

The Sabbath Recorder
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Plainfield, N. J. 07061

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Chances Are About 9 to 1 That You Won't Understand This

That's not a come-on. It's a fact. And here's why.

"God loved the world so much that He gave His only Son so that anyone who believes in Him will not perish but have eternal life. God did not send His Son into the world to condemn the world, but to save it. There is no eternal doom awaiting those who are trusting Him to save them. But those who don't trust Him have already been tried and condemned for not believing in the only Son of God"(John 3:16-18).

Preposterous? To some, yes. "But the man who isn't a Christian can't understand and can't accept these thoughts from God, which the Holy Spirit teaches us. They sound foolish to him, because only those who have the Holy Spirit within them can understand what the Holy Spirit means. Others just can't take it in" (1 Corinthians 2:14).

But if you do have a glimmer of understanding, thank God — and trust. "There's room at the cross for you."

THE
SABBATH
RECORDER

September 29, 1973



The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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WORLDWIDE COMMUNION
SABBATH
OCTOBER 6, 1973

SPECIAL NOTICE

The Yearly Meetings of the Eastern New York and New Jersey Seventh Day Baptist Churches will be held in Berlin, New York, October 12 and 13. The meetings will begin Friday evening at 7:30, with the Sabbath morning worship at 10:30.

The theme will be "The Abundant Life" with John 10:10 as the key verse.

MALTBYS TO FLORIDA

The Rev. and Mrs. Leon Maltby have now moved to Florida. No doubt many of our readers will want to correspond with them. Their new address is:
2279 Nottingham Road, South Daytona, Florida 32019.

SABBATH SCHOOL LESSON

for October 6, 1973

LAW AND GOSPEL

Lesson Scripture: Romans 3:19-28

MEMORY TEXT

We hold that a man is justified by faith apart from works of law.—Romans 3:28

OUR WORLD MISSION

needs **\$20.00** per hour
to meet all its budget obligations!

How many hours can you give?

EDITORIAL

COMMUNION THOUGHTS

On the night that he was betrayed our Lord took bread and wine, blessed them and gave them to His disciples. The bread represented His body, the wine His blood, both symbolizing His atonement for our sins. The Lord's Supper is a Christian ceremony. In fact we might call it a memorial service because it brings to our remembrance His death on the cross. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Corinthians 11:26).

The Seventh Day Baptist Statement of Belief reads: "We believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, 'Till He come,' and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord."

So in a larger sense the Lord's Supper anticipates the second coming of Christ. We are told to observe the ceremony "till He come." Thus the Communion service links together the cross and the cloud, the atoning sacrifice of Christ on the cross and His returning glory in the clouds.

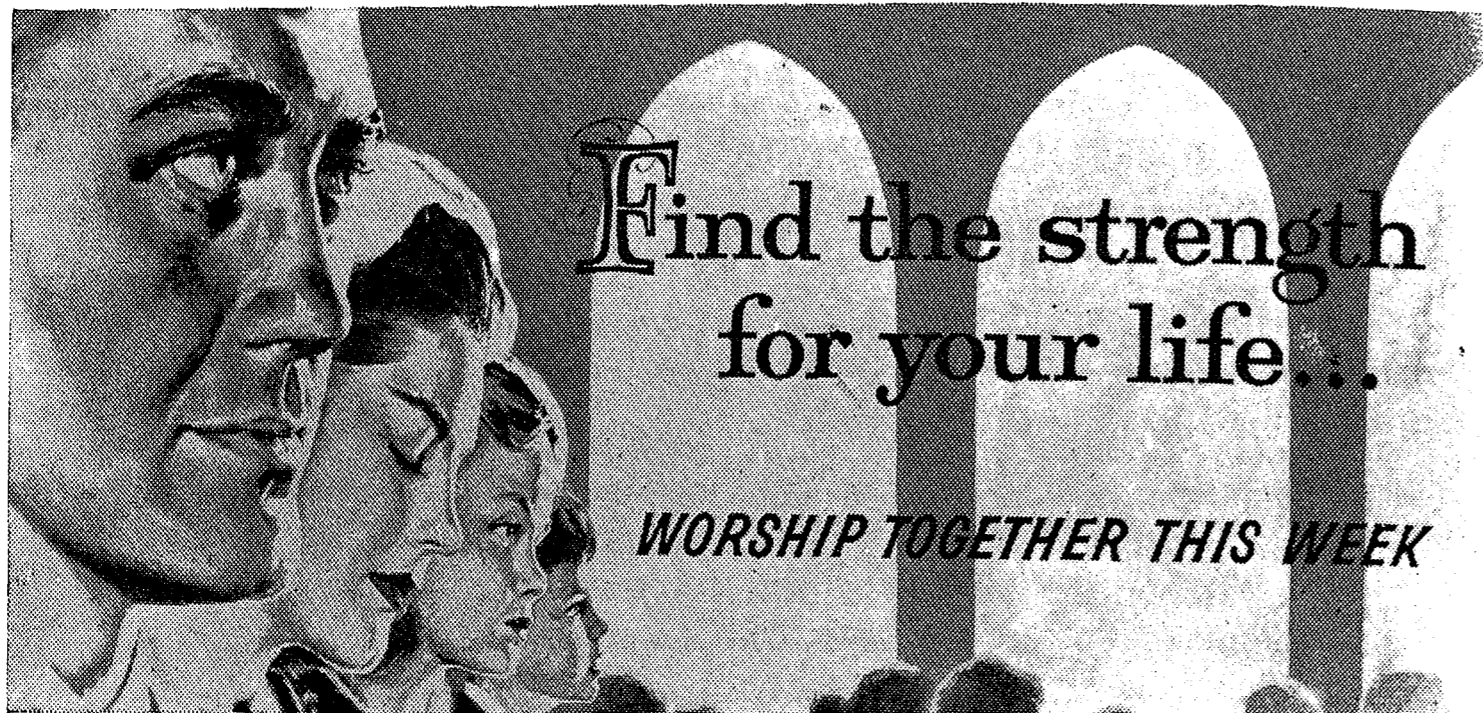
Seventh Day Baptists believe in open communion. There is to be no exclusiveness at the table of our Lord. However, it is true that open sin excludes the guilty. I believe that prior to the Communion service we would each examine our hearts and lives. It is a very serious and meaningful experience to share in this service, and we should do so after careful heart searching. "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Corinthians 11:27).

