

# You Can't Always Tell A Bible By It's Cover

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

The best-selling book of the year 1973 was not a sex book. It was not a diet book. It was a Bible: *The Living Bible* to be exact. Although sales records indicate the book buying public bought millions of diet and sex books, *The Living Bible* was again the number one hardback best seller. Dr. Atkins' diet book and "The Joys of Sex" ran a poor second and third place.

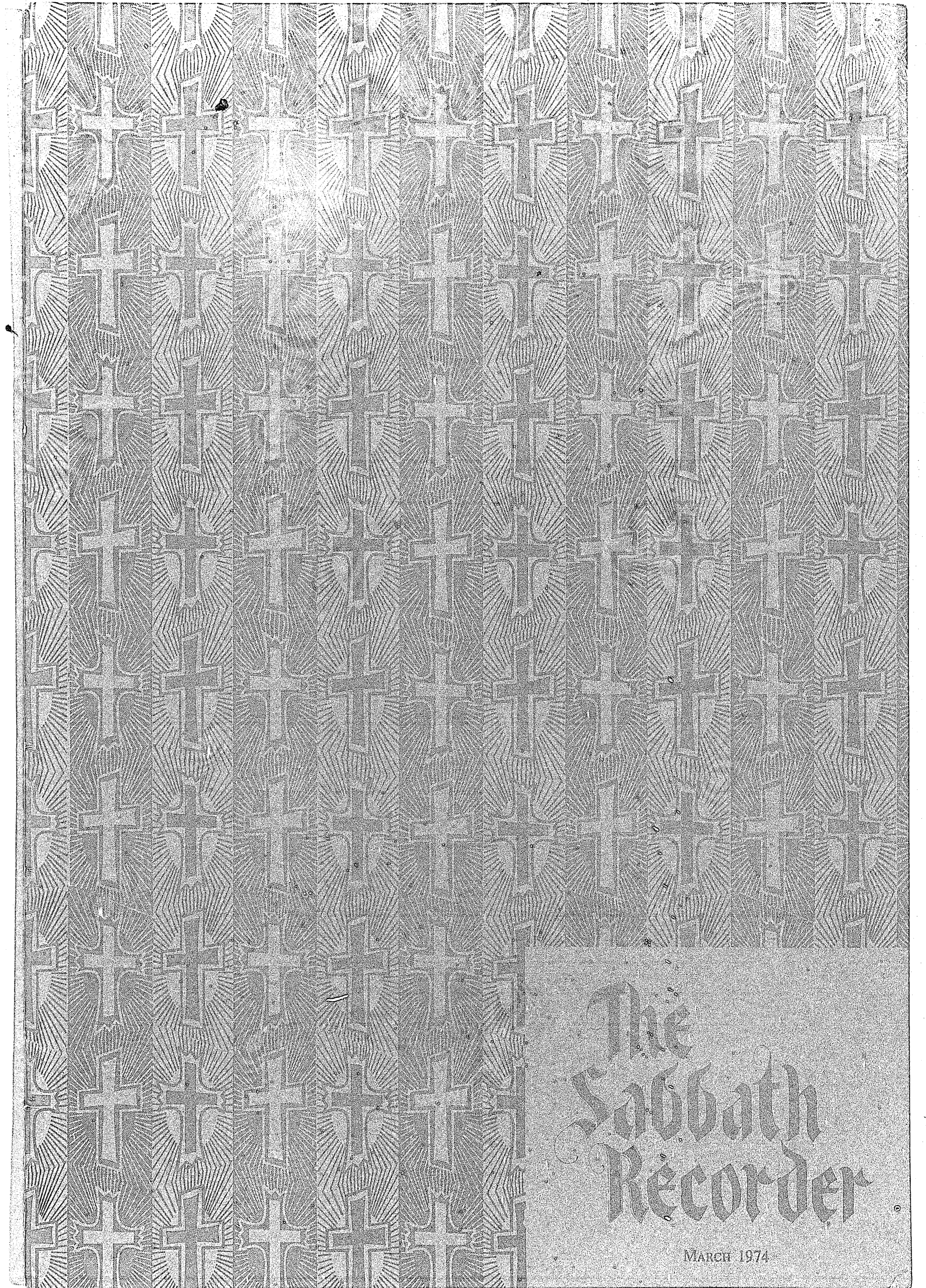
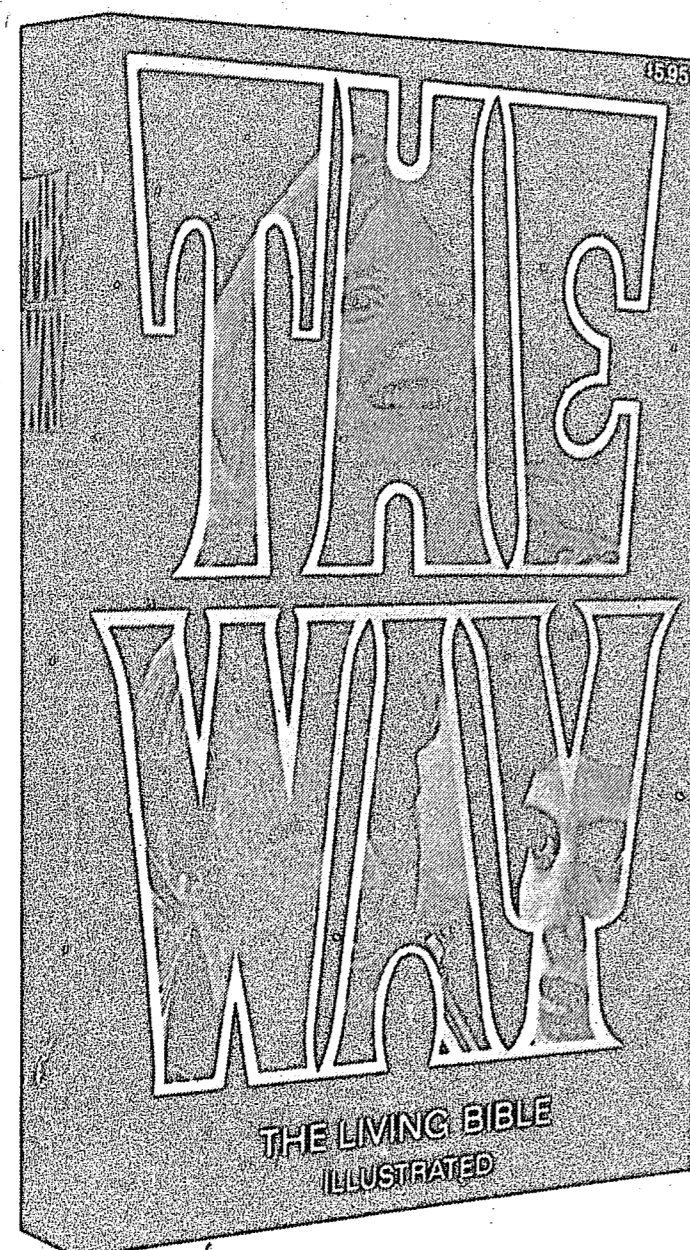
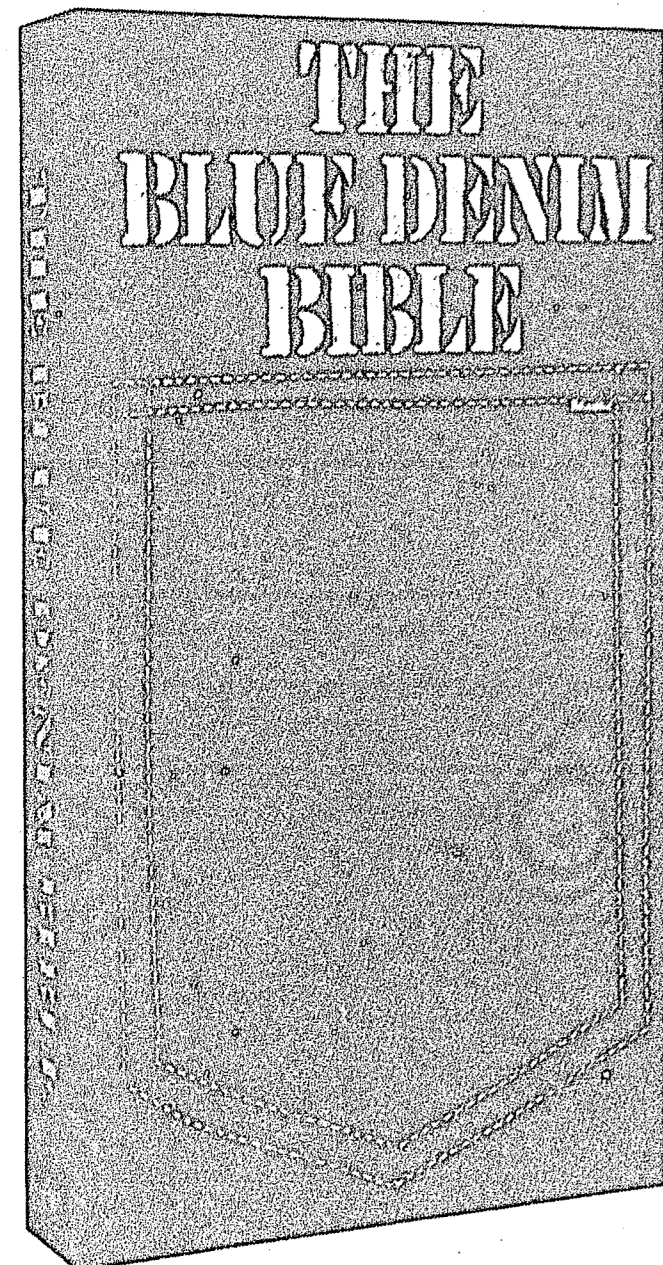
This is the second year running that *The Living Bible* has soared into the rarified number one best seller slot.

A lot of things have been done to improve circulation, from cloaking the Good Book in blue denim to selling it in a variety of flavors—strawberry, licorice, vanilla, etc. — all aimed at reaching the contemporary youth. But the biggest boost has been the by-product of making the Bible easier to understand and to read. In the long run this has attracted by far the largest number of young readers.

*The Living Bible* is a paraphrased translation which has changed many of the conventional patterns of Bible distribution and reading. □

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JOHN D. BEVIS, EDITOR

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WHAT URBANA MEANT TO ME

"Jesus Christ: Lord of the Universe, Hope of the World" was the theme for Urbana '73, the tenth Inter-Varsity Missionary Convention held December 27-31, 1973 at the University of Illinois in Urbana. Inter-Varsity is an inter-denominational Christian organization on college campuses throughout the world.

Many things were gained during my stay, both large and small. I'd like to share with you two concepts that I came to understand.

Until Jesus Christ is in control and being Lord of every nook and cranny of my life including attitudes, relationships, behavior, family, and school, He is not Lord at all. And Jesus should be, if He isn't already.

Not only is Jesus Christ Lord of the universe, but He also reigns in my life. Consequently I want to share the good news with everyone. The world lies under God's judgment. Therefore the whole world needs to hear the gospel. I sincerely believe it is every Christian's responsibility to fill this need as a missionary, whether it be at home or overseas, as commanded in Mark 16:15, "Go ye into all the world and preach the gospel to every creature." This can be done any place, any time with anyone.

In order to be an effective missionary, that is, one bearing fruits, Jesus Christ must be Lord in my life. A total commitment of the spiritual, intellectual, and physical aspects of myself must be made to God. In this manner God will use me to project myself as a person and a fellow human being that will bring bountiful results for His glory!

These areas, Jesus Christ as my Lord and the mission field, were two important things I understood better at Urbana '73. I believe that an individual, a growing and maturing Christian, must have Jesus Christ as Lord and do his very best to help fulfill the Great Commission.

—Helene Nelson, Wisconsin

NEXT MONTH

April theme section "The Lord Is Risen"

Also more news from the Ambassadorial Mission



Please renew my subscription to the Sabbath Recorder. I have enjoyed it for many years, and I think the new one is very nice.

—Mrs. Ollie G. Travis  
Blandville, W. Va.

\* \* \*

Enclosed please find our check to renew our subscription to the Sabbath Recorder. We are isolated Seventh Day Baptists and enjoy keeping in touch with our people through the Recorder.

—Mr. and Mrs. Sylvester Moore  
Harris, Minn.

\* \* \*

Enclosed please find our check for a subscription to the Sabbath Recorder. We like the new look.

—Mr. and Mrs. Douglas North  
New Auburn, Wis.

\* \* \*

I just couldn't believe our church organization had gone ahead and started the Sabbath Recorder as a monthly. I have been in favor of this for many years . . . Congratulations on the improved appearance.

—Helen VanValkenburg  
Battle Creek, Mich.

\* \* \*

Congratulations on the "new" Sabbath Recorder. We especially appreciate reading the Recorder now, since we have moved from Connecticut and are over 100 miles from the nearest church . . .

—Mrs. Ruth Neff  
West Sedona, Ariz.

\* \* \*

The new Recorder is really great. Congratulations on a very exciting turn of events for Seventh Day Baptists. Our prayers are with you as you continue to do an excellent work for the Lord.

—Rev. Glen Warner  
Ashtabula, Ohio

\* \* \*

I enjoyed reading the new Sabbath Recorder and am looking forward to reading the next issue.

—Mrs. Robert Ellis  
Portlandville, N. Y.

\* \* \*

We are very pleased in every respect with our attractive new Sabbath Recorder. The amount of good pictures we believe will add a great deal to its readability and interest among our younger readers especially. We both grew up with the Recorder as a regular visitor in our homes and we would hope that it might be true in future S.D.B. homes . . .

—Rev. and Mrs. O. B. Bond  
Clarksburg, W. Va.

\* \* \*

Congratulations on the new Sabbath Recorder! We like it very much . . . Keep up the good work. May God richly bless you in His service.

—Rev. and Mrs. A. Addison Appel  
Edgerton, Wis.

\* \* \*

I want to express my appreciation and admiration for the new monthly Sabbath Recorder. I have had access to the paper since a small child in New York State. It keeps those of us who are lone Sabbathkeepers in touch with our denomination and its affairs. May God bless your efforts.

—Mrs. Bess B. Pierce  
La Mirada, Calif.

\* \* \*

I like the new look and am very proud of my Sabbath Recorder and its contents . . .

—Marjorie J. Burdick  
Milton, Wis.

\* \* \*

I sure do like the new Recorder, it certainly has a beautiful cover. Please renew my subscription.

—Bessie A. Harkins  
Sayre, Okla.

\* \* \*

The new Recorder came in the mail today. I read it from cover to cover and thoroughly enjoyed it. I like the idea of a monthly publication. Keep up the good work.

—Margaret B. Allen  
Clarksburg, W. Va.

\* \* \*

The Sabbath Recorder makes a wonderful birthday or Christmas present . . .

—Mrs. J. J. Saunders  
Milton Junction, Wis.

\* \* \*



The American Bible Society has undertaken a tremendous new project, **GOOD NEWS FOR NEW READERS**, to help the world's newly literate people attain normal reading skills through a unique Scripture literacy program.

*Good News for New Readers* plans to raise the \$62,850,000 for the translation, production and distribution of 725,000,000 specially designed Good News Scripture Literacy Selections in more than 200 languages during the first twelve years of this project.

Good News Selections have been under study for some twenty-five years by Bible Society experts. They have been successfully field tested for the past five years in Latin America.

According to the Rev. John D. Erickson, responsible for the *Good News for New Readers* fund-raising campaign and an executive secretary of the American Bible Society: "Once new readers have learned their first reading skills through basic literacy training, there is little or nothing at their level to read and,

in many countries more than 50 percent lapse into illiteracy. *Good News for New Readers* aims to help new readers become true readers."

The figure of almost \$63,000,000 is an enormous sum," said Erickson, "but that there are currently 783,000,000 illiterate people in the world is even more staggering. As illiterates become new readers, *Good News for New Readers* must be prepared to offer them the opportunity to increase their reading skills until they can comprehend average reading matter. This must be done. Only through an increase in literacy can more people enter the mainstream of life. And only with a greater knowledge of the Scriptures can we hope for a world of peace."

The need for specific material designed for new readers is well established. Every UNESCO conference concerned with literacy has cited the lack of such material as the major block that keeps those who have been trained to read from actually doing so. To be able truly to read, the new reader must have



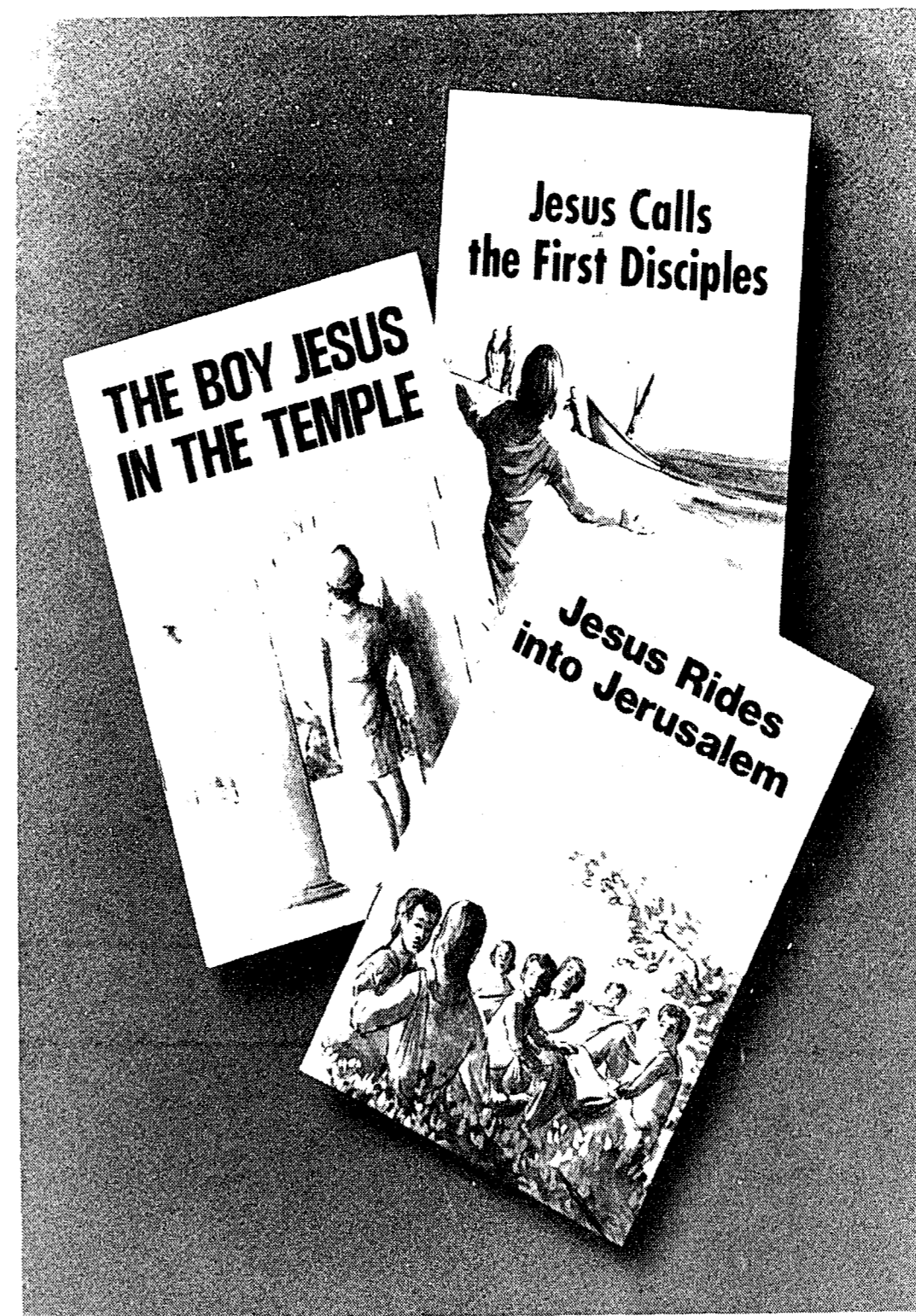
material that is at his level of competence. "New readers need publications that help them move beyond the basic primer to the newspaper, from the simplest booklet to the book," said Erickson, "and that's just what the Good News Selections are designed to do."

Good News Selections are a series of thirty-six publications that start the new reader with simple words and short parables and stories from the life of Jesus, then move through more structured material with deeper meanings and more complex knowledge until the new order is able to read at the normal language level.

"The latest count for Good News Selections at the first two levels which are now in translation and distribution is 98 languages in more than 37 countries," said the Rev. Warner A. Hutchinson, United Bible Societies World Service officer and an American Bible Society general secretary with responsibility for translation and distribution activities.

"By 1975," continued Hutchinson, "we plan to have the complete series translated into at least 200 languages. How many we print and distribute, and how many more languages we are able to translate will depend upon the funds available."

"Each Good News Selection of the 36 required for a single language," said Hutchinson, "represents the long labor of many people. Fortunately our extensive experience shows in the cost of translation and production. We can translate Good News Selections at each of the five levels in a single language for about \$300; a com-



Good News for New Readers

plete series in one language, therefore, costs only about \$1,500."

