

**The Sabbath Recorder**  
510 Watchung Ave., Box 868  
Plainfield, N. J. 07061

Second class postage paid at Plainfield, N. J. 07061

February 10, 1973

# The Sabbath Recorder

## Real Joy!

There is joy in extremes.

The cozy warmth of a bed  
Is best appreciated  
Against a cold room.

A clear, sunny day exhilarates;  
A crashing thunderstorm promises excitement.  
But a drizzle only makes you sneeze.

To dislike with conviction,  
To love with all your heart,  
To live with exuberance,  
To die with hope —  
These are the extremes,  
The head-over-heels,  
cry-until-it-hurts,  
blessed realities of the life God gave us.

Anything in between  
Is not life at all:  
That's just being here.

Real life is an extreme . . .  
Real life is real joy.

by Lisa Cudahy



Is Our Brotherhood Emphasis as Sturdy as That of Abe Lincoln?

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

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Terms of Subscription

Per Year ..... \$5.00 Single Copies ..... 15 cents

Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents  
per year additional. Gift and newlywed subscriptions  
will be discontinued at date of expiration unless re-  
newed. All subscriptions will be discontinued six months  
after date to which payment is made unless renewed.  
The Sabbath Recorder cannot pay for contributed articles  
but will send the writer, upon request, up to 10 free  
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse  
signed articles. All communications should be addressed  
to the Sabbath Recorder, P. O. Box 868, Plainfield,  
New Jersey 07061.

A Seventh Day Baptist weekly (two issues  
omitted in August) published by the American  
Sabbath Tract Society, 510 Watchung Ave.,  
Plainfield, N. J. 07061.

PLAINFIELD, N. J. February 10, 1973  
Volume 194, No. 6 Whole No. 6,536

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## Parochial Aid Battle

In Congress and in the courts the battle for and against government aid to parochial schools is joined. When the ninety-third Congress convened on January 3, both the House and Senate were asked to provide parochial aid by a new device. The measure, if passed, would provide parents an income tax credit of 50 percent for tuition paid to send their children to a nonprofit elementary or secondary school up to a limit of \$200 per child. In the previous session of Congress the House Ways and Means Committee took favorable action on this proposal. There was no action on the bill in the Senate. It could be predicted that the current session of Congress may enact the legislation. There are, however, some Federal Court decisions that might make the legislators back away from this bill.

Ohio's newest parochial school aid law was struck down by a unanimous three-judge federal court in Columbus on December 29. The opinion was delivered just three days before the law was to have gone into effect. The law would have provided \$27 million annually to parochial and private schools through the device of credits against state income taxes for parents.

Ohio case, *Wolman v. Kosydar*, was brought by Americans United for Separation of Church and State and the Ohio Civil Liberties Union.

Last April the same panel of federal judges struck down the tuition reimbursement plan for diverting public funds to parochial schools. Their ruling was affirmed by the United States Supreme Court on October 10, 1972.

Glenn L. Archer, commenting on the Ohio opinion, said: "The Ohio decision is a substantial victory for the separation of church and state, religious liberty, and public education. Powerful sectarian lobbies have sought by one ruse and another to circumvent the plain meaning and intent of the First Amendment. The Ohio opinion indicates that the courts are not going to be fooled by these devices. There is literally no way that church schools can be funded by government in a country which has constitutional separation of church and state. This applies

whether the particular device employed is direct or indirect. If, as is indicated, the Supreme Court upholds the lower court in the Ohio case, we can expect sectarian protagonists to seek government subsidies for their schools by doing away with the religious liberty protections of the First Amendment. This challenge will be met head-on by those who continue to believe in religious freedom and the separation of church and state."

The Nixon administration is on record as favoring some kind of aid to church schools within the Constitution. This tax credit scheme was considered to be in less conflict with the Constitution than others. Should the Supreme Court uphold the Ohio opinion, there would appear to be literally no way that parochial schools can receive government subsidies, either directly or indirectly. This would make necessary a constitutional amendment if that result is ever to be achieved.

The public exposure required to amend the First Amendment to the Constitution would likely preclude its adoption, for the people cherish the Bill of Rights.

At its October semiannual meeting last year the Baptist Joint Committee "re-affirmed its opposition and respectively requested that the committee on ways and means refuse tax credits out of consideration of the American tradition of religious liberty and separation of church and state."

Baptist executive James E. Wood requested that "expressions of opposition from all sectors of American society should be communicated to members of Congress."

Presiding over the Baptist Joint Committee on Public Affairs is Alton L. Wheeler, the new chairman. Seventh Day Baptists have championed religious liberty and separation of church and state. We must continue to use our influence at all levels for the benefit of others who do not now see the issues as clearly as we do.

I have found that there is a tremendous joy in giving. It is a very important part of the joy of living. — William Black

## An Eye to Good Investment?

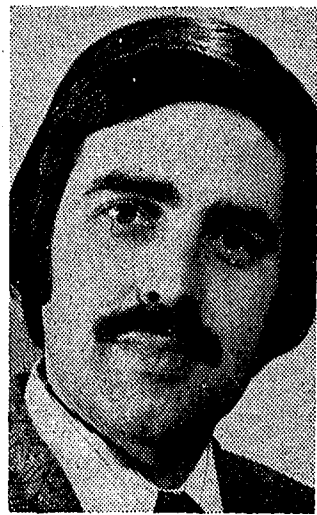
Christian people ought to be more money-conscious and investment-conscious than their worldly-minded neighbors. When a life is turned over to Christ, it includes the pocketbook and checkbook. The Bible teaches the value of men and money in its stewardship and tithing passages. The Christian relationship to money is joyous. It is thrilling to see, not how much one can get or spend on pleasure, but how much can be set aside for the Lord's work.

