

"The Lord gave the word: great was the company of those that published it" (Psalm 68:11).



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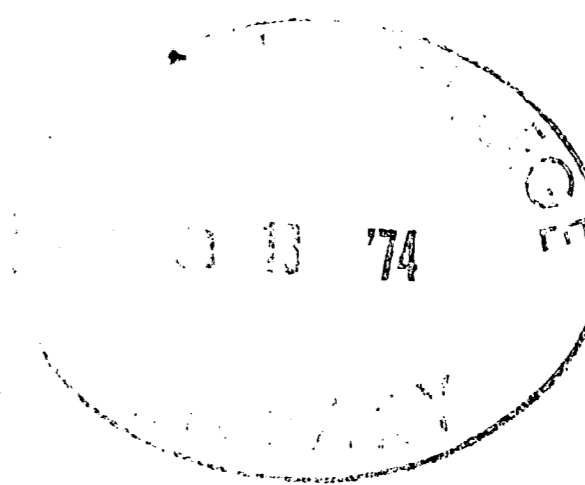
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The Sabbath Recorder

SEPTEMBER 1974



A SEVENTH DAY BAPTIST PUBLICATION
Published monthly by the American Sabbath Tract Society,
510 Watchung Avenue, Box 868, Plainfield, NJ 07061.
Printed in the U.S.A. First issue June 13, 1844. Second
class postage paid at Plainfield, New Jersey.
Subscriptions: United States \$6.00; Foreign \$6.50.
Single copies 50 cents. Special rates for students, retired
Seventh Day Baptist ministers and service persons.

Member of the Associated Church Press.
The Sabbath Recorder does not necessarily
endorse signed articles.



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P. O. Box 868, Plainfield, NJ 07061.

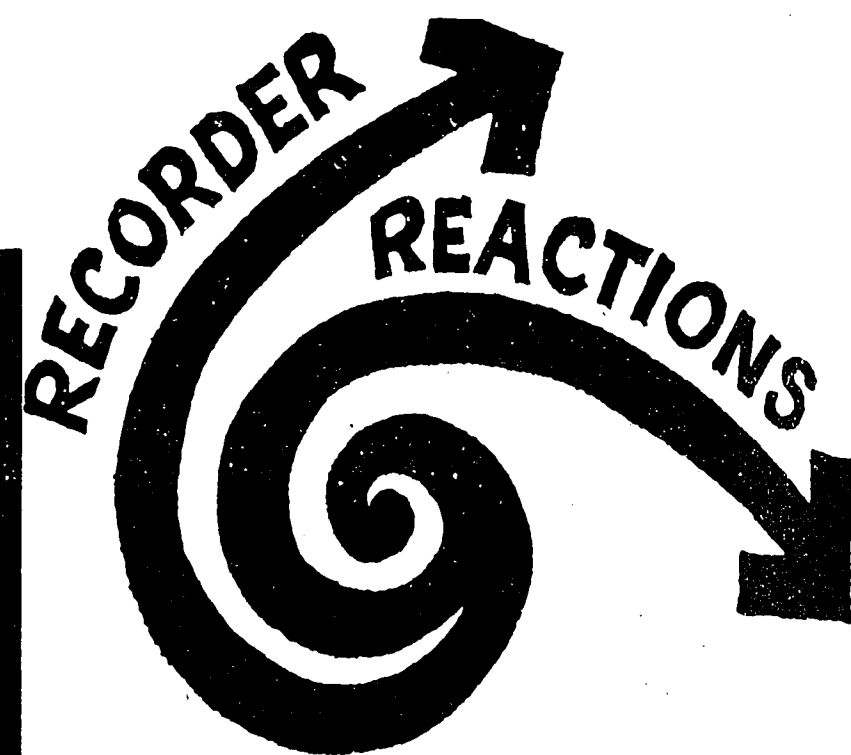
IN THIS ISSUE

Features:

Conference Highlights	3
Far Better Men	4
My Special Bouquet	6
Light Bearers for Christ	7
Poems by our Readers	8
How I Became a S. D. B.	10
The Family and Communication	12
Sanctity of Life	13
Christian Social Action Projects	14
Oh That Moses!	17

Departments:

Board of Christian Education	24
Women's Society	19
Children's Page	27
Denominational Dateline	24
Guest Editorial	25
Recorder Reactions	2
The Church in Action	20
Our World Mission Report	26
Accessions — Marriages	22
Births — Obituaries	23



Please renew my subscription for
another year. I'm almost too blind
to read it but would be lost without
it since it has been in my home
since before I was born in 1897!
I thought I wouldn't like the change
but find it very interesting.