Seventh Day Baptists have been a part of the American Bible Society for many years. However, in recent years our support has weakened. In 1971 we gave \$1,272.57 through our local churches, while the figures for 1973 are not yet available it appears we have cut our support in half.

With our help in the past the American Bible Society was able to bring the precious Word of God to millions of people the world over who thirsted for it. But the pleas for Scriptures grow ever greater, as populations soar and people search for answers to life's urgent questions. Can we as a people turn a deaf ear to their plea? Can we have a growing concern for others by increasing our support of the American Bible Society? Can Seventh Day Baptists raise \$1,500 in 1974? □

—John D. Bevis,  
S.D.B. Representative  
American Bible Society

#### TRACT RACKS AVAILABLE

The American Sabbath Tract Society is happy to announce that we can now provide you with attractive and durable tract racks. The seven-pocket rack measures 15" x 10" and is available for \$10 postpaid. The larger twelve-pocket rack is \$12.50. These are ideal for church, home, or office displays.

We are also pleased to announce the completion of a new Seventh Day Baptist Church and Fellowship Directory. This directory gives the address and time of services for all S.D.B. places of worship in the United States. Send in today for your free copy.

Next month there will be a special article dealing with the current work and future plans of your Tract Society. □

#### NOTICE

The acting treasurer for the Women's Society is: Mrs. Jane Bottoms 1118 Ravenwood Road, Boulder, CO 80303

#### WOMEN'S SOCIETY SUPPORTS DEDICATED WORKER

One of the deeply soul-stirring events of the year 1973, speaking in terms of the total picture of our Seventh Day Baptist witness, was the giving of themselves by Audrey and Menzo Fuller for the work of the Lord on the mission field in Africa. We were thrilled to see these people, both skilled and well-prepared for the work which is needed to be done, willing to go and serve, without salary, for the cause of Seventh Day Baptists and in the name of God. We have felt the effect of this inspiring act of faith during the months since we witnessed it. So our faith is strengthened in the power of the Divine to move through the lives of His servants.

Yet even as we support this effort with our prayers, we know that our Missionary Society is in need of funds, as well as prayers, to provide the necessities of life for these good people as they go to labor there in our mission. For this reason, your Women's Society voted in the December board meeting to support the expenses of Audrey Fuller, while she is on the mission field, to the extent of up to \$125.00 per month. Your Women's Society has an item of \$500.00 in our budget for the coming year listed for "Special Missions Project." Simple arithmetic tells us that this amount will last only four months. We will need to have this budget item replenished with contributions from our members out in the local churches.

Your Women's Society has moved ahead in faith, believing that many women will see the need for supporting this dedicated service effort.

Come with us—lend your hearts, your prayers, and your purses! □



Menzo and Audrey Fuller

# What does a Christian look like?

By Stephen C. Blandino

Many things happen in the life of a Christian, some of which can be classified as serious, others wonderful and some even humorous.

As a Christian have you ever had someone walk up to you and ask, "Are you a Christian? Funny, you certainly don't look like one."

It happened to me a few times and I still haven't figured out what a Christian is supposed to look like but it's when a person tells me I don't act like a Christian that I will begin to worry.

Put a Christian in a crowd and you'll never find him if you're trying to physically point him out.

To coin an old phrase, "He's everywhere, he's everywhere."

Christians can be found in business suits, in bib-overalls, in the uniform of a police officer or wearing a helmet on a professional football team.

He is the man or woman sitting next to you in a crowded bus or fussing over his kids in the supermarket.

Don't look for a halo because he doesn't wear one nor does he always carry a Bible. In his hands you may find a pick or shovel or maybe even a butcher's cleaver as he goes about his work.

Christians are housewives, mothers, secretaries, and schoolteachers.

The point I'm trying to make is that a Christian doesn't look any different than a non-Christian.

If you're looking for a pale, withdrawn little man or woman as a typical Christian, forget it. The chances are there are not that many around.

Some of the most profound Christians can be found on the football fields throughout the college and professional leagues.

Opponents of the Dallas Cowboys were asked to "size up" one of the Cowboy players who openly professes to be a Christian to his teammates and others.

Their answer was, "He's rough and tough but he's clean. We respect him for both his ability on-field and his stand for Christ off-field."

During a World Series several years ago one of the players on an opposing team had just hit a double when he heard an infielder from the other side calling his name, "Jose, hey Jose." Wondering what the other player wanted with him especially in the "heat of battle" he turned and asked "What do you want?" and the other player smiled and shouted, "Jose, do you know the Lord?"

Smiling back he said, "Yes, I know the Lord," as he had just given his heart to God a short time before.

Christians, both ministers and laymen, are everywhere including the ghettos, the jungles of Brazil, or sitting in a patrol car on a stake-



Mr. Blandino is a member of the Shiloh, N. J., Seventh Day Baptist Church. He writes for the Bridgeton, N. J., NEWS.

out in a high-crime area. They are in places that God has called them and during their daily lives they are witnessing for Him.

When I was a teen-ager a young minister served at my church and left a profound impression on me. He wasn't your "typical looking Christian." He was short, stocky and even though he shaved every day he always looked like he had a "five-o'clock shadow."

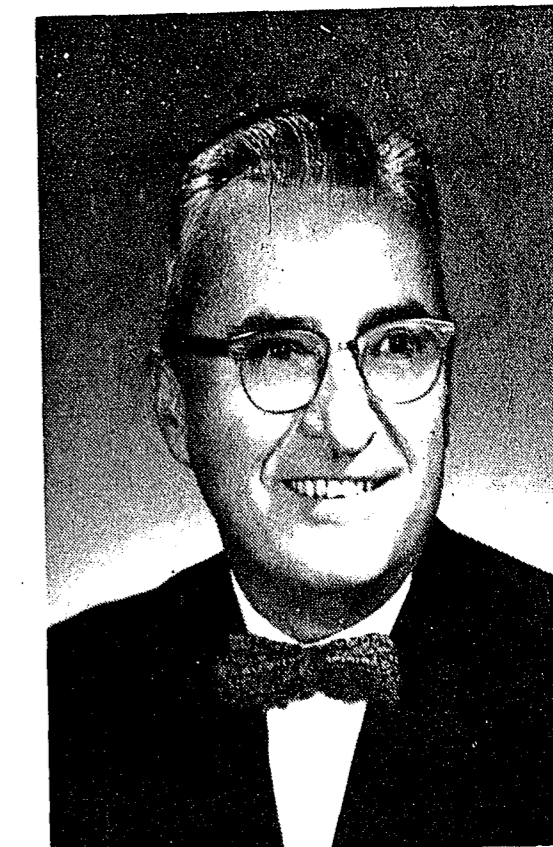
He was dedicated to his cause and he loved the Lord and about two years ago he was found dead, his body showing the effects of a savage beating he had taken at the hands of drug users he was trying to "turn on to the Lord."

When he died I wasn't a Christian and although I always admired his dedication I was visibly shaken. But today I am a Christian and I can hear the words of the Lord when He met him at the gates, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord."

This is the cause of the Christian, to either live or die witnessing for God and spread His gospel in the pulpit, in a factory or anywhere to those who will only listen. □

# IS THAT ALL THERE IS?

by E. Keith Davis, M.D.



Contemporary social pathologists are having a heyday. Material for study is abundant, and it is challenging to the most sagacious observer to understand the rapidly changing social patterns. Alvin Toffler in his book *Future Shock* has given a good account of many of these matters. Areas of concern include loss of integrity in governmental officials, increased suicide rates (especially in young people), changes in sexual practices (ranging from communal living to homosexuality), abortions (upon request), campus rebellions, and draft card burning are only a few of the more notable breaks with traditional mores.

Two gross problems confront the pathologists. One is classification of those behaviors into those that are "normal" or "abnormal," and the other is the determination of the ethiological factors responsible for the changes. Usually the "normal" does not need treatment; only the "abnormal." Currently there is a rebellion against the "establishment." It is the rebellious one who shouts that, since the establishment is abnormal, then those responsible for its existence are abnormal, and hence only by overthrowing the establishment can we have a normal society. In spite of this problem of semantics, the pathologist continues his studies and tries to account for the changes. Since change means departure from previous behavioral patterns, he must accept traditions and orthodoxy as monitors and standards as bases for comparing the new with the old.

Participants in reforms are vocal in saying that they represent progress, but, in the framework of

Christian ethics, some of these changes may be regressions. Long-standing traditional institutions such as the home, religious organizations, and respectable government have been sturdy pegs upon which individuals could hang their psychological hats during times of simple needs or crisis. These three institutions, particularly, have been the cement that has bonded the personality together and made him feel that he was a special person; an identity that was different from all others. He was raised to be an important member of the family, he was told that he was loved, guided, and redeemed by God, and he was convinced that he had an important role in his nation. Now that these institutions are crumbling, some of the inhabitants and all of the besiegers are left without these securities. Is it little wonder that large numbers are asking, "Is this de-personalization all there is to life?" Not finding a satisfactory answer, they step off the earth.

The Church through its teachings has been a secure hub about which its members' daily lives have revolved. It had taught that God was very personal and intimate in His dealings with men while they are on earth, and that He had provided a formula whereby participants might have eternal life after their demise. From time to time this message of "good news" has been covered up with complicated ramifications of theology. Currently it has been obscured by the concerns of the Church about man's relationship to man more than man's relationship to God. This change in emphasis has prompted many in the Church to join those outside it

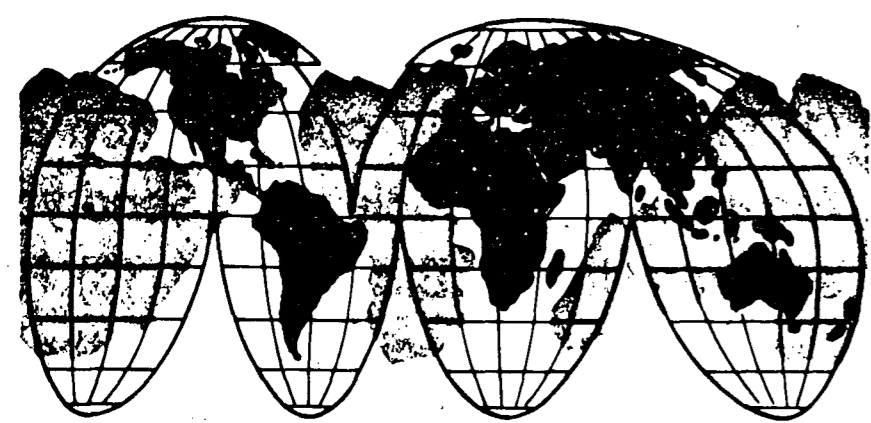
who feel that God is no longer a personal Savior. In the minds of these people, He is no longer an exogenous benefactor, but rather is an endogenous, philosophical, wish-fulfilling abstraction that has been conjured up by the desires of men who need something outside themselves to allay insecurities, fears, and superstitious needs.

Whatever happened to the eschatological terms saved, eternal life, redeemed, and others that used to be a part of the jargon of the Church? There is some suspicion in the minds of churchmen that it is no longer the *in thing* to do to propagate these concepts in view of the fact that we do not know much about eternal life anyway. If there are no reassurances of eternal life, then the question again arises, "Is this all there is?" In fact one of the Church's early devotees was quite emphatic about the matter when he wrote, "If in this life only we have hope in Christ, we are of all men most miserable." Suicide is by no means rare in church members.

Man's physiological receptors have been so bombarded through the eyes by the glare of moon rockets, through the ears by the roar of war, through the nose by the smell of decaying human flesh, through the mouth by alcohol and other mind-altering drugs and through the tactile receptors by technological machinery and gadgets, that the spiritual receptors have atrophied from disuse. This is not to imply that it is only through the Church that God reveals Himself to man. A spiritually receptive man sees God in his environment. How-

(Continued on page 28)





## AMBASSADORIAL MISSION

Rev. Alton L. Wheeler

Recounting over thirty years of witnessing and at-  
testing to the redemptive love of Christ, Seventh Day  
Baptists on both the North and South Islands of New  
Zealand continue to stress sharing the gospel with  
others.

Current ordained leaders include Edward Barrar,  
pastor in Christchurch (South Island), and F. Stephen  
Johnson, Ronald Barrar, and Alfred Atkins in the  
Auckland church (North Island). Both churches own  
the edifices in which they worship.

Ambassador Alton Wheeler recently visited them in  
the name of Christ and in behalf of the Seventh Day  
Baptist World Federation. Through a travel delay in  
arrival due to the fuel crisis flight changes from  
Honolulu to Auckland, and to his losing one day  
through crossing the date line near the Fiji Islands,  
he arrived in Auckland toward midnight Friday night  
(Sabbath eve) of January 11. Brother and Sister F.  
Stephen Johnson, who had met three previous flights,  
brought joy and relief to his heart as they were there  
to greet him! (They live some forty-five minutes' driv-  
ing time from the airport.)

At early dawn they returned him to the airport hav-  
ing purchased him a ticket to fly some six hundred miles  
south to Christchurch to conduct Sabbath services there  
on the South Island.

Pastor Edward Barrar was there with his seven horse-  
power 1939 Austin automobile to take him to the  
church where services began immediately at 11:00 a.m.  
His stay continued till the following Monday when he  
flew back to Auckland, bidding fond farewell to Daniel  
Barrar and family in whose home he had stayed.

During the week calls were made in homes and on  
Thursday he was invited, with other leaders, to the  
youth camp being conducted for the week on the ten-  
acre tract of virgin timberland purchased by the Ronald  
Barrar family.

The house they are now constructing commands an  
awesome panoramic view of a beautiful and wide  
tide-controlled river which is an inlet from the sea.

Following the Sabbath morning service conducted  
in the Auckland church with the youth campers in  
attendance, the entire congregation was invited to the  
camp for noon lunch and an afternoon baptismal ser-  
vice conducted by Edward Barrar. The pool had been

# NEW ZEALANDERS ZEALOUS

cleverly constructed by Ronald and his youthful helpers  
by the damming of a hillside stream. Four young people  
and one adult were baptized.

To the surprise of Ambassador Wheeler, the two  
major islands of New Zealand extend some twelve  
hundred miles in length. He found himself often refer-  
ring to that beautiful and resourceful country as  
"Little America" and was further surprised upon be-  
ing told that New Zealand has as many miles of coast-  
line as the United States.

Even so, he felt constrained by the Lord to assert  
that if the faithful zealots there continue to pray and  
to seek the leading and empowerment of the Holy  
Spirit in helping generate spiritual revival and renewal,  
they may find themselves amazingly endowed with  
"God's boundless resources" — as well as with the  
thrust generated through manifesting spiritual unity,  
love and zeal.

### OTHERS IN AUSTRALIA

Two days before Ambassador Alton Wheeler left  
for Auckland, New Zealand, he received a letter of  
introduction and a word of welcome to visit other  
Sabbathkeepers in Australia. The invitation came from  
Stefan Kube who resides near Sydney.

Welcomers at the Sydney airport on the morning of  
January 13 included Brother Stefan Kube and son,  
his father Dr. Alfred Kube (retired), and Mr. Paul  
Ciempka as well as Mr. and Mrs. Gary Brewer. (Gary  
was formerly from Riverside, California.)

Since the stay was limited regretfully to one day,  
those persons at the airport were invited to make a  
forty-five minute drive up into the Blue Mountains  
to the west of Sydney for fellowship, the evening  
meal, and an evening of much singing (including im-  
promptu vocal renditions), study and discussion.

Christian commitment, fellowship, witnessing, and  
serving were stressed with special attention called to  
the need for achieving more meaningful "oneness in  
Christ" (Rom. 12:4 ff; 1 Cor. 12:12 ff, etc.) and  
John 9:4: "All of us must quickly carry out the tasks  
assigned us by the one who sent Me, for there is little  
time left before the night falls and all work comes  
to an end." □

# In Korea

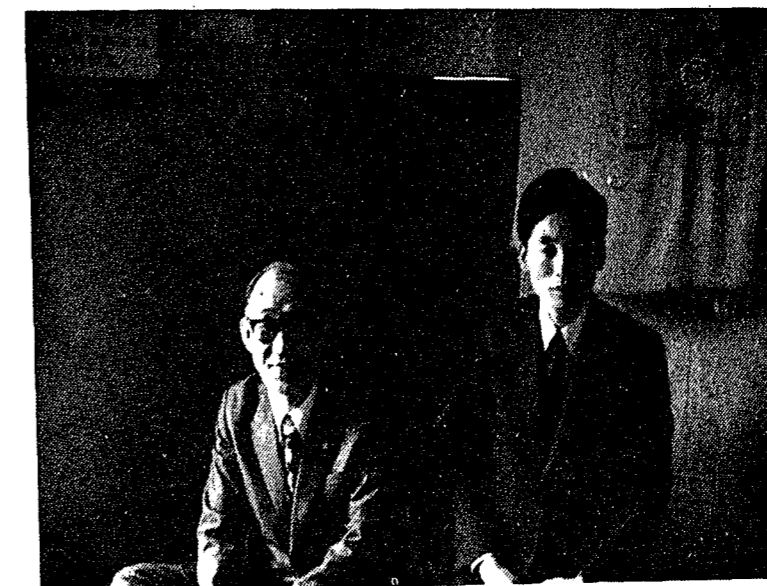
WITH AMBASSADOR LEON R. LAWTON



For over ten years Jim Sung Kim has carried  
on a personal witness in Korea, holding the  
basic beliefs of Seventh Day Baptists.



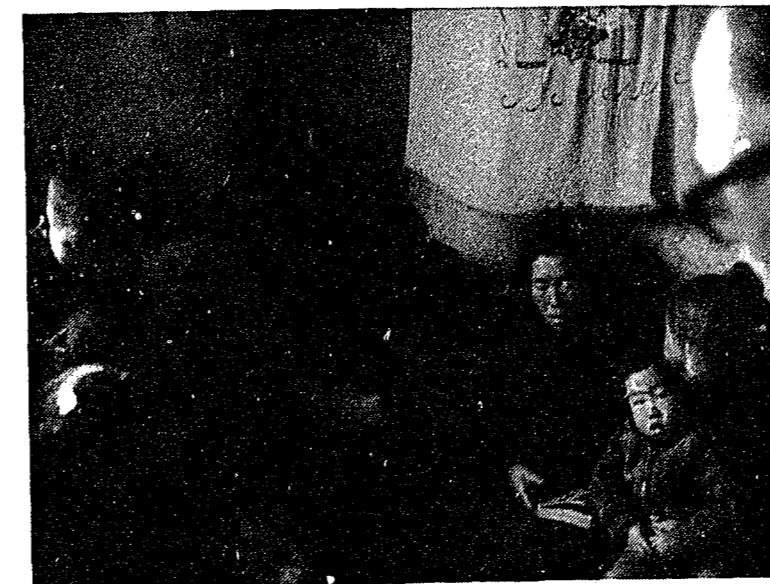
Welcome party for Ambassador Leon R.  
Lawton at Kimpo Airport, Seoul, Korea,  
January 16.



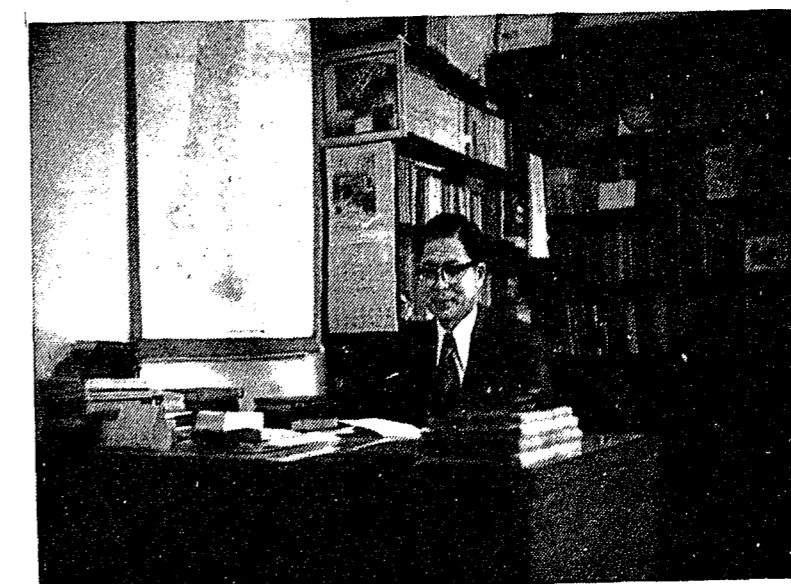
Rev. Jong Kwan Ha, a Presbyterian minister,  
spent considerable time the other days (Janu-  
ary 16 - 21) as the interpreter. Brother Kim  
can read and write English but understand-  
ing and speaking are much more difficult.



While there is reportedly a small group of  
eight at Kwang Ju under the leadership of  
Kim Ook, the larger group led by Jin Sung  
Kim meets in Sung Nam City, about 25 km  
from Seoul.



In the winter this group meets in the Kim  
home. A tent purchased in 1970 (see SAB-  
BATH RECORDER, June 29, 1970) offers  
more adequate facilities during the summer.



Sabbath, January 19, 1974, Ambassador Leon  
R. Lawton worshipped with the brethren in  
Sung Nam City. Rev. Peter Lee, a Baptist  
minister, was the interpreter.



