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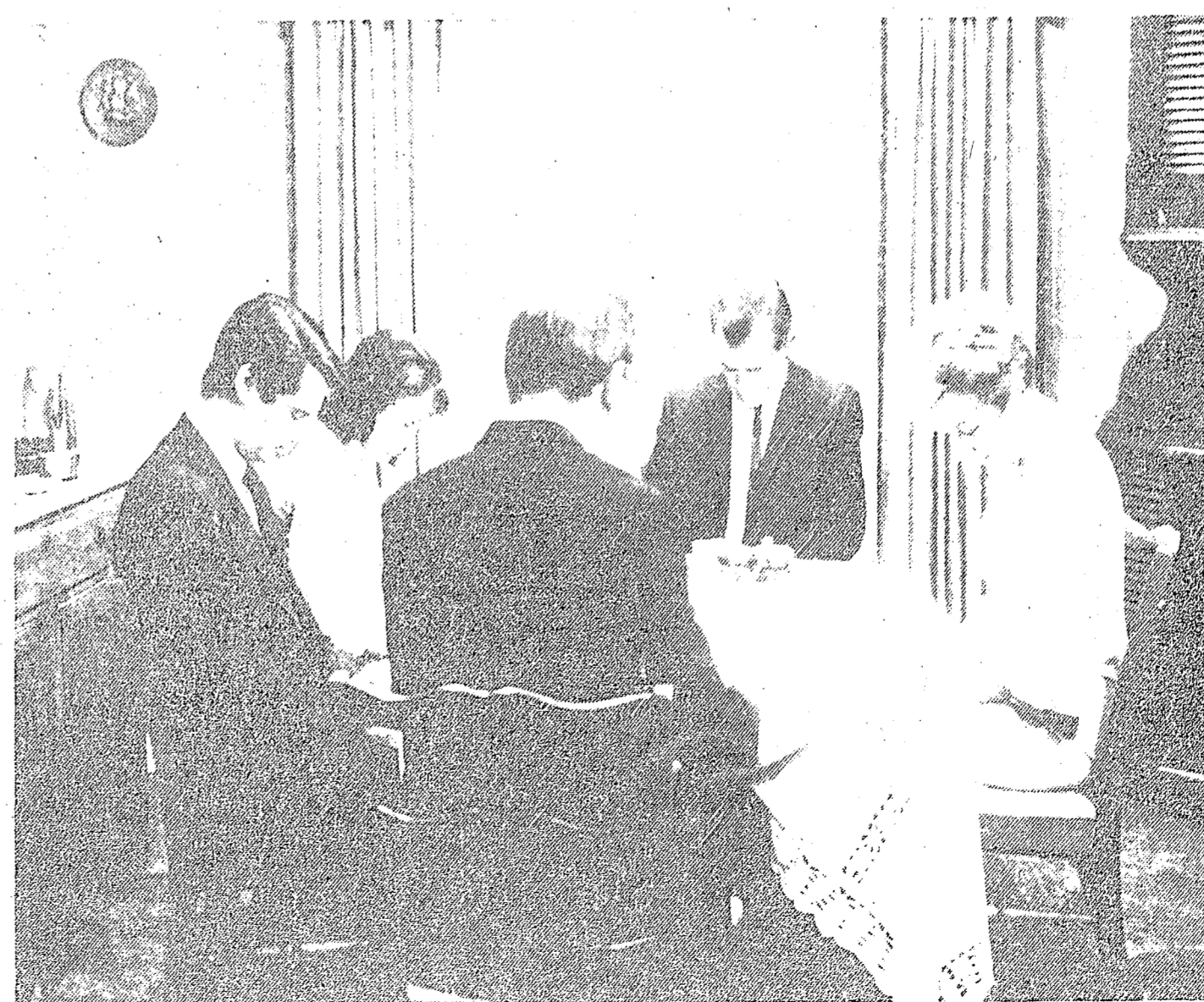
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NOVEMBER 1974



# The Sabbath Recorder



**LET  
US  
GIVE  
THANKS**

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Cover by Douglas Yarberry of Texarkana, Ark.



We want to add our "Amens" to those that have already resounded regarding the "new" family, monthly, *Sabbath Recorder*. Our editor is doing a tremendous job; and we certainly do want to renew our subscription for another year.

—John and Lucy Harris  
Pennsville, N. J.

\* \* \*

I was a little amused to find my early years described as "dour and difficult" (see June issue article by Albert N. Rogers) . . . I have only happy memories of my boyhood, playing football, collecting tram tickets and football cards showing famous players in action, going on long walks with my father on Sunday afternoons to the public park, catching tadpoles in the park pond where we also sailed small toy yachts, playing cops and robbers with the other boys in the street. As a boy I read boys' papers and magazines . . . and Baden-Powell's "Scouting for Boys" although I never became a Boy Scout. Anyway I think this is sufficient to show that my boyhood can hardly be described as "dour."

—James McGeachy  
Hessle, England

\* \* \*

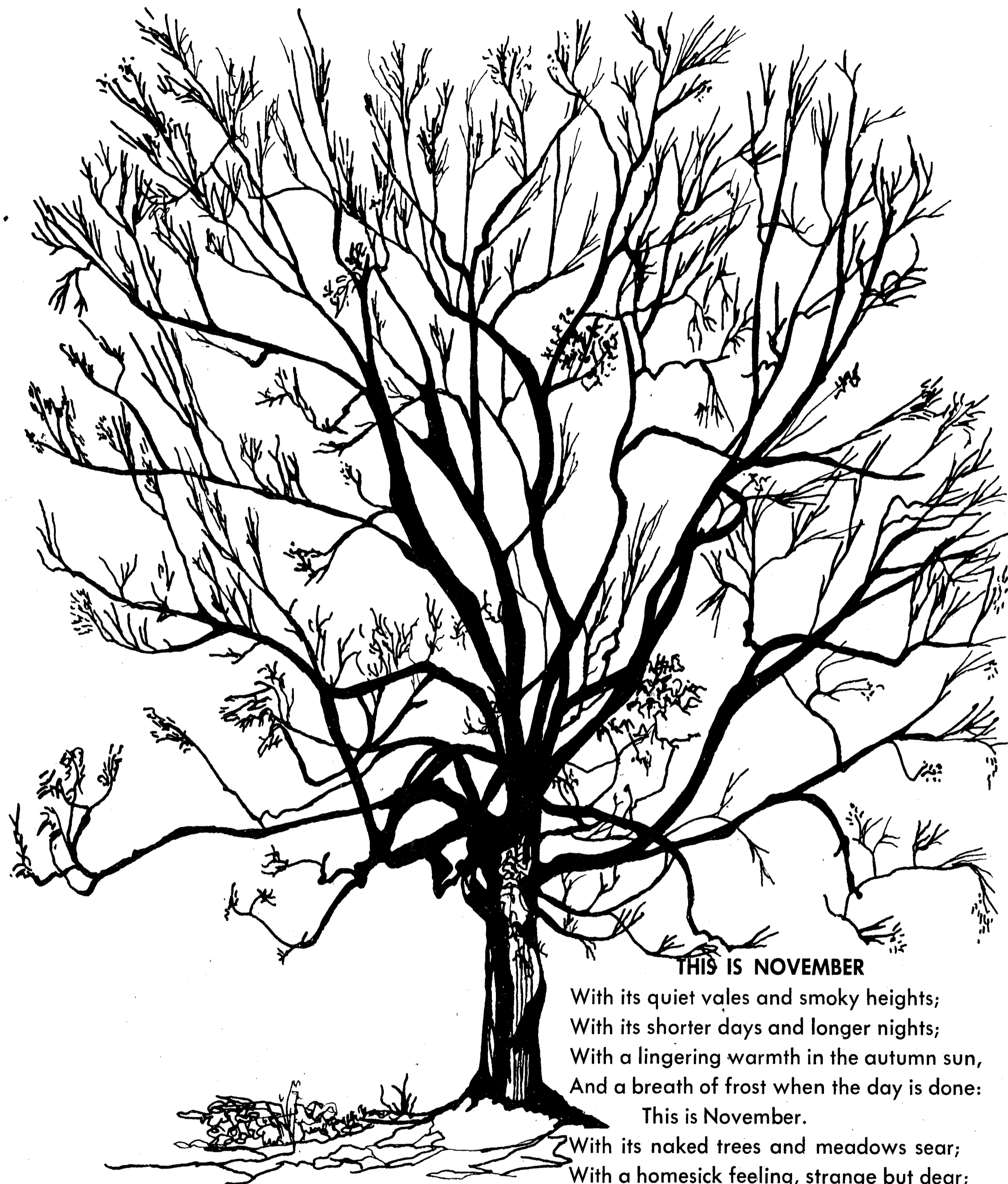
Please renew my subscription. I continue to look forward to each inspiring issue! Keeping in touch with the people and interests at home all the years I was in Malawi made the *Recorder* a very special friend. May God continue to bless each of you dear ones who labor to get each issue out.

—Miss Sarah Becker  
Chehalis, Wash.

\* \* \*

WELCOME FORMER EDITORS

We welcome Dr. K. Duane Hurley and the Rev. Leon M. Maltby as contributors to this issue. We are happy that our former editors continue to have interest in the *Recorder*. □



THIS IS NOVEMBER

With its quiet vales and smoky heights;  
With its shorter days and longer nights;  
With a lingering warmth in the autumn sun,  
And a breath of frost when the day is done:

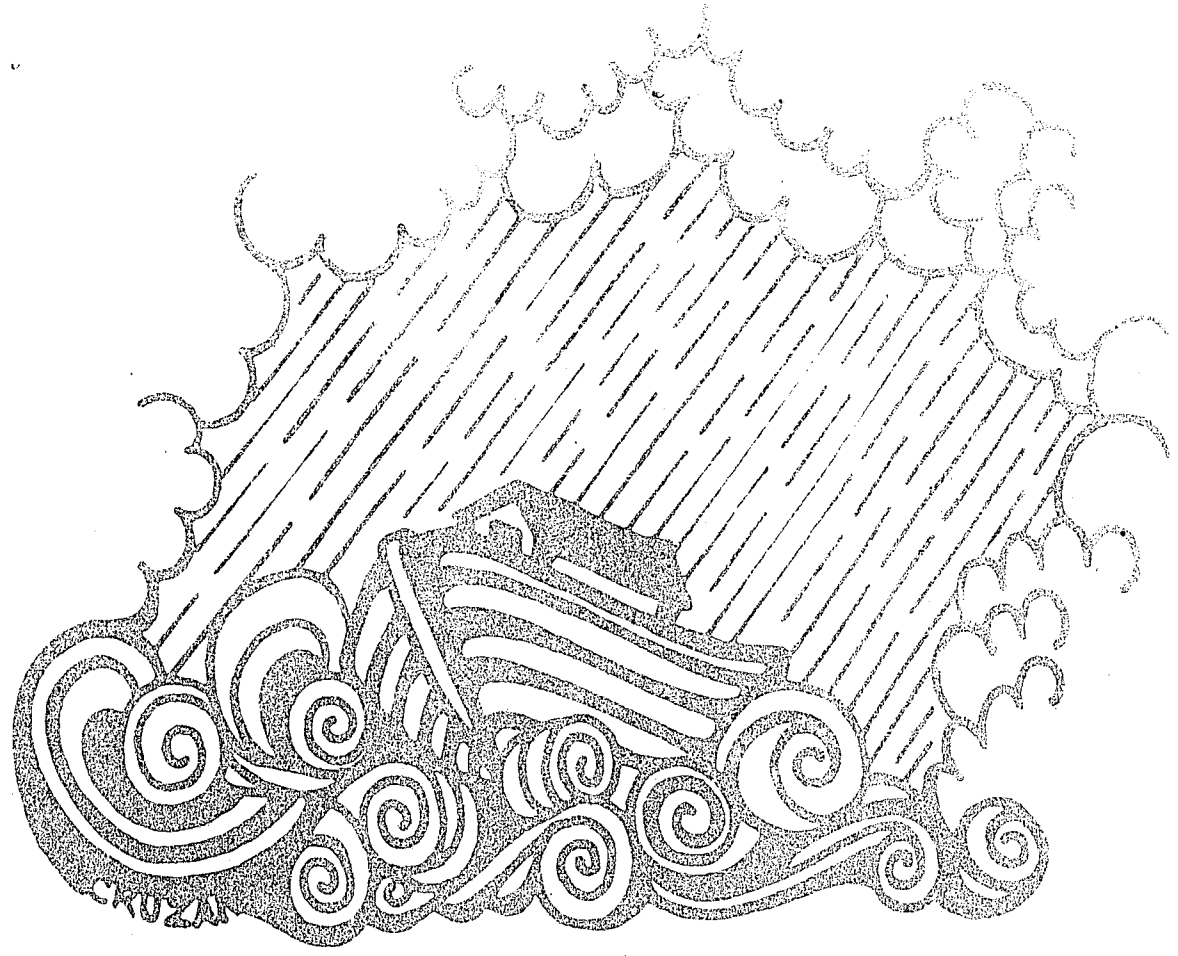
This is November.

With its naked trees and meadows sear;  
With a homesick feeling, strange but dear;  
With a longing gaze into hazy skies,  
And a thought of life that never dies:

This is November.

—A. J. C. Bond

—drawing by Mrs. Pat Cruzan



# As in Noah's day

by Rev. Ralph L. Williams  
*"Just as it was in Noah's time before the sudden coming of the flood . . . so shall my coming be."*  
 —Matthew 24:38-39, Living Bible

A little girl, so the story goes, was walking along the main street of her town. As she passed the courthouse she noticed that the bell in the clock tower was tolling 12 o'clock noon. It struck 12 and then continued to toll beyond — 13, 14, 15, 16, 17, 18. Frightened, the little girl turned in her tracks and ran home.

Dashing into her house she called out, "Mother, what do you think? It's never been this late before!"

Many who have their eyes on the spiritual horizon are convinced that

her remark is true today: it has never been this late before. God's prophetic clock has never been so close to striking the final hour of the age.

We need to understand that the return of Jesus Christ—the Second Advent — is a major Biblical doctrine. We neglect it at our peril. As Dr. Wilbur Smith reminds us, "There are many, many prophecies in the Old and the New Testaments regarding the end of the age and our Lord's return."

To become alarmed over the trend of events in our time, one does not need to be pessimistic. Just to be observant and honest is enough to tell one that pre-flood conditions have in good part returned. Jesus

said, "As it was, so shall it be." Those conditions which prevailed in antediluvian days will be fulfilled again in the last days before the return of Jesus Christ. Is that time here now? Let us compare.

1. As there was great and growing wickedness, so it is now. In Noah's day God saw that the evil that man did upon the earth was great. He realized that man in his willful, rebellious state was about to destroy himself.

The apostle Paul spoke to Timothy of "perilous times" that would come in the last days. The word "perilous" has also been rendered "uneasy," "trying," "hard," "rugged," and even "furious" and "ferocious." One sign of the fulfillment of this prophecy is the occultism that is having a heyday. A spokesman for the Satanist movement reports staggering increases in membership in North America and Europe.

Another sign is the rate of lawlessness, which in some areas is increasing six times faster than the population growth. The commentator Paul Harvey has declared that never have so many guns been sold to American citizens as in recent months. People are rushing to arm themselves against their neighbors.