—Mrs. Nida Hudson
Little Genesee, N. Y.
* * *

I enjoy the monthly publication
as it is attractive and shows ad-
vancement among our people. How-
ever, there is no criticism on my
part of the weekly issue which en-
tered our homes as a very welcome
guest for so long, but in a changing
world we must keep in step for
Christ. May you receive spiritual
wisdom in your efforts for "The
Way Up."

—Mrs. Isabel C. Burdick
De Ruyter, N. Y.
* * *

The new look of the *Sabbath Re-
corder* is wonderful. We are happy
to renew our subscription. Keep up
the good work.

—Dale and Barbara Green
Janesville, Wis.
* * *

Bravo on the new look! I do
so enjoy seeing the added pictures
the new *Recorder* permits . . .

—Mrs. Frank Popelier
Teaneck, N. J.
* * *

SPECIAL THEME ISSUE

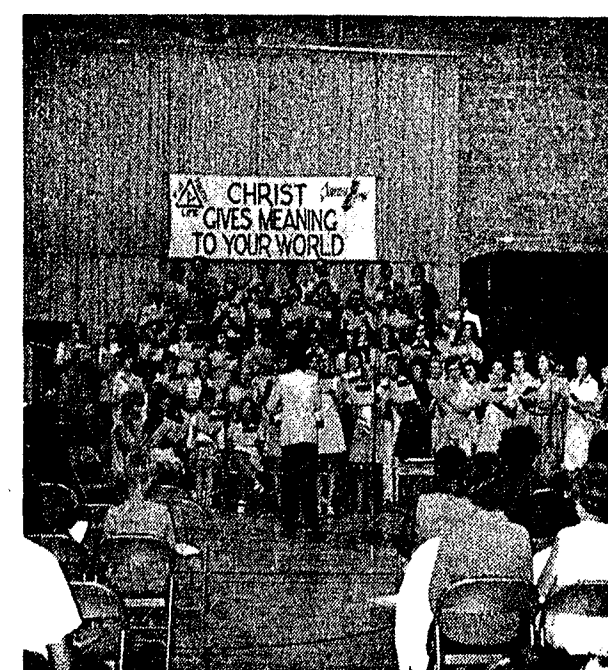
This month's special theme issue
was prepared by the Christian Social
Action Committee under the direc-
tion of Mrs. Dorothy Parrot. Extra
copies are available: 25 for \$3.00,
50 for \$6.00, or \$10.00 per hun-
dred. Order from the Sabbath Re-
corder, Box 868, Plainfield, N. J.
07061

NEXT MONTH

A report of the one hundred sixty-
second session of the Seventh Day
Baptist General Conference which
met at Salem College in West Vir-
ginia.

THE SABBATH RECORDER

conference highlights



The Conference choir under the direction
of Professor Dennis Cox of Salem Col-
lege.

Conference welcomed returned mis-
sionaries: Miss Sarah Becker of
Malawi, Elder and Mrs. Leroy Bass
and family of Guyana, and Princi-
pal and Mrs. Wayne Crandall of
Jamaica.

* * *

The Conference sacrificial offering
to date is \$17,346.20. We are still
in arrears!

* * *

Conference recommended that the
Board of Christian Education estab-
lish a new position of Youth Field
Worker. The three-year program is
to be supported by a grant from
the Memorial Fund.

* * *

Conference adopted a 1974-75 Our
World Mission Budget of \$389,230
(\$205,230 to come from current
giving).