We read how the early church at Corinth had improper observance of the Lord's Supper. This church seemed to have had its share of trouble: uncontrolled emotionalism, lovelessness, and improper behavior during the Communion service (see 1 Corinthians 11:17-22).

The Lord's Supper when properly observed promotes love and unity. But it seems that the Corinthians were more or less promoting selfishness and disharmony. They evidently made the service more than symbolic, having a complete meal during which those with plenty would not share with the less fortunate.

The Lord's Supper is a time of communion with God and with our fellow Christians. It should be a time of fellowship, not only with those close to us, but also with those with whom we have had tensions and difficulties. What a perfect time to make things right with our fellowman. I am reminded that Christ suggested that if we were in the place of prayer and remembered the difficulties with our brothers, we should leave the place, become reconciled to the brother, and then return.

I recall a very meaningful Communion service in West Virginia. It was in 1970 and the Southeastern Association was meeting with the Middle Island Church,



a small quiet chapel tucked away in those beautiful hills. There was a soft rain falling as the people gathered for the service. The Lord's Supper was under the direction of the Rev. Paul Green. He introduced a different way of serving communion that was most effective and meaningful. Each person who wished to participate went forward to the front of the church where he expressed his thoughts, faith, or gave his testimony and then was served the elements by the person preceding him. At the conclusion of the service, in which most everyone participated, the hymn "Blest Be the Tie That Binds," was sung. Those of us who shared in this service really did feel that "tie" which binds us as Seventh Day Baptists.

The German Seventh Day Baptists were characterized in the early days by the "Love Feast." The Snow Hill congregation in Pennsylvania for example observed the "Love Feast" in connection with their spring Communion service. This service was attended by large crowds. The Snow Hill Church historian, Emma Monn, wrote: "People would drive for miles to be present, the number often being calculated as several thousand. A simple meal of bread, butter, apple-butter, cucumber pickles, and hot coffee, was provided free for all who came. It was a busy day for all the members; often the meal continued until after three in the afternoon." This custom was discontinued at the time of the first world war.

However we may observe it, our souls receive strength from every Communion service. As we accept the bread and the wine, the symbols of His body, we are reminded anew of the sacrifice that was made for us and the great love that the Father has for His children. Through the Communion service we are able to begin to comprehend some of the meaning and magnitude of this great love.

In our hearts we can hear those words: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

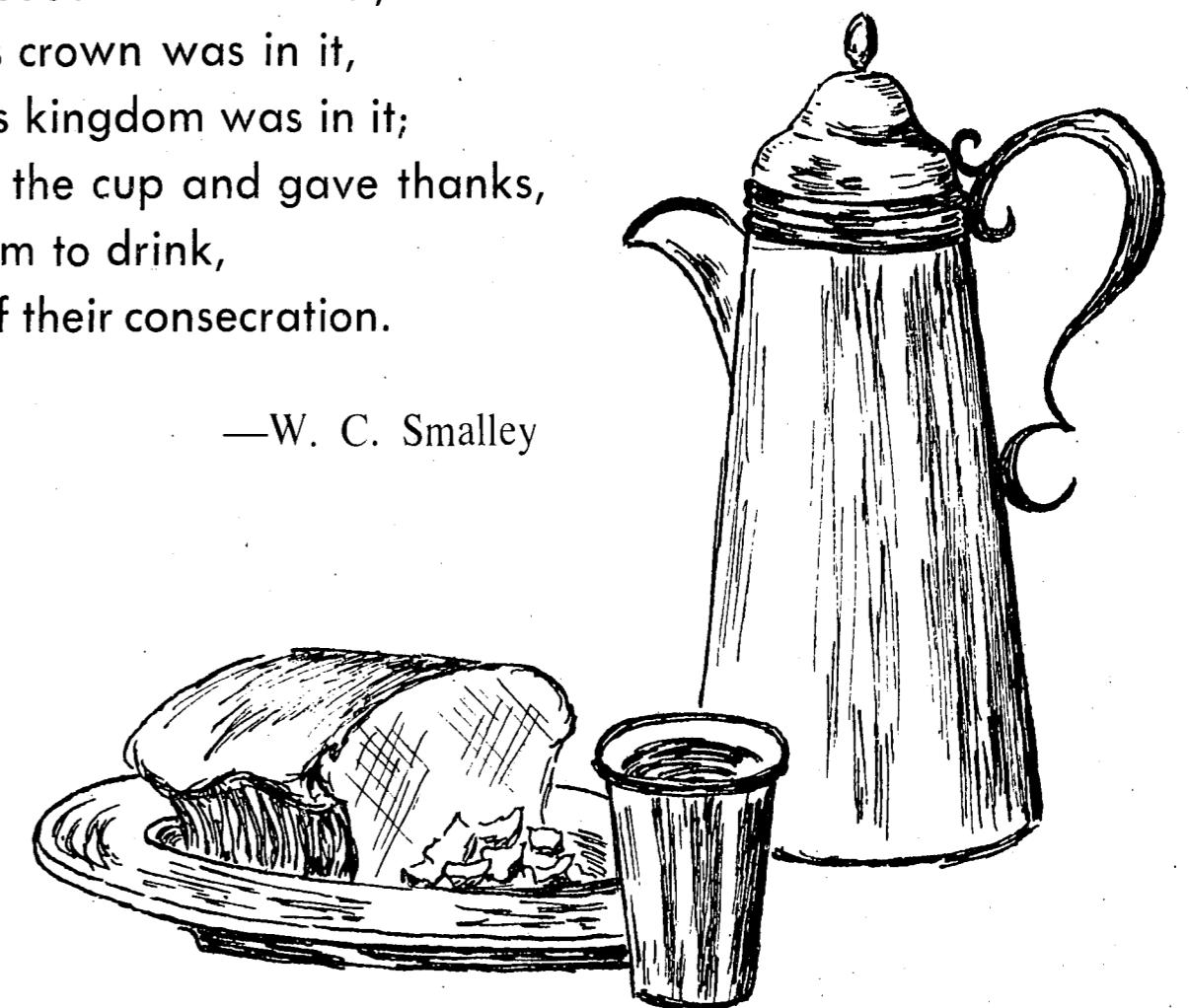
THE LORD'S SUPPER

He took the cup and gave thanks.
It was a cup of sorrow.
The agony of Gethsemane was in it.
The mockery of the crown of thorns was in it.
The thirst of Calvary was in it.
Yet he gave thanks.