Many other indications are present to suggest our return to the social climate of the days of Noah: the outbreak of fresh wars; drug addiction; sexual permissiveness; wife-

trading; violence on television; contempt for God's message. "As it was, so shall it be."

2. As there was faithful warning in Noah's day, so it is today. Noah is described in the New Testament as a "preacher of righteousness." He condemned the immoral behavior of his contemporaries and called people to repentance. Today the same Biblical warning is being sounded from faithful pulpits around the world.

Not only did Noah sound a warning, he built the ark. The way each section of the ark was joined together, plank by plank and beam by beam, became a witness to the "sidewalk superintendents" who stood by watching and scoffing. Today the planks and boards of prophecy are taking shape, and are forming a testimony for the world. Political, social and spiritual events are falling into place day by day and hour by hour.

God said to Noah, "My spirit shall not always strive with man." This warning was not whispered, it was trumpeted by a man who lived everything he preached. Noah was called a just man. A good life gives integrity to a message and drives it home.

Noah brought his own family safely aboard the ark. The home that has welcomed Jesus Christ into its midst is today's counterpart of the family of Noah. It presents a warning to the unbelieving world that the return of Jesus Christ is imminent. He who came to us humbly as Savior will return in glory as Judge. The Bible cannot die. "As it was, so shall it be."

3. As God was long-suffering in his invitation then, so he is today. *The Living Bible* rendering of 1 Peter 3:20 reminds us that God waited patiently for people to turn to him while Noah was building the ark. He is doing the same today. In 2 Peter 3:9 we read in the same translation, "[The Lord] isn't really being slow about his promised return, even though it sometimes seems that way. But he is waiting, for the good reason that he is not willing that any should perish, and he is giving more time for sinners to repent."

God has spoken and his word is plain. In his mercy he is waiting—waiting — waiting. Christ warned

against trying to set dates when the end of history would come. He will return at a time established only in the mind of God, Jesus will come boldly, visibly, bodily, and suddenly. As the two men in white told the disciples after our Lord disappeared in a cloud on the Mount of Olives, Jesus will come in the same manner that he went away. "As it was, so shall it be."

Today the world has the revelation of God's truth as it was spoken in the days of Noah, and in the days of the prophets, and in the fulness of time when Christ walked the earth in the flesh. It has the living witness of every faithful Christian. Yet still the world pays little heed; as in the days of Noah, people are preoccupied with everything else.

Noah may have employed knowledgeable men to assist in the construction of his great ship. If so, these carpenters must have been skilled journeymen. They would have known how to lay a keel, how to construct the ribs and beams of a vessel. Furthermore, if there were such men, they must have heard Noah preach regularly. Yet Scripture tells us that only the family of Noah, consisting of eight persons, was saved. Everyone else perished.

A day is coming when the chained lightning of God's judgment will be loosed upon the world as we know it. Hate, greed, envy, pride, lust, will be brought to the bar of truth and righteousness. People who will decide at the last moment to seek the Savior Jesus Christ will find it is too late; the clock has already struck past 12, 13, 14. Once before God shut the door of the ark, and not even Noah could open it. "As it was, so shall it be."

But the Lord be praised: today the door stands open. While there is yet time you are invited to enter. The gospel message is a fact for you to recognize, a faith for you to believe, and a force for you to experience. Only Christ can satisfy the spiritual dimension of your life. Will you claim His salvation now? Will you receive Christ in this day of opportunity? □

—From *Decision*, 1974 by the Billy Graham Association. Used by permission. The Rev. Williams is a senior counselor at the association and answers personally several hundred letters each week dealing with a wide range of human problems.

## FAR BETTER REASONS FOR GIVING THANKS

by Rev. S. Kenneth Davis

No time lends itself to discovering why we are Far Better People than Thanksgiving when we make plans to gather with family and thank God together. A recent article in a Sunday supplement to the newspaper illustrated the importance to personhood of knowing who we are. It cited the instance of a woman adopted as a small child who was literally falling apart until she discovered her real mother, her true identity, and began to understand herself better.

High on the list of blessings for which we give thanks is that of knowing Whose we are, the family into which we have been adopted. That knowledge transforms Christians and sets them apart — *Far Better Persons*, thanks to the love of God in Christ which makes us Family.

Suggested Bible meditations and sermon topics for this Thanksgiving season appear in your October *Sabbath Recorder*. For December the following emphases are suggested:

### WHY GOD'S GIFT?

December 7—

Christmas and You Season the World — Matt. 5:13; Mark 9:50; Col. 4:6

December 14—

Christmas and You Light the World — Matt. 5:14-16; John 1:6-9; Matt. 4:16; Eph. 5:8-9; 1 John 1:5-7; Phil. 2:15

December 21—

Because of Bethlehem, Far Better — Matt. 5:17; Old Testament Prophecy Fulfilled—Is. 7, 9, 11, 40, 42, 49, 53

December 28—

New Birth vs. New Year's Resolutions—Matt. 7:13; The Way That Leads to Life — John 3:1-8; John 5:24; Rom. 6:4 □

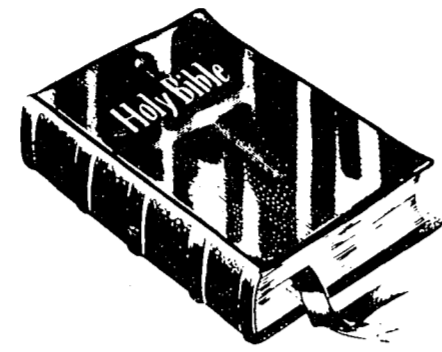
# LORD of the SABBATH

by A. H. Lewis, D.D.

Christ found the Sabbath buried under a load of ceremonialism and meaningless requirements. By precept and example he freed it from these and fitted it for spiritual service in his new kingdom. Instead of abrogating it or treating it as of little or no account, he made constant efforts to exalt and honor it. Christ Christianized the Sabbath, and whoever throws it away, or dishonors it, is thus far disloyal to him.

So long as the early church followed Christ's example and kept the Sabbath as he left it to them, the spiritual life of the church remained at "full tide." After the time of the New Testament, when pagan philosophy and prejudice against the Jews began to teach the falsehood that the Sabbath was only a "Jewish affair," and that it was not binding on Christians, the spiritual life and power of the church declined in swift and increasing ratio. This was especially true after Christianity became a religion of the Roman Empire by civil law, and Sunday, and other festivals appointed by the state-church, were exalted and fostered. Thus the Sabbath was driven out, slowly but steadily. Nowhere are the evidences of cause and effect seen more clearly than in the apostasy of the church from Christ's Christianity after the falsehoods of no-lawism and no-Sabbathism were adopted in the creed of paganized and declining Christianity. The cyclone does not mark its path with desolation more surely than these errors, which began with the rejection of the Sabbath, left a trail of spiritual decay behind them.

The Christianized Sabbath which Christ gave to his followers has had no fair trial since the days of the New Testament church. Pushed aside because not understood, it has wandered in the wilderness until now. A brilliant woman once said of Robert Ingersoll that instead of opposing Christianity he was busy "bombarding the gravestones of departed theories." Since the time of Justin Martyr, who led in mingling a large



**The Sabbath stands among the days as the Bible does among the books, as Christ does among men.**

element of Paganism with Christianity, men have been condemning an imperfect conception of the Sabbath, which Christ condemned and discarded, and ignoring the Sabbath which he, its divine Lord, left to his church. To understand what this was we must rise above the common notions concerning the nature and purpose of the Sabbath.

First and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men and into the affairs of human life. The Sabbath stands among the days as the Bible does among books, as Christ does among men. The coming of God into human life, in any way, brings a long train of blessings. His purpose is to dwell in close communion with men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens man's love and leads him to obedience. It protects from temptation and sustains in trial. It brings comfort to our sorrow and wisdom to our ignorance. It leads to repentance and strengthens us for duty. By drawing men together in common love for God, it secures regular worship and constant instruction in righteousness. The day of God leads to the House of God, to the Book of God, and to the Son of God. □

—Taken from *Swift Decadence of Sunday*.

*The Swift Decadence of Sunday* by A. H. Lewis, D.D. This book continues to have great value for Sabbath-keepers and is a book to share with your friends. Special price \$1.00 for one, \$2.00 for three (cloth). Order today: The Seventh Day Baptist Publishing House, Box 868, Plainfield, N. J. 07061.

THE SABBATH RECORDER

# Is Foot-washing an Ordinance?

By Loyal F. Hurley, D.D.

For some denominations and groups, "Foot-Washing" is an ordinance. It is a required practice. They quote Jesus' words, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). And they insist that these words are sufficient and final in deciding the issue.

For some of us, however, these words are not sufficient to convince us that this practice is to be considered an ordinance. There are certain factors in the story that raise questions in our minds. Let us look at some of them.

If foot-washing is only a matter of a pan of water and a towel, one wonders at the words Jesus spoke to Peter. At first, Peter declined to have his feet washed. "Lord, dost thou wash my feet?" And Jesus replied, "What I do thou knowest not now, but thou shalt know hereafter." If Jesus was speaking only of a pan of water and a towel, then Peter knew exactly what the Master was doing. Peter was not an ignoramus. What was our Lord doing that was not clear to Peter?

Because Peter did not know what Jesus was doing, he declared, "You shall not wash my feet as long as I live" (the literal meaning of the Greek). Then Jesus replied, "If I wash thee not, thou hast no part with me" (not *in* me, as the Revised Standard Version gives it). The word *in* signifies relationship, while the word *with* signifies fellowship. One may be *in* a family, but not *with* the family. He may belong to the family by ties of blood, but not be *with* the family in spirit and purpose. Here then are two factors to be considered: 1. Peter did not know what Jesus was doing. 2. What was being done was quite necessary to continued fellowship with Jesus.

One other part of the story needs recognition. When Peter heard that this act, whatever it was, had something to do with his continued fellowship with Jesus, he wanted to be washed all over from head to feet. Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit." That is, if you took a bath (as every Jew was expected to do before the Passover Supper) you are clean except for the dust that collected on your feet on the way down from Bethany. You just need your feet washed. And yet there was a deeper meaning to it all, for Jesus said, "And ye are clean, but not all." They had all taken a bath, and all had had a foot-washing by Jesus. Nevertheless, they were not all clean.

Here is a situation where Jesus was performing an act in the natural realm to accomplish a result in the spiritual realm. It is a demonstration of the real meaning of the laver in the old Tabernacle service. Each priest was consecrated but once. If he was properly anointed, he was a priest as long as he lived, no matter what his conduct might be. But he needed constant cleansing to be fit to serve as a priest. Whenever he assisted a worshiper at the altar of sacrifice, he got blood on his hands. He must wash. Whenever he entered the tabernacle to attend to the candlestick or the shewbread, or offer incense, his feet got dirty. There was no concrete floor, or blacktop. The Tabernacle was set up on the bare ground. Sandaled feet got dusty with every service. He must wash. "Be ye clean, ye who fear the vessels of the Lord" (Isa. 52:11).

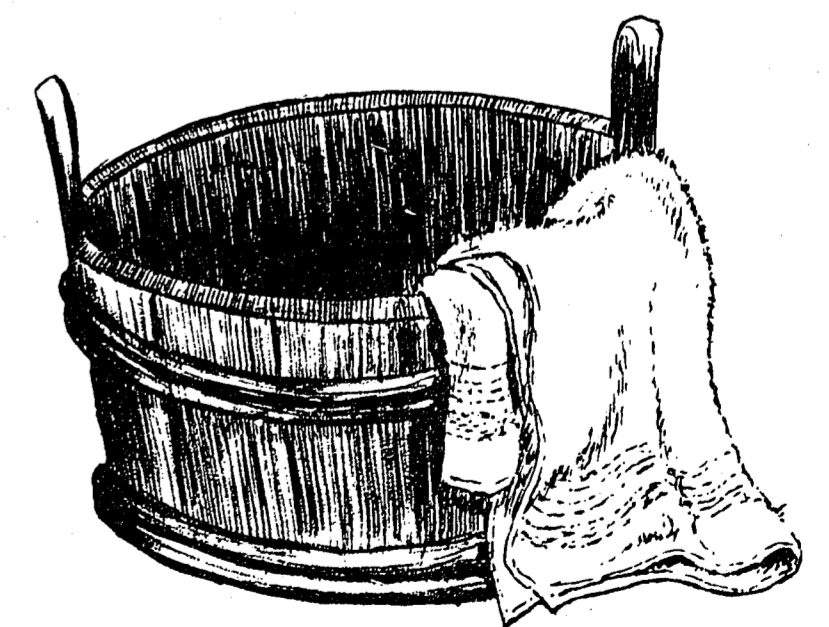
These twelve men were all disciples of Jesus. The "all" included Judas who was as truly a disciple of Jesus as the others. He belonged in the company, physically, if not

spiritually. The Synoptics record how all of them were quarreling about which one was the greatest. That is, they were all full of pride and self-seeking. They were not fit for the real fellowship of Jesus. They all needed to be humbled and cleansed from strife. That was what Jesus accomplished by the foot-washing — for all of them except Judas. His deal with the chief priests had already been made, and he was neither humbled nor repentant. So Jesus said, "Ye are not all clean."

The *occasion* for the foot-washing was the dust that collected on sandaled feet in the walk from Bethany to Jerusalem. The *purpose* was to cleanse the disciples from sin. People who wear shoes and stockings and ride in carriages and autos have no *occasion* to practice foot-washing. People who wear open sandals or go barefoot on dusty roads surely do have *occasion* for foot-washing. However, all people need cleansing from their sins.

Our Lord continued, "I have given you an example (not an ordinance) that ye should do as I have done to you." An example is an illustration, a type, a model. That is, we should seek to do for our

(Continued on page 28)



# A Gift of LOVE

"I just can't get over it!"  
 "What can't you get over?"  
 "Why, the LOVE GIFT!"  
 "Isn't it wonderful?"

Expressions of joy, tears of happiness, amazement, unbelief were on our faces when the final total of the LOVE GIFT was announced. It was a strange, dream-like moment, almost unreal . . . never had so much been given before.

While the unreality of it was still strong, our minds raced ahead with ideas as to just how much this kind of gift could accomplish. This was not a "token" gift, but one which would indeed be able to put "love into action!" We realized that Seventh Day Baptist women would have a large share in some Kingdom work. It was a satisfying thought and an exciting one.

What is a love gift, I asked myself, and as I pondered it, there came to my ear, that inner ear of the mind, the sounds of love . . .

There was music; the songs of young people and children around a vesper ring on a mountaintop . . .

There were prayers of all ages of folk, young and old, thankful prayers, praising prayers; prayers of those whose visions of hope are the future of our churches . . .

There comes the sound of the hurrying feet of Audrey Fuller, caring for those who need her . . .

A balky machine starts to run smoothly, as a skillful Menzo works on it . . .

The lovely voice of Joyce Harley, teaching young women the skills of homemaking . . .

Voices speaking and reading in the musical language of Africa . . . sometimes singing hymns we recognize . . .

Machines whirring in Nellore, India, as women there learn the skills of sewing . . .

The murmur of the voices of the women of Malawi, as our field worker helps them to learn to care for their families; both bodies and minds and souls . . .

The sounds of love . . . may we keep them always in our hearts!