* * *

SEPTEMBER 1974

Elected to Commission were the
Rev. Leland E. Davis of Los Angeles,
CA., and Gary Cox of Boulder, CO.
As first vice-president, Mr. Cox will
be Conference president 1975-76.

* * *

New president the Rev. S. Ken-
neth Davis of Battle Creek, MI., an-
nounced the 1974-75 theme, "Far
Better Men" based on Matthew 5:20
of the New English Bible.

* * *

Conference voted NOT to send a
Fraternal (non-voting) delegate to
the National Council of Churches
of Christ.

* * *

Conference voted to convene the
next General Conference sessions at
Azusa Pacific College, Azusa, CA.,
August 10-16, 1975. Make your
plans to attend!!

* * *



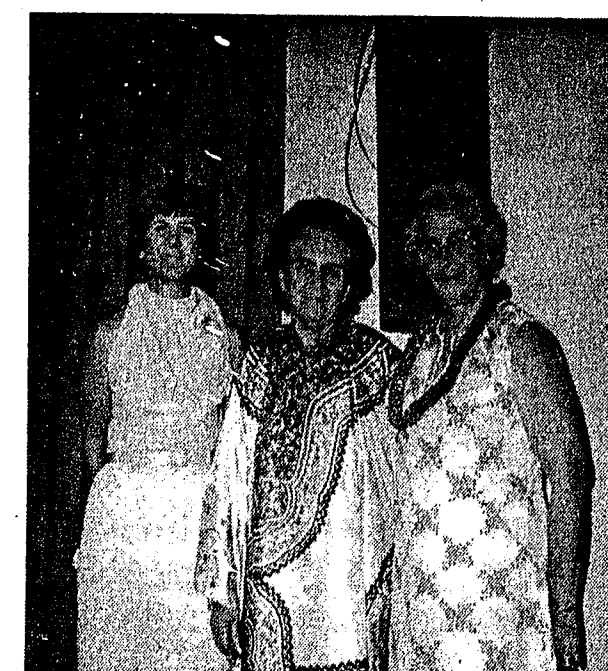
President and Mrs. Ernest F. Bond greet
delegates at the Sunday evening P resident's Reception.

Conference voted to continue the
full-time position of dean of the
Center for Ministerial Education.

* * *

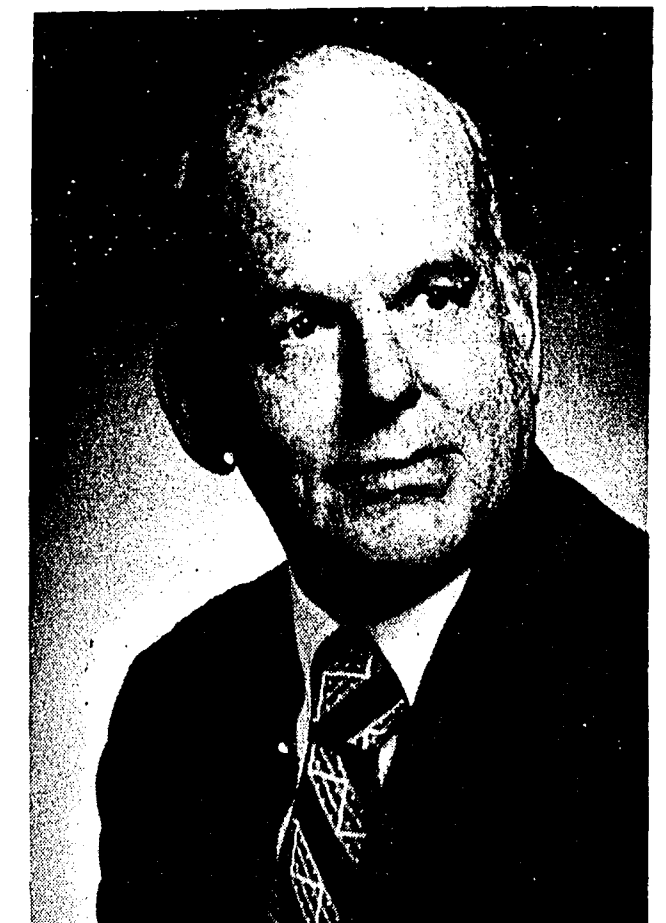
Conference noted the increased spi-
rit of cooperation among the boards
and agencies and urged continued
cooperation especially in the area
of hiring new personnel.