It was the cup of death.
It held the symbol of his blood.
The shadow of the cross was upon it.
Yet he took the cup and gave thanks.
And then, and then, he invited them to drink.
He gave thanks, for he had eyes to see,
Eyes that needed not the dim light of lamps;
Eyes that saw through the darkness and beyond.
He saw the cup as the cup of life.
The symbol of his power was in it.
The promise of forgiveness was in it.
The emblem of his love was in it.
He saw the cup as the cup of triumph—

The joy of the redeemed was in it,
The glory of his crown was in it,
The vision of his kingdom was in it;
And so he took the cup and gave thanks,
And invited them to drink,
It was the cup of their consecration.

—W. C. Smalley



CHOOSE YE THE CUP OF BLESSING

Rev. Don Richards

Attitudes, whether directed toward God, others, or oneself, are crucial in achieving an awareness of fellowship and blessing. Such positive attitudes don't just happen; they must be developed and cultivated through the response of love and faith, activated by the human will.

Koinonia, often translated fellowship, is found in our text: "The cup of blessing, which we bless, is it not the communion (*Koinonia*) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16-17).

Two key thoughts expressed in these are related verses are, (1) Participation and (2) Sharing.

As the believer drinks the cup at the communion meal, he does so with the conviction that even as Christ partook of death, the believer likewise died to self and this world. He participates in the redemption bought by the blood sacrifice, Jesus. More than the thought processes are involved; one's emotional response may spark a spiritual experience, or happening.

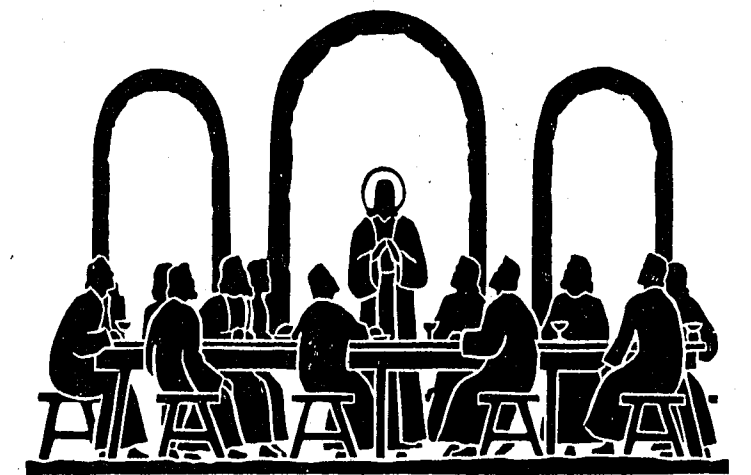
As the believer breaks and eats the bread, it is in recognition of the benefits shared in Christ. In relation to time, such benefits may be of the past, present, or future. It is a conscious sharing in the LIFE and VICTORY of Christ.

It is no wonder, then, that Communion is a service of praise and adoration of our God, and of His Son, the Lord Jesus Christ! Such worship springs forth from the heart in recognition that it is a cup of blessing born out of fellowship with the Lord, and sustained by continuing fellowship.

After honest examination of ourselves, we know we have not always walked in right communion or fellowship with our Lord. Therefore, we need to examine briefly some of the related passages to our text.

In the earlier verses of this chapter, the apostle Paul gave words of counsel in relation to wrong attitudes of worship or conduct directed to idols—anything or person taking the place of God. He pointed out that all Israel "were under the cloud, and all passed through the sea . . . but with many of them God was not well pleased . . ." (vs. 1-5). They had lust for evil, which resulted in acts of idolatry, sexual sins, tempting God's patience with them, and grumbling against the Lord (vs. 7-10). Twice the apostle admonished the church that these incidents are recorded in Scripture ". . . to teach us not to long for evil things . . ." (v. 6, 20th Century N. T.; and v. 11).

Then in verse 12 the apostle wrote a sobering warning: "So let the man who feels sure of his standing today be careful that he does not fall tomorrow" (Philips). There is no place for pride at the Communion table — or any other place!



The promise in verse 13 is doubly welcome — "So far you have faced no trial beyond what man can bear. God keeps faith, and he will not allow you to be tested above your powers, but when the test comes he will at the same time provide a way out, by enabling you to sustain it" (New English Bible).

The apostle pointed out the fact that, ". . . the Jewish priests, when they ate of the animals brought to God as sacrifices, were showing that they were partners with God" (v. 18, Taylor). Then speaking about the Gentile peoples, he wrote, ". . . they sacrifice to devils, and not to God . . ." (v. 19 ASV). There was a sharing, a participation with, the worshipper and the object receiving that worship.

So a choice has to be made. "You cannot drink the cup of the Lord and the cup of demons. You can't partake of the Lord's table and the table of demons" (v. 21, NEB).

Communion then, is consistently choosing to participate and share freely in all the benefits secured by the life and victory of Jesus Christ. No wonder the cup becomes one of blessing and praise! We can count on the trustworthiness and faithfulness of God to respond with redeeming power in every situation throughout all of time. May our response be of love and faith as we share and participate in the majesty and power of God's plan throughout the ages. Praise His Holy Name!

Unleavened Communion Bread

1 1/2 cups whole wheat flour

1 1/2 cups white flour

3/4 cup cooking oil — (1 cup if using vegetable shortening)

1 t. salt

1/4 cup ice water

Mix dry ingredients with oil and water — stirring quickly to form a soft dough. Divide into small portions and roll each out on a well-floured pastry sheet until quite thin. Square off corners to fit a baking sheet — place on baking sheet — then score in small squares and prick each square with a fork. Bake at 425 degrees about 15 to 20 minutes — or until lightly browned.

—Mrs. Ruth Horsley, Denver



**"YOU ARE THERE
BECAUSE YOU CARE"**

Dorothy Parrott

Word has been received by the Committee on Christian Social Action that emergency relief facilities are being mobilized to send aid to the victims of the current flood disaster in Pakistan, India, and Bangladesh.

Dr. Alan Brash, chairman of this relief project, said it is one of the worst ever faced. He said the flood affects three countries, has made homeless an estimated eight million people (more than the total population of Switzerland), has inundated twelve million acres, destroyed totally one million homes, and is threatening twenty-two towns, each with more than 50,000 inhabitants. In addition, electric power supplies have been disabled and 1,000 miles of roads and hundreds of bridges have been destroyed.