Kindle our imaginations, O Lord, so that we shall see the far-reaching results of our stewardship, but especially, O Lord, give us a glimpse of those, whoever and wherever they are, who preach the good news that is a vision of hope for all. Amen. □

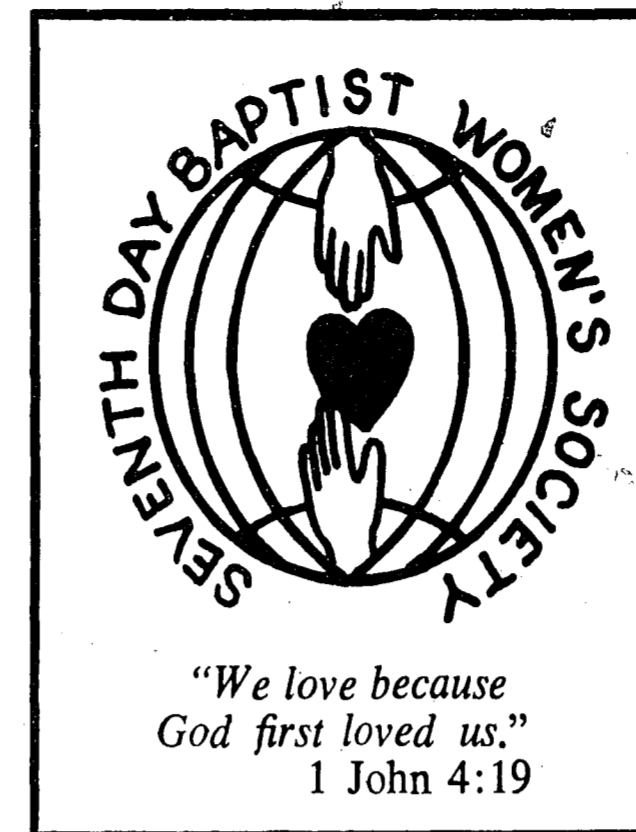
## CHURCH WOMEN UNITED:

### Who Were They?

Women of many Protestant denominations gathered together back in the nineteenth century to help in the missionary outreach both toward our western frontiers and to foreign fields. By the last part of the nineteenth century there were women's boards for home and foreign missions in most denominations. (Seventh Day Baptist women began writing for our *Sabbath Recorder* in March 1888.) A Council of Women for Home Missions was started in 1908, and in 1911 the Federation of Women's Boards of Foreign Missions; both interdenominational organizations. In 1887 these women gathered for a DAY OF PRAYER, developing programs, studying and raising large sums of money for missions. The Day of Prayer became an annual occasion and is now celebrated in 169 countries and islands as THE WORLD DAY OF PRAYER.

May Fellowship Day began in May 1933, at that time established to express the unity the groups of women felt. That month, *Church Woman* magazine published volume 1, number 1. World Community Day was first observed on the first Friday in November of 1942.

*"to encourage church women  
 to come together in a visible  
 fellowship to witness to their  
 faith in Jesus Christ as divine  
 Lord and Savior and, enabled  
 by his Spirit, to go out together  
 into every neighborhood and  
 nation as instruments of his  
 reconciling love."*



by Madeline Fitz Randolph

## CHURCH WOMEN UNITED:

### Who Are They?

In 1966 the group changed its name and structure, becoming known as Church Women United—a name which often lends itself to statements such as — united in such-and-such community; or united for peace and justice. Leaving the idea of participation by denominations, the group emphasized the participation of women as individuals, as Christians interested in working together for the cause of Christ.

The general purpose of CWU is "to be a visible fellowship which affirms Jesus Christ as divine Lord and Savior." Enabled by His Spirit, this fellowship, (or your editor has coined a word—"sistership") becomes an instrument of His love in every neighborhood and nation. It seeks the development and renewal in every community of a commitment of Christian women to one another across all lines — race, age, education, denomination. Thus, CWU sees itself not as another organization but as a CHANNEL through which the concerns of committed women may make a transforming impact on the local community, the nation, and the world.

- These goals have been set:
- \* TO FIND new forms of witness to Christ—an emphasis on FLEXIBILITY;
  - \* TO ACCEPT responsibility for justice and peace—RESPONSIBLE ACTION;
  - \* TO SEEK creative and healing encounter in the midst of the human community—CHRISTIAN INTERDEPENDENCE;
  - \* TO RELEASE the full potential in every person—HUMAN RIGHTS AND THE CONTRIBUTION TO SOCIETY OF EVERY PERSON OF EVERY RACE;
  - \* TO DEVELOP more maturity in faith, in discipline, and in commitment—GROWING CHRISTIAN DISCIPLES.

# HONESTY REMOVES MASKS

"What are some common forms of dishonesty to which young people are apt to yield? Does Christian honesty demand that one disclose to the world all that he knows?"

Such are some of the areas of dialogue on "Honesty Removes Masks" developed in a program kit provided by Christian Endeavor International for local youth groups in November—or almost anytime. In loose-leaf, 8 x 11-inches format, the sheets outline ideas for development of several worship and study events and several socials. A "Hitchhikers' Holiday Party" looks especially fun-filled.

Also included in the November packet from Christian Endeavor International, 1221 E. Broad St., Columbus, OH 43216 are "Important Principles of C. E." and a suggested Installation of Officers program.

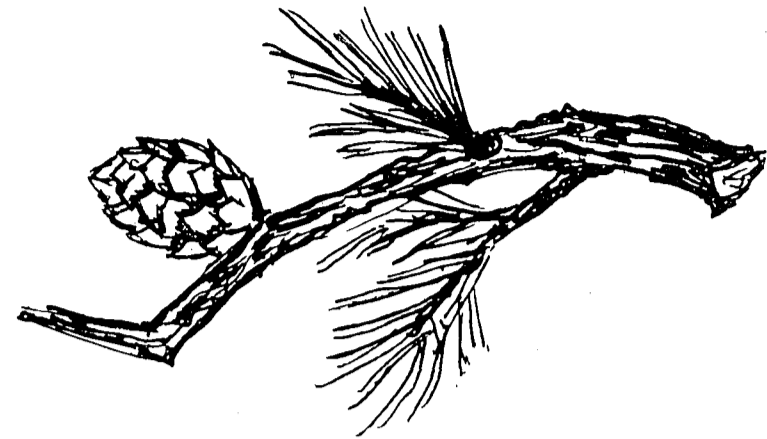
Several Seventh Day Baptist young groups are closely allied to Christian Endeavor and use the materials quite regularly. The *Christian Endeavor World* and *Junior C. E.* are regular printed services of the International C. E., and are used by some SDB's. Others may want to investigate the mimeographed packet for helping youth groups in Christian growth, service, and fun. Write the International C. E. at above address, or our Board of Christian Education.

Youth advisors will have received a folio of materials for "Faith Recycling" and other YF activities. "Faith Recycling" could be an effective method for continuing fellowship about the Word of God . . . in the gathered YF group experience or in the personal and family disciplines of members.

The folio was sent to suggest in preparation for "Youth Week" observed in many denominations the last of October or first of November. So many church celebrations have been changed to "movable feasts" by the fluidity of our society that many YF's and churches observe "Youth Week" at different times. We hope that the important fact of acknowledged group and personal dignity and purpose is celebrated by every SDB church this year. The youth need to celebrate their presence and goals in the life of the church and community. The church also needs to observe, at some particular time of each year, the youth group as a vital part its mission. □

# becomers

*I was once on the outside looking in—  
not on God's side, and filled with sin.  
I thought a Christian was one who had "become"—  
who had nothing to do for all was done.  
But when I met Christ, He said, "All is not done,  
for up the road you've just begun."  
Now that I see, that it's Christ for me,  
I'll spend my time becoming  
What Christ wants me to be.*



That attitude of "becoming" mature and creative Christians moves through the experience of all who attended the Creative Camping Project at Camp Hummel, July 4 - 14, 1974, when Elmo Fitz Randolph, as prime enabler, opened the doors to many actual "creations." One of his basic plans for the camp was worked out in a February planning session with his associate enablers, Clarence Rogers and David Clarke. That plan was for campers and staff to be in "family" units of five during the entire ten days. Names were chosen for each family in the first day's organization. One of the campers wrote a song that included all the family names (here capitalized):

"We are BECOMERS one with Him,  
WHITE STONES, made pure from our sin,  
Alleluia, Alleluia.  
HOPE IS OUR ANCHOR, strong and sure,  
HIGH SOUNDING CYMBALS, clear and pure,  
Alleluia, Alleluia, Alleluia, Alleluia."

Phil Bond of Shiloh had written the "Becomers" poem as he had pondered the significance of his "family's" name. The new name bestowed on redeemed persons is pictured as being written on a "white stone" in the Revelation. And lots of variety can be found in Paul Hummel's white and red quartz stones.

Camps operated by Seventh Day Baptists around this nation will feel the impact of the creative experiences of "CCP 74" on Lee Hill. All but two of the SDB camps were represented by the campers at CCP, and these camps will be reached, if they desire, by training offered from the CCPers. Plans are moving ahead for Camp Leaderlabs, for sound filmstrips, for printed camp programs from the Board of Christian Education in collaboration with the CCPers.

Evaluations from the CCPers have been tabulated by the board, and suggest that many creative energies and skills will move from Lee Hill to other SDB camps. Some have already done so. You're invited to write or contact CCP campers or the board. "There was a deep mutual desire to be led by God in development of new ideas and techniques," wrote one camper, "Adequate free personal time, the sense of personal involvement

with the many several experiences of the night; appreciation and understanding of camp experiences, i. e., stars, ecology, bells, worship, manual labor, FRIENDSHIPS."

"I felt the unit of the community and the closeness we felt in our family group was exemplary of the deep love from God," recorded another camper. "There were many instances of campers being open with each other and ministering to each other," he continued, adding: "Our feeling of responsibility to carry this precious experience of being close to God, of being led by the Holy Spirit, back to share with others seemed to be of concern to everyone. We had had a deep spiritual experience and want to share it."

"I feel that the camp setup . . . the availability of space for aloneness . . . all were great basic 'enablers' for deepening of relationships with God. Also the flexibility of the schedule allowing us time in long blocks fostered learning and growing and creating," wrote another. Still another camper said: "I have never been in a group where complete acceptance of each other was so apparent. In each activity there seemed to be a willingness on the part of everyone to share intimate thoughts and feelings for the good of the group."

"I really appreciated the 'family' setup with chances for in-depth sharing. I feel this moved us rapidly into a relationship where we could release ideas and work collectively on projects. Role playing and the Bible simulation all led to greater relationships and thus more creative cooperation," was part of another's reflection.

Last month we shared with *Recorder* readers some of Dr. Paul Yambert's ideas on ecology. Tapes of his lectures in the lodge or on the trail are part of the results of CCP '74. Other guests' lectures and dialogues are also recorded on tape and will be excerpted for use in the sound filmstrips that report CCP and stimulate the creation of truly open Christian education experiences in other SDB camps. We pray that all of us will make our programming more open to the presence of God as Father, Christ as Elder Brother and the Holy Spirit as Counselor — and each camper as Child of God. □

## SEVENTH DAY BAPTIST CAMPER EXCHANGE

The July closing circle of a Primary Camp at Pacific Pines Seventh Day Baptist Camp, high in the mountains above San Bernardino, Calif., arouses happy memories and hopeful visions in the colder month of November. Staffers and campers alike are enriched by such farewells to the special community which the camp setting and program have made possible. Learnings about God and His world and His people — as well as those who don't know Him as God and Father—are recalled in a type of commitment that encourages Christian service "down in the valley."

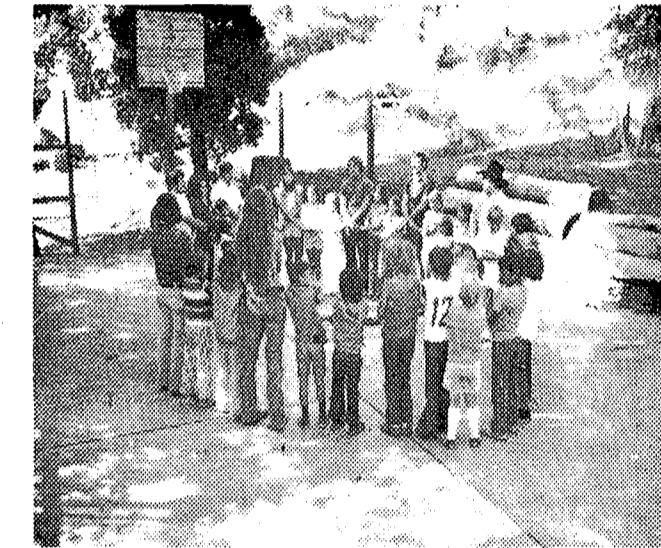
An informal gathering at Pacific Firs Camp operated by the Seattle Seventh Day Baptist Church in a Presbyterian camp east of the city recalls the happy Sabbath experiences of Pastor Duane Davis, SCSCers, Justin and Sue Camenga of Portland with the many youngsters. Pacific Firs Camp in the far northwest had sent their Craig Inabnit as exchange camper to Pacific Pines Camp in the far southwest.

And that begins a tale about "Exchange Campers" all the way across the nation. Pacific Coast Association had its own intra-Association camper exchange. Pacific Pines Camp sent Sandy Hemminger to Firs. Several other Associations have two or more camp sites where Seventh Day Baptist Churches operate programs each summer, and some exchanges do occur between camps. The national Camper Exchange is worked out on Associational basis. This column invites reports from exchange campers or from staff involved in hosting or training exchangers!

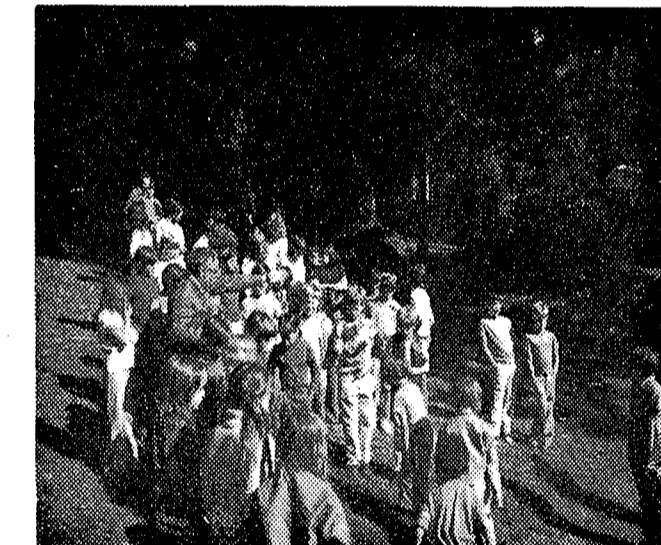
The 1974 Exchange Camper program was put into geographical and personal terms in a large poster at the Salem Conference. Continuing benefits of the program will occur as campers and host or sending Associations share reports of the exchanges. The Board of Christian Education's Camp Program Committee will be gleaning ideas for its 1975 program from these reports.

Bill Ashcraft of Pacific Pines went to Wakonda near Milton, Wis., where the North Central Associa-

tion Senior High Camp met June 16-23. Lisa Powell of Camp Wakonda returned the favor by attending Pacific Pines. Lisa hales from Battle Creek, Mich., where Camp Holston hosts Association camp in alternate years with Wakonda.



Pacific Pines Primary Camp



Pacific Firs Camp, Seattle, Washington

Sharon Davis of Southwestern Association's Camp Miles participated in the Camp Paul Hummel program operated for Senior Highs by Mid-Continent Association.