We are to be wise investors of the funds which are ours to disburse. That wisdom prompts us to make comparisons and put at least some of our money in high-yield enterprises. That means considerable foreign investments in philanthropies and mission work. For example, World Vision reminds us that in Taiwan a leper patient at Puli Hospital can be taken care of for \$16 a month compared with at least \$60 a day for care in the average American hospital. Orphans can be cared for by various Christian organizations in Asian countries for from \$8 to \$15 a month. Seventh Day Baptist pastors in India are allowed \$10 a month by the Conference. In the Philippines we could support a full time evangelist for \$50 a month, which is about the amount expected by the executive secretaries of the Burma and India Conferences. When we compare these figures with what it costs to support missionary pastors and relief workers in this country, we see how much could be accomplished in these other fields with just a little additional investment.

We are not saying that our home field investments are high-cost, low-yield investments or that they should be cut down. What we are saying is that the Master who has given us ten talents expects us to put some of that money where the returns on the investment are greater. We cannot be happy about the extreme poverty level at which Oriental or African leaders are willing to work for the Lord. We can, however, with very little sacrifice increase the number of workers and number of people helped.

## John D. Bevis Called for New Tract Board Position

By Albert N. Rogers



John D. Bevis, assistant professor of history at Salem College, Salem, W. Va., will become publishing director of the American Sabbath Tract Society, August 1, 1973, assuming the duties of editor of *The Sabbath Recorder*, corresponding secretary

and manager of the Seventh Day Baptist Publishing House, as announced by Charles H. North, president, following the quarterly meeting of the board, January 21.

Rev. Leon M. Maltby will work with his successor during the month of July and assist him to familiarize himself with the many aspects of the new appointment. Mr. Maltby was named editor and corresponding secretary March 15, 1953. He reached optional retirement age two years ago, and was asked in 1972 to continue until a successor could be named.

Mr. Bevis was chosen "Outstanding Professor of the Year" by the senior class of Salem College in 1972, and has served on the Religious Concerns Committee, the Faculty Grievance Committee, and the Teacher Education Committee as an advisor to the history honor society and the Sigma Mu Sigma service fraternity. He holds professional memberships in several history societies and the American Association of University Professors. He studied at Florence State (Ala.) University, Southern Missionary College and Samford University and is enrolled in a doctoral program at West Virginia University.

During his five years at Salem, Mr. Bevis has been a deacon and licentiate of the Seventh Day Baptist church there, serving also as historian of the church, Sabbath School teacher, advisor to the College Youth Fellowship and moderator of the Southeastern Association. He and

his wife Hope have one daughter. They sponsored the youth singing group, "The New Christian Minstrels," last year. Before joining the Salem College faculty, Mr. Bevis taught high school in Alabama three years and was employed at the Birmingham, Ala., *News, Inc.*, for two years. He joined the Paint Rock Seventh Day Baptist Church at Paint Rock, Ala., March 2, 1968, and was leader of a Seventh Day Baptist fellowship in Birmingham.

The call to Mr. Bevis was the result of several months work by a special Tract Board committee, chaired by Owen H. Probasco, which interviewed several candidates. The committee avoided calling a minister due to the need for pastors in the churches, and was convinced of the special qualifications of its nominee. The new title reflects concerns in the board for some shift of emphasis in its work and new responsibilities related to the Publishing House which have been carried for some time by a committee. The publishing director is expected to work closely with board committees and with the Planning Committee of General Conference.

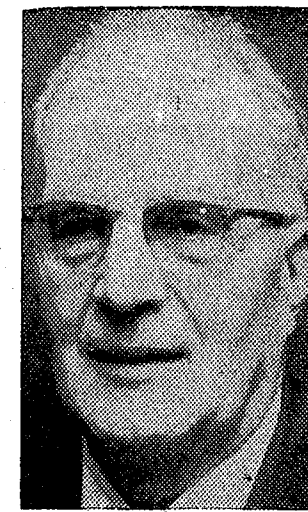
### February Special Issue

The February special issue edited by Herbert E. Saunders under the theme, "Joy Is Like the Rain," has been mailed to regular subscribers and to those churches and individuals who had ordered quantities for distribution. The print order was several hundred larger than usual because of new or increased orders, for a total of over 6,200. Several orders came after the printing was done. Further requests for this colorful, well-prepared issue will be honored on a first-come, first-served basis.

February 17 is Sabbath Recorder Day in all of our churches. One of the advantages of being a regular subscriber is getting these special issues (which cost more than twice as much to produce) at no extra cost. Copies of this "Joy" issue may be displayed and used to promote new subscriptions.

## Hard Sayings of Jesus

By  
Paul Burdick



*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.*

*And if any man shall sue thee at the law and take away thy coat, let him have thy cloak also.*

*And whosoever shall compel thee to go a mile, go with him twain.*

*Give to him that asketh thee and from him that would borrow of thee, turn not away.*

*Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.*  
—Matt. 5:38-45a

These sayings seem hard to understand, and even harder to put into practice. They were given to Jews in the first century who were under the Roman yoke, and yet are applicable to us today.

Mahatma Gandhi found in them an inspiration in gaining freedom for India from British rule.

Martin Luther King, Jr., used them to inspire his black brethren to seek justice and equality after being in a condition of near servitude for one hundred years.

It becomes our great joy and privilege to translate Jesus' words so as to apply them to situations today. But certainly they do not mean that we are to accept any indignities that may be heaped upon us; for there is a way of acting that will counteract the injury done to us, and then may lead to the salvation of the person doing the harm.