It is difficult to imagine the magnitude of this catastrophe. It will take huge sums of money to relieve the suffering of these disaster victims, to provide food, clothing, shelter and medicines, especially cholera vaccines to prevent an epidemic.

A contribution of \$100 has been approved by the committee. These funds, taken from the "Hot Line" fund, will be replaced by the special Thanksgiving appeal for relief funds. Promotional materials are being prepared and will be sent to the churches in September.

Additional gifts from individuals for this disaster can be sent through the local church treasurer and then will be sent to OWM treasurer, Gordon Sanford.

CHRISTIAN EDUCATION—Sec. David S. Clarke

THE NATIONAL YOUTH FELLOWSHIP OFFICERS

Before the Youth Banquet in the St. Mary's Catholic Church recreation room Wednesday of Conference week 1973, new officers were elected by ballots provided by the 1972-73 officers. Previous to this, the nominations from Southeastern Association had been secured and distributed to YF's across the nation by this board's office for the Youth Program Committee.

Larry Graffius was elected president, with vice-president Mary Jane Curry, secretary Duska Goodson, and treasurer Chris Rogers elected as teammates. A planning retreat is anticipated with Youth Committee and officers probably at Camp Joy.

Their nomination presentations included this information:

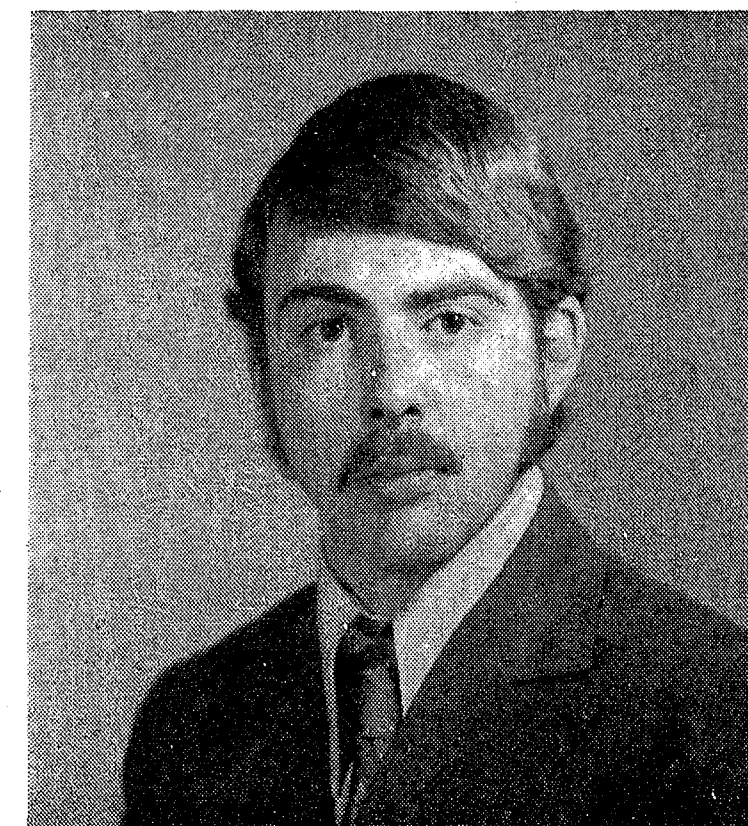
Larry Graffius — completed first year of Salem College on Dean's list. This is his second summer in SCSC. Nineteen years old. Past president of Southeastern Association YF. He enjoys music and playing the guitar. From Salemville.

Mary Jane Curry — completed junior year of high school. She is the secretary-treasurer of the Lost Creek SDBYF and treasurer of the Southeastern Association YF. Her school activities include Choraliers, Thespians and Keyettes.

"Dusty" Goodson — Eighteen and just completed her freshman year at Salem College majoring in Elementary Education. This year she maintained a high enough grade to make her eligible for the Laudate award. Dusty served in the Salem Church as mission keyworker and assistant clerk. Presently she is secretary of the Salem College YF.

Christina Rogers — She has completed her sophomore year in high school and is on the student council. She is president of the Salem YF. She enjoys swimming, horseback riding, judo, music and animals. She was Camp Harley Sutton's exchange camper from Camp Joy this summer.

personality profile



RICHARD CUDAHY

One never knows where fortune may lead; it can keep one in his own back yard or take him around the world and back again. Richard Cudahy of Little Genesee, N. Y., has been led by his desire to become a physician to both extremes: from medical school in Mexico he returned for the summer to serve an externship in Andover, N. Y.

The Lakes Area Regional Medical Program's rural summer externship program made it possible for Rick to work and learn at Andover Medical Center. He returned to Mexico in August to resume his studies at the Autonomous University of Guadalajara. We are told that an "extern" differs from an "intern" in that an extern has not yet finished medical school, while an intern has.

Rick is a member of the First Genesee Seventh Day Baptist Church and has been quite active in church affairs. He has served as vice-moderator of the church, president of the Youth Fellowship, editor of the *Belfry*, and member of the church choir. In addition he has been active in the camping program of the Allegheny Association.

He is a 1967 graduate of Bolivar Central School and later attended the State University at Buffalo, and Alfred University where he received his bachelor of science degree in biology in 1971.

Commenting on his experiences at the Mexican University, where all courses are in Spanish, Rick said "It provides a recourse for Americans who can't attend school here. I have had some of my best professors in Mexico."

He feels that this country needs more medical schools, and if this is not accomplished, then the United States should offer some scholarship aid to those students who attend foreign medical schools.

Rick and his wife, the former Amy Buell of Bolivar, plan to return to the Little Genesee area upon the completion of his education. He has wanted to be a general practitioner in the area since he "was about five."

While at home for the summer Rick filled the pulpit on Conference Sabbath day, his wife served the church as summer church organist. The church at Little Genesee looks forward to the return of the Cudahys and the continuation of their service to God and their fellowman in rural New York. The *Sabbath Recorder* is happy to salute Richard Cudahy.