Judy Palmiter of Camp Harley Sutton in Allegheny Association and Wendy Warner of Camp Harmony in Central N. Y. Association attended Camp Joy in Berea, W. Va. The two sending camps had combined operations this year, but separate ones last year, so that each had elected exchangers in '73. Camp Joy very kindly and joyfully hosted Judy and Wendy, June 30 - July 7.

Camp Harley Sutton hosted Patti Burdick of Camp Paul Hummel, the

host camp for Mid-Continent Association this year. Camp River-view in Nebraska often hosts Mid-Continent Senior High programs.

Ray Fletcher of Camp Joy was sent to Camp Miles by his Association, the Southeastern. At Miles, Ray was hosted by Pastor Leslie Welch and staff.

The Camp Program Committee expects to set up the 1975 Camper Exchange with the help of Association camp committees and directors. Suggestions were received from pastors at the last national Ministers Conference. Ideas are always welcomed at our office on ways to improve the sharing of camp skills and moral-religious energies. Bob Stohr of Richburg, N. Y. 14774, is Camp Committee chairman. □

### EMPLOYMENT OFFER

**Position Open:** In soprano, alto, tenor, and bass sections — no others need apply.

**Physical Qualifications:** Must be able to carry light musical notes part way across the church sanctuary. Must have good vision to see the director ten feet away.

**Age Limits:** Ninth grade through adult.

**Experience:** No applications accepted from persons who have not sung, hummed, or whistled in the tub or shower at some time.

**Beginning Wages:** Guaranteed satisfaction and joy in the service of the Lord.

**Advancement Opportunity:** Members who demonstrate unusual ability and courage might sing a solo sometime.

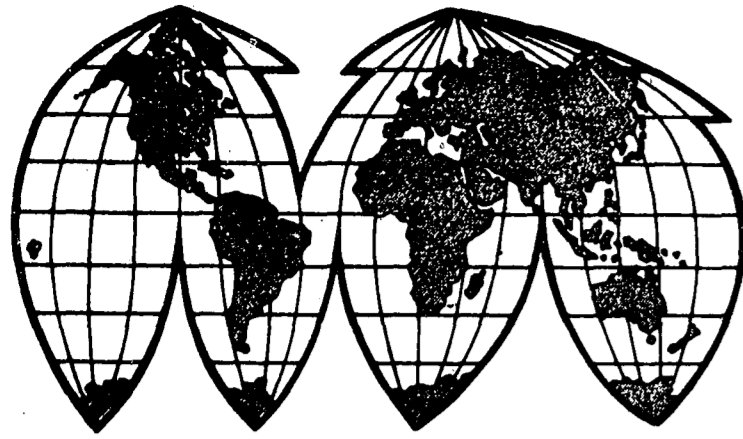
**Fringe Benefits:** Social Security—We promise you the security of social fellowship with other fine members of the choir.

**Hours:** One and a half hours or so on rehearsal nights (depending on choir) and about one and a half hours on Sabbaths.

**Retirement:** After your voice reaches the place where you can hit two notes at once you may sit in the congregation and listen to others use their God-given talents.

**Apply in Person:** Anytime (or 8:00 on Thursday at the church). First Choir Rehearsal of the season, Thur., . . . . ., 8:00 p.m. COME AND JOIN US!

—Burlington Baptist Newsletter, adapted.



MISSIONS—Leon R. Lawton

### "WHITE GIFTS" FOR MISSION WORK

#### Your Missionary Society and

#### DESIGNATED GIVING WITHIN OUR WORLD MISSION

Many people like to give specifically. They like to designate their money for a set purpose and know that they are meeting a vital need. Others are interested in a certain mission field or missionary, and give in support of such.

Because of this your missionary board includes a significant amount in its annual budget under the heading "Designated Giving." This, along with undesignated giving received through the Our World Mission budget, is what we term "Current Giving." The balance of receipts is from investment income from funds left by previous generations to further the work of missions.

While designated receipts have been good in 1974, they are still below the budgeted needs. The highest support usually comes early in the year as voting membership funds are received as designated amounts. Toward the close of the year the same measure of support is not maintained.

In the other article we attempt to personalize some specific areas of our ministry that need your support. Would you give them your prayerful concern? And, do not forget the equal need for the regular undesignated giving support of Our World Mission in these closing weeks of 1974. We can, and will, reach our goals, if each one does his rightful share.

Many churches, Sabbath School classes and other groups plan special giving during the holiday season. Sacrificial giving for specific purposes is the rule. While there are many, many needs in the world today, may we suggest just a few for your consideration?

#### Guyana—

Sam Peters from Georgetown, Guyana, has spent the last several years in Jamaica where he attended the Jamaica Theological Seminary. He returned to his homeland in September to become the first full-time Guyanese field worker. Your Missionary Board has pledged to supplement the funds available from our sister churches in Guyana by supplying \$134.00 a month toward his support. Why not give a designated White Gift for this purpose? If you cannot meet a month, why not consider \$67.00 for half a month? Or perhaps \$4.50 a day?

We also seek to match funds for Church Building and Repair. We have \$200.00 for the year to meet in our budget. Your gift will match those of our brethren at Parika or Dartmouth or Bona Ventura in their projects.

#### Jamaica—

Our new missionaries, Douglas and Jane Mackintosh, in Jamaica have a travel allowance each month. It is \$34.00. Why not raise enough to pay for their travel for one month?

Dedicated worker, Kenneth Burdick, receives an allowance for living expenses of only \$110.00 a month from your Missionary Board. You could seek to pay as much of this as possible — one month? half a month? one day? He will be serving through the current school year, at Crandall High School, Kingston, Jamaica.

#### Malawi—

Through an Education/Evangelism

fund, Malawian students are able to attend Likabula Bible Institute in Blantyre. Several of our pastors have been trained in this school and in special classes conducted by Missionary David C. Pearson. Late in 1974 another special training session was held for preachers and pastors. An advance of \$150.00 was sent to aid in its costs. Perhaps you could help meet this amount.

A travel allowance of \$26.00 a month helps Missionary David Pearson do his work on the field. Why not support this work for one month? or two? or three?

Missionary children, such as Joanna Pearson in Malawi, have to attend a private school. Your Missionary Board seeks funds to aid in this added expense. Her costs run \$19.00 per month—averaged out for twelve months in the year. Why not send an offering to meet this expense for a month, or more!

#### Home Field—

Home Field Evangelist Mynor G. Soper serves on a per-diem basis. He receives \$20.00 a day salary/allowances. Perhaps your class would like to sponsor his service for one or more days? Because he is on the field his travel costs are high. These are budgeted at about \$200 a month. How much of this would you like to help meet with a special "White Gift" at this season of the year?

We know that perhaps the suggestions above are not as compelling as some may wish, but they are vital needs for the ongoing of our mission work — at home and overseas. They do need your support in a special way IF funds are received during 1974 to meet the designated gifts which Conference included in its budget action for your board. Remember one, or more, in your "White Gifts." Send them designated through Our World Mission.

#### They represent YOU in Malawi!



The Rev. and Mrs. David Pearson and Joanna live in Blantyre. David is in charge of Christian Education and Evangelism.



Menzo and Audrey Fuller live at the Makapwa Station. They are involved in medical and administrative work.

#### BAPTIST YOUTH MEETING

by Shelley Hunt

Will you take a moment with me and think back on one of the times you can remember a group of Baptists singing together. Possibly it was this very last Sabbath or maybe even Conference in Salem this last summer. Truly beautiful harmony, wasn't it? Now, take this very same experience and imagine six thousand Baptists from all over the world in one coliseum singing and you have a picture of one of the evening meetings at the Baptist World Alliance held in Portland, Oregon, July 31 through August 4, 1974. The rafters rang and the floor vibrated in awe!

Six thousand Baptists, mind you, and from all over the world! I look back on that experience and cry every time when I remember the love that was so apparent every minute of every day.

How could this love and all this glorious singing be possible when there were so many people from other countries, you may ask? That was truly the beauty of the entire experience! We may have had different backgrounds, worn different clothing in some cases, been brought up differently, and even spoke several different languages, but because we loved Jesus and had all gathered together to learn more about Him and His people of the world, we

could love each other at first sight, communicate, and share beyond any imaginable belief! Praise the Lord!

Along with the singing in these evening meetings, each night a different country was represented. Someone from that country would sing in his own language, do a dance, or talk to us about his country. Then at the close of the program, someone from the same country would pray in his native tongue. Now that was exciting! It may have been virtually impossible to understand, but they were praying to the same God we love and follow; they were pleading for the same things we cry for; and they were doing it with the same honesty and sincerity that we implore every time we talk to our Lord. One could just feel the overwhelming presence and power of the Holy Spirit totally

enveloping the entire coliseum. I could do nothing more than cry when it was over because the presence of the Lord and the impact of the program left me with so much love for everyone. How could one not love them when they reached out and cared so much!

One thing that was emphasized throughout the entire five days was "You count — I care!" That theme was developed and put to use in every way, and now I want to leave that thought with you. If six thousand people from all over the world can get together and show one another that each individual counts and they care for them, then surely a denomination of our size and from the same country can do that, too! You count and I really care!

To God be the glory! □



# Thanksgiving

ESP

## "The Times Are Dreadful, Dismal, Doleful, Dolorous, and Dollar-less!"

An alliterative headline from the morning newspaper? No. The words from a placard posted by an American revolutionist two hundred years ago.

Times change, but the issues do not. During the beginning years of the new decade, this basic truth has been highlighted in several ways.



Times again may be uncertain and hard, for Americans generally as well as for Seventh Day Baptists in special ways. But that is no reason for us to panic, or be discouraged, or give up. It is a signal for us to repeat a determined God-inspired modern-day pioneering effort.

One commentator at the Plymouth seminar characterized the Pilgrim Fathers as "individualists, non-conformists who had grave reservations about the 'Establishment' of their day."

"In England," he went on to say, "they were a persecuted minority group. In Holland they were poor immigrants who could not speak the language properly. In America they formed the fragile beginnings of a 'backward, underdeveloped nation' desperately in need of foreign capital and technology.

"Yet these impoverished, ridiculed Pilgrims, without a characteristic spokesman to plead their cause, without a single government or private subsidy, won their freedom, triumphed over hunger, and laid the foundations of a nation."

Today, we find ourselves in another troubled era, with its disillusionments, its rebellions, its inflation, and its erosion of traditional values. How do we react? I fear that we tend to be negative. We are discouraged. We are overwhelmed. We are ready to capitulate. Particularly as Sabbathkeeping Baptists — a "peculiar" little, sometimes isolated and ridiculed, minority people — we are apt to feel that the cause is hopeless. Where has that determined covenant spirit gone?

If those brave ancestors from Plymouth and Newport could appear in our midst and sense our frustrations, what would they say?

One thing is certain: If they were here today (as one participant in the seminar at Plymouth emphasized) they could speak with compassion and rapport to many different kinds of Americans: To those who love adventure, to those who cherish freedom, to those who respect spiritual values — to idealistic youth, minority group members, as well as the poor and oppressed. They had personal experience in all these categories.

Quite likely, if those hearty pioneers were here, they would offer us (among many challenges) the

following counsels, all of which are based on their life experiences; on what they did as well as what they said:

**One.** Don't be stymied by negative attitudes or empty rituals.

Keep a steady keel. Many early New England Seventh Day Baptists were ship builders and seafaring people. They knew the importance of the lighthouse which often brought them safely back, even through rough seas and dense fog, to their home port, Old Mystic, Connecticut.

With spiritual realism, they also kept their basic faith burning brightly, guiding them Home. Modern day Sabbathkeepers occasionally think that the odds are against them. "Everybody else" worships on another day, and the work-a-day world mitigates against employment and prosperity for the "holdouts." Or so they sometimes feel.

The Pilgrim Fathers would probably say: Don't give up the time-honored truths. Stay close to God and come alive!

If you are dissatisfied with the way things are, think carefully how they can be made better, then work constructively to make them so. The Pilgrims wanted a better world, and they got it — not by tearing down the Old World but by building up the New. And they built it with inspiration and perspiration; by praying, preaching, sailing, exploring, constructing, weaving, mending, hoeing, planting, reaping. Sabbathkeepers can help make the world better by consistently, happily, constructively *living* their "distinctives."

**Two.** No matter how deeply you believe that your way is right, be gracious and respectful to all sincere people of opposing views. Give them more than tolerance; give them love.

Unlike the Puritans, who remained in the English Church and sought to force it to change, the Pilgrims were Separatists who asked only for the right to "do their own thing," and granted the same right to others.

Some Seventh Day Baptists have been almost ashamed of being so different from others, so "separate." Far from being handicaps, however, their differences can be marks of distinction.

Seventh Day Baptists have been known, through all the years, as unusually fine, hard-working, ecu-



by Dr. Duane Hurley  
President Emeritus  
Salem College, W. Va.

menical, dedicated, honest, and happy people.

It has been a proud privilege of mine, during my presidency at Salem College for twenty-two years, to explain literally thousands of times the rootage of that institution in the Seventh Day Baptist tradition. Without exception, the response has been favorable (among businessmen, industrialists, foundation and corporate executives, civic club members, community leaders, legislators, educators, everyone) when they understand that the College was established in the mold of American democracy where each person is recognized for his own worth and where the right of individuals to worship according to the dictates of their own consciences is respected. Salem College is the distilled essence of the democratic ideal — a legitimate place in the sun for the conscientious minority along with the majority — as fostered and perpetuated by Seventh Day Baptists.

Our dedicated forefathers would probably say to us, "Continue to be 'separate' by clinging to the old truths, but be a constructive part of the real world. Don't be stuffy, self-righteous, and Puritanical, but be warmhearted, Elizabethan-spirited, participating citizens in a society which needs integrity, honesty, and forthrightness."

**Three.** Build your life upon a

Rock.

The Biblical injunction still stands, as recorded in the Gospel according to Saint Matthew, that "everyone who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

If our houses—our projects, our programs, our activities in the present times—are going to stand, then we must make the same commitment intoned by the Psalmist of old: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust" (Psalm 18:2a).

We can be sure that, if our ancestral clan from the Pilgrim days could drop in for a visit today, they would say what we agree should be said:

"Build on something solid and true in which you can really believe; and then believe it — and live it — with all your heart. Seek an ideal; aim for something higher than your personal pleasure, comfort or convenience, something greater than your private prosperity or popularity. Seek the highest truth, the greatest good, the finest example you can find — Jesus Christ!"

(Continued on page 28)



# IN EVERYTHING

## GIVE

Preparations, nationwide, are well under way for celebrating, in 1976, the two-hundredth anniversary of our existence as a nation. These preparations are motivated, to considerable extent, by a feeling of thankfulness for the vision, wisdom and self-sacrificing spirit of our founding fathers, a feeling that may well come to prayerful expression on the fourth Thursday of November, this year.