### Going the Second Mile

In Palestine and other countries where Roman soldiers were garrisoned there was a rule that any civilian along the road might be impressed into carrying the soldier's pack for one mile. The "second mile" would be one freely offered in order to win the heart.

We are reminded of the old story of the Roman soldier who said, "Too late I recognized Him as the same person who bore my burden the second mile. He told me about His Father in Heaven who loves me and all mankind. Now I know that He has given His life to show that same love to all the world, and I worship at His feet."

### Turn the Other Cheek

This is a reminder from our Lord that the human reaction of striking back is not always the best.

I had an experience like this once, when a boy, a little younger than I was, came and struck me on the chest as hard as he could. I was too surprised to return the blow, which gave me a little chance to think it over. I and my brothers went to church every Sabbath dressed in as good clothes as Mother could provide. He never went, and his clothes were often shabby. We lived in a good neighborhood, he down by the tracks. The family were regarded as social outcasts. Putting this all together, I realized that he wanted to have friends, but that he regarded me as a sort of snob. So I changed my whole attitude and tried to be his friend. I think he also changed his thoughts about me. About that time we moved from Little Genesee to Alfred, and I lost track of him for a time. But I heard of his father's conversion and I am sure that made a great difference in the life of that whole family.

### Give Him Your Cloak Also

We are very possession-conscious. Things mean a lot to us. What's mine is mine, and I'll keep it. But are not people of more value than things? I believe that our whole court-jail-prison system needs revision. We send a violator of our laws to prison for a year, in which place he associates with others as bad or worse than he is. We condemn a person to

jail whose fault is that while he might approve of some wars he cannot approve of this one. How warped is our whole system!

The church has not been without her share of blame in this matter. By her silence and sometimes by her thoughtless criticism, she has failed to give support to those who were jailed or fled the country out of truly conscientious reasons.

#### Love Your Enemies

This may seem the hardest of all the hard sayings of our Lord. How can we love a nation of atheists who have destroyed the churches and killed the pastors or sent them into exile? Yet a couple dozen young men with Ping-Pong paddles could do more than all our battleships could ever do.

Is it not time that we started forgiving our enemies? They have lots to forgive us for as they hear of our terrific bombing into submission of a little country. Forgiving comes first, then loving—the hard part — may possibly follow later.

#### When Christ Comes

When Christ does come, do we want Him to find us fighting one another? There is a parable in Matthew 24:45 to 51, which tells of a master of the house who goes away leaving the household in the hands of his servants. If he returns to find the servants beating one another, eating and drinking with the gluttonous, he will appoint them a portion with the hypocrites. And what do you suppose Christ would say to a nation that has a superabundance of food and drink, yet in the face of human misery and degradation can spend its billions to destroy the lives of its so-called enemies and waste the means of livelihood of the thousands of so-called enemies today?

We are also told in Isaiah that God will "smite the world with the rod of His mouth, and with the breath of His lips shall He slay the wicked." The Word can be even more devastating than any other form of chastisement can ever be. Let us speak that word today, including what might be called "the hard sayings" of the Lord Jesus Christ.

MISSIONS—Leon R. Lawton



Faith  
in  
Action  
Telecast  
Breaks  
All  
Records

Virgil Megill, director of the KEY '73 Mass Media Office, announces that the 30-minute television launch event for KEY '73, "Faith in Action" was seen by approximately 75 million people in the United States and Canada. The color film, carried on 667 stations throughout the United States and Canada, is scheduled to be shown to another 100 stations overseas over the Armed Forces Network.

Most stations in the top 100 markets carried the telecast in prime time on Saturday, January 6, ushering in the year-long KEY '73 evangelistic thrust among 150 religious bodies representing 95 percent of all Christians in North America.

The launch event is part of a multimedia exposure of North America to Jesus Christ. The purpose of KEY '73 according to Dr. Theodore A. Raedeke, executive director, St. Louis, "is to bring every man, woman and child in North America to an encounter with the Gospel of Jesus Christ during 1973."

In February, Phase Two emphasis begins with "Calling Our Continent to the Word of God." The American Bible Society which is publishing Scripture portions for KEY '73 reports that 25,000 portions are mailed daily for KEY '73 distribution. An example of the wholesale distribution is the Crawford County, Pa. plan to distribute 40,000 portions of Luke and Acts throughout the county. In Levittown, Pa., training for Bible study leaders began the first week in January. Birmingham, Michigan, plans to distribute 20,000 Bible portions in its community. In Texas where KEY '73 is likened to a "prairie fire," portions of

#### "Operation Warmth"

By Mrs. Bettie Pearson

Used clothing has continued to come to Malawi through the Church World Service. Seventh Day Baptists have been grateful to receive a share, and have also been given some smaller amounts by individuals.

On the trip to the Northern Region last August, it was a privilege to be able to take along a number of bundles for the pastors there.



SDB's distribute CWS clothing.

Quite a few nice blankets were in some recent shipments, and these are a real help as well as clothes. When a person is traveling in Malawi, he ordinarily takes his own bedding. Sometimes

when we have asked a pastor about his bedding, he replies that he brought no blanket with him because if he brought his away, his wife would not have any at home.

A recent release from Church World Service states that in the first ten months of 1972 almost 154,000 blankets (were provided) to disaster victims, refugees, and the needy in twenty-three countries or areas. Among the major recipients of blankets in 1972 was Malawi (14,645).

The people are grateful for the help they receive. One pastor wrote, "I am very proud of the suit and trousers — no one will despise my Christ through my dressing."