Free Will Baptists: No Sign

Nearly 3,500 delegates to the thirty-seventh annual convention of the National Association of Free Will Baptists, meeting in Macon, Georgia, spoke out sharply against the charismatic movement, rejecting "the erroneous teaching that speaking in tongues is a visible sign of the baptism of the Holy Spirit." Executive Secretary Rufus Coffey and Moderator J. D. O'Connell were reelected to their posts in the 2,250-church group, which has a membership nearing 200,000. Lieutenant Governor Lester Maddox gave a short Bible-laden message, and the delegates applauded him enthusiastically.

Snakes and the Law

Snake-handling preachers Liston Pack and Alfred Ball of the Holiness Church of God in Jesus' Name, a charismatic church, were fined \$150 and \$100 respectively and given suspended jail sentences for violating an injunction against engaging in dangerous practices in church. The action was in connection with a church meeting in Newport, Tennessee, in which Murl Bass, 35, of Chattanooga, was bitten by a rattler, an incident caught by a TV news cameraman and viewed by millions. Bass's arm was saved by last-minute surgery. Despite jail threats, the men say they will continue their flirting with danger as a matter of faith. Earlier, Pack's brother and another minister died after drinking strychnine, apparently flunking their test of faith.

In addition to handling snakes and drinking strychnine the group claims to speak in "unknown" tongues.

The Shakers

With the recent death of a ninety-six-year-old "eldress," the ranks of the Shakers—America's best-known communal religious group—were reduced to thirteen, all women, in two communes. Organized in 1787, the group at its peak had 2,400 members in fifty-eight communes. The sect considers its first leader, Ann Lee, to be the female counterpart of Jesus Christ.

California Science Textbooks To Call Evolution a Theory

LOS ANGELES — After months of controversy and discussion the California State Board of Education has approved editorial revision of new science textbooks that will label evolution as a theory and not as a proven fact.

Though the board made no mention of Creationism, it voted to include an introductory statement in science texts stressing the limits of the scientific theory of evolution. The changes were designed to remove what the board called "dogmatism" from statements about evolution.

The 350-word introduction states that "most scientists agree that the theory of organic evolution is the best scientific description we have to account for the complex forms of life in the past and present." It also says that "certain questions about how things began science cannot answer."

In January the board rejected by a six to three vote a motion to insert the Creation account of life into science texts.

REPORT OF YOUNG ADULT PRE-CON RETREAT 1973

Rev. David Clarke

The Young Adult Pre-Con Retreat 1973 was held at Camp Wakonda in Milton, Wisconsin, from August 8 through August 12 under the direction of Wayne and Linda Cruzan of Monterey, California. The theme for the weekend was "Violence in Today's Society."

Ernest K. Bee, Jr., of Upper Marlboro, Maryland, was the key discussion stimulator, who opened the retreat on Wednesday evening with an introduction on the theme. On Thursday, Friday, and Sunday mornings, Ernest gave a key presentation which was followed by two sessions of discussion in small groups at which time the ideas presented were explored in detail. As a result of this portion of the retreat, those in attendance gained a closer understanding of the relationship of power and violence and the worth of an individual.

The Sabbath Day experience was under the direction of the Rev. David S. Clarke of Alfred, New York. The morning and part of the afternoon were used for a simulation experience entitled "Catalyst" which served to get everyone there greatly involved in searching his feelings on fairness, domination of and by others, self worth, and group worth, all of which blended very well into the main theme of the weekend. After an opportunity to come down from this experience was granted, Dave led the camp into a thoughtful late afternoon worship service.

Morning devotions and vesper services were planned by the directors with the theme in mind and parts of these services were used for morning worship during Conference. Free time in the afternoon allowed for personal reflection, small groups discussion, informal singing, or just resting.

The recreation for the weekend consisted of many hard-fought volleyball games, swimming for those who desired to do so, and Ping-Pong. Campfire programs included a game night planned by Dale and Barbara Green of Janesville, Wisconsin, a night of singing around the

MINISTERIAL EDUCATION—Rev. S. Z. Zabel

COUNCIL ON MINISTRY

The Council on Ministry provides Continuing Education for SDB pastors as courses of study or special educational opportunities which may be expected to renew and enrich the minister's professional education.

Applications may be made by any active pastor for financial aid, and they should be made well in advance of the anticipated matriculation. One should not expect financial aid unless approval is secured prior to the course presentation.

Evaluation of requests for funds shall be made by the Council on Ministry with the following priorities in mind:

- (1) Programs connected with an accredited seminary, university, or college which enhance a pastor's professional development. Regularly scheduled class offerings are not thought of as falling into our program.
- (2) Short courses, institutes, and special programs such as clinical training, counseling, journalism, lectures, etc.
- (3) Specialized programs for denominational leaders to develop professional skills.
- (4) Conferences, workshops and weekend events which are primarily of an inspirational nature.

Generally, the Council will not pay major travel expenses for programs of short duration. Evaluation will be on the basis of anticipated denominational benefit from the program proposed. Continuing education funds are generally not available for regular programs of study leading toward a degree.

campfire, and a hike through some of Wakonda's trails led by the Rev. Earl Cruzan of Milton, Wisconsin.

The Rev. Don Sanford of Milton, Wisconsin, served as business manager, and the efforts of Donna Sanford and Helen Wheeler who served as cooks were greatly appreciated by the 20-25 who were in attendance over the weekend.

**A
CONSUMING
COMMITMENT**



The spirit of evangelism grows. It may begin with the seed of hard work. First efforts at witnessing often seem awkward, unnatural, and difficult. But then the spark from the flint ignites the motives and the desires, and evangelism becomes an all-consuming passion that beats rhythmically with the very heart of God.

Repentance, prayer, and the anointed Word all precede evangelism in the power of the Spirit. Each one contributes to effective witnessing. But God's faithfulness in supplying power, as promised in Acts 1:8, is seen only when one steps out in a witnessing situation which demands power. The Christian who never speaks of the saving power of Christ never needs the quickening power of the Spirit to sharpen his words.

The End Is the Beginning

The consuming commitment, which is a fitting climax to the entire Key '73 program, is really just a beginning. A plan, a program, a procedure have been suggested, without coercion, as encouragement to the thousands of Christians who seldom, if ever, have witnessed personally to a fellow man in need of a Savior. A response to this gentle encouragement makes one a candidate for the fullness of God's power working through him in reaching the unsaved.

The duty of evangelism then gives way to the joy of evangelism. The lips cannot be silent; they must tell of Christ's love. The life demonstrates only that which pleases the Life-Giver and builds His Kingdom. And love, that all-encompassing fruit of the Spirit, grows to incomprehensible proportions. And then, like

the apostle Paul, one cries, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Corinthians 9:16)!