To keep the record straight, we must observe that Thanksgiving Day, as an institution, is not the same age as our nation. It is both older and younger. What we traditionally celebrate is the Pilgrim Thanksgiving Day, which was set aside in the Massachusetts Bay Colony in 1633, which was 143 years before the United States came into existence in 1776. We might note also that Seventh Day Baptists were giving thanks to God as a church on the rugged New England coast in 1671, which was 105 years before our nation's first birthday. The first national Thanksgiving Day was proclaimed by Congress during the Revolutionary War. A great Thanksgiving Day was observed at the declaration of peace in 1784. It was not, however, until the days of

Abraham Lincoln that our Presidents began making annual Thanksgiving Day proclamations. But praise and thanksgiving have always welled up in the Christian's heart. Much of the Old Testament, from the song of Moses and Miriam (Exodus 15) to the Psalms of David and poetry of the prophets, is filled with beautifully expressed praise, which is the basis for the New Testament call to thankfulness of heart and lips.

There is a tendency to limit our thankfulness to certain days of the year and to our feelings of personal well-being, although this is quite contrary to Bible teaching. Along this line, there is no verse in the epistles of Paul more challenging than that one in First Thessalonians 5 which begins, "In everything give thanks." There should not be much question of the meaning. Allan Funk was interviewing little children on the TV program, *Candid Camera*, recently. In drawing out answers from a chubby four-year-old, he got a response with finality and innocent aplomb, "It's the situation." We do well to say, with the same assurance, this Thanksgiving season that we will follow the admonition of the apostle Paul

to give thanks in every situation.

Perhaps never before in the lifetime of those of us who are older has there been so much inclination among Christians to give thanks or "Praise the Lord" in everything. Books advocating such an attitude might have sold well a generation ago, but I doubt it. Now they are proliferating amazingly and staying on the best-seller list year after year. Former Army chaplain, Merlin R. Carothers, while still in military service, wrote *Prison to Praise* and followed it soon after with *Power in Praise*. His most recent book, describing his pastoral experiences after retirement from the Army, has a foreword that tells of his first two books selling 4,000,000 copies. He describes his ministry as one of teaching people how to praise God (or, in other words, give thanks) in

# THANKS

everything. Evidently people, Christian people, are learning to praise the Lord during some experiences that would otherwise be very trying. It is no new thing for some people to praise the Lord, for the Psalmist has written, "I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalm 34:1). What is new is the great increase in the number of Christians who are now able to make joyous statements like that.

The story is told of a man who regularly came into a Chicago mission with a thankful heart and a glowing face. One day he came in with his thumb tied up. Asked about it, he replied, "Today I was fixing a box and smashed my thumb, but, praise the Lord, I have my thumb yet." Not many nights later when he came in as bright as ever, someone asked him what he had that day to praise the Lord for. "Oh," he said, "I was coming down the street tonight with a piece of beef steak. I spent all my money for that steak. I laid it down for a moment to tie my shoe and while I was tying my shoe a big dog grabbed my steak and carried it off. But, praise the Lord, I've got my appetite left."

The prophet Habakkuk crowds

into three short chapters some beautiful gems, one of which has to do with giving thanks under adverse circumstances. He closes his book with this lofty affirmation: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18). Most of us, I fear, would start complaining if just one such thing should happen to us.

I now live in a climate where fig trees should do well. With my mind all set on a good supply of sweet figs, I went to a local nursery and purchased a two-and-a-half-foot-high fig tree in a pot. It already

had a green fig on it. The fruit and some of the leaves drooped off in the next few months, in spite of all the tender loving care and fertilizer that I gave it. Now, in its second year, that fig tree still has no fruit. It has only one or two leaves and measures not more than two and a half feet high. It is hard for me to give thanks. My investment is not yielding a good return. I try to remember that my once bare lawn is a luscious green, that the grapefruit tree bending low with fruit makes up for the orange tree that failed to bloom and the other citrus trees that bear only thorns. My new banana and papaya trees show much promise. I should give thanks in spite of my fig tree disappointment, for my living does not depend on figs, and God is good.

In the fall of 1974, we have much to learn about thanksgiving in this good land of ours. What if the price of gasoline is up and there is talk of an increase of ten cents in the tax? In England, gasoline was over a dollar a gallon all last summer. Meat is high, but still only a fraction of the cost in Japan and other highly developed countries. Let's quit complaining and count our blessings. We can get life into better

### THANKSGIVING

Give thanks unto the Lord; for he is good: for his mercy endureth for ever.

To him who alone doeth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever.

Who remembered us in our low estate: for his mercy endureth for ever.

And hath redeemed us from our enemies: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

In everything give thanks: for this is the will of God in Christ Jesus concerning you.

—Psalm 136

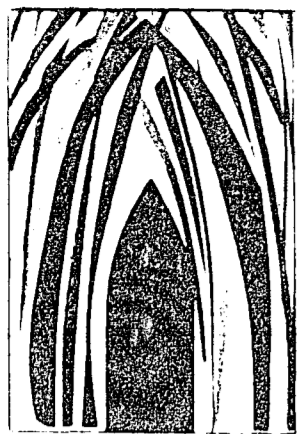
1 Thessalonians 5:18

focus if we take a compassionate look at the hunger-stalked world and see how relatively well off we are. Why should we be so favored? Our country has gone through some small political crises that would have toppled other governments. There are some economic setbacks, but we are relatively well-off and

are eating well enough. Let us find greater joy in sharing at this Thanksgiving season and heed the exhortation of Paul to the joyful though afflicted Thessalonians, "In everything give thanks." □

By Rev. Leon M. Maltby





IT  
HAPPENS  
IN  
YOUR  
HEART

Whether in the living of our lives to the glory of God or in the giving of our time, talents, and monies according to His divine will, ideally "IT HAPPENS IN OUR HEARTS." That is the exciting discovery or rediscovery which the national Stewardship Committee hopes that many persons will make in numerous ways from day to day.

During the next year, our stewardship theme and thrust will be, "IT HAPPENS IN THE HEART!"

All churches are cordially invited to join in launching a twelve months' educational emphasis on stewardship with special stress made on TITHING. **November 9 has been suggested as Stewardship Sabbath** to be observed by Seventh Day Baptists across the length and breadth of our nation.

A variety of colorful materials including stewardship manuals, programming booklets, tracts, studies, and posters, have been mailed to our churches. More interpretative and promotional communications and literature will be sent seasonally during the coming year. It is hoped that all of them will serve as meaningful testimonials to the amazing discovery that whether in Christly living or giving, in all Christly stewardship of life, "IT HAPPENS IN THE HEART."

The following suggestions are offered as goals and strategies for every church:

1. Have an active Stewardship Committee whose chairman's name and address will be sent to the General Conference office, Box 868, Plainfield, NJ 07061 at early convenience.
2. Launch an educational year of stress on exercising of and improving one's stewardship of time, talents, and money.
3. Stress TITHING as God's ordained plan reflected repeatedly in the Scriptures.

"... As (an individual) thinketh in his (or her) heart, so is he (or she)..." (Proverbs 23:7—KJV).

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself" (Matthew 22:37-39—RSV).

"Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him..."

"Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Jesus Christ" (Colossians 3:17, 23-24—RSV).

"Keep your heart with all vigilance; for from it flow the springs of life" (Proverbs 4:23—RSV).

4. Recommend and urge TITHING, the returning of a minimum of one-tenth of one's earnings to the Lord, to help advance the work of His Kingdom and to share further the gospel encouraging others to commit their lives to Christ.
5. Emphasize the spiritual benefits accruing from entrusting the management of one's life to the Lord, as well as living the Spirit-filled and directed life.
6. Inspire children and youth as well as adults to experience the continuing and amazing spiritual blessings derived through TITHING, discovering anew something of what the Lord meant when He said, "Bring all the tithes into the storehouse so that there will be food enough in my Temple; if you do, I will open up the windows of heaven for you and pour out a blessing so great you won't have room enough to take it in! Try it! Let me prove it to you!" (Malachi 3:10 — LB).
7. Distinguish between the returning of "His" tithes and the giving of one's offerings (any amount over and beyond the tithe), and both as expressions of a spiritual privilege rather than as a financial obligation.

Remember, "Whatever you do, in word or deed, do EVERYTHING in the name of the Lord Jesus, giving thanks to God the Father through him."

In living or giving, especially when blessed with a Spirit-filled, led and empowered life, "IT HAPPENS IN YOUR HEART!"

—Alton L. Wheeler,  
member of the Stewardship Committee  
Rev. Paul B. Osborn, chairman  
Rev. Oscar C. Burdick  
Mr. Ernest F. Bond



#### RECEIVING LITTLE CHILDREN

Carl W. Tiller

"And whoso shall receive one such little child in my name receiveth me." —Matthew 18:5

Seventh Day Baptists of the United States, through the Christian Social Action Committee, have joined with other Baptists to apply Christ's teachings in Vietnam, through the channels of the Baptist World Alliance.

The recent war in southeast Asia left many young children orphaned in Vietnam, too often without even any relatives to care for them. Circumstances also left many children half-orphaned, children whose Vietnamese mothers were abandoned by American fathers when the American military forces left. The mothers in such cases usually find it extremely difficult to keep themselves alive and raise their children; both mother and child are likely to be unacceptable among other Vietnamese, which in turn means that mother has trouble getting employment or getting day-care for the child if she is employed.

Some estimates place the number of orphans and half-orphans at 880,000 out of 8 million children in South Vietnam. Still another source says that there are 1,500,000 orphans in Vietnam. In any event, the need of care for children in Vietnam is one of the world's great social needs, and one toward which Americans should have a special sensitivity.

Even before the American forces pulled out, some dedicated Baptist chaplains and lay people took steps to start an orphanage at Cam Ranh, one positive step to be help-

ful, though of course only "a drop in the bucket." Originally Protestant Men and Women of the Chapel at the Cam Ranh Air Base gave of their time as well as their money in this ministry. Now that they are gone, many of them contribute money, but it is necessary for Vietnamese to staff the orphanage and give "tender, loving care" to the children.

The sum of \$15 a month will support a child in the orphanage. So far this year, the Baptist World Alliance has supplied \$4,000, of which \$550 came from Seventh Day Baptists. When the money arrived, the director of the orphanage advised that the money will be used "to buy rice, fish sauce, and necessary clothing," which were the most critical subsistence needs at that moment.

Carl W. Tiller is an associate secretary of the Baptist World Alliance. He is responsible for the coordination of the Alliance's relief and development program.

#### S D B U R F

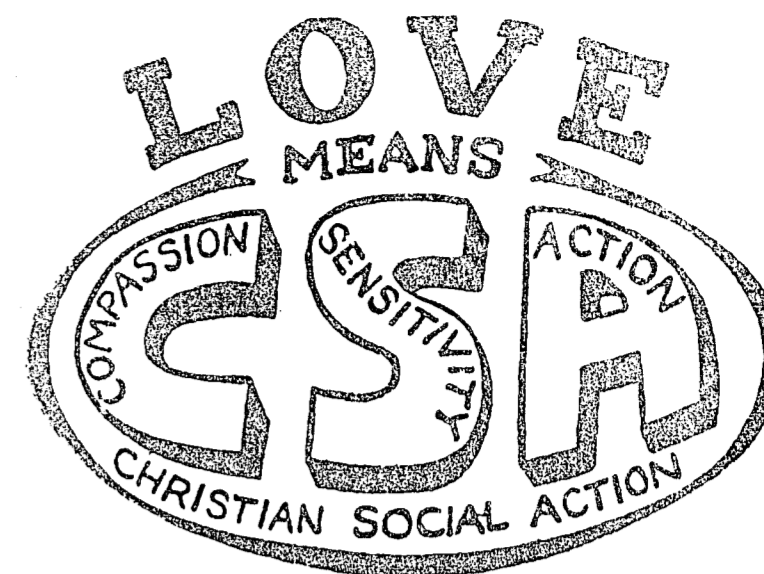
#### CAN YOU PRONOUNCE THAT?

That is the translation of the word "Thanksgiving" into the language of Honduras, Bangladesh, India and the Sahel countries of Africa.

I'm sure they all have a word in their language that means Thanksgiving. The only question is whether it can really interpret meaning.

How do you convey the part of Thanksgiving which means:

**Harvest** — in Bangladesh where floods have destroyed all crops?  
**Homecoming** — in Honduras where home has been destroyed?



**Family Gatherings** — in the Sahelian countries where the family has starved to death?

**Counting the Blessings of Christ** — if I hear only words and have never experienced His love from the hand of another?

How? except by SDBURF, the Seventh Day Baptist Relief Fund which in the name of Christ expresses His love in food, in clothing, in medical supplies to those who cry out in need? Not "Smile, Jesus loves you." But "Smile, Jesus loves you enough to share His life with you through me."

During 1974 \$2,300 and more has gone directly into medicine, food, and clothing through SDBURF in the name of Christ. *None* has gone for overhead or promotion (that is met through undesignated giving to OWM and "One Great Hour of Sharing"). *All* has gone to recipients through Christian agencies. Floods, droughts, tornadoes in Africa, India, North America, Central America, South America, have been met with the compassion of Christ.

You will probably receive directly a letter giving dollar amounts to all causes to date this year along with an envelope for your Thanksgiving offering to share with the disaster-stricken in 1975 God's bountiful blessings to you in 1974. Please send your gift through your own church if you are a member of a Seventh Day Baptist church. If not, send you gift to Gordon Sanford, treasurer, Our World Mission, Little Genesee, NY 14754. No other gift can do more since 100 percent of it reaches those in need.

**You Are There Because You Care**

by Rev. Alton L. Wheeler  
Chairman

The Planning Committee, composed of board and General Conference executives, continues to seek to help make the 1970's an exciting and productive "ERA OF ACTION." In addition to the holding of two extended sessions September 23-28, 1973 and May 13-17, 1974, it met with the Commission, August 8 and 9, and members have been in frequent contact with one another personally as well as through exchange of correspondence and telephone conversations.

There are numerous manifestations that our leaders are becoming increasingly Christ-conscious, mission minded, and goal oriented. There is corresponding credit being given to inspiration, leading, and empowerment derived through the in-filling of the Holy Spirit. Challenged by the responsibility of coordinating and correlating service and witness on the part of individuals, churches, boards, and agencies, they are venturing forth with faith and zeal urging good stewardship of the gospel as well as appealing for more and more offering of dedicated service.

A few of many instances of encouraging deeper commitment, greater involvement and meaningful cooperation are highlighted in this report.

## planning committee PLANS

### Promoting Evangelism

Realizing that the Church in the name of Jesus Christ should be in the heart of every community, and noting that there has been a phenomenal shift of population from rural to urban areas as well as from one place to another where there is no organized Seventh Day Baptist witness, the Planning Committee has committed itself to encouraging extension of our Christian witness and to urging the organization of additional Sabbath Schools, fellowships, and churches across our nation.

"Extend Now" expresses the strategy with which this committee would like to challenge and to inspire our people throughout the country to reach upward, outward, and onward through personal and concerted efforts of commitment, witness and service in the name of Christ and to the glory of God. We are grateful and indebted to the Southern Baptists for a broad spread of promotional literature, filmstrips, and a logo design which they heartily welcome our adapting for use.

"Reach Out Now" (RON) is an appeal for additional fellowships and churches to be organized in new areas of our country. In a pilot project effort to be administered by the Planning Committee, this group is praying for the leading of the Holy Spirit as it seeks to select a situation in response to a Macedonian call received from individuals and/or families offering to be the nucleus of such effort. Denominational as well as regional assistance in the form of leadership, expertise and financial support will be sought and pledged toward launching an all-out effort of penetration and follow-through.

The "Satellite" plan urges churches to reach out some fifty to one hundred miles seeking to foster Bible study, prayer or quest groups, such

ministry involving pastors and laity on a continuing basis leading possibly to the organizing of an additional fellowship or church.