His daughter also wrote her own note: "Thank you for dresses. Thank you for shoes . . . Father told me you love me."

Do we really love them? Enough to feel their needs and truly seek to help as much as we can?

#### Local Church Actions and Key '73

It is heartening to read church bulletins and correspondence as well as to review the check list form "Key '73 in Our Church" that has been received from fourteen churches thus far. All of this indicates a positive action-oriented outreach program on the part of those churches reporting. Most of them are also involved in coordinating their emphasis with other churches in the community and many of our people and pastors are taking leadership roles in

(Continued on page 10)

the Psalms are also being distributed to Jewish families.

Public KEY '73 rallies are being held in communities across the country. A local high school auditorium in Durham, Conn., is being used for mass meetings on four Sunday evenings. In Columbus, Ohio, a Launch Breakfast was held on January 6 under the direction of the mayor. Support of KEY '73 has been given from the mayor's office in Jacksonville, Florida. In Buffalo and Grand

Island, N. Y., a KEY '73 parade initiated the KEY '73 united effort. The Philadelphia KEY '73 rally was held at the Cathedral of St. Peter and St. Paul with speakers including the dean of the Mt. Airy Lutheran Seminary and Monsignor Charles Mynagh, chairman of KEY '73 Mass Media for Philadelphia. In Washington state the regional KEY '73 committee has promoted its own TV special "Somebody Loves You," under the direction of Graley Taylor.

# The Sabbath Recorder

Official magazine of the American Sabbath Tract Society and messenger of hope, of, by, and for the Seventh Day Baptist Denomination and for those interested in the Christian gospel.

*The Sabbath Recorder brings to you each week:*

1. Denominational news
2. Articles of activities from the boards and agencies
3. Letters and other information from Seventh Day Baptist Mission fields
4. Thoughts from concerned youth and adults
5. Editorials on current topics

*The Sabbath Recorder brings to you periodically:*

1. Local church news
2. Our World Mission statistics
3. Sermons written by Seventh Day Baptist ministers
4. Reports from the Seventh Day Baptist World Federation
5. Items from our denominational Planning Committee and Commission
6. Stewardship challenges

## Special Issues

Three special evangelistic issues of the SABBATH RECORDER are published at regular intervals. Editors are chosen with care to bring original and challenging ideas to our readers. They are designed to spur evangelistic efforts. You share them with your neighbors.

Every Seventh Day Baptist family should read and discuss the SABBATH RECORDER.

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(Continued from page 7)

bringing this to pass.

We look forward to further returns of the check list from the majority of our churches who have yet to share this information with us.

Scripture distribution is one phase that most of our congregations are becoming involved in. Our church at Richburg, N. Y. carried through such distribution in December. With the portion of Scripture was the following note:

#### "A Gift for You"

"During the Christmas season we think of God's great gift to us through the birth of Jesus, our Lord and Savior. A copy of the Living New Testament—*The Greatest Is Love* — is our gift to you. We hope you will read it and learn more of this great Love.

"This Bible distribution is a part of a cooperative evangelistic effort on the part of Christians of North America called Key '73. Many different churches will be working together to share the good news of salvation through Christ. Key '73 will be launched by a program on national TV on January 6, 1973. Watch for the announcement in the newspaper as to when it can be viewed locally.

"The purpose of giving away copies of the Bible is to stimulate a renewed interest in the Bible. Key '73 plans include a series of Bible studies resulting from Bible distribution. Anyone interested in Bible study may contact Rev. C. Harmon Dickinson, Richburg, (telephone, 928-1885) for more information.

"May peace and good will bless your Christmas this year!

"From the Richburg Seventh Day Baptist Church."

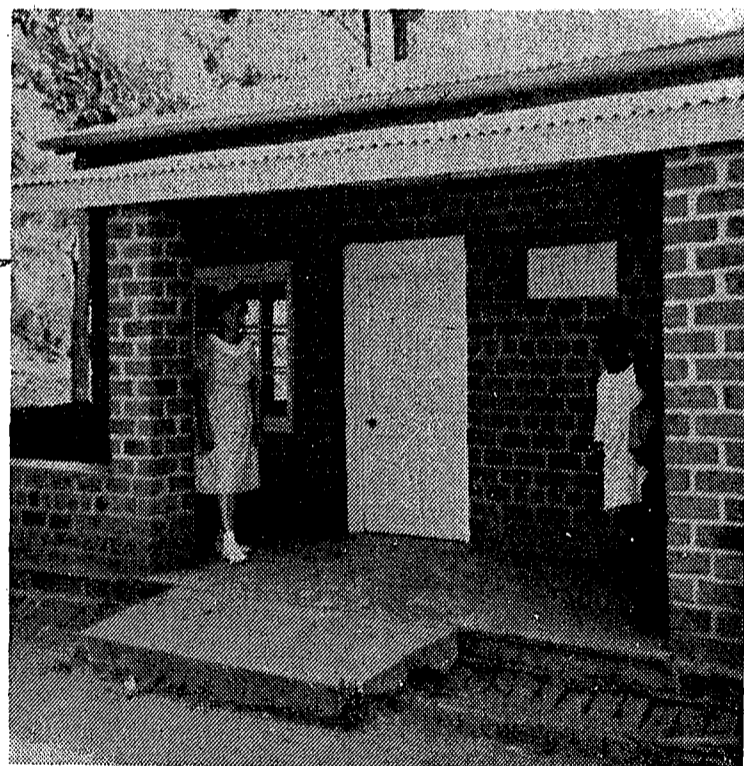
Before the distribution the Richburg church had two Bible studies related to the Key '73 program and the distribution took place December 9. Pastor Dickinson reports: "Sixteen took part in placing sixty Living New Testaments in Richburg homes. One hundred seventy-nine homes have been tabulated, forty-five were skipped because of other church relations, twenty-six were not at home, and we figured that we missed some forty-four places because we underesti-

mated how many Bibles we would need. Two indicated they were not interested. Another twenty-two New Testaments were given to people in the church and other communities. We bought two cases (eighty-four copies) at a cost of \$28.00. Some more are being ordered.