The zeal to witness has then reached the level of consuming commitment. Key '73, through each of its six phases, has been so structured that it builds naturally toward this continuing passion to share Christ with others. Evangelism is not for 1973 only. It is for 1974, 1975 and beyond — if Jesus tarries.

Commitment Through Three Religious Festivals

The Christian world can best teach the principle of consuming commitment to Christ through the three year-end festivals which are important both to the church and to society. By calling all citizens of the North American continent to the true meaning of Thanksgiving, Christmas, and the New Year, Key '73 participants will display prominently their personal commitment to God.

Thanksgiving, with Christ at the center, becomes "thanks living." It is more than a recall of historical beginnings or a time to think of some great men who lived before us. It changes a single holiday into a year of holy days, made such by a life that gives thanks to God in all circumstances. It means giving thanks in all things (Ephesians 5:20), even routine frustrations and personal calamities. Real thanksgiving requires a consuming commitment.

Christmas, with Christ at the center, becomes evangelism. Christ was God's gift. "Freely ye have received, freely give" (Matthew 10:8). You have received

Christ. Christmas speaks eloquently to the fact. Sharing the Christ of Christmas becomes a natural. But when the majority of the world focuses attention on the gifts of Christmas, it takes consuming commitment to celebrate the Gift of Christmas.

A new year, with Christ at the center, becomes a new opportunity rather than a new resolution. And a new year for a *new Christian* has opportunities unfathomable. Consuming commitment determines to give 1974 to Christ, even more completely than was 1973.

Implementation of Phase Six

If you have prayerfully and earnestly used Key '73 after joining in the Phase One Covenant to help reach every person in North America with the gospel message, the Lord has certainly been faithful to His promise that He will give the increase. There should be enthusiastic witnesses in your congregation who have experienced the thrill of leading souls to Christ. And your church should be enjoying the fresh exhilaration of new converts who have joined you in corporate worship. These persons should testify, in a special Thanksgiving service, to what the Lord has done for them through Key '73. The inspiration of their testimonies may yet ignite the spark which will cause others to join the witnessing thrust, even in the last phase. As long as there are whitened harvest fields to be reaped, the call for laborers should never cease.

Churches are never short of ideas and activities for the Christmas season. In all of them, however, the spiritual significance must be foremost. Local shopping centers offer real opportunities for Christmas Christian witness. Live displays in small areas, choirs and folk music groups to capture the attention of passing shoppers, a continuous reading of the Christian story interspersed with salvation verses will all be used for effective witness at Christmas. If your group uses one of these witnessing methods, be sure there is appropriate follow-up in the form of individuals circulating through the shopping crowd distributing literature and

seeking to enter into dialogue about the Christ of Christmas.

Another innovative idea is block Christmas caroling, in which all the neighbors from one residential block go to another block or to a nursing home in the area. There will be opportunities for witnessing within the group as well as through the singing.

On January 1, 1974, Key '73 will have officially ended. But it should end on a note of triumph and anticipation — of consuming commitment — rather than one of mournful demise. If your church has a New Year's Eve service or other fellowship activity which reviews 1973 and anticipates 1974 as a greater year for the Lord, use the lay testimony approach again. See that the spirit of Key '73 lives on into the weeks of 1974.

COUNCIL ON MINISTRY

Lost at Conference

Apparently someone inadvertently picked up a booklet containing, "Tracts on the Sabbath Question, Numbers 1 through 6," at General Conference. The booklet is one half of a set used by students studying at the Seventh Day Baptist Center for Ministerial Education and is a rare edition. It is bound with gray, mottled board. If anyone finds that he has the booklet, we would be very happy to have it sent to the SDB Center for Ministerial Education, Box 868, Plainfield, NJ. 07061.

Seventh Day Baptist pastors are reminded that they may have their gift magazines renewed by sending their renewal slips to the SDB Center Ministerial Education.

Four ministerial students and their ladies are in attendance at the Student Weekend Conference at denominational headquarters in Plainfield, September 28-30. They are Mr. and Mrs. John Peil, Mr. and Mrs. Robert Babcock, Mr. and Mrs. Melvin Stephan, Mr. Robert Harris, and Miss Linda Davis. The conference is under the direction of Miss Florence Bowden and Dean Rex Zwiebel.

DAILY BIBLE READINGS

FOR OCTOBER 1973



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

Law and Gospel

- 1—Mon. Justified Through Faith in Jesus Christ. Galatians 2:11-21
- 2—Tues. What Was Promised to Faith. Galatians 3:11-22
- 3—Wed. No Confidence in the Flesh. Philippians 3:3-16
- 4—Thurs. The Righteousness of God. Romans 3:21-31
- 5—Fri. A Shadow of Good Things. Hebrews 10:1-10
- 6—Sabbath. Abolishing the Law of Commandments. Ephesians 2:11-21

Reconciliation Through Christ

- 7—Sun. Peace with God. Romans 5:1-11
- 8—Mon. Eternal Life Through Jesus the Christ. Romans 5:12-21
- 9—Tues. The Faith of Abraham. Romans 4:1-12
- 10—Wed. Jesus, the Expiation for Our Sins. 1 John 2:1-11
- 11—Thurs. God Sent His Son. 1 John 4:7-12
- 12—Fri. The Suffering Christ Was Necessary. Luke 24:13-26
- 13—Sabbath. The Christ Must Die. John 12:20-33

Freedom and Its Temptations

- 14—Sun. Dead to Sin, Alive to God. Romans 6:1-11
- 15—Mon. Slaves of Righteousness. Romans 6:12-19
- 16—Tues. The New Life of the Spirit. Romans 6:20-7:6
- 17—Wed. Doing the Good. Romans 7:7-12
- 18—Thurs. Thanks Be to God. Romans 7:13-25
- 19—Fri. The Son Makes You Free. John 8:31-38
- 20—Sabbath. Christ Has Set Us Free. Galatians 5:1-14

Confidence of Victory in Suffering

- 21—Sun. Walking by the Spirit. Romans 8:1-11
- 22—Mon. Saved by Hope. Romans 8:12-21
- 23—Tues. God Works for Good. Romans 8:22-32
- 24—Wed. The Love of God. Romans 8:33-39
- 25—Thurs. Overcoming the World. 1 John 5:1-12
- 26—Fri. Who Through Faith Conquered. Hebrews 11:32-12:2

27—Sabbath. "I Have Overcome the World." John 16:25-33

Life in the Christian Community

- 28—Sun. Be Transformed. Romans 12:1-13
- 29—Mon. Varieties of Gifts. 1 Corinthians 12:1-11
- 30—Tues. The Unity of the Body. 1 Corinthians 12:12-26
- 31—Wed. Spiritual Gifts. 1 Corinthians 12:27-13:3

News from the Churches

STONEFORT, ILL.— We recently welcomed two new members into our church fellowship. They are Mrs. Verda Campbell and Mr. Bill Bethel. The last week of August Brother Joe Lewis of St. Louis conducted a week of services in our church. We were thankful for his messages night after night.