Brother Kim with his family.

**C**hildren's  
**P**age

fruit trees  
should grow  
in the orchard  
and children  
in the church

"Herein is my Father glorified, that ye bear much fruit." John 15:8.  
"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness." Galatians 5:22.

When I was a boy I had an uncle who lived at the head of Crooked Run. Because only Seventh Day Baptists lived on this run it was sometimes called "Sabbatarian Valley." While the run was crooked the valley was straight, and led right off from the turnpike, from which you could see the three farm homes of the valley.

My home was two miles away, but often on Sabbath Day we would come down to Sabbath school, and then go to one of these homes for dinner. My uncle's farm was a wonderful place for a boy to go, for he had great orchards and all kinds of fruit. There were apples and peaches and cherries and plums and pears; yes, and strawberries. I remember very well just now the time he turned us all loose in the strawberry patch.

Yes, it was a great place to go. We walked down the pike and up the lane, through big gates and bars and little gates, along the meadow path and across a foot-log, with the barn at our left. Just beyond was a fish pond, more often called the lily pond.

But I was most always thinking about the apples and peaches which we would get after dinner when old folks and children would walk out to the orchard together. And to whet our appetites there would usually be some apples on the porch in a basket to be eaten before dinner. Did I say "to whet our appetites"? These were to reduce the pangs of hunger and to start us at once upon the happy enjoyment of all the good things of the day.

This same uncle was my Sabbath school teacher, and I remember something he told us once in Sabbath school. You are glad, aren't you, that I can remember something besides apples and peaches and strawberries? Well, they may have helped me to remember.

He told us once that out in the pasture field was no place for an apple tree. An apple tree in a pasture field always has a hard time, he said. If a little apple tree is trying to grow out in a field, horses will run over it and break its limbs, and cattle will eat off its green leaves and skin its trunk and break its branches with their horns. If it does live to bear fruit, everyone who comes along feels that he has a perfect right to throw stones or a club into it to knock off its apples, and that bruises and breaks the limbs.

An apple tree has a hard time to grow and bear fruit if it is in a pasture field. That is what my uncle told us boys and girls more than forty years ago, and he knew, because he had more fruit trees than any man in all that country.

Then this Sabbath school teacher of long ago told us that just as an apple tree should be in the orchard, so boys and girls should be in the church. In the orchard the tree is fenced in and protected. It is also cultivated and sprayed and trimmed. In the orchard along with other trees it can bear fruit. A boy or a girl growing up outside the church is likely to be scarred and broken and fruitless. But in the church, surrounded by other Christians, they have a better chance to grow up to be good and useful Christians.

It was just about this time that

ten brothers and sisters and cousins were baptized and joined the Roanoke Seventh Day Baptist Church, my old home church at Roanoke, W. Va. I was the youngest of that group, and now after all these years lived in the church of Jesus Christ I want to say to all my Plainfield boys and girls, my uncle was right. I was baptized at the age of ten in the river near the church that was built the year I was born, and where I had gone to Sabbath school since I could remember. In that church I grew up. As I grew older I was given tasks to do in the church, and that helped my Christian growth. We had no pastor, but I am thankful for a Christian home, a Sabbath school, and Christian leaders in the church who encouraged the young people.

I am sure my boys and girls want to bear the fruits of love, joy, peace, kindness, goodness, and faithfulness, and in that way glorify the Father of our Lord Jesus Christ, who is also your Father. Think of this, you who are not already members—and see if you do not want to join this church very soon.

This story is chosen from a book called *WHEN I WAS A BOY*, by Rev. Ahva J. C. Bond. He collected these stories after delivering them as children's sermons in the Plainfield S. D. B. Church. He hoped the stories of his childhood would help children "grow up to be happy and useful men and women."



by Madeline Fitz Randolph

A Seventh Day Baptist Women's Society Tuition Fund, approved by Commission and funded by the Memorial Board, has been established for women who wish to further their Christian education and spiritual growth.

In 1891 Miss Mary F. Bailey, editor of *Women's Work* page in the *Sabbath Recorder* wrote: "There is latent ability in great abundance among our women, ready for growth when brought to the invigoration of the sunlight and fresh air of intelligent acquaintance with practical work." Miss Bailey was an enthusiastic promoter of *Women's Work* and her vision of the potential of womankind was far in advance of her times. Today greater opportunities are opening for creative leadership by women, and we believe that there is a great resource within the ranks of Seventh Day Baptist women—undeveloped and untapped!

Because we believe that the ministry of our leaders will be doubled in effectiveness through the training and experience of ministers' wives (many have not had full opportunities for training) and because we are convinced that the needs of the present day church are best served by a "dedicated team," we as a Women's Society, through the work of the Christian Culture Committee, wish to encourage the wives of our ministers and/or other women entering the field of Christian Education to continue to grow spiritually by attendance at workshops, seminars, and possibly college courses.

It would be presumptuous of your editor to set up standards by which we would judge ministers' wives, but we feel strongly that the importance of this position must not be minimized! Members of the clergy, as in no other profession, need

the supportive effort of the spouse. So much depends upon the minister's wife that she can actually "make or break" the minister in his effort to serve God and man. However, it might be said that education alone cannot guarantee success in this area, nor can good intentions, nor zeal, but instead success can be assured by the developments of those God-given talents which are ours, individually. It is for this reason that we find ourselves, as a Society, concerned with helping in whatever ways we can to encourage our ministers' wives to develop those talents which can give them the assurance of being truly supportive in the work of the church together with their husbands. Sometimes we do need the inspiration of a well-planned study group to set our minds to work on a program of self-improvement! If our ministry is to be effective, it must be a *team ministry*.

Through the cooperation of the Ministerial Education Center and the Christian Education Board your Society has acquired and tabulated a list of educational institutions where workshops, seminars, and courses are available. The average cost of seminars thus far investigated has been \$45.00. Your Society will support each individual to the extent of \$75.00 per year. The Women's Society will publish through the *Sabbath Recorder, Newsletter*, and through personal letters to the local pastors, available courses and costs.

To apply for those funds, the applicant must be the wife of a Seventh Day Baptist minister, or a female ministerial student, or a female studying Christian Education, or a lay person whose attendance at a given seminar will directly benefit our denomination. Further information will be made available.



*Women's Work* page began on March 8, 1888 by Miss Mary Bailey, Milton, Wisconsin. She was editor for six years, from 1888 - 1893. This March is the 86th year of *Women's Work* page in the *SABBATH RECORDER*.

**NEW RECRUIT**

A new recruit this year, serving as a member of the Women's Board of Directors, and assigned to work with the Christian Culture Committee, is Mrs. Jonas Varga, whom we call Ilona. Ilona and her husband Jonas escaped from Hungary during the Revolution, migrating to the United States. Years after they came to this country they moved to Denver. She came to the office of Dr. Edward Horsley for medical treatment, and through his Christian witness she came to know the Lord, and later joined the Denver church. In this poem she has written, she describes her feelings as a new Christian. (Ilona has designed the front cover of the church bulletin covers to be used in March.)

**ONCE I WAS ALONE**

I lived in dark shadows  
Thinking no one was with me,  
I stumbled, I couldn't see,  
I couldn't communicate.

Tears of loneliness  
Took away my happiness,  
God give me sympathy and sense,  
And help in keeping courage high.

My love grows stronger for God  
Happiness has taken place in my heart,  
God is leading my life, giving me confidence,  
God has given me a glorious morning face.

I learn to pray, love, and smile.  
I learn to be cheerful every day.  
Oh what a day, that day!  
God is with me every day!

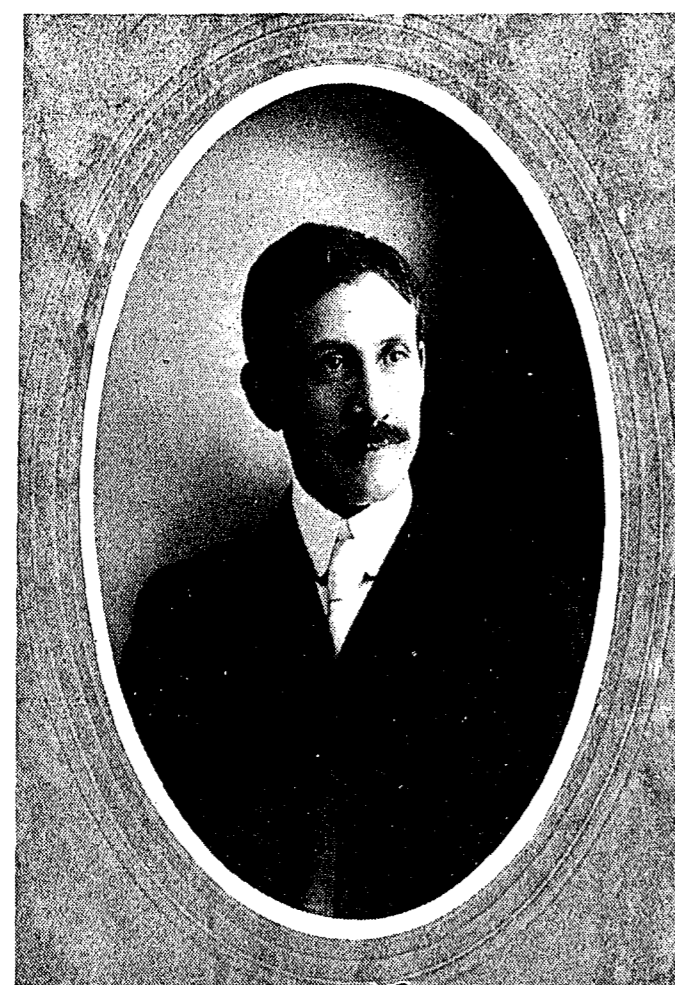
# THE LONG, LONG OREGON TRAIL

Albert Rogers

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Then last summer a woman visited the Historical Society library from Oregon, a Mrs. Hardy, not previously known to us. She was following up this Babcock line for her brother-in-law, a Mr. Jones, who had written me from Oregon. Mrs. Hardy said that she remembered visits from a Seventh Day Baptist minister more than sixty years ago when she was a girl, and asked if we had his picture in our files. "I find something very poignant," she said, "in the fact that my mother and the Hurleys created in their homes a center of worship for the faith they were reared in; and also that the Seventh Day Baptist church cared enough to send ministers to them." She and her



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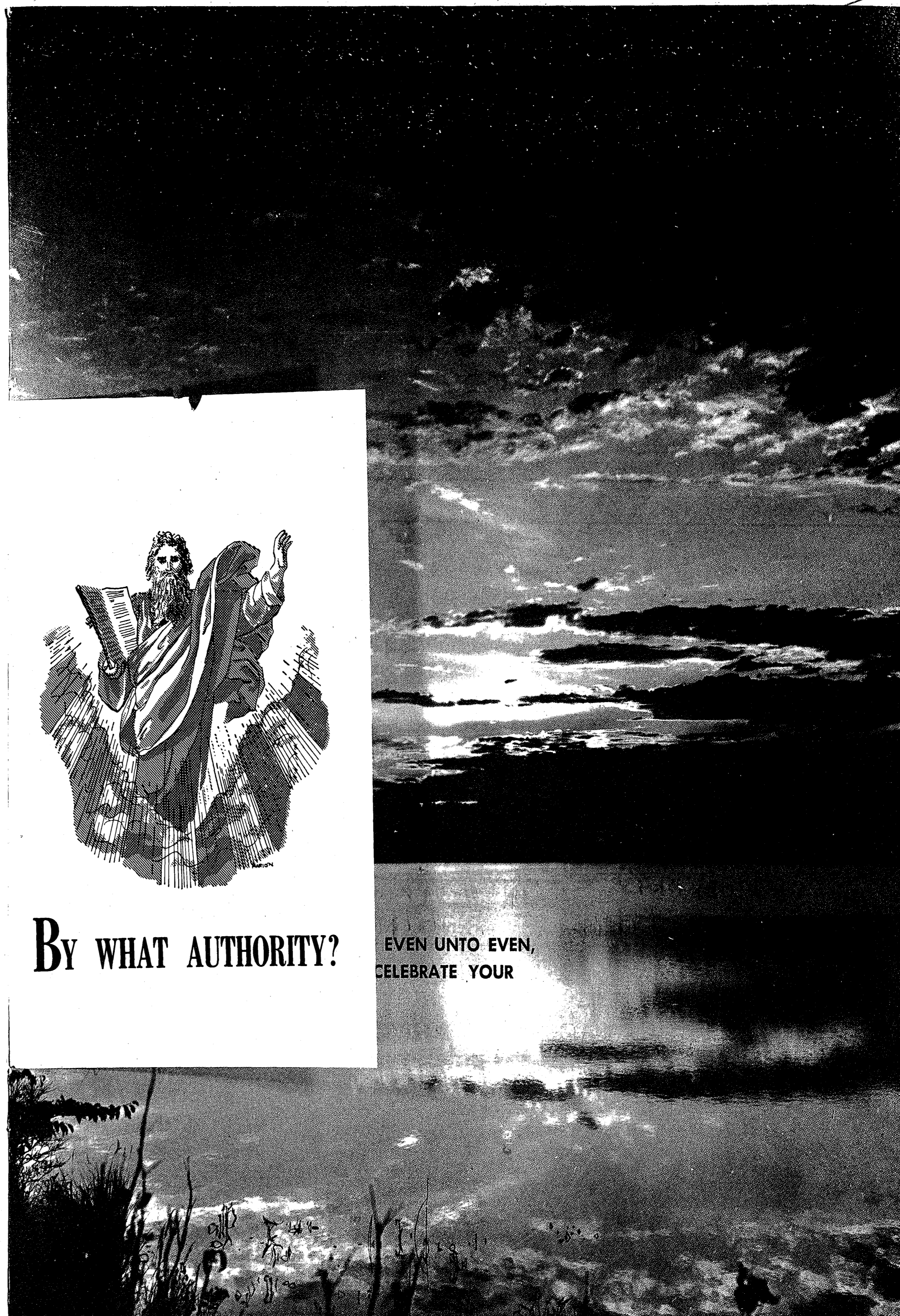
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One can feel an excitement approaching intoxication with the opening of new land in the west as one reads article after article in the pages of *The Sabbath Recorder* published in those years. A plan for colonization by Sabbathkeepers

in Oregon was proposed in the issue of January 1, 1852, and by March a party of four wagons was ready to leave Wisconsin. This party reached Salem, Oregon, after six months and eleven days en route, camping once near Kearney, Nebr., not far from where other Seventh Day Baptists were to settle a few years later in the North Loup and Mira valleys. J. D. B. Stillman, one of the most enthusiastic writers, cited the "failure of the Stennetts and Burnside to rally their churches against the seductions of London" and the decline of the first congregation in America at Newport, R. I. He then declared that Oregon would soon be a state and would become to the Pacific what New England had been to the Atlantic. He urged that fifty families buy a ship for \$10,000 and sail with their supplies around Cape Horn and up the west coast, leaving in October to arrive in Oregon at the most favorable time the following April. Had not Congress voted to grant 320 acres of land to any married man who would settle there?

Other regions of the Northwest received attention as other letters were sent extolling their advantages and beauty — Puget Sound, the Willamette Valley, et al. A few admitted there were shortages of certain items which must be ordered from "back east." One contributor who signed himself only with his initials agreed the colony plan was no guarantee of prosperity and ought not to be countenanced by the denomination. (It never was approved by any official body, nor were various other similar plans.)

A second group of immigrants went to Oregon in the eightennineties when others were going to southern California. A Seventh Day Baptist Church was organized in 1894 at Talent, Oregon, on the Rogue River a few miles north of the California boundary. W. H. Hurley wrote of baptisms in October of that year, administered by  
(Continued on page 29)



## BY WHAT AUTHORITY?

EVEN UNTO EVEN,  
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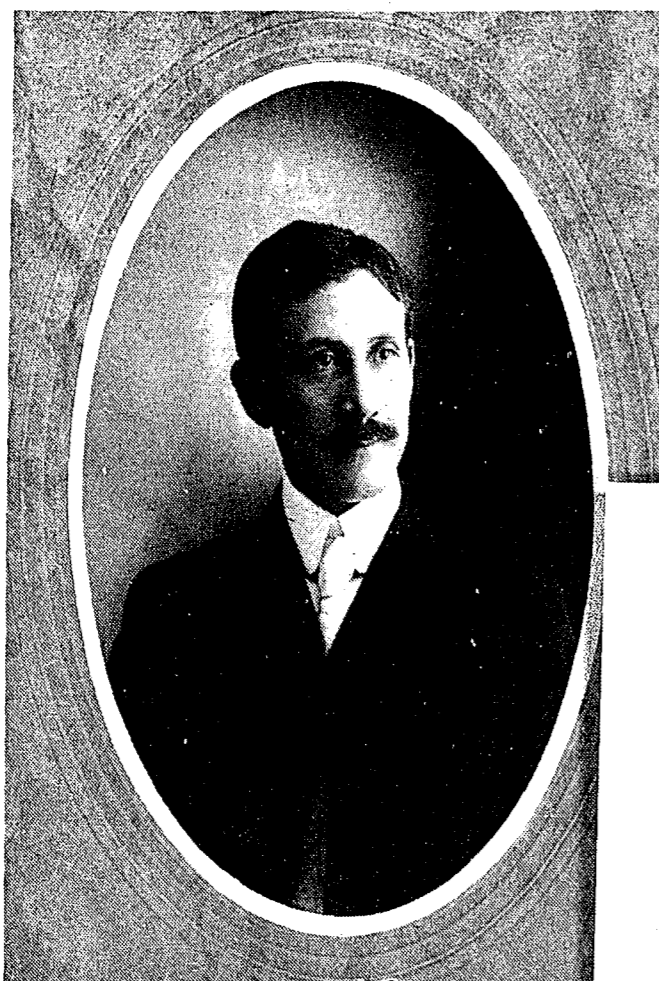
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#### The Sabbath