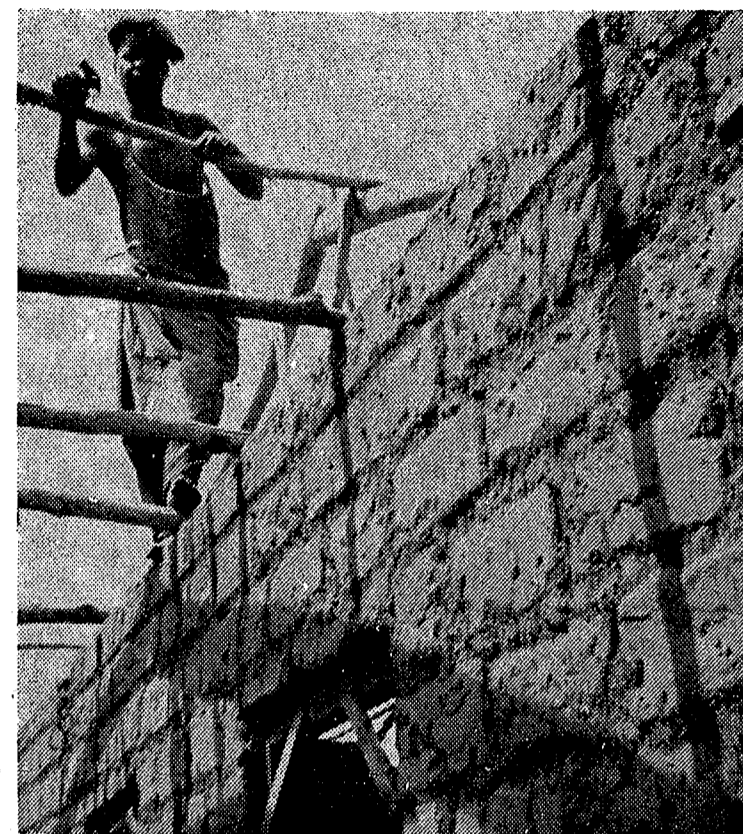
"On the whole the visitors were well received and many expressed their appreciation of this gift from the church. For us it was a deeply rewarding experience. One woman reported that they read it half through soon after receiving it. We have sown some seed and are praying for the increase. I hope we will have more rewarding experiences in Key '73."

We are grateful for this information from the Richburg Seventh Day Baptist Church and look forward to receiving information from other churches on their experiences in carrying through the various phases of Key '73. Can we hear from your church?

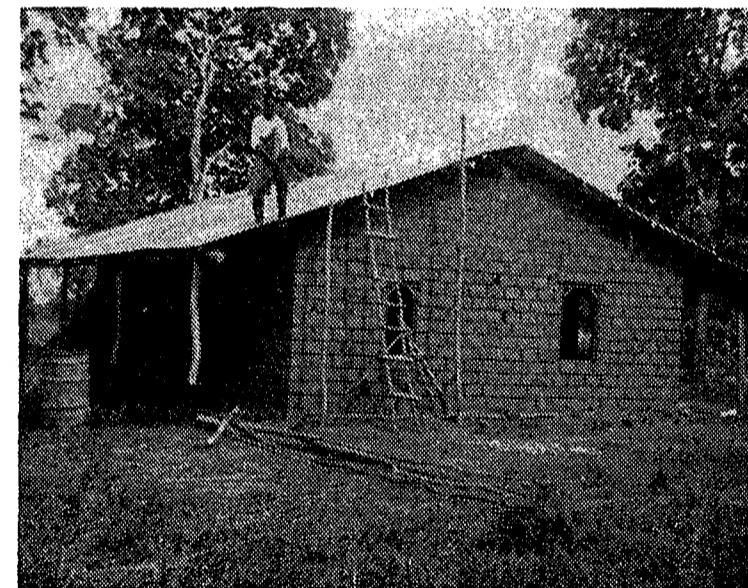
#### Pictures from Malawi



Nurse Sarah Becker and some young men are standing on the "kondi" of the Thembe Dispensary. This dispensary, closed several months ago when staff resigned, has now reopened under the direction of Medical Assistant Sankhulani, who for many years has served at Makapwa Medical Center. It has needed additional space to care for the large outpatient load and it is hoped such can be built in 1973, as well as to begin an "Under Fives" clinic for babies.



It was necessary to construct a new home for the medical assistant and his family at Thembe. Here a workman erects roof poles. The roof was up by November 26, 1972.



The new house, built under the community self-help plan — local persons making the bricks for the structure and offering some construction help too. Funds had to be found for lumber for doors and windows and for the roof sheets.

#### MEMORY TEXT

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses (Matthew 18:35).

#### "Why Not Leave Them As They Are?"

An answer by A. R. Tippett

With the mood of our day to let everyone "do his own thing," in his own way, the missionary is often asked, "Why not leave them alone?" I have four answers.

1. *On the level of social change*, about 200 million are in the process of changing their religion. They are seeking, considering, testing and deciding all promoted ideologies. It is common sense that Christianity should be one of those options.

