheer,
No time to speak of Christ to friends—
They'd laugh at me, I feared.
No time, no time, too much to do—
That was my constant cry;
No time to give to those in need—
At last 'twas time to die.
And when before the Lord I came,
I stood with downcast eyes,
Within His hands He held a Book,
It was the "Book of Life."
God looked into His Book, and said,
"Your name I cannot find,
I once was going to write it down,
But never found the time."

—Unknown



Making God's Garden Productive

It is springtime and our thoughts turn to our use of the ground that may be ours. Isaiah says that just as God makes the barren ground bring forth and bud, so He makes His Word to prosper as it goes forth at the hands of His servants. Not all of us have a plot of ground to plow and cultivate, but we each have our garden of opportunity for spreading the gospel truths that we hold dear. When we labor, God fulfills His promise, "It shall not return unto me void."