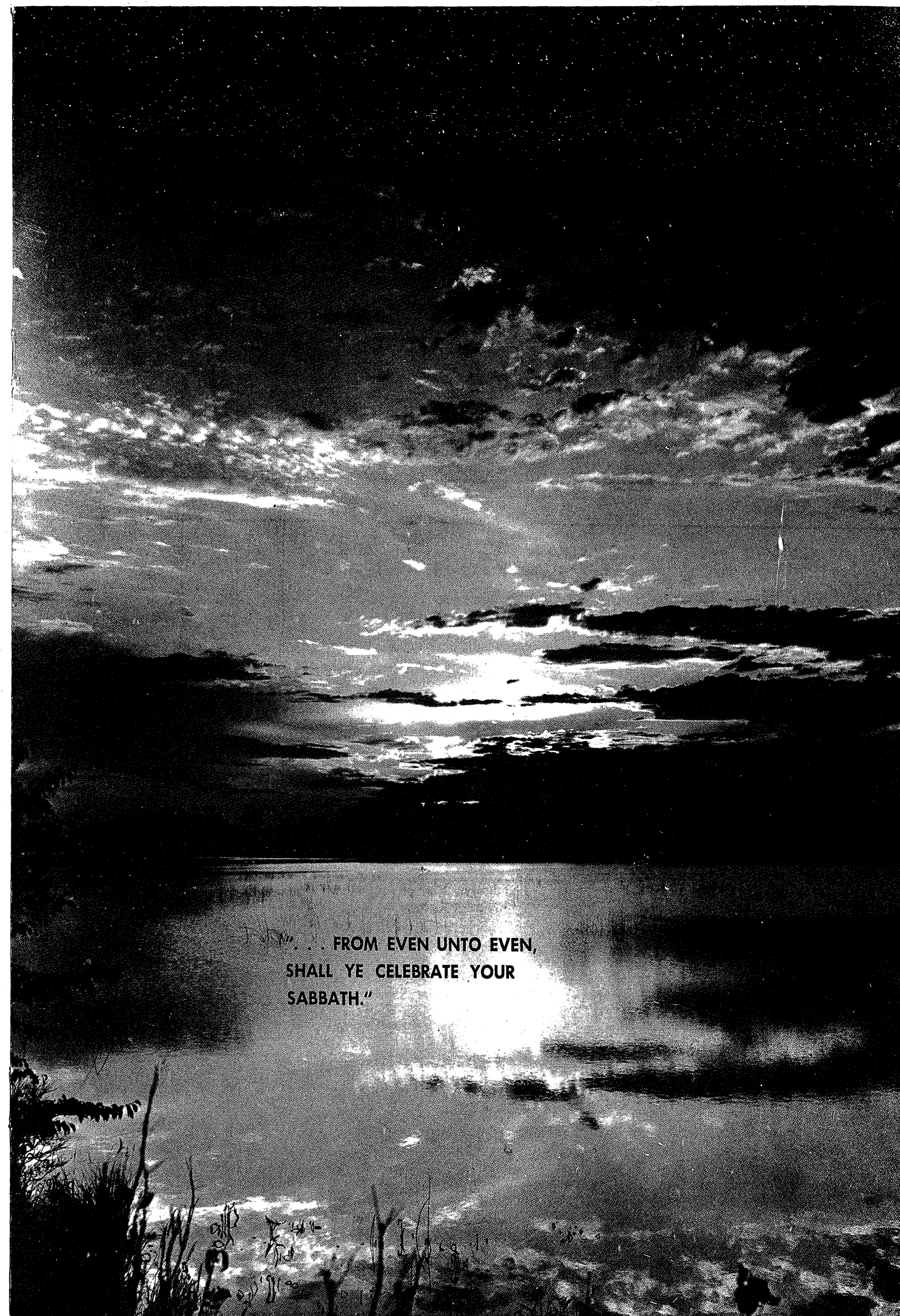
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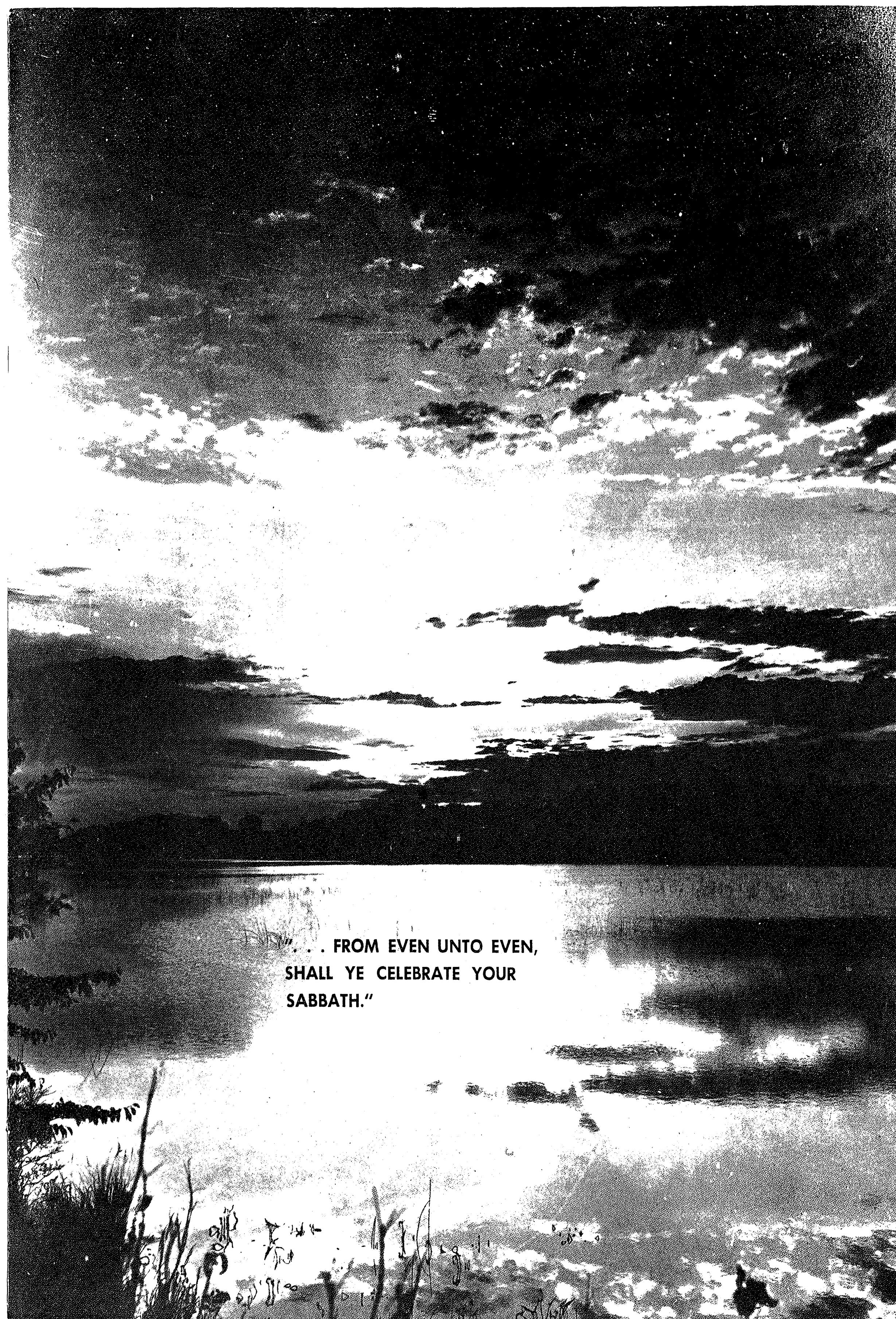
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... FROM EVEN UNTO EVEN,  
SHALL YE CELEBRATE YOUR  
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# SABBATH

the real difference

# SUNDAY

Seventh Day Baptists have a message for this age. That message is one that includes the seventh day of the week as the Sabbath.

Probably all would agree that any day devoted to God and worship is better than no day devoted to Him. One period of twenty-four hours is as good as any other as far as length and usability are concerned. All days are of the same length and availability. Any difference lies in meaning.

The value of special days depends upon their history, their purpose, and their inner significance. We ought to be able to study Sabbath and Sunday on this basis without animosity. As an illustration, there is vast difference between a first birthday and a one hundredth—a lot of history lies in between. There is much difference whether May Day is used for a Maypole dance or a bombing orgy. The difference is in the purpose. Again, whether Christmas means Santa Claus to us, or the birth of Jesus, depends upon the inner significance we attach to the special day. The value of special days depends upon their history, their purpose, and their inner significance.

Another important factor is that there is no problem about Sabbath and Sunday until after the resurrection of Christ. Before that every-

body is in agreement. So we ought to study the early history of the Sabbath without anyone having antagonism. The early history of the Sabbath is alike for all; the first purpose of the Sabbath is alike for all, the inner meaning of the Sabbath is alike for all. It is one of the institutions the Lord revealed to mankind through His chosen people, the Hebrews.

### The Sabbath—Older Than the Law

First, let us look at its history. The Bible pictures it as one of two primeval institutions that are as old as the race. The family and the Sabbath are the basic institutions of the Bible. The Sabbath is older than the giving of the law on Sinai. Read the story of the manna before the children of Israel came to Sinai and see how the Bible describes it.

The purpose of the Sabbath is moral and spiritual. This ought to be easy for anyone to see. There were four major codes of law for Israel: (1) There was first the Moral Law, like the Decalogue; (2) then there was the Sacrificial Law which was the means of pardon when some other law was not kept; (3) there was the Sanitary Law which pertained to proper foods and cleanliness; (4) and lastly, there was the National Law which pertained to the people as a nation.

Now it ought to be clear to all that the Sabbath was not a matter pertaining to the sanitary law, neither was it sacrificial, something to be observed to secure pardon for some transgression. It must, then, be either national or moral. But it is not national for the Bible clearly shows it as in use before the founding of the nation, and it has been kept by both Jews and Christians during all the centuries since the Jewish nation was overthrown. The Sabbath is not national. It is an institution which is clearly moral and spiritual in its purpose. It is a day for God, for rest, for worship, for instruction, for redemption.

### The Sabbath—God's Creation

The inner meaning of the Sabbath is that it stands for God and all that God signifies. First, the Sabbath represents God as the Creator. Read Genesis 2:1-3; Exodus 20:11-31:16, 17 and see how clearly this is made plain. The Sabbath also represents God as Sustainer and Provider. In Exodus 16:27-29 one reads the Bible statement about that: "See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days." The Sabbath stands for the God who provides. In the third place the Sabbath represents God as the Redeemer. In

Exodus 31:13 and Ezekiel 20:12 it is clearly spoken of as a sign between God and Israel, "that they might know that I am Jehovah that sanctifieth them." That is, it was to stand for the God who chooses men and sets them apart for a holy purpose. An institution which represents God as Creator, Provider, and Redeemer must have been intended to be not only moral and spiritual, but also universal, and for all time.

### The Sabbath—Made for Man

Jesus gave the Sabbath this abiding and universal spiritual meaning. "The Sabbath was made for man," He said. Jesus loved and observed the Sabbath. He freed it from the burdensome rules of a legalistic Judaism. He emptied it of formalism and deadness. He filled it with service and love. Jesus used the Sabbath to remind men of God—the God who cared for them. That is why He healed and taught and loved men back to God on the Sabbath. He showed that the Sabbath is God's representative among the days, just as the Bible is God's representative among books, and just as Jesus Himself is God's representative among men. All the followers of Jesus, so far as the New Testament shows, kept the Sabbath thus. There are sixty references to the Sabbath in the New Testament.

### Sunday—Man's Creation

Now let's look at Sunday. A. C. Zenos in the Standard Bible Dictionary says:

"When Christianity was established as a distinct faith, its adherents, following the example of Jesus, observed the Sabbath with the evident intention of using it as a means of spiritual edification. At the same time, the custom arose among them of meeting on the first day of the week in commemoration of the Master's resurrection (Acts 20:7; 1 Corinthians 16:2). This was called the Lord's Day (Revelation 1:10). For a time, the two days were observed together, but for very distinct and different reasons. They were not rival or antagonistic to each other, neither was the Lord's Day substituted for the Sabbath. And yet it was inevitable, as Christianity became more and more clearly differentiated from Judaism, that two days so nearly alike in purpose should be confused with each other. After the third century of the Chris-

tian Era, the ideal Sabbath of Jesus was identified with the Lord's Day, and the Jewish Sabbath fell into disuse, and the conviction grew that it had been abrogated."

Now this good professor of McCormick Theological Seminary is all right except in some places. Acts 20:7 does not refer to the resurrection, neither does 1 Corinthians 16:2. In Revelation 1:10 the reference is to the Day of Judgment rather than the first day of the week. There is no history of Sunday in the New Testament. The first day of the week is mentioned in the Gospels only six times, all referring to the day when they learned of the resurrection. Many earnest Bible students who keep Sunday believe that the resurrection occurred on Sabbath afternoon, not on Sunday morning. Gibbon writes, "As for the observance of Easter, others in other parts of Asia vary in the month, but hold it on Saturday." All that the Bible makes plain about the resurrection is that at whichever time the disciples went to the tomb it was already empty.

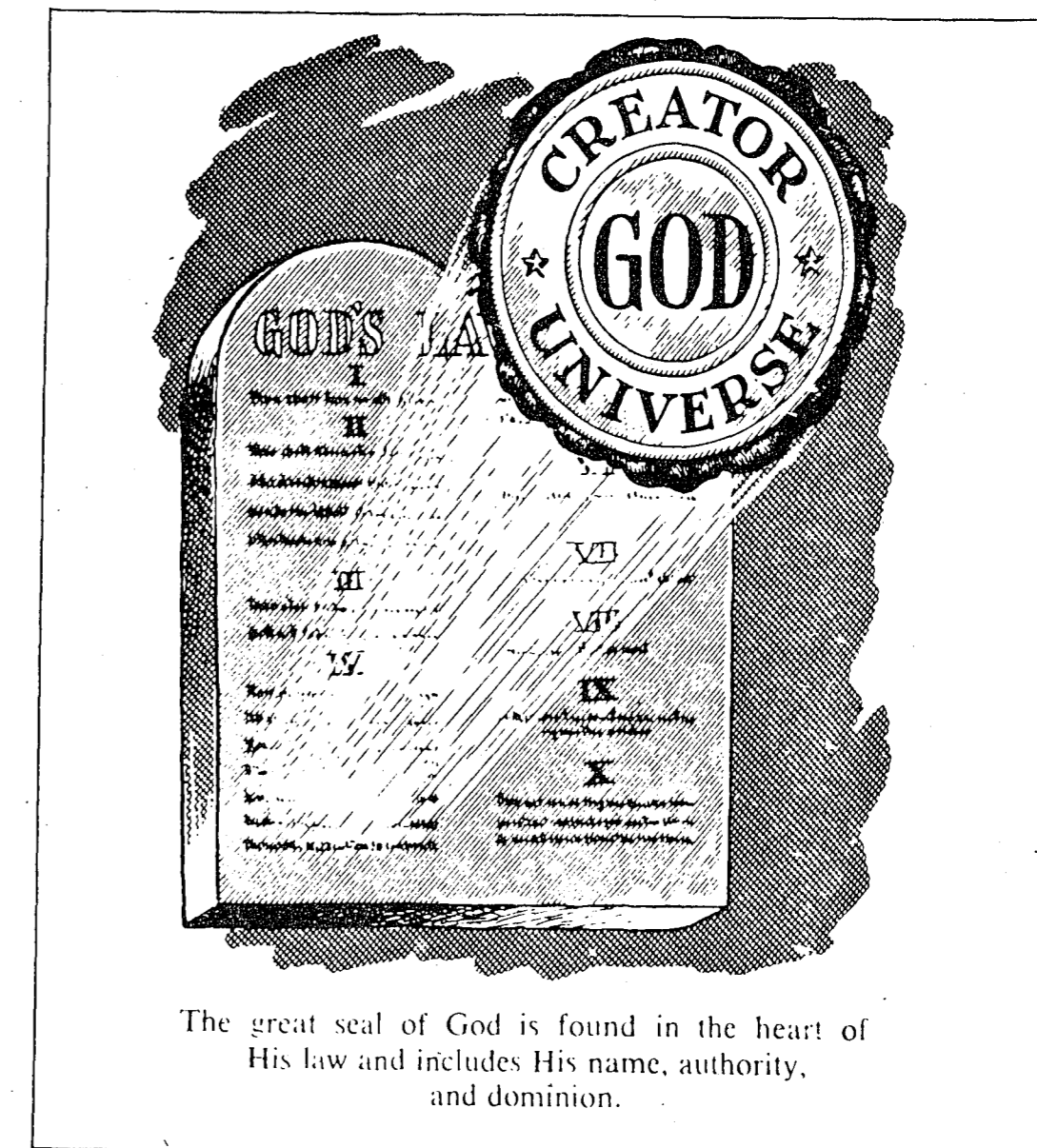
Jesus commanded that His disciples should be baptized. Paul explains that baptism is a symbol of death and resurrection. Read it in Romans 6:3, 4. Sunday, then, as a memorial of the resurrection is

completely superfluous, and not Biblical. Let us summarize Sabbath and Sunday on a Bible basis.

### Conclusion

The Sabbath is ancient; Sunday is more recent. The Sabbath was instituted by God; Sunday was instituted by man. The Sabbath is supported by the Bible; Sunday is supported by tradition. The Sabbath is the day of Christ and the apostles; Sunday is the substitute of the Church fathers. The Sabbath is of divine origin; Sunday of human, even pagan, origin. The Sabbath represents all that God represents; Sunday at the most represents only one event in the life of Christ. The Sabbath is a symbol of future rest in the glory (Hebrews 4:9); Sunday is not a symbol of anything future. Rich blessings are promised for faithful Sabbath observance; nothing is promised for Sundaykeeping.

Seventh Day Baptists believe the Sabbath should be faithfully kept as a day to honor God and His Christ. In doing so they are not legalists trying to earn their salvation, but children of God seeking to show by faithful obedience that they love their Heavenly Father. Can you honor Him without similar loving obedience? □



The great seal of God is found in the heart of His law and includes His name, authority, and dominion.

## THE SABBATH IN THE EARLY CHURCH

by A. J. C. Bond

The first Christian churches were organized by converted Jews, who of course were Sabbathkeepers, even as Jesus and His disciples were Jews and Sabbathkeepers. Many proselytes also became Christians and these were numerous in this early period. The keeping of the Sabbath was evidently one of the most noticeable changes in their outer conduct as they went from paganism to belief in Jehovah, God of the Hebrews. It was but another step to Christianity, and their Sabbathkeeping which had helped to bring them thus far, was found to be a practice followed by the disciples of the New Way.

So many pagans adopted Jewish customs that Josephus could say: "There is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come." And a modern authority says that the Sabbath of later Judaism became exceptionally important "so that 'to Sabbatize' was a current phrase in the Roman empire for adopting the Jewish religion or customs."

The Ethiopian eunuch was doubtless one of these proselytes, who had been to Jerusalem to worship in the temple, when Philip found him and taught him about Jesus. In the days of Jeremiah banished Jews found a refuge in this region of the upper Nile, the modern Ethiopia, and took their faith with them. Possibly the queen's treasurer was a descendant of one of these persecuted Jews, or more likely a descendant of a native convert. After his baptism by Philip he carried back home his newfound faith. If this be true, he becomes a most interesting link in the history of the Sabbath, for Ethiopian Christians were Sabbathkeepers until modern times.

Paul the great missionary was a Sabbathkeeper. He was so brought up; and although he renounced the formal Jewish worship, including new moons and sabbaths, there is no evidence that he ever forsook

the weekly Sabbath, which was older than Judaism. From its place in the religion of the Hebrews it was taken up into Christianity. Paul clashed with the Jews everywhere he went, but never on the Sabbath question. We may be sure that these strict legalists, who hounded Paul to the death, would have found fault with his Sabbathkeeping if there had been the least occasion. Like his Master, Paul rings true on this question.

The first European convert was a God-fearing, Sabbathkeeping, Gentile woman. Lydia had forsaken the polytheistic faith of paganism for belief in one God who created the heavens and the earth, as taught by the purer religion of the Jews. Still open-minded, she accepted through Paul's preaching the true and warmer faith of Christianity.

It was in a Sabbath-afternoon prayer meeting that the first church in Europe was born. The apostle and his companions on that first Sabbath in a strange city were looking about for a place of prayer. When these Sabbathkeeping followers of the Christ came upon the Sabbathkeeping worshipers of Jehovah, everything was favorable and time ripe for the organization of a church of the new faith. The Philippian church became noted for its spirit of generosity.

The Roman Catholic church has never claimed Bible authority for Sunday. On the other hand, that church has repeatedly referred to the change of the weekly day of worship from the Bible sabbath to Sunday as evidence of the authority of the church over the Bible.

As early as the fourth century Augustine was sent by his mother to inquire of the Father-confessor in regard to the "Saturday fast," which was then agitating the minds of believers. The answer of the venerable St. Ambrose was: "Follow the church." In the thirteenth century Thomas Aquinas, an authority in the present day Roman Catholic confession, declared that the Lord's day depended upon the authority of

the church. The Roman church has held consistently to this position to the present time.

The primitive type of Christianity prevailed, however, in many parts of the world, and was never wholly crushed. It was early planted in the British Isles, and here the Sabbath was kept to a late date. The evidence that St. Patrick kept the Sabbath is not to be despised. The church in Ireland was evangelical, and accepted the Scriptures as the rule of life, and repudiated Rome. Patrick's successor, St. Columba, observed the Sabbath as a day of rest, but held worship on Sunday. A church or society of Sabbathkeepers persisted in Ireland to the middle of the last century, and included in its membership members of the nobility, as well as peasants.

What has been said of Ireland is equally true of Scotland. In commending Queen Margaret of Scotland as a Christian ruler of the eleventh century, history says she was successful in establishing the observance of Sunday. "For until that time the Sabbath was a day of rest." Sunday was observed as a day of worship, but not as a day of cessation from labor.

Other groups of Sabbathkeeping followers of Christ have persisted to modern times. According to good authority there is undeniable evidence that the early churches were Sabbathkeeping churches, and that such were the churches planted by the early missionaries of the Cross as they went everywhere preaching the gospel. It is true that the Sabbath, with many other elements of New Testament Christianity, was lost from the main body of the Christian Church when the latter "entered the tunnel of the dark ages." But if these scattered Sabbathkeeping groups form no part of the on-flowing current of Christian history, they, as bayous formed near the source of the stream, bear testimony to the character of the waters near the fountain head, before they were polluted by the inflowing streams of paganism. □

# REPEALED?

Elaine K. Stonestrom

As Seventh Day Baptists, the Sabbath is a part of our distinctive belief. If the Sabbath has been repealed or nullified, then we have no reason for existing as a denomination apart from the other Baptist bodies. Therefore, we must be quite clear in our understanding of the Sabbath and of its importance to all men.

The word "repealed" implies making ineffective some definite given statement or law. It is thus imperative to note the giving and purpose of the law in understanding the question at hand. The Sabbath was established as a day of rest on the seventh day of creation, by God's example. "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done" (Gen. 2:2 RSV). More important, however, the Sabbath was given in the Decalogue, as a definite command. "Remember the sabbath day to keep it holy. Six days you shall labor and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work. . . . for six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it" (Ex. 20:8-11, RSV). The Jews recognized this law on a par with the remainder of the Decalogue and nowhere in the Bible are we told otherwise.

We do not, however, observe the Sabbath as the Jews did. They made strict laws covering each action which could or could not be

taken on the Sabbath. To control man's every moment was not the purpose of the Sabbath law. Instead, we believe as Christ told us, that "the sabbath was made for man and not man for the sabbath" (Mark 2:27). The purpose of the law is to aid us by giving us time to rest, to worship, and to get to know God.

Thus, we find that we were given a definite command to observe the Sabbath and that this was given to help us, to do us good. Since the commandment is for our good there is no motive for it to be repealed, and it was **not repealed**. Jesus Himself told us in Matt. 5:17-19: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven." Jesus also taught us to observe the Sabbath by the example which He and His disciples set. "And they went into Capernaum; and immediately on the sabbath he entered the synagogue and taught" (Mark 1:21 RSV). The apostolic church did not observe Sunday (or any other day than Sabbath) nor is there any command to celebrate the Resurrection which some claim occurred on Sunday. In any case, there is **no definite, God-given command to discontinue** the observance of Sabbath. It was as late as A. D. 321 before the Emperor Constantine, rather than God, established

Sunday as the day of worship.