2. *On the level of Christian responsibility*, we have the old question of the "haves and have nots." Do we not have the responsibility of sharing our physical and spiritual blessings?

3. *On the level of the Scriptures*, these teach that "the people of God" are responsible for the saving of the nations. The church does the work of Christ in the world; and the Lord's Great Commission is "to all nations" and applies "to the end of the age" (Matt. 28:18-20).

4. *On the level of human salvation*, we have been given the word of God's purpose to save man from his sin. We are committed to bring men face to face with the claim of Christ (Rom. 10:13-15). The word of reconciliation in Christ is committed to us (2 Cor. 5:14-19).

*Why not leave them as they are?* How can we if the Scriptures are our "rule for faith and practice"? Christian mission is not up for rationalization. Is the criterion to be in every man's own mind? I, for one, do not believe that. The church, the Bible, the Christian mission, and my commitment: they hold together as a totality.

—In Church Growth Bulletin—May 1972

#### SABBATH SCHOOL LESSON

for February 17, 1973

ZECHARIAH: MORE THAN HUMAN POWER

Lesson Scripture; Zech. 1:1-3a; 4:1-10a.

## Deacons Ordained at Alfred Station, N. Y.

By Edna Burdick

Mr. and Mrs. Donald Van Horn were ordained to the diaconate of the Alfred Station church on Sabbath afternoon November 11, 1972. Rev. Edward Sutton presided and gave fitting remarks concerning this dedicated couple. Eugene Van Horn, brother of Donald, sang "Seek Ye the Lord" with Amanda Snyder at the organ.

Among those present for this occasion were delegates from Little Genesee, Richburg, Hebron, Independence and the Alfred churches. Mr. Robert Bond from Camp Hill, Pa., a deacon of the Alfred Station church, gave the charge to Mr. Van Horn. Mrs. Gordon Ogden of the Alfred church gave the charge to Mrs. Van Horn following their statements.

Several area ministers were present and assisted in the laying on of hands. The service and the reception afterwards were arranged by the diaconate.

Members of the Alfred Station church are fortunate indeed to have this devoted couple in our community again. For many years Mr. Van Horn was a vice-principal and in charge of guidance in the Colonie Schools near Albany. After retiring they chose to move back to this Seventh Day Baptist community. Rev. Edgar Van Horn (his father) served for several years in the Alfred Station church. He and his wife were active in community affairs.

*Deacon Donald Van Horn  
gives his*

### Statement of Faith and Belief

at the Ordination Service  
at Alfred Station, N. Y.

It was suggested that this statement ought to include some of the strongest influences in my life. Needless to say, I was brought up in a Christian home with a warmly human father and an angelic mother. I hope that it is not out of place to add the precious influence of my wife.

As a child I was perplexed during testimonial prayer meetings by the statements of experienced church members. These statements often began with the words, "I want to renew my covenant with God and my church . . ." What did covenant mean and what was "renewed"? My mother explained to me that covenant meant promise. There remained much mystery in my thought. Now the mirror does not reflect so darkly after these many years.

As prologue to my statement this afternoon, I must now renew my covenant which I made with God fifty years ago when I was baptized in the Milton church and the promise which I made to the Alfred Station church forty-seven years ago last June. My promise then was—and is this afternoon —

to keep the commandments of God and walk in the faith of Jesus;

to take the Bible as my guide of faith and practice;

to watch over others for good, to the intent that we may be built up together in Christ, grow in grace and further knowledge of truth and be instrumental in bringing men to a saving knowledge of our Lord and Saviour Jesus Christ;

to attend cheerfully the appointments and bear the burdens and expenses of the church, according as God may give me the ability.

I believe these promises are entirely consistent with effective church membership and if they seem familiar it is because these are the first ninety words of our church constitution. As a matter of degree, they are particularly significant as they apply to the office of deacon.

I have tried to conceive of life without religion and the worship of God. It would be a shadowy twilight, futile, and a fragile existence, indeed. Jesus said, "I am the light of the world. Whoever follows me will have the light of life and will never walk in darkness" (John 8:12).

I believe in God as the Creator of all things, great and small — the Conceiver

of cosmic space and of atoms — and that He is the author of a divine plan for men and women. I believe that Jesus Christ is the perfect model for human behavior and that by His sacrifice He became my personal Redeemer.

I accept the Bible, interpreted by the divine Spirit through reason, faith, and conscience as a guide in matters of faith and practice.

I acknowledge the Ten Commandments to be a description of the highest moral code of behavior for men and women. And the two great commandments of Jesus to "love God with all my heart, and soul, and mind and my neighbor as myself" are the most viable formulae for life today.

I believe that prayer is the deepest form of worship. As Abraham Lincoln said, "I have been driven to my knees many times by the overwhelming conviction that I had nowhere else to go."

I believe in the seventh day as the Sabbath — that it was made for man and is to be used by him as a day to change the rhythm of other days. It is an opportunity for me to spend some time in thought and formal worship. It is a God-given gift of time to replenish my spiritual reserves.

During the searching years of adolescence, I remember asking my father about eternal life, life after death, about heaven and hell. My father taught theology at Alfred and I expected an understandable and true answer. He said that he thought that people tasted some of the agonies of hell here on earth because of the way in which they behaved and, indeed, that they had some glimpses of heaven in their more sublime moments. He hinted at the answer to my questions about eternal life when he suggested Longfellow's *Psalm of Life*:

The lives of great men all remind us  
We can make our lives sublime  
And, departing leave behind us  
Footprints in the sands of time.