Once again we sponsored a booth at the Saline County Fair at Harrisburg, Illinois. We have conducted this outreach project for several years, distributing hundreds of pieces of literature.

This year the booth was sponsored and built by Joe Lewis and Mrs. Evelyn Todd. Every year we gain new friends as well as meet old ones and we think our efforts are very worthwhile. We thank God for this opportunity to witness in His name.

—Mrs. Evelyn Todd

Accessions

MARLBORO, N. J.

Rev. Don Richards, Pastor

By Baptism:

Mrs. Dorothy Davis
Donna Cruzan
Lisa Pinder
Eddie Pinder
Ronald Campbell

SEATTLE AREA, WASH.

Rev. Duane Davis, Pastor

By Baptism:

Patrick Caldon
James Richardson

By Letter from Denver:

Dorothy Richardson (Mrs. James E.)

STONEFORT, ILL.

Rev. Carlos McSparin, Pastor

By Baptism:

Mrs. Verda Campbell

By Letter:

Bill Bethel

Births

Lamoreaux.— A daughter, Aimee Jo, was born August 1, 1973, to Jerry and Diana (Boatman) Lamoreaux of Marysville, Washington.

Marriages

Becker - Branch.— Paul E. Becker, Jr., son of Paul E. and Delores (Coro) Becker of Bridgeton, N. J., and Debra S. Branch, daughter of the late Everest Branch and of Edith (Davis) Branch, Shiloh, N. J., were married July 2, 1973, by the Rev. William B. Eppinger at the West Park United Methodist Church, Bridgeton.

Hiles - Sheets.— Hartley Roy Hiles, son of Hartley Howard and Frances (Davis) Hiles, Bridgeton, N. J., and Catherine Sheets, were united in marriage, March 24, 1973. Roy is in the service.

Miller - Hiles.— Howard T. Miller, son of Mr. and Mrs. Howard (Jennie Brizzo) Miller, Jr., of Bridgeton, N. J., and H. Rebecca Hiles, daughter of Mr. and Mrs. Hartley Howard (Frances Davis) Hiles, also of Bridgeton, were united in marriage Aug. 25, 1973, at the Marlboro Seventh Day Baptist Church by the bride's pastor, Rev. Donald E. Richards.

Burdsall - Sheppard.— Gary Edward Burdsall, son of Mr. and Mrs. Carl C. Burdsall, Millville, N. J., and Elizabeth Ann Sheppard, daughter of Mr. and Mrs. Mark Sheppard, Shiloh, N. J., were united in marriage in the Memorial Prayer Chapel at the Seventh Day Baptist Church in Shiloh, N. J. on Sabbath afternoon, Sept. 1, 1973, by the bride's pastor, the Rev. Charles H. Bond.

Obituaries

ARBEGUST.— William A. was born October 6, 1887 and died June 18, 1973.

— Florence Hoke, wife, was born October 22, 1887 and died July 8, 1973 in Lafayette, Indiana.

The Lost Creek Seventh Day Baptist Church has lost one of its most faithful members—a lone Sabbathkeeper. William A. Arbegust had been a member of the church for approximately fifteen years, yet, he had never seen the church or stepped inside its doors. He was not only a faithful tither but contributed to other projects when they were made known to him.

He was originally a member of the now dissolved church in Indianapolis, Indiana. He became a member of the Lost Creek church through the acquaintance of the Leland Bonds who lived in Lafayette at that time. For several years he attended the Adventist church regularly in order to be a Sabbathkeeper, but in his

heart he was a devoted Seventh Day Baptist and felt he could never be anything else. He studied his Bible religiously and tried to live by its truths. A visitor always concluded a visitation by a lengthy discussion of the Bible and religion.

He married Florence Hoke on November 14, 1904. To this union were born two little girls who died when quite small from diphtheria. Mrs. Arbegust had been in poor health for several years. He cared for her, alone, with loving care to repay her for the years of anguish he had caused her before he accepted Christ. She passed away in a rest home about three weeks after his death in a shopping center.

They have been laid to rest in the Spring Vale Cemetery in Lafayette, Indiana.

—Mrs. Leland W. Bond

LIPPINCOTT.— Gladys Pelton was born in Janesville, Wis., Aug. 1, 1896, and died in Janesville on Aug. 15, 1973, after a brief illness.

Gladys graduated from Milton College in 1919. She was married to Truman Lippincott on Feb. 14, 1921. She was an active member of the Milton Seventh Day Baptist Church having served as teacher and superintendent of the Primary Department of the Sabbath School for twenty-nine years. She also served in the Woman's Circle. She was past president of the Milton WVI Club and chairman of the children's welfare clinic for many years in Milton.

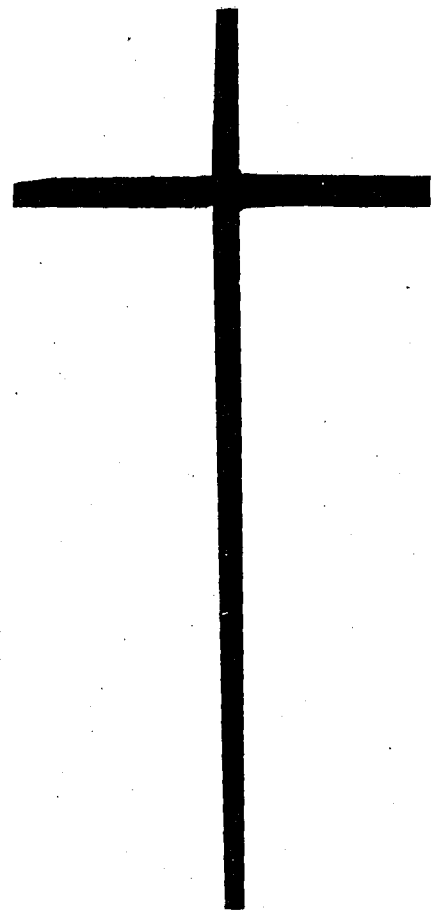
She is survived by her husband, Truman of Milton; and a daughter, Mrs. Ronald (DeEtta) Kastorff, Whitewater, Wis. Funeral services were held from the Seventh Day Baptist Church of Milton on Aug. 18 with her pastor, Earl Cruzan, officiating, assisted by the Rev. Elmo F. Randolph. Burial was in the Milton Cemetery. —E. C.