Another argument against the Sabbath is that we are freed from all such commands by faith. We read in John 8:32 (RSV), "And you will know the truth, and the truth will make you free." We also read in Gal. 3:23a and 4:3-5 (Phillips), "Before the coming of faith we were all imprisoned under the power of the law . . . . So it is with us; while we were 'children' we lived under the authority of basic moral principles, but when the proper time came God sent his Son, born of a human mother and born under the jurisdiction of the Law, that he might redeem those who were under the authority of the Law, and lead us to becoming, by adoption, true sons of God." No one would use this passage as an excuse to kill. The Sabbath law is as much a law as, "Thou shalt not kill." None of the Decalogue was abrogated. Christ did not abolish the law; He abolished the condemnation of the law. Since no human is perfect, all were condemned by the law. But Christ, our Savior, commuted or changed the law to His law of love.

Christ came to save, not to repeal. Thus, the Sabbath law was not repealed but is retained in God's new plan for us. In the new law of love, God renews His gift of a day of rest and gladness. When Jesus said, "If ye love me, keep my commandments" (John 14:15), He meant the Sabbath command also. Let us all live the Sabbath as a part of our love for Christ. God has given us the Sabbath and its blessings. Now, we have this stewardship to use and share with others. □

The Sabbath is . . .

## A Time for Worship

Take time to consider the fact that the Sabbath, God's special day, is sacred and has spiritual meaning. Try to put God's will first as you enjoy the day in worship and praise. Six days — Sunday through Friday — are given to you as that special opportunity to provide for yourself and your family and to give honest labor on behalf of your fellow men. But the Sabbath is God's own day, reserved for Him and for your communion with Him. He gave it to you as a time for you to be released from your daily labor to search for deeper spiritual meaning to life, and it belongs to everyone in your family. Why? Because it took God only six days to make the earth and everything that is a part of it, from the farthest reaches of the sky to the depths of the ocean's bed, and, completing His work, He rested on His special day, giving it His divine stamp of approval. It is for this reason, then, that God, the Lord, the creator of all that exists upon the earth, the breath of human life, gave the Sabbath Day — this seventh day in God's weekly cycle — the special honor of sacredness and spiritual life that allows man to worship God in the spirit of holiness (Exodus 20: 8-11 — Paraphrased).

Rev. Herbert E. Saunders

We are living in a beautiful and exciting time, this prelude to the twenty-first century. Everywhere men and women and children are reaching out beyond their day-to-day experiences of life to catch a glimpse and grasp a ray of spiritual sunshine that will make their lives more beautiful and exciting. Wherever there shines a glimpse of hope, there men and women are finding something new and real that shatters the loneliness and anonymity of mere existence and opens new doors of aliveness. As we have been assured so often, "there is a new wind blowing" and now we reach out to "catch that new wind" building on tomorrow with the faith of today.

Nowhere is the opportunity for celebration and joy more open than in our experience of worship, prayer, and praise. Unbinding ourselves from the shackles of the past, we are discovering in our services of worship and praise the opportunity that has always been there—to receive the Spirit of God and to

enjoy the sense of our belonging. In our searching we are discovering. In our praying we are receiving. In our praising we are being blessed. As Marilee Zdenek and Marge Champion express in their book *Catch the New Wind*: "Let's praise Him with shouts of joy and whispers of longing and adore Him with an effervescent faith—for the Lord does not delight in our solemnity." Everywhere the air is filled with the joy of Christian celebration—and as our faith increases we share the beauty of God's love. James L. Christensen, in his new book *New Ways To Worship* writes that "Celebration is the overriding mood of contemporary worship. Its purpose is to convey the joy and enthusiasm that results from the good news of God's love. God is alive. God is love." We worship because in our relationship to God we discover the meaning of life.

Worship began in the heart of God. It finds expression in the heart of man. It is significant that the Sabbath also began in the heart of

God. And in like manner, it too finds expression in the hearts of men. As Jesus proclaimed: "The sabbath was made for man, not man for the sabbath" (Mark 2:27). The Sabbath, an expression of God's love, is a time for worship. It is a gift for those who want to commune with God. It is the eternal symbol of a personal relationship.

Dr. Melvin Nida, who taught Sabbath Philosophy at the Alfred School of Theology, shared this thought in his classes: "To be elevated on the Sabbath we must do things to elevate ourselves." Worship is at the heart of the Christian experience, and if we would discover the elevating joy of Christian Sabbath experience, we must find time to worship God.

### PRaise

There are three things that the Sabbath and worship share with us. First of all, that wonderful expression of *praise*. Praise is acknowledging the wonder of what God has done. As we offer praise in worship we are experiencing the joy of

thanksgiving and gratitude. We praise God because in the past He has blessed us. And the Sabbath, given to us by a loving and faithful God is designed to remind us of all that God has done. It was given according to God's Ten Commandments, to remind us that in six days God created everything and that it was very good. As we keep His Sabbath, and share together in the experience of worship and praise, we are coming before God in thanksgiving for the wonder of creation. As we worship we come to realize the inherent goodness of all things — we see God's hand not only at work "back then" but also right now. As we sing hymns, recite together the ancient Psalms, listen to His word, and respond in love, we are putting first things first — giving God praise and honor and gratitude.

But today, the Sabbath means even more than that. If the Sabbath is God's symbol of creation, it must also be His symbol of re-creation in Jesus Christ. If it is the acknowledgment of what God has done, it must also be the acknowledgment of what God is doing in our lives through redemption. Jesus Christ came and gave His life that we might have more abundant life. To worship God in the spirit of holiness and love is to praise Him for what He has done. As we join together in worship on God's Sabbath we open ourselves to *praise* Him. As we seek that communion that worship offers we are letting God know that we are delighted with His plan and thank Him for bringing us to where we are. As we take time out from our busy, hectic, often routine schedule to spend time with Him, we verify that we really do care for what He does. The Sabbath goes hand in hand with *praise*.

### PRayer

Secondly, worship and the Sabbath give us opportunity for *prayer*. Communion with God on a very personal level is what worship is all about. We are seeking His power in our lives. We are searching for new meaning in life. We are reaching out for a new awareness of personal commitment to something beyond ourselves. We worship because we know that God hears prayer and answers in His love. In the quiet solitude of the sanctuary we come to God seeking, searching, crying out, praying. It was Lester G. Os-

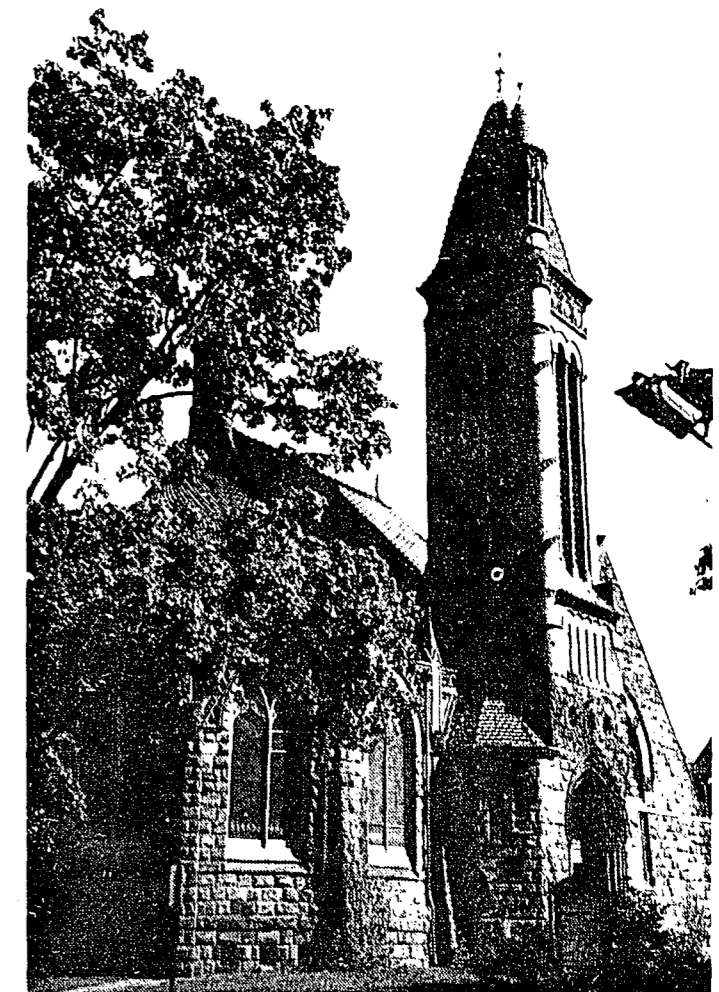
born who wrote: "The Sabbath is a day of rest. But a large reason for that rest is that we may have time to worship, without the distractions of the weekly toil." We can only really worship when we take ourselves away for a moment and be with God.

That has always been the purpose of God's Sabbath — to give us release from the daily toil and give us opportunity for intimacy with Him. When we are alone with Him we discover the beauty of His plan for our lives and we ask for His aid and help in living. When we take time to pray to Him we are acknowledging our dependence and we are seeking some new strength. Keeping the Sabbath as God intended offers opportunity for prayerful worship. Being at prayer will offer us opportunity for Christian service.

### PROCLAIM

Finally, worshipping on God's Sabbath helps us to *proclaim*. People will notice when we enter the sanctuary on the Sabbath, and they will ask questions. They see us keeping our "special appointment with God" and they want to know why. God gave us the Sabbath—it is His day. He made this special appointment with us each week and if we refuse to keep it holy, then we are assuming a responsibility that none of us really want. When we attend worship on the Sabbath we are expressing in very visible terms that we intend to obey God rather than men. We are saying one to another that it is God who is important in our lives — not the world — not even ourselves. In many ways the visible expression of a living faith is more dramatic than any verbal statement. God gave us the Sabbath for our spiritual welfare, and then we take time out to worship we are proclaiming to the world that God is our Father and Jesus Christ is our brother.

We wish it were possible to tell people about the Sabbath and share the wonder that we have known by thus obeying God. But they will listen more to what we do than what we say. Taking some of His day and joining others in corporate worship gets the message across better than anything we could say. To come to the sanctuary and commune with God is a special way tells the world, in no uncertain terms, that we believe in God the Father



Plainfield NJ Seventh Day Baptist Church Almighty, and in Jesus Christ, His only son. It is as if we were living the words of the Psalmist: "I was glad when they said unto me, 'let us go into the house of the Lord'" (Psalm 122:1). And mirroring his words again: "This is the day which the Lord has made, let us rejoice and be glad in it" (Psalm 118:24).

Pastor Edwin Shaw, in an article in the *Sabbath Recorder* entitled "Lest We Forget," wrote these words about the Sabbath and worship. "The worship of God through prayer and praise and thanksgiving, meditation upon His goodness and justice and love and mercy, bringing joy and gladness to the heart; words, thoughts, and facts of helpfulness to others; unselfish service, the coming into a gentle restful poise and blessed calm and peace of heart — these are some of the ways by which we can keep the Sabbath holy." We worship because it began in the heart of God. We keep His Sabbath because it, too, began in His heart. □

<sup>1</sup> Zdenek, Marilee, and Champion, Marge, *Catch the New Wind*, (Waco, Texas: Word Books, 1972), page 36.

<sup>2</sup> Christensen, James L., *New Ways To Worship*, (Old Tappan, N. J.: Fleming H. Revell Company, 1973), p. 15.

<sup>3</sup> Nida Melvin, notes from a seminary course on Sabbath Philosophy, Alfred University School of Theology.

<sup>4</sup> Osborn, Lester G., ("The Christian Use of the Sabbath," *The Sabbath Recorder*, Vol. 162, No. 3, January 21, 1957, page 40.

<sup>5</sup> Shaw, Edwin, "Lest We Forget," *The Sabbath Recorder*, Vol. 70. No. 5, January 30, 1911, page 135.



**The Logic of Sabbath Observance**

Jesus Christ loved and observed the seventh-day Sabbath.  
I am a follower of Jesus Christ:  
Therefore I keep the Sabbath.

The Bible teaches Sabbath observance as God's will.  
The Bible is my guide in matters of faith and practice:  
Therefore I keep the Sabbath.

The Church changed Sunday by its own authority.  
The Church is not above the Scripture in matters of faith and practice:  
Therefore I keep the Sabbath.

Our Society is weary, anxious, and spiritually threadbare.  
The Sabbath is God's provision for spiritual restoration:  
Therefore I keep the Sabbath.

Public opinion regards Sabbath-observance as eccentric.  
God's will has priority over public opinion:  
Therefore I keep the Sabbath.

— K. E. Smith  
in *The Advance*.



**SEVENTH DAY BAPTISTS?** Yes! Though you may not have heard of this church it is no new group. In England the first congregation dates to soon after the Reformation — 1617. In America the first church was organized in Newport, Rhode Island, in 1671.

**SEVENTH DAY BAPTISTS** hold that the Scriptures are sufficient for man's faith and practice. They have no "leader" or founder, looking to Jesus Christ alone as the Head of the Church.

**SEVENTH DAY BAPTISTS** believe that each individual stands before God, accountable and responsible to Him above all else. They believe that a Christian, following his initial "birth" through personal faith in the work of Christ on the cross, should grow and mature in faith, understanding and service. Therefore there is freedom for the individual to be led by the Holy Spirit and the truth of Scripture. There is likewise the opportunity to relate oneself to other believers in helpful and loving ways recognizing those whom God call shepherds or spiritual leaders.

**SEVENTH DAY BAPTISTS** welcome those of all faiths, or no faith, to come and worship and study God's Word. You will find a friendly people and a place to understand and grow in the Kingdom of God.

For more information about Seventh Day Baptists and the location of the church nearest you write: The Sabbath Recorder, P. O. Box 868, Plainfield, N. J. 07061

**MINISTERS' SPRING RETREAT**

Rev. Mynor Soper

For those of us who are involved with the work of the entire denomination rather than just a local situation, we have the privilege of having something of a constant over-view of the entire work of Seventh Day Baptists. This usually affords us with many opportunities to rejoice which many throughout the denomination

to Moses: that the Sabbath of creation should be *remembered*. Exodus 20: 8-11.

The prophets were mouthpieces of God urging the people *from age to age* to keep the Sabbath holy.

Christians rely on Jesus Christ's interpretation and practice of God's will among men. He stated that man *still* needed the Sabbath: "The sabbath was made for man," that is, mankind. Mark 2: 27. He Himself observed the Sabbath. Luke 4: 16. He assumed the Sabbath would continue, for He told His disciples to pray that certain calamities ahead should not come on the Sabbath. Matthew 24: 20.

Christian apostles who broke away from Jewish tradition still kept the Sabbath, as Jesus expected them to do, preaching to Jews and Gentiles, Sabbath after Sabbath. Acts 13: 42-44.

The *divine authority* for the seventh-day Sabbath is recognized as antedating Moses, continuing through Judaism, and passing on into the early Christian Church. What better authority do we need today?

**Sunday**

Most of Christendom has substituted the first day of the week for the seventh day as Sabbath. Such a radical change certainly calls for a statement of authority.

I.C.R.'s program to us. These representatives will present programs and materials and how they can help the local pastor. In addition there will be a number of the latest evangelistic films shown each night for public participation. There will be special help in the areas of evangelistic speaking and invitations. The programs of Basic Youth Conflicts and the Kennedy Plan will also be presented.

Since we feel this will be a crucial conference, we want to include the wives. There will be special sessions for them with Florence Bowden heading up the staff. There will be guest speakers for the ladies, also. We will all sit down together to share our problems and concerns and to pray together about them.

We want to make the invitation even a bit broader. If you are a ministerial student or seriously considering full-time Christian work in our denomination we would invite you to come, also. We also encourage all denominational leaders and their wives to attend if possible.

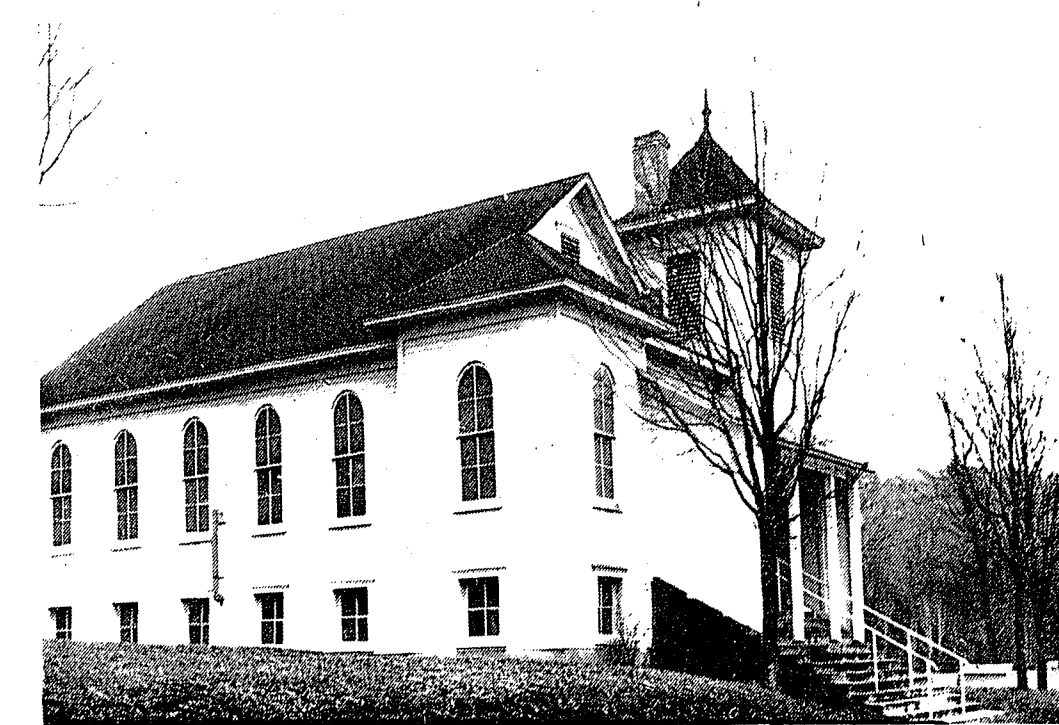
All the finances have not been completed. We know we cannot help everyone attend. However, we do want to help if there are those who cannot afford to come or if their church cannot afford to send them. This is not an open invitation for every church and individual to say, "That's my case." We hope you will want to come and will be willing to sacrifice somewhat to come to this vital leadership conference.

May we urge all of you who read this article to encourage your church to send your pastor or some potential leader to this conference. We guarantee that they will find some inspiration and tools to help them in the work of harvesting which God has called us to do.

The retreat will be held at Camp Joy, Berea, W. Va., April 30 - May 8. Please send registrations to Mynor Soper, North Loup, Nebr., 68859. Plan now to attend!

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seek answers. Thirdly, it will be a time when many helps are made available to meet the challenge of the home front. There will be resource people and special speakers from a number of organizations whose specialty is to help train and make programs available for the home field. There will be representatives with us from Inter-Varsity, Navigators, and the Institute of Church Renewal. The Rev. John Wolf of Atlanta, Georgia, director of Program Development, will present



Berea Church adjacent to Camp Joy, site of the spring Ministers Retreat



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The Church changed Sunday by its own authority.  
The Church is not above the Scripture

*By what authority do ye these things? Different reasons for the change have been given, but seldom has the authority for the change been set forth. A thorough study of that question might surprise many devout Christians.*

Sunday is called the Lord's Day. Did Jesus ask for a Lord's Day to be substituted for the Sabbath? Where then is the authority for the change?

Sunday is observed to commemorate Jesus' Resurrection, we are told. Did Jesus ask His disciples to commemorate His Resurrection, on Sunday, or that it be substituted for the Sabbath? Where then is the authority?

Unfounded objection is raised to the seventh-day Sabbath on the ground that it is the Jewish Sabbath. Is it Christian to harbor race prejudice, or to let it divert us from divine edict?

Just where is the authority for the change? That is a question that should be honestly studied and answered by every Christian.

By what authority do ye these things?

#### AMERICAN SABBATH TRACT SOCIETY

(Seventh Day Baptist)

P. O. Box 868

510 Watchung Avenue Plainfield, N. J. 07061

5M-5-73-4 Ed

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We are encouraged by reports of rapid strides being made in numerical growth in various places overseas. We rejoice that God has seen fit to draw many to the Sabbath truth and to a relationship with our people. We at home are hardly keeping stride with this overseas growth. I am sure that when our world ambassadors Lawton and Wheeler return they will have many exciting reports to share of new contacts and growth. They will undoubtedly bring news of new needs also— financial and personnel! And the question arises as to how we can continue to reach out and meet opportunities God is giving us if we cannot increase our strength at home. The situation is urgent! God's Spirit is moving upon the hearts of many people across the world and they in turn are crying out for the message of life. We Seventh Day Baptists have been included in this mighty moving of God's Spirit. Many throughout our churches are finding a new commitment and a new motivation and purpose through the Holy Spirit's dealing with them. But adequate leadership continues to be a problem. There seem to be fewer and fewer ministers available to meet the challenges. All of them are much aware of the necessity for help to meet the changing needs and moods of our time. What can be done?