I would be less than human if I had not received the church's invitation to the diaconate with gratitude and pleasure. But the pleasure died aborning in an immediate period of introspection and self-examination. Such an exercise is a

## Recorder Comes Late? Write Your Congressman

We have heard more reports than usual of *Sabbath Recorders* arriving late — way late. The mail service, postal employees admit, is not good. We haven't known what suggestions to make to unhappy subscribers. Now we hear of a possible solution that comes from the Post Office people. We read about it in a column by Mrs. K. Duane Hurley, editor of the *Salem Herald*. (President K. D. Hurley is a former editor of the *Sabbath Recorder*.)

It seems that after the *Salem Herald* staff has done its very best to get that weekly newspaper mailed on time, even going without meals to do so, there are a few subscribers who lay all the blame for late arrival on the staff. Fortunately *Recorder* subscribers are more knowledgeable and do not do that. They know that their denominational paper is always delivered to the Plainfield Post Office early Friday afternoon eight days before its publication date. Therefore our readers are much more likely to blame the postal service than the editorial staff. But what does one do to improve the situation?

Mrs. Hurley of the *Salem Herald* quotes the Post Office as saying that they are not happy with the new regulations under which they have to operate. They strongly advise that people write their Congressmen about it: "They are the folks who should know the inadequacies of the new set-up and perhaps do something to improve the situation."

### New Price for SDB Pins

The office of the American Sabbath Tract Society is again able to furnish the popular SDB bronze pins. This jewelry item made to our order is available in screw type fastener for men or safety catch for women at the new price of \$1.00 each or six for \$5.

humbling experience. Today I ask your prayers that I may eternally remember my commitment of this afternoon.

**Beautiful Benediction**

"I need You, God. I will not withhold myself from You."

These heartfelt words arose in unison from the lips of over 800 delegates and representatives of Christian churches and groups of the United States at the close of the 1972 Assembly of the National Council of Churches of Christ in Dallas in December.

Disclaiming originality, the worship leader told us a friend had concluded a meeting with this experience. He then led us into the latter part of that personal encounter with our Father suggesting we turn to those about us and confess "I need you, John. I will not withhold myself from you," giving time for "John" or "Mary" to share his commitment.

At the delegate table, where Seventh Day Baptists were seated with two other small delegations, a Polish National Catholic priest had been sitting. He had shared many opinions with us during the last two days of the Assembly. He had told us of the origins of his denomination in the United States and not in Poland. When "Tom" (as he had invited us to call him) shook my hand and said "I need you, David, and I will not withhold myself from you," I felt he meant it, and that his life mission would bring about this kind of encounter regardless of whom he contacted. My offer to him was also personal, yet universal.

Another Christian gentleman had come to sit at a nearby table, and he offered his hand and confession to me. I felt that my total Christian commitment was deepened when I promised not to withhold myself from "Ed." My love was clarified when "Ed" Espy, general secretary of the National Council for many years, promised his mutuality to me.

Is not such Christian responsibility—responsiveness — the essence of the divine-human experience in Christian education? Is it not the immediate good news of open, loving relations with God and man? How beautifully Jesus our Christ lived His good word to both God and man!

**NEWS FROM THE CHURCHES**

DERUYTER, N.Y.— Special Christmas events included the Sabbath School program on December 22 when the film "Christmas Is" was shown, and young adult caroling followed by an all-church Christmas sing and time of fellowship on December 23. The ladies of the church prepared fourteen Christmas boxes for shut-ins.

We appreciated seeing our young people who were home from college and the Air Force for the holidays. Linda Burdick and Harmon Meldrim are presently serving in the Air Force. Those attending college include: Ruth Burdick, Milton College; Barbara Burdick, SUNY at Plattsburgh; Gary Burdick, SUNY at Morrisville; and Bruce Burdick, Empire State College in Rochester.

Church members helped Mr. and Mrs. Elna Phillips celebrate their fortieth wedding anniversary on January 21 with a reception held in their honor at the United Church Parish House. This was planned jointly by their children and the ladies of the church.

—Correspondent

WHITE CLOUD, MICH.— Our church enjoyed a very happy and busy holiday season. Thursday night, Dec. 21, a group went to the homes of shut-ins singing Christmas carols. A long distance phone call was made to Paul Campbell in Hammond, La., former home of the DeLands, and carols were sung to him. The group came back to the church for refreshments and to decorate the dining room for the talent night.

On December 23rd at 7 p.m., the entire congregation participated in a talent program. A light supper was served by the Ladies Aid. The program began with a devotional. Each family took part, from the youngest to the oldest, with either individual renditions or family skits. There was a birthday cake for the pastor's wife and treats for the kiddies. Gifts were given to the organist and the minister and family.

Dec. 31, at 7 p.m., the youth group had a progressive party. Each home par-

ticipating furnished one part of a meal and one game. After a full evening of stuffing and playing, they went reverently to the church which was lit with one candle. The service was led by Pastor and Mrs. DeLand. The church bell brought in the New Year and a candlelight service brought one closer to the Lord. Each lit a candle and testified for the Lord. Each filed reverently from the sanctuary with his candle still burning.

The DeLands represented the church at the North Central Executive Committee meeting held in Milton, Wis., Jan. 20, 21.

Mrs. Lela Coalwell who joined the White Cloud church by letter, is recognized as one of the deaconesses of this church.

The Brotherhood and Ladies Aid continue to be active, each taking a share of projects for the Lord's work.