### Training in Discipleship

Realizing that encouraging Christian nurture and growth as well as service and witness should logically follow commitment to Christ, this committee continues to encourage individuals and groups in local areas to take advantage of such stimulating training group experiences as Campus Crusade, Coral Ridge, Basic Youth Conflicts, Lay Witness, the Navigators, Project Philip, and

small group dynamics as well as Bible study and prayer group plans.

### Extending Communication Lines

Desiring to extend communication lines on local, regional, and national levels, the Planning Committee is seeking to increase the efficiency of several strategic plans:

**1. Every Church Visits** are being coordinated with contacts made as frequently as possible with churches by denominational leaders or appointed pastors to "talk and listen," telling of denominational efforts being undertaken and resources offered as well as to learn of local accomplishments and needs.

**2. Our Denominational Representatives's Projected Travel Plans** are published at least twice a year both to inform the churches and to encourage additional invitations to serve the Lord while representatives are in their area.

**3. Our National Mailing Service** is being reorganized with the Publishing House being paid to keep some twenty-seven categories of

addresses as well as the national address list of individuals and families updated. Updating information is welcome from everyone and should be sent to Mr. John Bevis, publishing director of the Publishing House.

### Responding to New Inquiries

During the past year, the New Inquiries Committee has met on several occasions to respond to or to refer inquiries from individuals and groups both in this country

(Continued on page 28)

THE SABBATH RECORDER

ESPECIALLY FOR YOUTH

# a vocation with opportunities

by Shelley Austin  
Dodge Center, Minn.

My position as a physical therapy student gave me an opportunity to take an expense-paid vacation to Hawaii and when I graduate maybe a job in Maui, Hawaii; what is more is that when I graduate there will be many jobs available that will be offering me good salaries in almost any place I choose to go. But I didn't choose Physical Therapy for the money or opportunities for glamorous vacations, I became a PT student because I wanted to be involved with helping people overcome their handicaps and that covers a large spectrum of physical inabilities to mental blocks concerning a physical problem.

Becoming a registered Physical Therapist is a long and hard process. There are years of schooling and months of interning — ending with a comprehensive examination and a registry exam by the state. Is it worth it? Those who dropped for varying reasons apparently say "no" but those of us who continued and those that have completed it say a definite "yes." However, there is no end to the learning — as in any medical field, new discoveries are always being tested, so seminar after seminar gives us more information to tuck away.

What do I actually do as a physical therapist? How do I achieve my satisfaction and help handicapped persons? That is truly a monstrous question to answer. The best explanation is to describe some of the people that pass through the department.

Hand treatments for a woman who had hand surgery two weeks before consists of passive stretching by me and active exercises by her to achieve a fully opened hand and a tight fist — she lacks the range and the ability to do either, but

hopefully when she leaves she will be close enough to finish with her own home treatment. We graph the changes each day so that the slightest improvement will be noticed.

In treating pains we use various heating devices, one of which is a shortwave diathermy machine for a very deep heat—penetrating farther into tissues than say the conventional infrared lamp or heating pad. Along with heat we give massages which help relax and increase blood flow to an involved and painful area. Common treatments are those for low-back strain, whiplash injury to necks, frozen shoulders resulting from bursitis, tendonitis, or broken arms. After heat and massage there are usually mobilization exercises to maintain range of motion or increase it. Also there may be strengthening exercises.

Another common treatment is some form of hydrotherapy. Contrasting baths (hot then cold), whirlpool baths, or Hubbard tanks are often used, not only for their relaxing effects, but again to increase blood flow and reduce swelling. Some of the other forms of therapy include, transcutaneous stimulation (use of low-voltage electricity to lessen or deaden pain, ultra sound (conversion of sound waves into heat), microwave diathermy, hot and cold packs, paraffin, and even direct electrical current for muscle stimulation.

During my day I see many different ailments and problems, post-traumatic knees, hips (someone fell down a stair or on ice), stump pain in a below-elbow amputation (besides treating the pain I encourage and teach the use of a prosthetic limb). Birth defects such as cerebral palsy, strokes later on in life, trau-

matic spinal cord lesions, leaving the victim paralyzed waist down or even involving the arms and respiratory muscles. Each treatment is prescribed for the individual needs of the patient and many types of exercises are used by me. Reeducation after a stroke differs immensely from the reeducation used in teaching an amputee to walk on his prosthetic leg, or the patience in waiting for and noticing muscles come back after nerve injury and their reeducation and strengthening. There are many debilitating diseases which are and can be successfully controlled by physical therapy, and not necessarily always done by an RPT—we try to instruct patients in home treatments so that they can be an important part of their own rehabilitation.

Speaking of diseases I should mention again my Hawaiian vacation, because I went as an attendant to a young woman with multiple sclerosis. She was confined to a wheelchair and needed personal care. I was to see to her needs and make sure she had a good time in Hawaii. We both did. We did not go alone, however. Our own agency was the Flying Wheels and there were ten wheelchaired people in all, each with a totally different problem and needs.

If this has given you even a slight insight into my chosen profession, I am glad. I can only repeat what I stated in the beginning—I wanted to help people help themselves and God guided my path to Physical Therapy. The joys and reward are innumerable and I thank Him that He knew this was for me because I wasn't always sure myself. But now I am — praise the Lord. □



### AID TO HURRICANE VICTIMS

Reacting quickly to the widespread devastation caused by Hurricane Fifi, Church World Service/CROP has rushed aid to the disaster-stricken Central American nations, where 50,000 are homeless, over 5,000 dead and more than \$500 million in damage has been reported.

To meet the immediate problem of health and sanitation, and to ward off epidemics, CWS immediately airlifted 160 pounds of antibiotics, 121 pounds of anti-diarrhea medicine and 200,000 water purification tablets into Honduras, the nation hardest-hit by the storm.

At the same time, CROP — the Community Hunger Appeal of Church World Service—diverted a shipment of non-fat dry and chocolate milk intended for Nicaragua,

where the hurricane damage is not as extensive, into the immediate disaster area.

First reports indicate that emergency food supplies, children's clothing and medical supplies constitute the most pressing need. Agricultural items, especially seeds, will be needed as soon as the flood waters recede to help bring the people back to a self-sustaining level.

CROP and Church World Service are sending out an urgent appeal to all concerned people for funds and desperately needed clothing. The CWS Clothing Appeal cautions everyone not to send clothing directly to Honduras, or other nations within the area, but to send the clothing through Church World Service so that they can arrange for orderly transportation and distribution of the clothing to areas where the need is greatest. □

### GRAHAM CELEBRATES SILVER ANNIVERSARY WITH CRUSADE

The Billy Graham Evangelistic Association, celebrating the twenty-fifth anniversary of Graham's first nationally publicized crusade with services at the Hollywood Bowl, earmarked all offerings beyond actual expenses for famine relief.

Not only were the surroundings different from the 6,000 capacity tent pitched in Los Angeles in 1949, but the well-known evangelist drew larger crowds, attracted more young people (over one third attending were under twenty-five) and received the backing of more churches. The anniversary services were video-taped for later prime-time television programs.

While many things were different, one thing stayed the same. Graham, a Southern Baptist, repeatedly gave God the credit for the unprecedented opportunities for ministries of his team as he proclaimed the gospel of Jesus Christ at each of the three services.

Each night's program clinched Graham's attitude with part of a Fanny Crosby verse printed on top: "Praise the Lord, Praise the Lord, Let the earth hear His voice . . . And give Him the glory, Great things He hath done." □

—Baptist Press



Billy Graham's Rio de Janeiro, Brazil, crusade meeting in Maracana, the world's largest stadium, drew 225,000 on the closing day. The Sunday afternoon crowd was described by

Graham as the largest crowd to attend an evangelistic meeting in either North or South America. The evangelist also had an unprecedented — for Brazil — live television audience.

—Photo by Russ Busby

# The Church In Action

### NEWS FROM THE CHURCHES

#### NEW MEMBERS RECEIVED

PLAINFIELD, N. J.— The Light Bearers presented an inspiring program of songs and testimonies on Sabbath Eve, September 13. Rodney and Camille Henry, Cindy Graffius, and Barry Clapper sang many appealing evangelistic songs, accompanied by Steve Crouch and Chris Pederson. The Rev. Mynor Soper spoke briefly, and Rodney, Cindy, and Ewald Fick gave thrilling testimonies. Patti Jo Pederson drew pictures to illustrate the gospel message.

On Sabbath morning the Light Bearers sang two songs, with Chris as one of the singers. Patti Jo illustrated a children's story. The Rev. Soper based his message on Psalm 139. There were 118 present, including the Light Bearers and five members of the Irvington church. In the afternoon the Light Bearers presented their program to the New York City Mission.

The following Sabbath, September 21, a large group from the New York City Mission attended our service, and ten of them gave their testimonies and joined our church. A quartette of young Jamaican women sang to the guitar. James Woodgate, our new dedicated worker, became an associate member. Over 100 were present, and most of them enjoyed a fellowship dinner after Sabbath School. One large cake was inscribed in honor of Dean and Mrs. Rex Zwiebel, who were to move shortly to Alfred Station, N. Y. They were presented a monetary gift in appreciation for

their services to our church and the denomination during the last four years.

The Rev. David S. Clarke of Alfred, N. Y., preached on September 28 while Pastor Herbert E. Saunders and several other members attended Yearly Meeting at the Shiloh church.

A service of baptism was held on Sabbath Eve, October 4, followed by the reception of new members and Communion on Sabbath morning and by Communion at the New York City Mission in the afternoon.

—Ruth Parker

#### REX ZWIEBEL LEAVES C.M.E. FOR ALFRED STATION CHURCH

Ministerial students and colleagues at the Seventh Day Baptist Building are missing the Rev. Rex E. Zwiebel who has begun a pastorate at Alfred Station, N. Y., after four years as dean of the Center for Ministerial Education.

Dean Zwiebel lived at Alfred Station while he was secretary of the Seventh Day Baptist Board of Christian Education before coming to Plainfield. Here he has been recording secretary of the Seventh Day Baptist World Federation and treasurer of the American Sabbath Tract Society in addition to his official duties in guiding the programs of theology students. Also he has worked in conjunction with the Rev. Alton L. Wheeler, secretary of General Conference, in matters related to the ministry. Reclassification of the Center library, begun under his



Mrs. Draxie Brissey and Miss Conza Meathrell are shown reading the SABBATH RECORDER at the tract display during Conference. These sisters are faithful members of the Berea, W. Va., church. Through the years they have supported the church in a tremendous way — (photo by Stanley Allen)

predecessor, the Rev. Victor W. Skaggs, was completed. Counseling students has been a special concern and the cassette tape ministry and in-service training program enlarged. Courses in New York City and elsewhere have been audited to keep the program abreast of what others are doing in the field.

Rex has often been seen pushing a lawn mower, a broom, or a snow shovel around the building. Although not a coffee drinker, he has been a regular attendant of staff mid-morning coffee "breaks." The Plainfield church has benefited from his help in the choir and on various committees. All of us wish him and his family well back on the front line of Christian witness and service.

—A. N. R.



Rev. Rex E. Zwiebel

## FORMER PASTOR APPOINTED TO COLLEGE POST

The Rev. Edward Sutton, former pastor of the Alfred Station church, has been appointed associate for institutional research in health technologies at the State University Agricultural and Technical College at Alfred, New York.

Dr. David W. Huntington, college president, said Mr. Sutton has been appointed to the health technologies post through a federal grant from the Division of Associated Health Professions, Department of Health, Education and Welfare.

The position was conceived about two years ago by Professor Robert L. Love, chairman of the Health Technologies Division.

Professor Love submitted a proposal for federal funds and the initial award was made to Alfred in 1973 when the college became the first institution of higher learning in the nation to employ an associate for institutional research and advisement in health technologies.

As an associate for divisional research, Mr. Sutton will compile geographic, cultural, economic, and educational information on students for distribution to faculty and administrators.

Another duty he will assume is the job placement in the division, while he will also act as liaison between the division and the college's Center for Human Development and its Reading and Study Skills Center, according to Professor Love.

Mr. Sutton, a native of Berea, W. Va., is a graduate of Salem College in West Virginia.

He also holds a bachelor of divinity degree from Crozer Theological Seminary in Chester, Pa., and a master of divinity degree from the combined Colgate Rochester-Bexley Hall-Crozer Divinity School in Rochester.

As part of his ministry in this area, he was a member of a team of chaplains who served students on both the Alfred State College and Alfred University campuses. Currently, he is serving as supply pastor of the Howard Union Church.

Mr. Sutton, who began his duties with the college on August 19, was employed at Alfred-Almond Central School last year.

He and his wife, Briana, are parents of two children and reside at 6127 Hamilton Hill Road, Alfred Station. — *Alfred Sun.* □



Rev. Edward Sutton

## HOLLAND CONFERENCE MEETS

The Harlem church was filled on Sabbath Eve as Seventh Day Baptists came from all sections of Holland to attend a special conference meeting. The theme was "Walking Together." We were welcomed by Jan Lek who also led in the song service. We began our worship by reading a story about the Sabbath and how it is a very special day because it gives not only physical rest but is a time for fellowship with God and each other. Siep Groen from Leeuwarden spoke about the theme and mentioned how many nations try to work together in many ways because they feel together it is possible to do more and greater things. Our theme teaches us to indeed "Walk Together" as Christians. The Leeuwarden Y. F. sang a song entitled "Brother, Come and Walk with Us."

On Sabbath Day our worship speaker was Mr. Baars from The Hague. Following his message we shared in the Communion service.

There are some people who were with us who live too far from a church to attend regularly. It was wonderful that we could all be together at conference. The Harlem church provided a hot meal and many took a walk afterwards to enjoy the beautiful day.

We were privileged to have visitors from the Seventh Day Baptist churches in Germany present. Even though there was somewhat of a language barrier we were one in God and enjoyed a warm fellowship. Mr. Jaap Nieuwstraten from Harlem opened the afternoon session with prayer and then read letters from the U. S. A., Australia, and Germany. It is always a joy to know

we are not the only Sabbathkeepers in the world, and it is really true that although we are separated by many miles we are one in the Spirit.

During the afternoon various people read poems, talked, or sang, and we had a very enjoyable program. Greetings were read from Mr. Zijlstra, our secretary, who could not be present because of health reasons. Representatives from Leeuwarden, The Hague, Amsterdam, and Germany gave short messages on the theme. We listened to a spoken letter on tape sent from Australia.

During the evening service the young people sang German and English songs. An offering for the youth work was taken and we decided to give half to the Ladies' Aid to be used in overseas youth programs. The Ladies' Aid of Holland is doing a fine job and has been able to send a sum of money to the mission field.

On Sunday morning Mr. Stolk from Rotterdam spoke. He is currently serving as one of the editors of *Ons Anker* (Our Anchor) the Dutch *Sabbath Recorder*. After a delicious lunch the conference was adjourned. We really "Walked Together" this weekend and it is our prayer that this may continue in the future. Please pray for the churches in Holland and Germany and the many problems that we are facing. May God help us to "Walk Together" until Jesus comes!

—John Farenhorst, Reporter



These five ladies are sisters and faithful members of the Holland Conference.