At the Ministers Spring Retreat April 30 through May 8, which is sponsored by the Missionary Society, we are endeavoring to speak to many of these needs. First of all it will be a conference of inspiration and challenge. Secondly, it will be a time when leaders are asked to sit down and discuss the crucial problems and seek answers. Thirdly, it will be a time when many helps are made available to meet the challenge of the home front. There will be resource people and special speakers from a number of organizations whose specialty is to help train and make programs available for the home field. There will be representatives with us from Inter-Varsity, Navigators, and the Institute of Church Renewal. The Rev. John Wolf of Atlanta, Georgia, director of Program Development, will present

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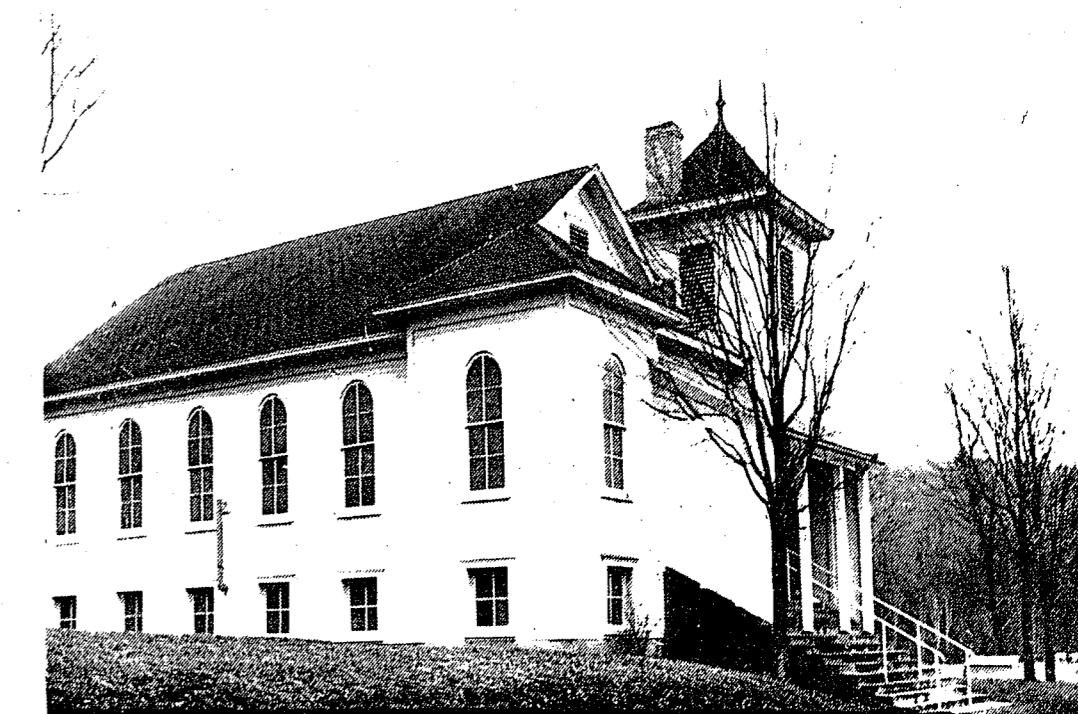
Since we feel this will be a crucial conference, we want to include the wives. There will be special sessions for them with Florence Bowden heading up the staff. There will be guest speakers for the ladies, also. We will all sit down together to share our problems and concerns and to pray together about them.

We want to make the invitation even a bit broader. If you are a ministerial student or seriously considering full-time Christian work in our denomination we would invite you to come, also. We also encourage all denominational leaders and their wives to attend if possible.

All the finances have not been completed. We know we cannot help everyone attend. However, we do want to help if there are those who cannot afford to come or if their church cannot afford to send them. This is not an open invitation for every church and individual to say, "That's my case." We hope you will want to come and will be willing to sacrifice somewhat to come to this vital leadership conference.

May we urge all of you who read this article to encourage your church to send your pastor or some potential leader to this conference. We guarantee that they will find some inspiration and tools to help them in the work of harvesting which God has called us to do.

The retreat will be held at Camp Joy, Berea, W. Va., April 30 - May 8. Please send registrations to Mynor Soper, North Loup, Nebr., 68859. Plan now to attend!



Berea Church adjacent to Camp Joy, site of the spring Ministers Retreat



## SOURCES FOR ENABLERS OF CHRISTIAN GROWTH

### MINI WALL-SERMONS . . . and such

"If we all continued to be what we wish others to be . . . what happy results might follow."

"What you are is God's gift to you. What you make of yourself is your gift to God."

"The society which scorns excellence in plumbing as a humble activity and tolerates shoddiness in philosophy because it is an exalted activity will have neither good plumbing nor good philosophy — neither its pipes nor its theories will hold water."

Such are the mini wall-sermons printed on linen banners by Abbey Press of St. Meinrad, Ind., and listed in their Christian Family Catalogue. Toys, books, stationery, plaques, garden supplies are pictured, as well as many different banners and posters aimed at positive Christian attitudes.

"Write Your Own Books" are also listed. Blank pages are bound under such covers as "Some Incredible Important Trivia" or "Seasons of Myself" or "Notebook for a Student of the Universe."

That's Abbey Press, St. Meinrad, Ind. 47577.

Sabbath Schools will find a good source of discussion on the broad spectrum of factors in courtship and marriage in the Christian Life Commission's (Southern Baptists) pamphlets on "Christian Life Styles for Families."

These succinct leaflets range from the open fields of "Marriage Is for the Mature" to the narrowed ravines of "Divorce." Dialogue in each one is geared to stimulate conversation that moves creatively. Scripture relationships are frequent.

Titles for the Family Series are, in part: Moral Values in the Home, Discipline, Religion in the Home, Communication, Roles in Marriage,

Marriage Outside Your Faith, Conflict, Relation to Relatives, etc.

There is also a "Christian Life Styles for Youth" series with six units. All twenty-one pamphlets can be had for \$1, or individual units sell for 5 cents, from The Christian Life Commission, S.B.C., 460 James Robertson Parkway, Nashville, Tenn. 37219.

Foy Valentine is executive secretary in charge of producing this series, which follows his department's helpful "Issues and Answers" leaflet on general social issues.

Another helpful source of family enrichment is the Home Life Curriculum produced by the Disciples of Christ. Produced in a format similar to the Seventh Day Baptist Camp Manual for cumulative inclusion of a variety of materials from the original compilers as well as from personally-known sources. Planned to benefit families the most who enroll in a nationally coordinated sharing program, the Home Life Curriculum primarily operates within the member's daily home life.

The Home Life materials are divided into interests under these titles: Crises, Health, Leisure, Neighbors, Relationships, Sexuality, Social Issues, Stewardship, Traditions, Work.

Besides the frequent references to Scripture, and a good bibliography of books for Christian family growth, the authors (Mrs. Dorothy Hunter, Mrs. Eleanor Morrison, Robert Lemon and Mrs. Pat Elliott) bring rich spiritual wisdom to the pages of this looseleaf guidebook.

Under "Crises" Mrs. Hunter gives suggestions for older and younger family members helping neighbors facing death, and for each family member's creating a healthy memorial to one who has died. Also in the Crises section, she deals with "rejection" under the title, "Think I'll go out in the garden and eat worms." Careful evaluations of priorities, changes possible

in the rejecting group's character and overcoming group pressures are dealt with. "But whoa!" says Mrs. Hunter near the end of the Crises insert, "There are times when rejection comes from standing up for the ideas in which you believe." She then unwraps ways of supporting persons while rejecting ideas or groups considered undesired.

In the "Relationships" section, *tattling* is dealt with as a symptom of personal alienation and many helpful suggestions are given to parents for avoiding tattling or decreasing its impact.

"But I Don't Want To Go to Church" heads the insert in the Relationship section which tells various ways the family can meet its members' needs in group worship, work, recreation, service and leisure.

"Worship in the Family" in the *traditions* section brings ideas for making God real in family life, through affirmation, thanks giving, contrition, joy." A "not so traditional" idea the author proposes: "Start the day with a list of the things you are going to do that day. Then, pray and look at the list again. If you don't move (the item) 'Visit that boring, but very lonely, Mrs. Anders' up a few places, you'd probably better try again—to pray, that is!"

The Christian Life Home Curriculum's "Family Resource Guide" packets can be secured from the Christian Board of Publication, 222 So. Downey Ave., Indianapolis, Ind. 46219.

Last month we anticipated a review of "Exploring How the Bible Came To Be" for this issue but are postponing that for a later time. We also planned a summary of Harold Davis' article "Christian Education in the Small Church." *Spectrum* this past fall issue printed this article by Mr. Davis who is executive secretary of the Cumberland Presbyterian Board of Chris-

tian Education.

The most serious obstacle to effective Christian education in most small congregations is a negatively weighed self-image. The cult of bigness has had its influence. One often hears, in one form or another, "We are so small; what can we do?"

Davis points out how many developments in the Bible focussed on small groups with lots of mutual trust, determination, and faithfulness in discipleship. Noting how inseparably interwoven are education and evangelism, he says, "the gospel is communicated most effectively in relationships . . . and in the warmly personal and intimate relationships of the small congregation, commitment of life to Jesus the Lord has been as natural as breathing for many an early adolescent."

"My belief is that in most small churches the route to improved Christian education does not begin with new curriculum resources, new methods, or even with leadership development and support . . . It begins with the formation of a more positive appraisal of the small congregation's importance and potential."

For Seventh Day Baptists, we say "Why does God want your congregation to learn and grow in Jesus' way?"

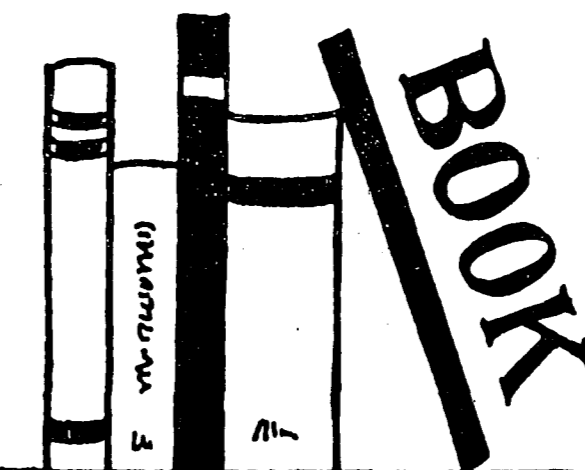
"Leaders in small congregations need to be reminded . . . that it is primarily relationships and not 'teaching skills' or curriculum materials that most effectively facilitate the communication of the gospel," Mr. Davis asserts before he gives examples of "success" in small church schools. □

### FILM ATTACKED

Vatican Radio charged that a new movie, *Massacre in Rome*, starring Richard Burton and Marcello Mastroianni, is in error in charging that Pope Pius XII took no action to prevent a 1944 Nazi massacre of 335 Italians near Rome. Robert Katz, author of the book on which the film is based, maintains that he has documentary evidence that Pius XII knew of the impending massacre but failed to do anything about it, and that the Vatican has refused to make available any records which would disprove his charge.

The film opened in American theaters in October.

—Church and State



## REVIEW

*THE ARMSTRONG EMPIRE: A Look at the Worldwide Church of God.* By Joseph M. Hopkins. Wm. B. Eerdmans Publishing Co., 255 Jefferson, Grand Rapids, Mich. 49502. Paper \$3.95.

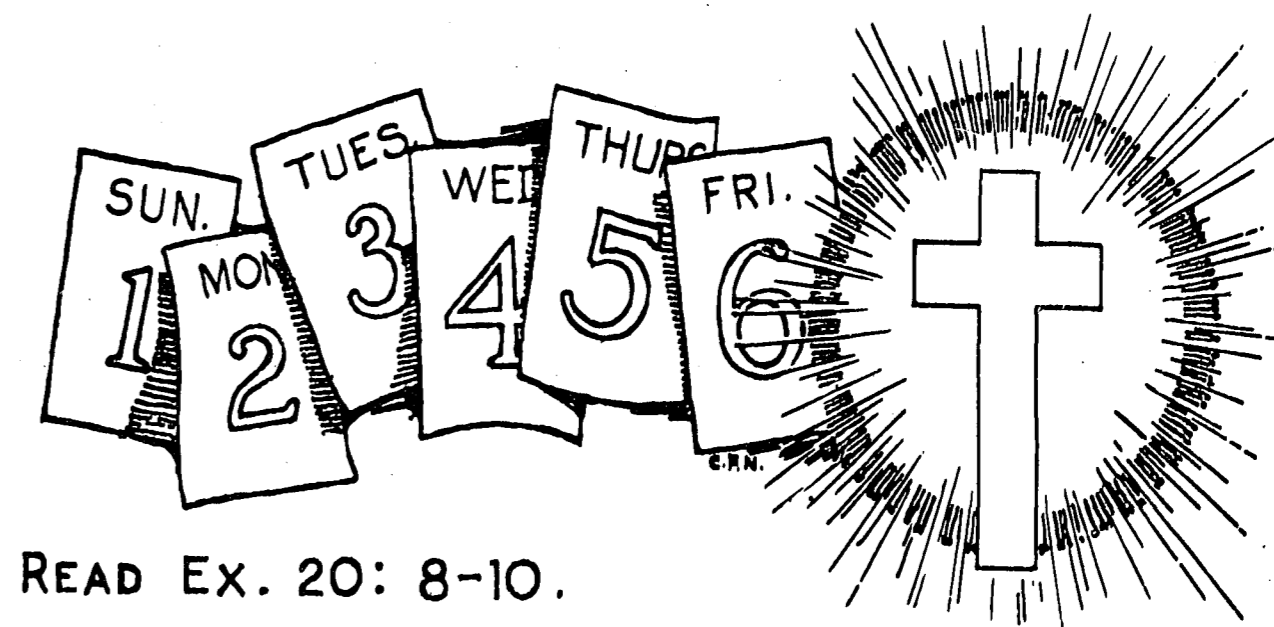
One peculiar American phenomenon is the ability of certain men to establish powerful cultic movements, supported by the effective use of media and the enthusiastic financial contributions of their followers. An example is the Worldwide Church of God, directed by Herbert W. Armstrong and his son, Garner Ted Armstrong, best known for the radio program "The World Tomorrow," and for *The Plain Truth*, a supporting magazine.

*The World of Tomorrow* is an objective study and evaluation of The Armstrong movement. The author begins by describing a typical encounter with a potential new believer. He then treats the life and career of Herbert W. Armstrong, who established the Worldwide Church of God in the 1930's. Three chapters deal with the basic doctrines of the church, and another with Ambassador College, the educational arm of the movement in Pasadena. The book concludes with the author's evaluation.

Here is a fascinating study of a fascinating movement. Much of the administration of the Worldwide Church of God is shrouded in secrecy; worship services, for example are never publicized. Among the major doctrines of the fellowship treated in detail in this book are the denial of the Trinity; observance of the seventh-day Sabbath; compliance with the Old Testament dietary laws; and "British Israelism"—the belief that the lost tribes of Israel have survived to the present day, and that the Anglo-Saxon citizens of Britain and America are the lineal descendants of Ephraim and Manasseh.

Here is the first complete analysis of the unique features, starting claims, and apparent success of this American socio-political cultic phenomenon.

Joseph M. Hopkins is Professor of Religion at Westminster College in New Wilmington, Pennsylvania.



READ EX. 20: 8-10.

# NEWS

## from the Churches...



Dodge Center Seventh Day Baptist Church

**DODGE CENTER, MINN.**—We really felt privileged that the Light Bearers for Christ were able to come to Dodge Center on their way home from their Eastern tour last October. Even after such an extended trip and series of meetings, they radiated the joy of the Christian life in both testimonies and song. How we wished they could have been with us longer! The Christian Fellowship sponsored and made all the arrangements for their visit here. Other once a month Friday night evangelistic services have included a singspiration and testimony service planned by the Young Adult group and a film "Fast Way to Nowhere" sponsored by the Youth Fellowship. Attendance has been satisfactory.

We were saddened by the death of Eva Payne in October. She had been an active member of this church since her early teens until the time of her death and will be sorely missed in the church and community. She would have been honored the next Sabbath at a program honoring the older members of our congregation following Meal of Sharing.

Several of our membership were in attendance at the Semiannual Meetings in New Auburn, Wisconsin, and the North Central Association Meetings in White Cloud, Michigan. Phillip Greene from Dodge Center was elected Association president for the coming year.

The Thursday morning Women's Bible Study continues to meet with Lorna Zincke. A few of our women have participated in an Ecumenical Bible Study prior to Christmas using the Key '73 part I, Key to Luke

study guide. The pastor and choir members also participated in the Union Thanksgiving Service.

Under the leadership of Linda Greene, our graded department children presented a portrayal of the birth of Jesus and the shepherds' visit to Bethlehem along with special music the Sunday night before Christmas.

A Junior C. E. group of children, including many from the community, has been meeting the second and fourth Sabbath of each month at 3 p.m. with Linda Camenga as leader. They are studying the Parables of Jesus. Another outreach program, The Good News Club, continues to meet in the Phil Greene home on Wednesday afternoons.

At our annual church business meeting and election of officers January 6, we extended a call to Pastor John Camenga for another year and adopted a budget of more than \$15,000. Bob and Vivian Kloppstein will assume much of the leadership of this congregation as they were elected president and clerk respectively. The treasurer is Steve Greene; Roy Langworthy is senior trustee and Bob Bonser, junior trustee. Other officers remained much the same as last year.

The Youth Fellowship is again meeting on Friday nights in the homes with Pastor Camenga as advisor. They have been "color coding" the book of Revelation and studying current events. Several visitors attend these meetings also.

The pastor and family took a much needed vacation following North Central Association meetings in October and again during the holidays when they visited Linda's

parents, the Rev. Delmer Van Horns in West Virginia, and also saw the proposed site for Youth Pre-Con next August, which they have accepted the responsibility of directing.

It is our prayer that we will continue to use every method we can to spread the knowledge of the saving power of Jesus Christ and the truth of the Sabbath in our community.

—Mrs. Clare Greene

**FOUKE, ARK.**—On Sabbath, January 12, the three Arkansas churches, Fouke, Texarkana, and Little Rock, met at the Texarkana church for an all-day meeting. Bad weather kept the attendance low however, though many braved the weather to meet in worship together.

The morning message was presented by Floyd Goodson, pastor of the Fouke church. His text was John 5:19-31, and he stressed the duties of a Christian. When the invitation was given, one young lady, Miss Rhonda Kay Fitz Randolph, came forward.

Following a bountiful fellowship dinner prepared by the ladies of the Texarkana church, the Rev. Mitchell of Little Rock spoke on "Christian Witnessing."

A baptismal service concluded the day of worship and fellowship. Three persons were baptized by the Rev. Mitchell. Following their Lord in baptism were Kenneth Monroe and Ruby S. Goodson of Fouke, and Rhonda Kay Fitz Randolph of Texarkana. In all, it was a happy and spirit-filled Sabbath.

—Pastor Floyd Goodson

**ALFRED STATION, N.Y.**— In September, the Alfred Station church held a reception for three families of the church. Mr. and Mrs. Lyle Sutton and family have moved to the Binghamton, N. Y., area; Mrs. Mae Lewis and family have returned after a year's absence; and Mr. and Mrs. James Palmer have returned to the area where Jim has purchased the E. W. Crandall and Son Jewelry Store in Alfred. We are sorry to lose the Lyle Sutton family and are pleased to have the other two families return.

We are pleased to announce that in the November elections Mr. Ronald Ellis, our church treasurer, was elected to the position of supervisor of the Town of Alfred.

We held a Community Family Night Supper and Christmas program on Sabbath night, December 22, at which time several members of the church contributed musical selections and readings to the program.

The church is still in the process of securing a pastor. In the meantime we have had some of our own members plan services, we have called on other ministers in the area, and we have been able to have the Rev. Edward Sutton conduct some of our services.

**BERLIN, N. Y.**— As 1974 begins the Berlin Seventh Day Baptist Church would like to share some of the highlights of '73 with you.

The year 1973 began with full involvement in the Key '73 program. Noon Prayer Call was planned by the cooperating churches of Berlin from December 26, 1972 - January 5, 1973. On January 14 the movie "There's a New Wind Blowing" was presented at the S.D.B. Church with all the Berlin area people invited to share in this. On February 25 a religious census and distribution of Scripture portions was made to all homes in the Town of Berlin. Workers for this program were from the Berlin Seventh Day Baptist, Methodist, and Baptist Churches.

May 18-20 Eastern Association was held at Berlin with "He Leads Me" as the theme.

Recognition was given to Pastor C. Rex Burdick during morning worship June 23 at the Berlin Seventh Day Baptist Church in honor of the twenty-fifth anniversary of his ordination.

Arlie Greene, church clerk, presented the following highlights of Pastor Burdick's ordination.

On June 12, 1948, our pastor was ordained to the gospel ministry at Marlboro, N. J. The Rev. Lester G. Osborn was chosen as moderator and Ruth Cruzan as clerk of the ordination council. Elmer Stuart represented our church. The Rev. Harmon Dickinson preached the ordination sermon. The charge to the candidate was by the Rev. Victor Skaggs. The charge to the church was by Dean A. J. C. Bond; the consecrating prayer by Reverend Lester Osborn; welcome to the ministry by the Rev. David Clarke.