**Accessions****DAYTONA BEACH, FLA.**

By Letter:

Mrs. Fern Cook

By Baptism:

Mrs. James (Marjorie) Jacob

Marian Jacob

Mark Jacob

Mrs. James (Janice Jacob) Mathis

By Testimony:

Mr. James Mathis

**MARLBORO, N. J.**

By Baptism:

Lynn De Davis

Doneta Richards

F. E. Campbell

Mayanna Van Meter

Henry Van Meter

By Letter:

Dollie Appel

Lona Rankin

By Testimony:

Clayton Pinder

**VERONA, N. Y.**

By Baptism:

Neil Warner

Lois Davis

Nancy Davis

James Warner

Mrs. Gerald Sholtz

David Falkenmeyer

By Testimony:

Associate Member

Mrs. John Williams

**Marriages**

Furtaw - Casler.— Charlie William Furtaw, son of Mr. and Mrs. M. Furtaw, and Kathy Marie Casler, daughter of Mr. and Mrs. Donald J. Casler of Battle Creek, were united in marriage in a candlelight service in the Battle Creek Seventh Day Baptist Church, Dec. 23, 1972, by the pastor of the bride, the Rev. S. Kenneth Davis.

Dixey - Fields.— Michael Dixey, son of Mr. and Mrs. Henry F. (Elvira Killian) Dixey of R. D. 3, Bridgeton, and Frieda Fields, daughter of Mr. and Mrs. James (Beulah Burgess) Fields, also of Bridgeton, were united in marriage in the Centerton Free-will Baptist Church on Dec. 23, 1972, by the bride's pastor, the Rev. Paul Sprause.

**Births**

Dickinson.— A son, Kieth Randolph, to Melvin R., Jr. and Betty Jean (Lawrence) of Bridgeton, N. J., on Dec. 23, 1972.

**Obituaries**

KENNEDY.—Erlo Richard, son of Charles and Nora Kennedy was born Nov. 2, 1919, at Lost Creek, W. Va., and died June 18, 1972, in a Clarksburg hospital after an illness of several months.

He became a member of the Lost Creek Seventh Day Baptist church in his early teens and was a member of the Board of Trustees and also a member of the Pastoral Committee at the time of his death.

He is survived by his wife, Lucille Great-house Kennedy, and two sons, E. Richard Kennedy, II, and Timothy Paul; also three brothers and one sister.

The funeral services were held at the Davis-Weaver Funeral Home in Clarksburg, and burial was in the Lost Creek Seventh Day Baptist Church cemetery.

Lucille Bond

PAUGH.—Lora Josephine, daughter of John Benton and Abigail Batton Paugh, was born at Hastings Run, W. Va., Dec. 25, 1876, and died in a Clarksburg hospital, Oct. 15, 1972.

She is survived by three nephews, Chandos R. Heater, Robert Conley and Gene. Preceding her in death were two brothers and three sisters.

Miss Paugh was the oldest member of the Lost Creek Seventh Day Baptist Church and the Ladies Aid Society.

The funeral services were held at the Lost Creek church with the Rev. William Arthur, pastor of the First United Presbyterian Church of Clarksburg, officiating since the church is without a pastor at present. Burial was in the church cemetery.

—Lucille Bond

We are all strings in the concert of His joy.— Jacob Boehme



**The Sabbath Recorder**  
510 Watchung Ave., Box 868  
Plainfield, N. J. 07061

Second class postage paid at Plainfield, N. J. 07061

February 17, 1973

# The Sabbath Recorder

## Good Resolution on Race

The American Jewish Congress drafted a policy-making resolution on the occasion of the birthday of the late Rev. Dr. Martin Luther King, Jr. The statement ended thus:

"The American Jewish Congress still believes in an integrated society. We reassert our commitment to full equality in a free society for all Americans. We renew our support of the unanimous decision of the United States Supreme Court that separate cannot be equal. And we reaffirm our determination to help bring about the kind of society in which black and white will live together, work together and learn together, and in which each group in its own way can develop to the fullest its historic and cultural identity.

"In the days ahead integration will not be an easy or popular position to espouse. It will require a rejection of the separatist ideology espoused by some blacks and some whites. Above all, it will require actions as well as resolutions, a willingness to speak out for what we hold to be right and the courage to stand firm in the face of attack from whatever quarter."

## More Than a Billion

The American Bible Society, founded in 1816 to translate, publish and distribute the Scriptures, without doctrinal note or comment, in the first 155 years of its existence has distributed 1,336,751,420 copies of Scripture. Of this amount 67,860,199 were complete Bibles, 1,268,891 Testaments and the remainder individual Biblical books or selected passages.

## X-Rated Films Protested

Following the announcement some time ago by CBS that they were planning to show x-rated films on TV there has been a wave of protest by church people. Many of our pastors have urged their people to write letters to the president of the Columbia Broadcasting Network, Dr. Frank Stanton, and others, to keep these objectionable films from being made available in our homes. The protests apparently have had some effect, for word has come that objectionable parts of such films will be deleted before they are broadcast on television. The question remains as to whether CBS people will be sensitive enough to decide what is objectionable for general viewing. In the entertainment field more than in the political field "eternal vigilance is the price of safety." Battles for decency have to be fought continuously, not just occasionally.

## Tracts at Lower Cost

In these days of advancing costs for labor and materials it is quite unusual to be able to reprint an expensive tract for less than the original cost, but your denominational publishing house has achieved that in the case of a 10,000 second printing of "Have You Made the Wonderful Discovery of a Spirit-filled Sabbath?" Greater efficiency in printing brought the production cost down slightly below \$50 per thousand. Reprints of other tracts will reflect higher costs though the average tract is only \$2 per hundred.



In yesteryear the only fuel shortage was when we failed to cut enough wood to keep the home fires burning. Our dependence on God for trees on the wood lot was a little easier to see than when we import fuel oil.

—Sturbridge Village Photo