TOMLINSON.— Julia C., was born to the late Eber and Elizabeth Mulford Davis in Hopewell Township N. J., Feb. 27, 1881. She died at the age of eighty-seven on Aug. 12, 1973, at Cumberland Manor near Bridgeton, N. J., where she had been a patient for five months.

She was married to Leslie B. Tomlinson March 1, 1904, who died April 27, 1964. To this union three children were born: Letha Miller, Salem, N. J.; Mrs. Joseph (Emma) DeBois, Bridgeton; and Roy E., Richland, Wash. Julia was an active member of the Marlboro Seventh Day Baptist Church for seventy-six years.

Survivors, in addition to her children, include ten grandchildren, seventeen great-grandchildren, and three brothers: Lewis C., of Shiloh; and Morton D. and Frank G., both of Bridgeton.

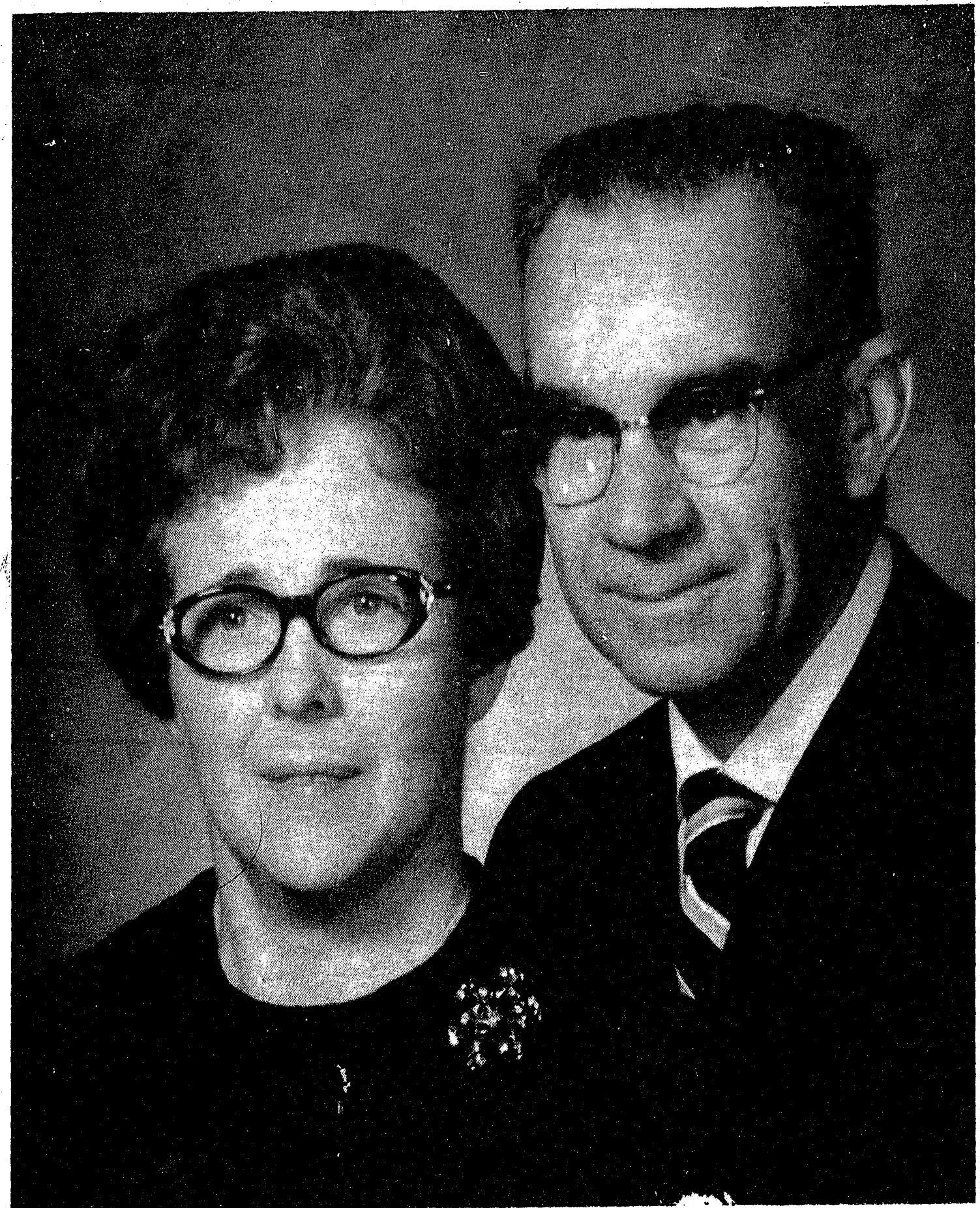
In the absence of her pastor, the Rev. John C. Maun conducted her funeral from the Garrison-Sray Funeral Home, Bridgeton, on Aug. 14. Interment was in the Shiloh Seventh Day Baptist Cemetery. —D. E. R.



A COMMUNION PRAYER

O God,
How can I reply
To this invitation?
Who am I to deserve
The life-giving bread
And be served wine
That makes a man
Not to thirst again?
O God,
That cross seems so prohibitive
A cost
To pay for me.

Amen.



Mr. and Mrs. Menzo Fuller, missionary appointees to Malawi (see pages 3 and 14).

"WHERE THERE IS NO VISION THE PEOPLE PERISH"

**THE
SABBATH
RECORDER**

October 6, 1973

**MISSION
NOTES**

IN THE INTEREST OF
SEVENTH DAY BAPTIST MISSIONS