A framed gift of silver coins with "25 years of service" written out was presented to Pastor Burdick by our church.

It was a joy to have all of Pastor Burdick's children present for this day of recognition — Douglas, Martha, and Pamela of Berlin, New York; and Norman, his wife Vicky, and Carole, all from Riverside, Calif.

The Berlin Seventh Day Baptist Church Vacation Bible School was held jointly with the Methodist and Baptist churches of Berlin during July 23 — August 3 with Pastor C. Rex Burdick as director. Fifty-four was the average daily attendance. An evening closing program was presented by the children with many parents and friends attending.

A lawn reception was held August 24 in honor of Sandy Ellis who served during the summer in SCSC at Paint Rock, Alabama. During this informal gathering Sandy shared some of the experiences she encountered as she served the Lord in this way. A gift subscription to a Christian magazine was presented to Sandy from the Berlin congregation by Pastor Burdick as an expression of gratitude for the work she had done.

During the dates of August 29 - September 4 the Berlin church engaged in a new phase of evangelism as church members witnessed for Christ in our first fair booth presented at the Schaghticoke Fair in Schaghticoke, N. Y. Many tracts were picked up by interested seekers and several names were signed up for free Bible courses offered. A common statement heard by those attending the booth was — Seventh Day Baptist? I never heard

of that denomination.

October 12 and 13 Eastern New York and New Jersey Yearly Meeting was held at Berlin with "Sharing the Abundant Life" as the theme.

The last of October the Light Bearers blessed the Berlin area as they spoke up and sang in the glory for Christ.

The Christmas season for 1973 has come and gone along with the many programs honoring the birth of Christ. We now turn to 1974 which guarantees to be a busy year as we all strive to grow and serve God our Father.

**NEW AUBURN, WIS.**—While we have no pastor, area pastors, whom we like very much, have occupied our pulpit and have given us soul-searching sermons. Bill Bond came from Minnesota every Sabbath for a month. Wallace Greene also comes from Dodge Center, Minnesota, to conduct a class in evangelism, and Mrs. Esther Loofboro is conducting a class in church membership.

The Ladies' Aid sent books to our men in the service for Christmas and is now trying to establish a library in the church.

The youth group, numbering around fifteen, meets every Friday night at the church.

We were most fortunate to have the Light Bearers for Christ, from North Loup, Nebraska, come while on tour for an evening program. We enjoyed hearing their beautifully trained voices as they witnessed for Christ. One of our members, Chris Pederson, was in the musical group, and another member, Patti Jo Pederson, is working for the Light Bearers in North Loup.

The Rev. Don Sanford of Milton, Wisconsin, was here for Semi-annual Meetings. At that time, he helped with a service in which babies were dedicated to our Lord. Mr. and Mrs. Lawrenz Werle of River Grove, Illinois, were visitors whose baby son was dedicated, as well as the baby daughters of Mr. and Mrs. Clayton Pederson and Mrs. Linda Moore Pagonos.

We had a social the evening of December 29 in place of the usual program for Christmas. The flowers, the ceramic Nativity scene on the altar, and the new brass candlesticks were a part of the beautiful spirit of the Christmas season.





**DR. KENNETH E. SMITH  
RESIGNS PRESIDENCY**

Dr. Kenneth E. Smith, president of Milton College since 1968, has accepted a post with Hofstra University in New York and will leave the college in March.

Dr. Smith went to Milton College in 1963 as professor of philosophy and became dean of the College in 1965. He assumed the presidency in July of 1968. In his resignation letter Smith said "I am profoundly grateful to the board of trustees for the excellent support I have received during my period of service at Milton. I've accepted an exciting position, a challenge I'll enjoy."

Dr. Smith was primarily responsible for helping the college reach its accreditation goal six years ago and has directed the school in its largest period of growth.

"His services have always been of highest caliber," said board chairman Lawrence Dickhoff. "He will be greatly missed."

Dr. Smith will direct university relations for Hofstra in New York City. The university is located in Hempstead, Long Island.

SHILOH, N. J. — The 237th Annual Meeting of the Shiloh SDB Church was held January 13, 1974 in the Fellowship Hall with the moderator, John L. Harris, presiding.

The Rev. Charles H. Bond, pastor, was given a unanimous vote of confidence from the secret ballot that was taken. The expression of thanks, evidenced not only in the vote but in Christian love and greater financial security, filled our hearts with an overflowing joy.

A quotation taken from the Pastoral Relations Committee, "We thank our heavenly Father for the wonderful leadership Pastor Bond has provided for us and pray that we may all continue to work harmoniously together in the winning of souls and strengthening our Christian witness."

Pastor Bond was granted a four weeks' vacation.

A "Bus Ministry" is being established, to provide the transportation needed for Senior Citizens, Senior and Junior High Youth Fellowships, camping program and various classes as needed.

A Bell Choir is being formed. Gifts of money have been presented to the church in memory of loved ones and friends, given to the Memorial Fund. Among the gifts were amounts designated for Bell Choir Fund. Plans are to purchase a starter set of sixteen bells and other necessary equipment for their use. The church voted to place the responsibility with the Music Committee.

As a class project, the A. F. C. Class is developing plans for a church library, formed from new and used books of religious nature. Already books are coming in. Necessary shelves are to be constructed in the "Pink Room." The library will be supervised by members of the class.

An overhead projector with supplies was presented to the church in memory of Ethel Wilson, who for twenty years gave of her time and talents as a teacher. The dedication service was held Friday evening, January 18, the service planned by Pastor Bond.

Reports were given by committee chairmen and officers and new chairmen were elected. The annual meeting was preceded by a covered dish supper.

The benediction was pronounced by Pastor Bond.

—Martie T. Hitchner,  
PLAINFIELD, N. J. — We were favored on December 1 by having Mr. and Mrs. Menzo Fuller with us just before they started for Malawi. They spoke briefly about their call to the mission field, preparations, and expectations. On January 17 a number of us welcomed Miss Sarah Becker at a reception in the SDB Building on her return from Malawi.

The four Sabbaths before Christmas the children's choirs sang an Advent song as the Advent candle was being lit. On December 22 the children trimmed the tree with the white symbols they had made, while the congregation sang carols. Four anthems were sung by the choirs. At the Christmas Eve candlelight service an offering of \$127 was received for our Guyana mission and the Bass family.

Conference President Ernest Bond

spoke on the Conference theme December 29, and four other Commission members attended the service.

On January 5 Mr. and Mrs. John Bevis were received as new members. After Communion, the congregation formed a circle to pray for Ambassadors Alton Wheeler and Leon Lawton.

The Evangelism Committee is urging our members to meet in small Bible study and prayer groups from January 5 to April 13, and to make calls on the first and third Sabbath Eves of each month.

Everyone was invited to a delicious Pro-Con supper prepared by Mrs. Margret Armstrong, which preceded the quarterly church meeting January 13. John Bevis was elected as a deacon, having been ordained by the Salem church. New directories had been prepared by the Discipleship Committee, mainly by Mr. and Mrs. Phillip Van Horn. The Feasibility Committee, headed by George Cruzan, had studied our objectives and facilities and presented five possible alternatives for the future. On their recommendation it was voted to accept Albyn Mackintosh's offer to act as consultant on renovating our present facilities.

A new Sabbath School room has been prepared in the church tower. The average Sabbath school attendance was 65 during the last quarter of 1973. A missions offering is being taken the first Sabbath of each month in addition to the regular Sabbath School offering. The three adult classes are studying the *Helping Hand*, Church History (led by the Rev. Albert Rogers), and Jewish Festivals and the Christian (led by Pastor Herbert Saunders).

The Women's Society toured the Family Development Center on January 7 and then proceeded to the home of Mrs. Janette Rogers for the business meeting and refreshments. Members have provided cupcakes for the children's birthdays at the Center.

The Young Adults met at the SDB Building for supper January 26 and then completed the February Issue of *The Joyful Sound*, a bi-monthly church paper edited by Pastor Saunders.

A new hymn announcement board, handmade by August Kern, has been given to our church by the Irvington SDB Church.

—Ruth Parker, Correspondent

IRVINGTON, N. J.— On January 16, Miss Sarah Becker, missionary nurse to Makapwa Mission in Malawi, Africa, returned to the United States. She was met at the airport by Rev. Albert N. Rogers and Rev. Herbert E. Saunders. Many of her friends in New Jersey were privileged to visit with her in the days that followed.

The congregation of the German Seventh Day Baptist Church, Irvington, New Jersey, generous and faithful contributors to the work of this mission down through the years, now lovingly assumed the leading role in New Jersey, with the Rev. and Mrs. John G. Schmid making their home available to Miss Becker for several days. During this time there was a significant interlude when Sarah spent a few days in Rhode Island, and met with the Seventh Day Baptist Missionary Society.

At the worship service on January 26 in Irvington, Miss Becker brought a message on the will of God in the believer's life, and included many details of the medical work at the mission. She stressed how the African Christian leaders and people are increasingly taking charge of their work. Deacon Fredrick J. Bakker of the Plainfield church and his wife, Shirley, attended the service, at which time Mrs. Bakker was the pianist.

Following the morning worship, a lovely dinner party was given in honor of Miss Becker, at the home of Mrs. Anna Pfeiffer in Verona, N. Y. Most of the guests were surprised in the afternoon by the arrival of part of Mrs. Marta Schober's family, which included her son, Mr. Rudolph Schober, his wife, Marilyn, and their daughters, Kathy and Carol Schober, all from the First Baptist Church of Union, N.J.

It seemed God's leading to Shirley that she bear witness to the fact that she had just passed her fortieth spiritual birthday on January 11, when on that date in 1934, she came to the Lord Jesus. Marilyn Schober also spoke words of Christian testimony, while others had little chats with Sarah during the day.

In a few days, Sarah left for California, and Washington state, to be reunited with her many friends, and especially her dear father.

—Shirley C. Bakker

**MINISTERIAL EDUCATION—Rex E. Zwiebel**

**MINISTERIAL PROGRAM**

The Seventh Day Baptist Center for Ministerial Education was established by the authority of the Seventh Day Baptist General Conference and is under the direction of its Council on Ministry. The Center is established to coordinate and supplement the theological training of candidates for the Seventh Day Baptist ministry.

To this end the Center provides instruction in Seventh Day Baptist History, Polity, Beliefs, and Sabbath Philosophy. It provides opportunity for students to discuss the problems of theology, the ministry, and other related subjects and provides activities designed to promote the close fellowship that is so necessary to a vital and continuing ministry in the churches.

The Center is located in the Seventh Day Baptist Building in Plainfield, New Jersey. It provides a theological library, study areas, seminar rooms, a chapel, and access to the library and materials of the Seventh Day Baptist Historical Society. The building also houses the offices of the Board of Trustees of the Seventh Day Baptist Memorial Fund, the American Sabbath Tract Society, the general secretary of the General Conference, and the executive secretary of the Seventh Day Baptist World Federation. All these offices will serve to acquaint the student with denominational structure and work.

**PARTICIPANTS**

**Enrolled Theological Students**

A college graduate who wishes to become a Seventh Day Baptist minister may enroll as a student at the Center. He will then enroll in an accredited seminary of his choice and will agree to participate fully in the supplemental programs provided by the Center staff. At the seminary, the student will pursue a degree program under the guidance of the academic officers of the seminary and with the advice of the dean of the Center. He will attend the weekend conferences and the summer institutes at the Center and will plan his summer field work with the guidance and assistance of the dean. Upon the satisfactory

completion of the Center's program of studies he will have fulfilled the academic requirements of the General Conference for accreditation as a Seventh Day Baptist minister.

**Licensed Pastors, Theological Students Not Enrolled at the Center, Ordained Ministers**

Licensed pastors of Seventh Day Baptist churches, students enrolled in theological schools but not enrolled in the Center, and ordained ministers not yet accredited by General Conference may participate in the summer institutes in order to fulfill the qualifications for General Conference accreditation.

**Summer Institutes**

See *Sabbath Recorder*, January, 1974.

**Weekend Conferences**

Weekend Conferences for students will be held at regular intervals throughout the academic year. They will be designed to further both fellowship and training for the Seventh Day Baptist ministry.

**Special Studies**

Opportunities for special studies and research will be arranged according to request within the available resources of the Center.

**COSTS**

The expenses of a regularly enrolled student at the Center incurred by attendance at Center activities will be cared for by the Center on approval by the dean.

Others who attend Center activities may apply for financial assistance. Decision will be made by the dean on the basis of policies determined by the Council on Ministry.

**ADMISSION**

All applications for enrollment in the Center or in specific activities at the Center should be addressed to: The Seventh Day Baptist Center for Ministerial Education, Rex E. Zwiebel, Dean, 510 Watchung Ave., P.O. Box 868, Plainfield, New Jersey 07061

**COUNCIL TO MEET**

The Seventh Day Baptist Council on Ministry will meet in the denominational building in Plainfield, New Jersey, April 15-17, 1974 under the chairmanship of the Rev. Earl Cruzan. Other members of the Council are the Rev. Glen W. Warner, Miss Florence Bowden, Dr. K. Duane Hurley, Mr. James Skaggs, and Dr. Kenneth E. Smith.



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Reports were given by committee chairmen and officers and new chairmen were elected. The annual meeting was preceded by a covered dish supper.

The benediction was pronounced by Pastor Bond.

—Martie T. Hitchner,  
PLAINFIELD, N. J. — We were favored on December 1 by having Mr. and Mrs. Menzo Fuller with us just before they started for Malawi. They spoke briefly about their call to the mission field, preparations, and expectations. On January 17 a number of us welcomed Miss Sarah Becker at a reception in the SDB Building on her return from Malawi.

The four Sabbaths before Christmas the children's choirs sang an Advent song as the Advent candle was being lit. On December 22 the children trimmed the tree with the white symbols they had made, while the congregation sang carols. Four anthems were sung by the choirs. At the Christmas Eve candlelight service an offering of \$127 was received for our Guyana mission and the Bass family.

Conference President Ernest Bond

spoke on the Conference theme December 29, and four other Commission members attended the service.

On January 5 Mr. and Mrs. John Bevis were received as new members. After Communion, the congregation formed a circle to pray for Ambassadors Alton Wheeler and Leon Lawton.

The Evangelism Committee is urging our members to meet in small Bible study and prayer groups from January 5 to April 13, and to make calls on the first and third Sabbath Eves of each month.

Everyone was invited to a delicious Pro-Con supper prepared by Mrs. Margret Armstrong, which preceded the quarterly church meeting January 13. John Bevis was elected as a deacon, having been ordained by the Salem church. New directories had been prepared by the Discipleship Committee, mainly by Mr. and Mrs. Phillip Van Horn. The Feasibility Committee, headed by George Cruzan, had studied our objectives and facilities and presented five possible alternatives for the future. On their recommendation it was voted to accept Albyn Mackintosh's offer to act as consultant on renovating our present facilities.

A new Sabbath School room has been prepared in the church tower. The average Sabbath school attendance was 65 during the last quarter of 1973. A missions offering is being taken the first Sabbath of each month in addition to the regular Sabbath School offering. The three adult classes are studying the *Helping Hand*, Church History (led by the Rev. Albert Rogers), and Jewish Festivals and the Christian (led by Pastor Herbert Saunders).

The Women's Society toured the Family Development Center on January 7 and then proceeded to the home of Mrs. Janette Rogers for the business meeting and refreshments. Members have provided cupcakes for the children's birthdays at the Center.

The Young Adults met at the SDB Building for supper January 26 and then completed the February Issue of *The Joyful Sound*, a bi-monthly church paper edited by Pastor Saunders.

A new hymn announcement board, handmade by August Kern, has been given to our church by the Irvington SDB Church.

—Ruth Parker, Correspondent

IRVINGTON, N. J.— On January 16, Miss Sarah Becker, missionary nurse to Makapwa Mission in Malawi, Africa, returned to the United States. She was met at the airport by Rev. Albert N. Rogers and Rev. Herbert E. Saunders. Many of her friends in New Jersey were privileged to visit with her in the days that followed.

The congregation of the German Seventh Day Baptist Church, Irvington, New Jersey, generous and faithful contributors to the work of this mission down through the years, now lovingly assumed the leading role in New Jersey, with the Rev. and Mrs. John G. Schmid making their home available to Miss Becker for several days. During this time there was a significant interlude when Sarah spent a few days in Rhode Island, and met with the Seventh Day Baptist Missionary Society.

At the worship service on January 26 in Irvington, Miss Becker brought a message on the will of God in the believer's life, and included many details of the medical work at the mission. She stressed how the African Christian leaders and people are increasingly taking charge of their work. Deacon Frederick J. Bakker of the Plainfield church and his wife, Shirley, attended the service, at which time Mrs. Bakker was the pianist.

Following the morning worship, a lovely dinner party was given in honor of Miss Becker, at the home of Mrs. Anna Pfeiffer in Verona, N. Y. Most of the guests were surprised in the afternoon by the arrival of part of Mrs. Marta Schober's family, which included her son, Mr. Rudolph Schober, his wife, Marilyn, and their daughters, Kathy and Carol Schober, all from the First Baptist Church of Union, N.J.

It seemed God's leading to Shirley that she bear witness to the fact that she had just passed her fortieth spiritual birthday on January 11, when on that date in 1934, she came to the Lord Jesus. Marilyn Schober also spoke words of Christian testimony, while others had little chats with Sarah during the day.

In a few days, Sarah left for California, and Washington state, to be reunited with her many friends, and especially her dear father.

—Shirley C. Bakker

MINISTERIAL EDUCATION—Rex E. Zwiebel

MINISTERIAL PROGRAM

The Seventh Day Baptist Center for Ministerial Education was established by the authority of the Seventh Day Baptist General Conference and is under the direction of its Council on Ministry. The Center is established to coordinate and supplement the theological training of candidates for the Seventh Day Baptist ministry.

To this end the Center provides instruction in Seventh Day Baptist History, Polity, Beliefs, and Sabbath Philosophy. It provides opportunity for students to discuss the problems of theology, the ministry, and other related subjects and provides activities designed to promote the close fellowship that is so necessary to a vital and continuing ministry in the churches.

The Center is located in the Seventh Day Baptist Building in Plainfield, New Jersey. It provides a theological library, study areas, seminar rooms, a chapel, and access to the library and materials of the Seventh Day Baptist Historical Society. The building also houses the offices of the Board of Trustees of the Seventh Day Baptist Memorial Fund, the American Sabbath Tract Society, the general secretary of the General Conference, and the executive secretary of the Seventh Day Baptist World Federation. All these offices will serve to acquaint the student with denominational structure and work.

PARTICIPANTS

Enrolled Theological Students

A college graduate who wishes to become a Seventh Day Baptist minister may enroll as a student at the Center. He will then enroll in an accredited seminary of his choice and will agree to participate fully in the supplemental programs provided by the Center staff. At the seminary, the student will pursue a degree program under the guidance of the academic officers of the seminary and with the advice of the dean of the Center. He will attend the weekend conferences and the summer institutes at the Center and will plan his summer field work with the guidance and assistance of the dean. Upon the satisfactory

completion of the Center's program of studies he will have fulfilled the academic requirements of the General Conference for accreditation as a Seventh Day Baptist minister.

Licensed Pastors, Theological Students Not Enrolled at the Center, Ordained Ministers

Licensed pastors of Seventh Day Baptist churches, students enrolled in theological schools but not enrolled in the Center, and ordained ministers not yet accredited by General Conference may participate in the summer institutes in order to fulfill the qualifications for General Conference accreditation.

Summer Institutes

See *Sabbath Recorder*, January, 1974.

Weekend Conferences

Weekend Conferences for students will be held at regular intervals throughout the academic year. They will be designed to further both fellowship and training for the Seventh Day Baptist ministry.

Special Studies

Opportunities for special studies and research will be arranged according to request within the available resources of the Center.

COSTS

The expenses of a regularly enrolled student at the Center incurred by attendance at Center activities will be cared for by the Center on approval by the dean.

Others who attend Center activities may apply for financial assistance. Decision will be made by the dean on the basis of policies determined by the Council on Ministry.

ADMISSION

All applications for enrollment in the Center or in specific activities at the Center should be addressed to: The Seventh Day Baptist Center for Ministerial Education, Rex E. Zwiebel, Dean, 510 Watchung Ave., P.O. Box 868, Plainfield, New Jersey 07061

COUNCIL TO MEET

The Seventh Day Baptist Council on Ministry will meet in the denominational building in Plainfield, New Jersey, April 15-17, 1974 under the chairmanship of the Rev. Earl Cruzan. Other members of the Council are the Rev. Glen W. Warner, Miss Florence Bowden, Dr. K. Duane Hurley, Mr. James Skaggs, and Dr. Kenneth E. Smith.

## IS THAT ALL?

(Continued from page 7)

ever, the Church, through its members, remains the main vocal agent in the propagation of the awareness of God, and when it fails in this function, millions of spiritual pygmies are left roaming the earth in ecclesiastical deserts, and it metamorphoses from a commissioned agent of the Son of God into a quasi-religious fraternity in some instances, and into family monasteries in others.