THE SABBATH RECORDER



\$75,000 changes hands. Mrs. Gladys Poulin, office manager of the Seventh Day Baptist Memorial Fund, hands a check for that amount to the Rev. Albert N. Rogers, assistant treasurer, for his signature. The check went to the Los Angeles church for expansion and improvement of its facilities. It is expected that one third will be repaid in one year and the balance in ten years. (RECORDER photo)



Pastor Leroy Bass has accepted a call to serve the New Auburn, Wis., church. We pray God's blessing on the Bass family as they begin their ministry in Wisconsin.

## ALFRED PAYS TRIBUTE TO M. E. "MIKE" KENYON

By Hannah Burdick

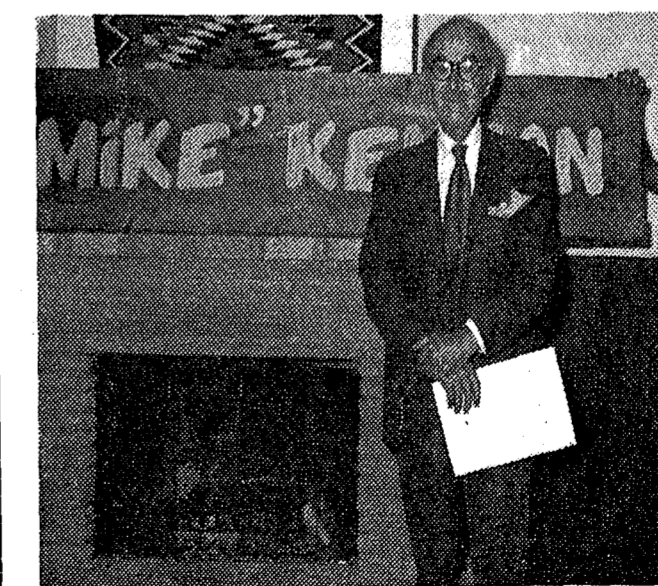
The famous Alfred grapevine has been in good working order the last few weeks because more than 100 friends, young and old, met at the Church Center on a recent Sabbath afternoon to take notice of M. E. Kenyon's eightieth birthday.

The gathering was the brain child of some of Mr. Kenyon's "kids," now grown up, who had enjoyed his thoughtfulness in providing play space in his yard. The idea of a party was picked up by neighborhood parents and snowballed into an event certainly unique in the village history.

After a vociferous greeting to the tune of "For He's a Jolly Good Fellow," the present children of the neighborhood — after a quick visit to the refreshment tables provided

by their mothers — spontaneously gathered around the guest of honor's chair. A program MC'd by Stanley Butts began with the reading of the Mayor's Proclamation of "Mike Kenyon Day," complete with abundant whereas. Souvenirs of the occasion presented with laudatory speeches, included a beautiful scroll made by Craig Prophet and a commemorative plate by Linn Phelan portraying some of the activities encouraged in the Kenyon yard. (But to fully show them there should have been cookies and crackers on it!) Then, borne by two proud-tobursting youngsters came the greatest tribute of all — a sign (Joe Fasano's handiwork) naming the new village playground "M. E. 'Mike' Kenyon Children's Park."

Two cliches heard frequently there seem to sum up the occasion — "It couldn't happen to a nicer person," and "It could only happen in Alfred." □



M. E. "Mike" Kenyon

## Accessions

ALBION, WIS.  
Rev. A.A. Appel, Pastor  
By Baptism:  
Maureen Sue Geske

BATTLE CREEK, MICH.  
Rev. S. Kenneth Davis, Pastor  
By Baptism:  
George Crawford III

BOULDER, COLO.  
Rev. Elmo F. Randolph, Pastor  
By Letter:  
Patricia Burdick

DAYTONA BEACH, FLA.  
Rev. Marion C. Van Horn, Pastor  
By Letter:  
Ernest K. Bee, Sr.  
Lillian B. (Mrs. Ernest K.) Bee

DENVER, COLO.  
By Baptism:  
Mrs. Edward (Barbara) Hansen  
By Testimony:  
Vincent G. Farkas

PLAINFIELD, N. J.  
Rev. Herbert E. Saunders, Pastor  
By Letter:  
Socrates A. Thompson  
Mrs. Socrates (Clara C.) Thompson  
Leonard Stewart  
Mrs. Leonard (Vera A.) Stewart  
By Testimony:  
Cecil King  
Mrs. Cecil (Blondel) King  
Wilhelmina Powell  
Dorothy Walsh  
Patricia Thompson  
Gladys L. Hamilton  
Associate:  
James J. Woodgate

SALEMVILLE, PA.  
Melvin F. Stephan, Pastor  
By Baptism:  
J. Allen Boyd  
Denise Kagarise  
Mrs. Donna (Clark) Kagarise  
Doreen Kagarise

SALEM, W. VA.  
Rev. J. Paul Green, Pastor  
By Testimony:  
Mrs. Paul McCoy

TEXARKANA, ARK.  
Rev. Ralph Soper, Pastor  
By Testimony:  
Stephen D. Yarberry  
Linda Sue (Mrs. Stephen) Yarberry  
Mrs. Lonnie Moon  
John H. Gossett

WHITE CLOUD, MICH.  
Rev. Earl DeLand, Pastor  
By Baptism:  
James J. Woodgate  
By Letter:  
Richard Fuller

## "SUNNY" ROGERS

By Albert N. Rogers

"Now let every tongue adore Thee . . . Jesu, joy of man's desiring . . . For all the saints who from their labors rest . . . Thy name, O Jesus, be forever blest. Alleluia!"

Anthems by the choir he had directed twenty-five years, hymns by the Salem congregation augmented by many friends, the organ, and fine music from strings and brass celebrated the life of Clarence M. (Sunny) Rogers at his memorial service. The family — sisters, a brother, his widow, sons and daughters with their children — stood strong and full of faith in the center pews.

The Rev. J. Paul Green, Jr., pastor of the Salem Church, led the affirmation of faith and the prayers of thanksgiving. Dr. Clifford W. P. Hansen, Xenia, Ohio, a former pastor, gave the eulogy citing the "sunny" disposition, deep optimism and respect for persons combined with solid inner convictions which marked the life of the deceased. Chrysanthemums graced the pulpit and communion table.

Clarence Rogers' love of music was often expressed in group singing and solos as well as through the church choir which he led on tour in 1961. With his wife, Ruth Sarah, he shared direction of the Conference choir at Salem in 1950.

The Rogers farm home was always open to friends and church or college visitors. The community was important to Clarence, and he often returned to Daytona Beach, Fla., where his family had helped establish the city in 1874. (He joked with this writer about our relationship as seventh cousins.)

As a lawyer Clarence Rogers gave generously and readily of his expertise in the local, regional, and national concerns of Seventh Day Baptists. Many knotty problems yielded to his thoughtful analysis and many errors were averted by his alert mind and persuasive arguments. His ready smile and sometimes casual dress did not conceal the firmness of his convictions or the rigor of his discipline. A willingness to accept responsibility beyond the call of duty may have shortened his life, but he seemed to enjoy life shared in worthwhile endeavors.

Sunny was president of General Conference in 1955, having served



CLARENCE M. ROGERS  
1916 - 1974

on the Commission two years before that. He became a member of the board of trustees of the Memorial Fund in 1965 and in 1968 its president. The role of this board in denominational life became more important as he led in development of its discretionary powers. College scholarships and grants for church and camp development were of particular interest to him along with fidelity to the objectives of the fund and its donors. His legal training and experience were invaluable. At the General Conference at Salem last August he appealed for support of the permanent funds of denominational agencies through the Memorial Fund paralleling annual giving to Our World Mission.

The list of his memberships and offices is long, supplementing his professional and church commitments. He served Salem College as a trustee for fifteen years, and as its attorney and part-time professor. His special interests included conservation projects and he helped establish the housing agency sponsored by the Salem church. He also aided in directing the Washington Pilot Project of Southeastern Association in consultation with the Washington church, and the organizing of Camp Joy, Berea, W. Va. In an article published in May, 1962, in *The Sabbath Recorder* he declared, "It is time we all recognized that 'doing nothing' is probably our greatest sin."

At the Creative Camping Project for national camp leaders held at Camp Paul Hummel, Boulder, Colo., in July each participant was asked to compose some verse. He wrote:

## MY NAME

Beneath the sky and soft fleecy clouds  
My name is called, I know not why.  
Perhaps because there was work to do  
I answered, doctor, wife, teacher, father,  
lawyer, tradesman?

But none of these could catch the sound  
of voices which were circling round  
Again I timidly sought to find an answer  
which would put my feet on solid ground  
And then quite softly a voice said to me  
A child of God your name shall be.

—Sunny Rogers

## CLARENCE M. ROGERS Dedicated Church Leader

by John D. Bevis

Clarence Rogers was my friend and I feel a very personal loss at his passing. I suppose that everyone who knew him would agree that his friendly spirit and radiant smile will be what we remember most. He had a tremendous sense of humor and possessed that rare gift of making anyone feel in a few minutes that he had known him for a lifetime. He loved people and was always involved in helping others. There are countless people across the entire country who will remember Clarence as "their" friend.

Clarence was vitally interested in his church. His death is a tragic and untimely loss to the entire denomination. His strong leadership and wise council will be much missed on both a local and national level. He was very active for years as a trustee of the Memorial Fund, he was a leader in the development of Camp Joy, he was a pillar of the Salem church — but most of all he was a sincere Christian who put Christ first in his life.

Everything he did was with enthusiasm. How well I recall sitting in his Sabbath School class in Salem. You didn't just sit there, you became involved as his class was always lively and interesting. Many will remember his interest in music. For several years he directed the Salem church choir which was one of the best in the denomination and the very best in Salem. Conference goers will remember the contributions that he and Ruth Sarah made to the music program of many a Conference.

Last August Clarence addressed the General Conference and urged

(Continued on page 27)

## CLARENCE M. ROGERS

(Continued from page 26)

us to make a deeper commitment to our faith. He said: "Let's stop making our Christ and our church the same size that they have been in our minds for these past many years — expand your mind, your heart and your devotion, because all things are possible through Him." Such was his faith!

I am thankful for having known Clarence Rogers and offer praise to God for his life of service and love. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). □

## Marriages

Clement - Aspen.—Edwin George Clement, son of Mr. and Mrs. Donald Clement and Dianne Sue Aspen, daughter of Mrs. Mary Aspen, both of Kearney, Nebr., were united in marriage on June 10, 1974, at the First Baptist Church of Kearney, with the groom's pastor, the Rev. Victor W. Skaggs, officiating. He was assisted by the Rev. Michael Evans of Kearney.

## Births

Browning.— A son, Adam Christopher, to Gary and Donna (Bottoms) Browning of Fort Collins, Colorado, on May 1, 1974.

Schultz.— A daughter, Christy, to Kenneth and Cheryl Schulz, White Cloud, Mich., on June 16, 1974.

Shaver.— A daughter, Nicole Rosa, to Gary M. and Sandra (Cavinder) Shaver of Holt, Michigan, on July 22, 1974.

## Obituaries

BECKER.— John Jacob, was born October 26, 1883, in Franztal, South Russia, and died September 14, 1974, at Chehalis, Washington.

John Becker's family were German Mennonites in a large settlement in South Russia. He was united in marriage on October 27, 1911, to Anna Abrahams. They had eight children: one son died at age seven in 1925.

The years of the Russian Revolution were very difficult and critical times, and this brought a deep conversion and turning point in John and Anna Becker's lives. As they studied the Scriptures, they embraced Sabbath observance, which separated them from their church. They were independent Sabbathkeepers for sixteen years. In August 1920, after much prayer and quiet preparation, they took their little family from Franztal and fled to the Crimea. The Revolution was raging and often they felt God's intervention and protection. After many difficulties and sicknesses, they reached the United States in January 1923.

After living several places in the Midwest, the Beckers moved to Southern California in 1935. In 1936, John and Anna and their oldest daughter Sarah were baptized by immersion by Pastor Loyal F. Hurley and united with the Riverside Seventh Day Baptist Church. From 1937 to 1952, they lived in Dinuba, Calif., where they were members of the Dinuba (Reedley) Seventh Day Baptist Church. Then they moved to Chehalis, Washington, where again they were lone Sabbathkeepers. When the Seattle Area Seventh Day Baptist Church was organized in 1968, Mr. and Mrs. Becker became charter members. John Becker was an earnest Bible student, writing articles on the Sabbath and other truths that meant so much to him. He had a deep desire to see the Sabbath accepted by others. His trust in the Lord continued faithful to the end.

Surviving are his wife, Anna; seven children: Sarah, returned missionary from Malawi, Anna (Mrs. John) Karmy, all of Chehalis; Katherine Ramstead, Orosi, Calif.; Marie (Mrs. Robert) Lippincott, Peoria, Ariz.; Helen (Mrs. Donald) Neidigh, Lakewood, Calif.; Bertha of Upland, Calif.; thirteen grandchildren and four great-grandchildren.

Memorial services were conducted by his pastor, Duane L. Davis, with interment at Sunset Memorial Garden Cemetery, Chehalis. —D. L. D.

FOSTER.— Beda I., daughter of Lewis P. and Susan (Rice) Berkhimer, was born August 21, 1882, at Salemville, Pennsylvania, and died at Bedford County Memorial Hospital, following an extended illness, September 29, 1974.

Beda Foster was a native of Salemville and lived most of her life in that community. She was married to Arthur C. Foster on October 12, 1905, in Altoona, Pennsylvania. He preceded her in death.

Mrs. Foster is survived by one daughter, Mrs. Thelma M. Replogle of Camp Hill, Pennsylvania; eight grandchildren, and eight great-grandchildren. Two children preceded her in death.

She was a faithful member of the Salemville English Seventh Day Baptist Church and active in Ladies' Aid. She and her husband had volunteered their service as janitors of the church for many years. She requested of her pastor that her favorite Psalm, Psalm 46, and her favorite hymn, "How Great Thou Art," be read and sung at her funeral.

The service was held October 2, 1974, at the S. Gerald Weaver Funeral Home, and was conducted by her pastor, Melvin F. Stephan. Burial was in the Salemville Cemetery. —M. F. S.

HINCH.— Pearl Hinch was born March 11, 1886, in Berlin, Wis., and died September 7, 1974, at the Memorial Hospital there, having suffered the last few weeks from cancer.

She was a member of the Nortonville Seventh Day Baptist Church, having moved to Leavenworth, Kansas, to raise her youngest son after the death of her husband. She is survived by two sons, Lionel Stenat, Ripon, Wis., and Orville Hinch, Leavenworth. Services were conducted in Berlin, Wis., by Rev. Robert

Lowndes, with interment in the Riverside Cemetery there. —P.B.O.

ROGERS.— Clarence M. (Sunny), died unexpectedly of a heart attack near Salem, W. Va., on October 5, 1974, at the age of fifty-seven. He was the son of Clarence Mord and Louise Mannel Rogers, and was born at Daytona Beach, Fla., December 16, 1916.

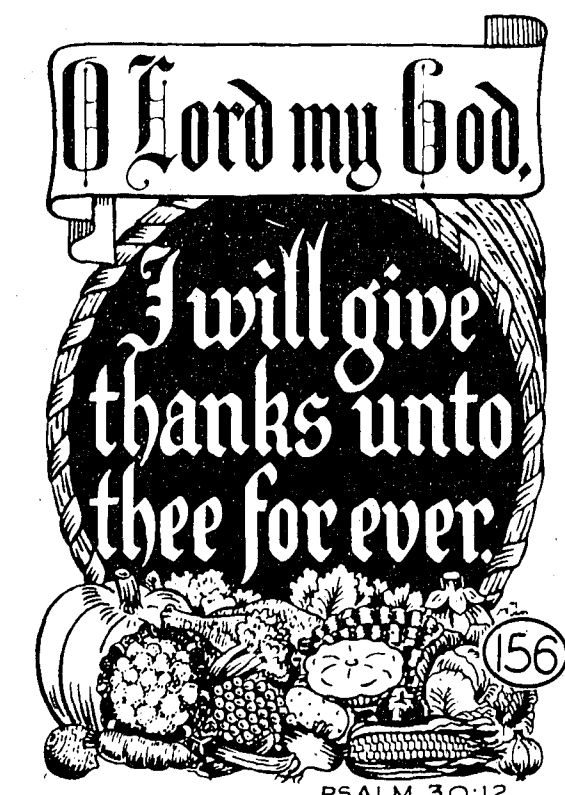
Practicing law at Clarksburg, W. Va., he was a graduate of Salem College and Harvard Law School. He was a member of the American Bar Association and other legal bodies, and was active in conservation and music activities. During World War II he was a lieutenant in the U.S. Navy. He was an officer of the Salem Seventh Day Baptist Church and served as a trustee of Salem College fifteen years. At his death he had been president of the Seventh Day Baptist Memorial Fund for seven years.

On July 2, 1939, he was married to Ruth Sarah Davis, Salem, W. Va., who survives. Their family consists of two sons, Stephen C. Rogers, Belpre, Ohio, and Alfred R. Rogers, Salem; and three daughters, Mrs. Chris (Sarah Jane) Van Horn, Elizabeth Ann Rogers and Christina Ruth Rogers, all of Salem. There are six grandchildren. Also surviving are five sisters, Dr. Ruth T. Rogers and Mrs. Samuel (Mary) McFall of Daytona Beach, Fla., Mrs. Ernest (Frances) Spencer, Mexico, Missouri, Mrs. A. W. (Elizabeth) Sarver, Pittsburgh, Pa., and Mrs. George (Julia) Drew, Orlando, Fla., and one brother, Crosby Rogers, Easton, Conn. Dr. M. Josie Rogers, an aunt, of Daytona Beach, also survives.

Memorial services were held at the Salem church on Sabbath afternoon, October 12, with the Rev. J. Paul Green, Jr., pastor, officiating, assisted by Dr. Clifford W. P. Hansen, a former pastor. Denominational boards sent representatives. The body was cremated and the ashes will be deposited at a later date. —A.N.R.

## ERRATA

The article "Parsonage Road" in the October issue was written by the Rev. Albert N. Rogers.



## PLANNING COMMITTEE

(Continued from page 20)

and abroad. In many instances, local pastors or laity have been alerted and urged to follow through contacting inquirers who have asked for information or literature, and who have manifested interest in associating with our people. There has been exchange of correspondence internationally with leaders in other countries including India, the Philippines, Korea, Burma, Kenya and Ghana. Members of this committee, appointed by the Planning Committee, include John D. Bevis, Herbert E. Saunders, secretary, and Alton L. Wheeler, chairman. This committee works in close cooperation with the New Fields Committee of the Missionary Board.

### Recruiting for Dedicated Service

Dedication of talents, skills and time continues to be promoted through such organized efforts as SCSC, Extended Dedicated Service, Team Ministry, the Ambassador Plan, Lay Witness and other plans. Information is available through the General Conference office and all applications are channeled through that office to the respective boards for implementation.

In the near future additional pages will be sent for inclusion in the "Era of Action" packets of pastors and lay leaders. These will include a projected program coordinating calendar, travel plans of denominational representatives, witness and service strategy sheets, and "seeds and sprouts." Additional sets are available through the General Conference office.

### Urging Action Now!

Reflecting on such a challenging passage as 2 Corinthians 5:14 - 6:2, we are reminded that "God was in Christ reconciling the world unto Himself and He has given to us the ministry of reconciliation . . . Right now God is ready to welcome you. Today He is ready to save you." Now is the time as never before to seek, save and serve in the name of our Lord, as inspired, led and empowered by the Holy Spirit. □

**"Unless far better men you be  
Than proud professors of the way,  
The Heavenly Kingdom you'll not see  
Nor enter in that blessed day."**

—Matthew 5:20  
Rev. F. D. Saunders

## THANKSGIVING E. S. P.

(Continued from page 15)

As church-believing, Christ-committed Seventh Day Baptists, how should we respond to the admonitions from out of the past? I answer, with pride in our heritage, with renewed faith in the present, and with rededication to the Eternal Truths.

A recent publication calling for a Religious Observance of the Nation's Bicentennial sums it up in three elements: Heritage — Festival — Horizon. It says: "The Hebrew-Christian tradition provides some very basic insights into the human heritage and the need to reexamine the past; into festival and the deeply-rooted desire to celebrate; and into horizon, with its orientation toward the possibilities of the future. The churches have a tremendous opportunity to make the focus on heritage something more than the glorification of a glamorized past, to help make festivals more than hip-hip-hooray cover-ups for present day problems, and to give the dreams about horizons something of the quality of the vision of the Kingdom of God."

This Thanksgiving time, let Seventh Day Baptists have renewed satisfaction in their Bible-verified concepts; take justified pride in the accomplishments of their forefathers; be rededicated to carrying out God's special missions for His church; and experience rekindled joy in living the Faith — even in the face of real or imagined difficulties.

In truth, every day should be a day of "thanksgiving" within the spirit of perpetual festival! □

—Dr. Hurley served as editor of the *Sabbath Recorder* 1946-47. We appreciate his continued interest and support.

### FOOT-WASHING

(Continued from page 7)

brethren what Jesus had just done for His disciples. In doing a humble service for them, He had cleansed them of their pride and self-seeking. So in humble service, we should seek to help our brethren overcome the weaknesses and sins of their lives. And there are many, many ways to do this whether a pan of water is needed or not. The occasion may be vastly different, but

the purpose remains the same. Jesus gave us an example, that is, an illustration of one way to accomplish the purpose.

When one becomes a Christian, he is not instantly changed to perfect sainthood. He still lives in a human body with its basic instincts of self, sex, and the herd, all alive and active. No matter how much they may be sublimated, they still exist: they cannot be eradicated and still leave a person. A Christian is still a person with the temptations that arise out of personality. And he still lives in a wicked world where temptation is rampant. When the Bible talks about "the world, the flesh, and the devil," it is not using empty phrases. The greatest saints have been most conscious of this constant tendency to sin. All of us need constant cleansing. To help each other in this great need is *real foot-washing*, whether a pan of water is used or not. We need to remember that this Biblical teaching, like others, is covered by Paul's statement, "The letter killeth, but the spirit giveth life." □

### WELCOME NEW SUBSCRIBERS

William Vis  
Branchville, N. J.

Mr. and Mrs. David Payne  
Alexandria, Minn.

Mr. and Mrs. Gary Randall  
Blooming Prairie, Minn.

Mrs. Vivian Greene  
Dodge Center, Minn.

Mr. and Mrs. Bill Bond  
Dodge Center, Minn.

Mr. and Mrs. Bob Kloppstein  
Kasson, Minn.

Mr. and Mrs. Conrad Larson  
Alexandria, Minn.

Dennis J. Brannon  
Rochester, N. Y.

Mr. and Mrs. Sherman Clarke  
Pittsburg, Pa.

C  
P  
Children's  
Page

### Family Worship Before Thanksgiving Dinner

**Leader:** "Sing for joy to the Lord, all the world!  
Worship the Lord gladly,  
and come before him with joyful songs!"  
—Psalm 100:1-2 (TEV)

**Song:** "I Have the Joy, Joy, Joy, Joy," or other happy song known by all.

**Leader:** "Come, let us bow down and worship;  
let us kneel before the Lord, our Maker!  
He is our God;  
we are the people he looks after,  
the flock for which he provides."  
—Psalm 95:6-8 (TEV)

**Hymn:** "Come, Thou Almighty King" or other song of praise known by all.

**Leader:** Let us praise and thank the Lord.  
"Praise the Lord!"

**Children:** "Give thanks to the Lord, because he is good."

**Grown-ups:** "His love is eternal."

**Brothers:** "Who can tell all the great things he has done?"

**Sisters:** "Who can praise him enough?"

**All:** "Happy are those who obey his command, who always do what is right!"

**Leader:** "Praise the Lord!"

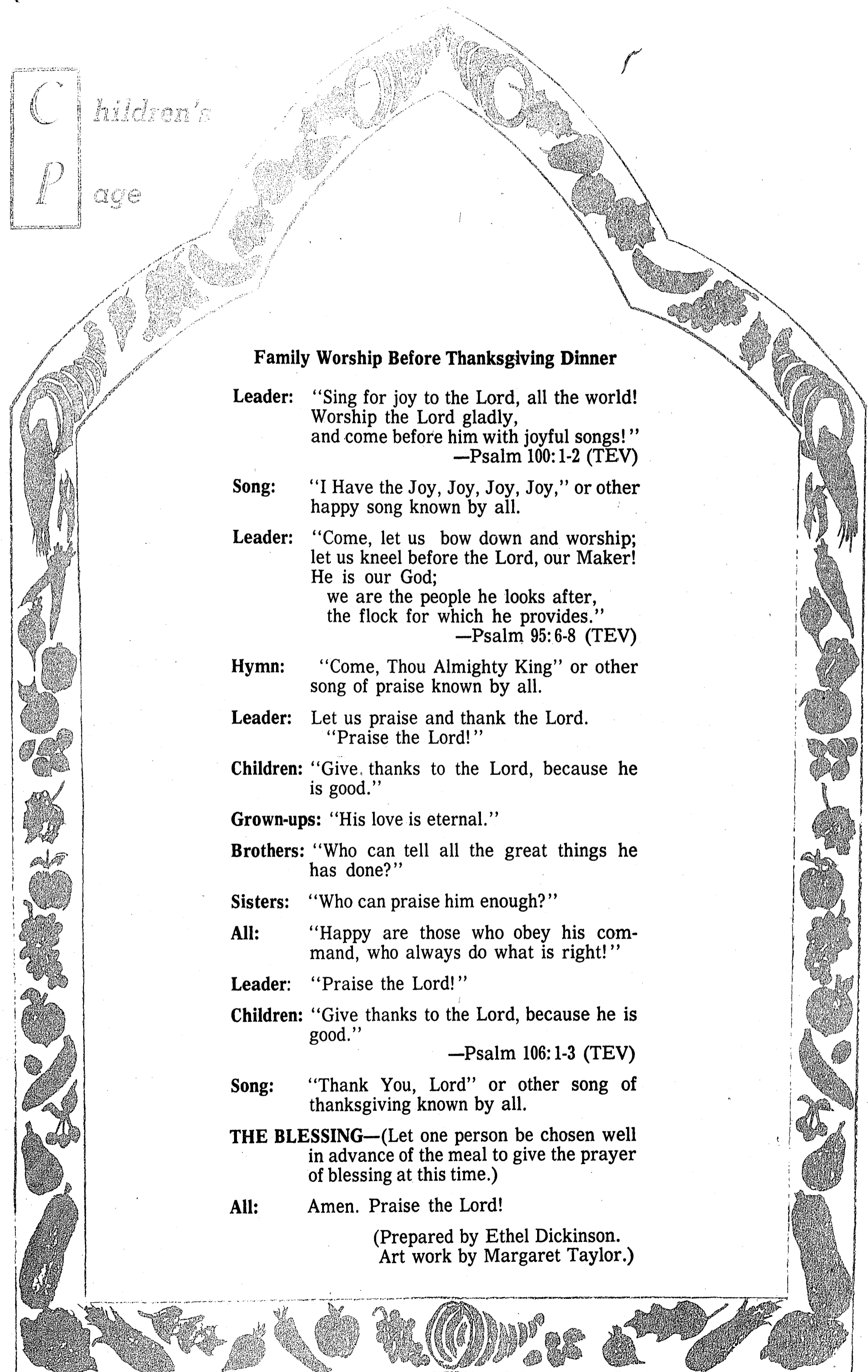
**Children:** "Give thanks to the Lord, because he is good."  
—Psalm 106:1-3 (TEV)

**Song:** "Thank You, Lord" or other song of thanksgiving known by all.

**THE BLESSING—**(Let one person be chosen well in advance of the meal to give the prayer of blessing at this time.)

**All:** Amen. Praise the Lord!

(Prepared by Ethel Dickinson.  
Art work by Margaret Taylor.)







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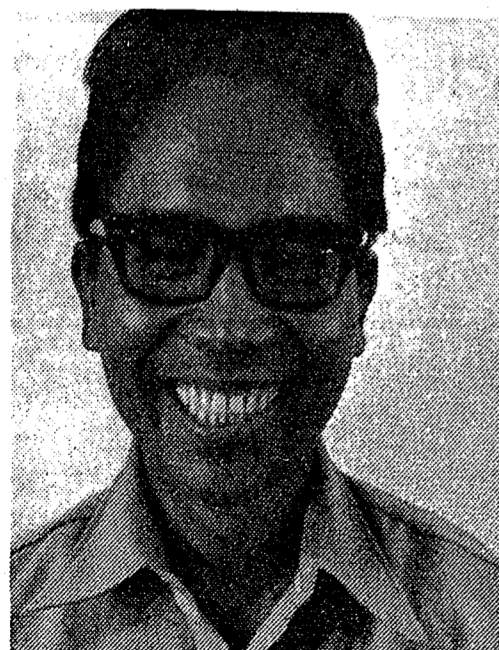
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MILTON WI 53568

"THE SERVICE OF RECONCILIATION" .....  
SEVENTH DAY BAPTIST WEEK OF PRAYER  
January 5 - 11, 1975

The first full week of the new year, 1975, will again be a Week of Prayer for Seventh Day Baptists around the world, encouraged by member groups of the Seventh Day Baptist World Federation. Daily morning prayer services in the churches, group meetings in homes, or other services for prayer in churches will gather members and friends together. Individuals and families will also join in the special emphasis in their homes. The Rev. L. Sawi Thanga, secretary-treasurer of the Burma Seventh Day Baptist Conference is the author of the 1975 devotional booklet. Under the theme, "The Service of Reconciliation," Brother Thanga emphasizes the theme of the Baptist World Alliance world outreach emphasis, "Reconciliation Through Christ" heading up the key verse of 2 Corinthians 5:18: "But all things are of God, who reconciled us to himself through Christ, and gave us the ministry of reconciliation."

The Rev. L. Sawi Thanga resides in Rangoon, Burma, and has a ministry translating tracts and booklets into the Lushai language (used in the Chin Hills where the Seventh Day Baptist churches are located) and writing Bible study lessons and books which are used in many church groups. He was ordained in February 1974, during the visit of the SDBWF ambassadors when they were asked to be members of the ordination council.

Sample copies of the Week of Prayer booklet, published by the SDB General Conference (USA) have been sent to pastors, and/or church leaders across our country. It is hoped that every church, every family, every individual, will actively participate in this Week of Prayer. Now it is time to consider ways in which all members of your church can be challenged. Orders for copies of the booklets are to be sent to the General Conference office, Box 868, Plainfield, NJ 07061. □



RECONCILIATION