Critics of the Church say that it has been asleep while these regressions in society have been taking place. This is not so. It has never been busier. It has had many "areas of concern" about the "unity" or "disunity" of the Church. It has been having "meaningful conversations" about the "relevance" of religion. Head-on "confrontations" with "political adversaries" have taken place, and "realistic" reforms have been advocated in order to "implement" "these indepth studies." All the while the hierarchy was spending millions of man hours in these "concerns," and while it was uniting smaller bodies into larger denominations, it lost track of the fact that in many cases, the membership of the new united Church had fewer members than the combined membership of the smaller bodies. It would appear that it is more interested in its organizational desires than it is in the spiritual needs of mankind. In the meantime hell is freezing over due to the lack of competition.

History reveals that the Church has swung from an evangelical approach to a sociological one in its message many times. Therefore, some say, this is the way that it has to be. Either one or the other.

There is statistical evidence that this is not necessarily so. Less than one hundred and fifty years ago a few hundred people united themselves together for the purpose of proclaiming the gospel message and ministering to the physical and social needs of people. Their numbers now approximate 460,000 in the United States and two million more in the rest of the world. They also observe the Sabbath.

A prominent Member of the Church once said, "This ye ought to have done and not to have left the other undone." □

## WELCOME NEW SUBSCRIBERS

**John W. Robinson**  
Middlebourne, W. Va.

**Ralph Hays**  
New Orleans, La.

**Mr. and Mrs. Fred Zinn**  
Salem, W. Va.

**Freeman C. Maxson**  
Little Genesee, N. Y.

**Mr. James Skaggs**  
Monona, Wis.

**Mr. and Mrs. J. R. MacLuskie**  
Port Deposit, Md.

**Mr. and Mrs. G. N. Hambleton**  
Riverside, Calif.

**Mr. and Mrs. H. W. Hambleton**  
Alexandria, Va.

**Dr. Ruben Nisio**  
Curitiba, Brazil

**Raquel de Carvalho**  
Curitiba, Brazil

**Bernard Keown**  
Lincoln, Nebr.

**Colleen Keown**  
Lincoln, Nebr.

**R. C. Clement**  
Ord, Nebr.

**Mrs. Ronald Cargill**  
Scotia, Nebr.

**Mrs. Harwood Rice**  
North Loup, Nebr.

**Mrs. Fern Day**  
Lakewood, Colo.

**Mr. & Mrs. Anders Johanson**  
Longview, Wash.

**Mrs. Dennis Ferrera**  
Sunnyvale, Calif.

**Dr. G. H. Murenings**  
Bristol, Va.

## STUDENT SUBSCRIBERS

**L. H. Nida**  
Concord, N. H.

**Roy Langworthy**  
Utica, N. Y.

**Daniel Davies**  
La Habra, Calif.

**Sue Lawhead**  
Dayton, Tenn.

MISSIONS—Leon R. Lawton

## Guyana

### LEADERSHIP SEMINAR

During the week of December 3-7, 1973, Missionary Leroy Bass conducted a training experience with five men in attendance.

Part of the day was spent in classwork, with some time for individual study and leisure. Pastor Bass taught "Bible Geography" and "Bible Figures of Speech." Pastor T. Baran, principal of the Guyana Bible College was a guest teacher each day. On successive days of the seminar he taught: Demonology, Spiritism, the Beliefs of Christian Scientists, Jehovah's Witnesses, and the Unity School of Christianity. The students were thrilled to have the opportunity to study with Pastor Baran.

The men were able to visit some of the areas of local interest such as the zoo, the museum and the Christian Literature Centre.

During the evening sessions filmstrips were used to study "Sabbath School Teacher Training," "The Fine Art of Teaching," and other subjects. The students appreciated the meals prepared for them by the Women's Society of the Georgetown church. On Friday the men were dismissed at noon, so they could begin their trip home up the Pomeroun River. □



Left to right: Rickford English, leader of the Bona Ventura Church; Missionary Leroy Bass, Freddy Welcome, and Ewart Caesar.

## Accessions

**BATTLE CREEK, MICH.**  
Rev. S. Kenneth Davis, Pastor  
By Baptism:  
Christy Lynn Cavinder  
Richard A. Cipic  
Lester Pettyjohn  
Mrs. Lester (Roberta) Pettyjohn  
Gary M. Shaver  
**LOS ANGELES, CALIF.**  
Rev. Leland E. Davis, Pastor  
By Testimony:  
Dr. William Malcom, Jr.  
**MILTON JUNCTION, WIS.**  
Rev. A. Addison Appel, Pastor  
By Testimony: (Associate)  
Oscar Hartman  
**SALEM, W. VA.**  
Rev. J. Paul Green, Pastor  
By Baptism:  
Doug Brissey  
Carl Green  
Steve Green  
Gilbert Sanders

## Obituaries

**BRUMBAUGH.**—Mrs. Nellie E. (Holcomb) Brumbaugh passed away at the age of eighty-five on December 25, 1973, at Leila Hospital in Battle Creek, Michigan, where she had been a patient since November 20, 1973.

Nellie was born in Boone County, Iowa, and had lived in Battle Creek for more than seventy-five years. She was a member of the Battle Creek Seventh Day Baptist Church.

She is survived by several cousins, including Mrs. Harry Bradford of Battle Creek.

A memorial service was held at the Oakhill Cemetery by the Rev. Don F. Price, in the absence of her pastor, Rev. S. Kenneth Davis. —S. K. D.

**HULL.**—R. Wayne, son of Loyal and Rena M. Hull was born Feb. 5, 1923 at Milton, Wisconsin, and passed away at Kaukauna Community Hospital on Jan. 15, 1974, after a long illness.

Funeral services were held from the United Methodist Church of Kaukauna and from the Milton Seventh Day Baptist Church on January 18, 1974 with the Revs. Gordon Merritt and Earl Cruzan officiating. Interment was in Milton Cemetery. —E. C.

**PARROTT.**—Charles W. suffered a heart attack while hunting and passed away in a hospital in Big Rapids, Michigan, on December 1, 1973, at the age of fifty-eight.

Charles Parrott was a dairy farmer in Battle Creek Township until they moved to a farm near Williamston, Michigan. This summer a new home was completed for the Parrotts at Williamston.

Surviving are: his wife, Dorothy J. Davis Parrott; a son, Charles W., Jr., of Olivet, Michigan; three daughters, Mrs. Leon L. (Jeanette) Noel, Battle Creek, Mrs. Robert C. (Barbara) Ellis, Portlandville, New York, and Miss Margaret Parrott of Salem, West Virginia; eight grandchildren; and two sisters, Mrs. Ronald E. (Velma) Shilts of Charlotte, Michigan, and Mrs. Howard (Bernita) Spilland of Battle Creek.

Services were held at the Farley Funeral Home by the Rev. S. Kenneth Davis. Interment was in the Hickory Corners Cemetery. —S. K. D.

**PAYNE.**—Eva Lilla Churchward was born December 9, 1886, near Dodge Center, Minnesota, and died in her home in Dodge Center on October 26, 1973.

Eva was baptized July 23, 1898, and became a member of the Dodge Center Seventh Day Baptist Church the same day. She had been a member of the church longer than any other person. Prior to her marriage to Arthur D. Payne on March 31, 1915, she taught school in Minnesota, South Dakota, and at our academy at Fouke, Arkansas, where she gave what would be called "dedicated service" today.

After farming in South Dakota for a number of years, the Paynes returned to Dodge Center in 1926, farming in the area and giving support to the work of our church in many ways.

She is survived by: her husband, Arthur D. Payne, Dodge Center; her brother, Merle Churchward, Maple Plain, Minnesota; three daughters, Mrs. Dorothea DeLyle, Riverside, California, Mrs. Wallace (Millicent) Greene, Fairbault, Minnesota, and Mrs. W. Robert (Lorna) Austin, Dodge Center; one son, Donald, Claremont, Minnesota; eighteen grandchildren and fourteen great-grandchildren.

Funeral services were conducted by her pastor, John H. Camenga, on October 29, in the Dodge Center Seventh Day Baptist Church. Eva will be greatly missed by all who knew and loved her. But we rejoice in the truth that she, who placed her trust in Christ, will receive the reward of eternal life.

—J. H. C.

## THE OREGON TRAIL

(Continued from page 12)

Eld. K. D. Jones, formerly a minister of another denomination. The Sabbath School officers were Mrs. Maud Hendricks, superintendent, Mrs. Ella Maxson, secretary and D. O. Hurley, chorister. Mrs. Hendricks was the mother of Mrs. Hardy and Mrs. Jones, our visitor and correspondent. Reared as Maud Crandall in Little Genesee, N. Y., she had graduated at Alfred University and taught school two years in Dakota Territory where she went with her parents. Then she married Eber A. Hendricks. After crop failures and the death of two babies they gave up their claim. The Crandalls moved back east. The Hendricks family pushed on west leaving behind Mrs. Hendricks' organ and other treasures. They worked very hard in Oregon to maintain something of the refinements and culture they had known, and they did well enough to send one daughter

back to Alfred for college. The songs they sang on Sabbath afternoons still ring in Mrs. Hardy's ears, and she is not ashamed to say she will be eighty in a few months.

The Talent Church had been disbanded when Pastor Loofboro made his yearly visits on the Rogue River, but the faith of Sabbathkeepers there was warm and vital. His letter of 1911 tells of the hearty welcome given him and how they shared heartaches and laughter "and music always." He preached to a threshing crew of men after helping them out of his Iowa farm boy experience. He prayed with the dying and played with the children. Family homes visited included Bailey, Hickey, Johnson, Main, and Wood as well as Hendricks and Hurley. But distances were great and they were scattered. Ralph Junkin later asked for membership in the Riverside Church and kept his zeal although he never was inside a Seventh Day Baptist church building.

Credit is due the churches and pastors of our Pacific Coast Association that they regularly sent missionaries to visit in the Northwest. The Seattle Church has grown from this continued concern and more recently the newly organized Siskiyou Fellowship in the Montague-Yreka area which is really only one pass south of Talent. But other fields have made claims on the churches, and not all of us have the courage of pioneers. It is "a long, long trail."

Sadie Hurley wrote from Talent, Oregon, in 1894, "We feel we cannot get along without the *Sabbath Recorder*. It strengthens us and keeps us in harmony with the work of our people, besides better acquainting our children with Seventh Day Baptists." A few months earlier Maud Hendricks had sent in the obituary of her little girl Verna Belle who died at the age of six weeks. They were lonely but proud, so far from familiar things and trusted friends; but they were not forgotten. That generation has been called home, but we are still on our Oregon Trail. □

## NEW ADDRESS

The Rev. Glen Warner has recently resigned from the pastorate of the Denver church. His new address is: Fox Run Drive, R.D. 3, Ashtabula, Ohio 44040.

## OUR WORLD MISSION

### OWM Budget Receipts for January 1974

Treasurer's Receipts January	Treasurer's Receipts January	
Adams Center NY .....	Salem WV .....	
Albion WI .....	Salemville PA .....	
Alfred NY .....	Schenectady NY .....	
Alfred Station NY .....	Seattle WA .....	
Ashaway RI .....	Shiloh NJ .....	
Assns and Groups .....	Siskiyou Fellowship CA .....	
Battle Creek MI .....	Stonefort IL .....	
Bay Area CA .....	Syracuse NY .....	
Berea WV .....	Texarkana AR .....	
Berlin NY .....	Verona NY .....	
Boulder CO .....	Walworth WI .....	
Brookfield NY .....	Washington DC .....	
Buffalo NY .....	Waterford CT .....	
Dallas Fellowship TX .....	Westerly RI .....	
Daytona Beach FL .....	White Cloud MI .....	
Denver CO .....	1973 Undesignated Balance .....	
De Ruyter NY .....	Budget Disbursements .....	
Dodge Center MN .....	Non-Budget .....	
Farina IL .....	Total To Disburse .....	
Fouke AR .....	<b>JANUARY DISBURSEMENTS</b>	
Hammond LA .....	Board of Christian Education .....	
Hebron PA .....	Council on Ministry .....	
Hopkinton RI .....	Historical Society .....	
Houston TX .....	Ministerial Retirement .....	
Independence NY .....	Missionary Society .....	
Individuals .....	Tract Society .....	
Irvington NJ .....	Trustees of General Conference .....	
Kansas City MO .....	Women's Society .....	
Leonardsville NY .....	World Fellowship and Service .....	
Lincoln Fellowship NE .....	General Conference .....	
Little Genesee NY .....	Memorial Fund .....	
Little Rock AR .....	Total Disbursements .....	
Los Angeles CA .....	<b>SUMMARY</b>	
Lost Creek WV .....	1974 Budget .....	
Marlboro NJ .....	Receipts for one month:	
Metairie LA .....	OWM Treasurer .....	
Milton WI .....	To be raised by Dec. 31, 1974 .....	
Milton Junction WI .....	Percentage of year elapsed .....	
Monterey Fellowship CA .....	Percentage of budget raised .....	
New Auburn WI .....	One month: Due .....	
New Milton WV .....	Raised .....	
New Orleans LA .....	Arrears .....	
North Loup NE .....	Gordon Sanford	
Nortonville KS .....	OWM Treasurer	
Ohio Fellowship OH .....		
Paint Rock AL .....		
Phoenix AZ .....		
Plainfield NJ .....		
Richburg NY .....		
Riverside CA .....		
Rockville RI .....		

## EDITORIAL

Each year the crime rate in the United States increases and sometimes as we read our newspaper or watch the evening news we wonder where it will all end. Today more and more people are beginning to worry about the impact of television on our lives and especially on our youth. Is there any connection between our crime rate and the violence on television?

This past summer the nation was shocked by a series of crimes in Boston. One involved six young men who forced a woman to pour gasoline over herself then set her on fire. The police commissioner of Boston, Robert diGrazia, placed some of the blame for this incident on television. Just the night before ABC had shown in the Boston area a similar crime on its program *Fuzz*. Many leading people agree that the violence we see on television does have a great deal to do with our increased crime rate.

The National Association of Evangelicals has urged Americans to register their disapproval of this violence on TV. Letters to the networks or to the FCC do get the message across. It is true that television executives decide what to show, but they base their decisions on what they believe the public wants. If a program receives a low rating you know what happens. So perhaps the best way to stop the violence on TV is for each of us to exercise some self-control. We must either learn to control our TV or it will control us.

One of the most popular TV programs is "The Waltons." This program is nonviolent and in spite of much criticism from the "professional critics," enjoys a very high rating. Earl Hamner, the creator of this CBS program, was recently honored by Baptists. The Southern

Baptist Radio and Television Commission gave the program a special Recognition Award. Mr. Hamner was honored for "significant contributions to the quality of life in America, both as a private citizen and as a professional broadcaster."

Hamner was cited by the Baptist agency for "conceiving the novels which gave birth to 'The Waltons' and for his ability, as executive story editor of that series, to create warm and sentimental stories involving real people."

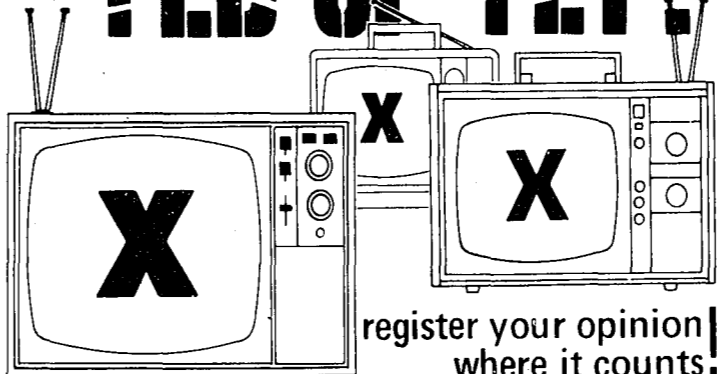
A recent survey reveals that the average American spends some twenty hours a week in front of his television set. According to the research director of the St. Clement Film Society, "Churchmen join with the rest in spending more time looking at television than they do at any other activity aside from sleeping and working." Maybe you don't believe in polls and surveys. Why not time yourself this week, see how much time you actually spend watching TV. Most of us who claim the Lordship of Christ in our daily lives spend much more time with the TV than we do with the Lord in the study of His word and the work of His Church.

Mel White, a Christian film producer wrote: "We watch television as if we know of nothing else to do. We talk about being too tired or too poor or too disorganized to do anything else. In truth we are too lazy."

Let us join with thousands of our fellow Christians and send a message to the television industry and the FCC, let's clean up our television programs. A united voice can make a big difference.

*how do you feel about the new wave of TV permissiveness?*

# FED UP YET?



**register your opinion where it counts!**

NAE is concerned about the rising degree of permissiveness concerning sex, violence, and profanity on TV. We feel evangelicals across the country share this concern. You are invited to join this nationwide effort to register evangelical opinion with those who make the decisions. Please fill in the blank to the right and mail it today. We will see that the Federal Communications Commission (FCC), TV network VIP's and sponsors get the message. This campaign can only succeed with your help. A united voice can make a difference.

**NAE**  
NATIONAL ASSOCIATION OF EVANGELICALS  
BOX 28, WHEATON, ILLINOIS 60187 312/666-0500

**CLIP AND MAIL THIS PORTION TO:**  
NAE, Box 28, Wheaton IL 60187

**Dear FCC:**

I am fed up! I find the following programs especially permissive in the area of:

profanity    sex    violence    occult

other: \_\_\_\_\_

*Please list specific programs (and sponsors, if known):*

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

I am convinced good programming is possible and especially commend the following:

*Please list specific programs (and sponsors, if known):*

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Signed \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

### Marriages

Posey - Gibbons.— Susan Eileen Posey, daughter of Alan and Maude Posey of Edmonds, Washington, and Donald Joseph Gibbons, III, son of Donald and Edna Gibbons of Seattle, Washington, were united in marriage at Seattle by the bride's pastor, Duane L. Davis, on December 14, 1973. They will be living at Camp Lejeune, N. C., where the husband is in the Marine Corps.

### Births

Ochs.— A son, Daniel Ronald, to Mr. and Mrs. Ronald K. Ochs of Janesville, Wis., on November 24, 1973.

Ellis.— Twin daughters, Patricia Ann and Deborah Lynn, to Robert and Barbara (Parrott) Ellis of Portlandville, N. Y., on August 29, 1973.

Johnson.— A son, Timothy Glen, to the Rev. and Mrs. Russell Johnson of Alfred, New York, on January 6, 1974.

Larson.— A son, Craig Douglas, to Conrad and Phyllis (Payne) Larson of Alexandria, Minnesota, on October 9, 1973 (by adoption).

Pederson.— A daughter, Renea Kristin to Duane and Lois (Langworthy) Pederson of Byron, Minnesota, on October 19, 1973.

Bonser.— A daughter, Tanya Renee to Robert and Maria (Dunford) Bonser of Dodge Center, Minnesota, on October 27, 1973.

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

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



On Sabbath Day, March 16, our church will join with thousands of others in America in the observance of *One Great Hour of Sharing*, seeking in Jesus' name to complement that which we have begun so well in our Thanksgiving appeal for the Seventh Day Baptist United Relief Fund. Through those offerings we provided direct relief for disasters throughout the world.

Now we have the opportunity to join with other Christians in doing some things we could in no way do alone.

- (1) ONE GREAT HOUR OF SHARING makes it possible for Church World Service to have people on hand in disaster areas to see that every cent of the money given through our United Relief Fund is translated into food, medicine, blankets, clothing, and other relief supplies. The Christians who do the administering need to eat, too. And our relief funds are not for that.
- (2) ONE GREAT HOUR OF SHARING helps in reconstruction and rehabilitation work in war-torn and disaster areas — helping people to help themselves. Our relief funds do not go into that area.
- (3) ONE GREAT HOUR OF SHARING aids in agricultural projects to increase crop production in underdeveloped countries. That is not a function of the United Relief Fund.
- (4) ONE GREAT HOUR OF SHARING helps the churches of many lands in interfaith projects. That is not covered under the Seventh Day Baptist United Relief Fund.

Your Christian Social Action Committee heartily endorses all these projects and for that reason commends to our churches support of ONE GREAT HOUR OF SHARING in March.

"YOU ARE THERE BECAUSE YOU CARE."

574  
MRS SYBIL R HURLEY  
MILTON WI 53553

## DENOMINATIONAL DATELINE

March 3-7  
Rev. Lawton and Rev. Wheeler  
Rhodesia Seventh Day Baptists

March 4  
Women's Board Meeting  
Denver, Colorado

March 8-12  
Rev. Lawton and Rev. Wheeler  
South Africa

March 9  
Vocations Sabbath

March 13-24  
Rev. Lawton and Rev. Wheeler  
Brazil Seventh Day Baptists

March 17  
Missionary Society Annual Meeting  
Westerly, R. I.

March 26-31  
Rev. Lawton and Rev. Wheeler  
Guyana Seventh Day Baptists

April 4-7  
Mrs. Myrna Cox  
Church Women United  
Nazareth, Kentucky

April 30 - May 9  
Ministers Retreat  
Camp Joy, Berea, W. Va.

# The Sabbath Recorder

APRIL 1974



*Verily I say unto you,  
Except ye be converted,  
and become as  
little children,  
ye shall not enter into  
the kingdom of heaven.*

—Matthew 18:3