* * *



Miss Sarah Becker, R.N., and former
missionary to Malawi was presented the
"Robe of Achievement" by the Women's
Society at their Wednesday evening ban-
quet. Left to right, Mrs. Gerry Van
Dyke, Miss Becker, Mrs. Anita Harris.

Far Better Men



Rev. S. Kenneth Davis, President

Throughout the past year and especially this week we have been discovering together all sorts of ways in which Christ Gives Meaning to Our World. If you were at the testimony sharing time last night I know that you saw and heard evidence of it.

Tonight as we conclude a Conference year and start another one — perhaps the one during which the Lord will return — as we recommit ourselves I'd like you to think with me about some implications and ramifications of the meaning that Christ Gives to Your World. And I would like you to turn to the Sermon on the Mount for background Scripture. The Sermon on the Mount is going to be our study for the year, just three chapters—Matthew 5, 6 and 7 — and other Scriptures that relate. And throughout the year I'm hoping you'll get very specific in the points you bring out of Jesus' sermon here, because He gets very specific. Tonight I want you to do something that may be somewhat more difficult. Instead of collecting well-organized points, 1, 2, 3, I want to see if we can't get a hold on that feeling, spirit, the Holy Spirit, we have felt in our presence this week in such a way that we will go away from here different people than those who came, not just still the glow of this Conference wears off, but till the Lord returns, or we go to our home not made with hands.

Let's see if we can capture the basis for that in Jesus' sermon here in Matthew as He gives meaning to our world. He stands with a fascinating list of blessings.

"Blessed, happy, enviably fortunate, regardless of outward circumstances," Jesus says, "are all those people the world never said that about — the humble, the mourners, the meek and mild, the ones who hold out for peace instead of war, and those that the world is picking on because they are Christians." Did you discover that this year? Do you know the difference between the "weeping as those who have no hope" and those who "know in Whom they have believed"? It sets you apart, doesn't it? It gives meaning to life. It makes you the salt of the earth, the preservative, the thing that makes everything leave a good taste in people's mouths. It also gives you a light in the darkness that others do not have. What a difference exists between the Sadducee that doesn't even know there is eternal life and the Christian who not only knows there IS but knows he HAS. And this follows through all the Beatitudes.

In no way does this knowledge undermine the law (in verses 17 and 18). Actually it enhances the law. It gets to the real purpose of the law. It even goes beyond the law.

Let's look at a few differences. The Book of Leviticus in the Old Testament prescribed the extra tithe every third year for the care of widows, orphans, and homeless. See? Welfare checks, way back then. Anyway, it's interesting to note that Jesus didn't suggest such a tax. All He said was, "Feed my sheep. Tend my lambs." You don't measure and then quit. You don't pay a tax and

then forget about it while somebody else takes care of it. YOU, personally, are to feed my sheep and tend my lambs. Is that less than the law or is it, indeed, embodying the whole meaning of the law? In practice, going beyond the requirement of the law? And with blessings such as the Christian has, how can you do less than go so far beyond the law you don't even think about it as "law" anymore?

In fact, Jesus says in verse 20 in the New English Bible, "I tell you, unless you show yourselves far better men than the Pharisees and doctors of law, you can never enter the kingdom of Heaven."

And that's our theme for this year: "Far Better Men." That's a big goal. The Pharisees and the doctors of the law were the cream of the crop. You *never* found them breaking the law. They knew the law like no one else. They were the respected keepers of the faith and interpreters of religion. If the law were the sum total of our case before God, we would all be in line *behind* the Pharisees and the doctors of the law — in fact, probably *far* behind. But, praise the Lord, that isn't the case. The gospel makes us enviably happy because it has taken salvation out of the realm of our responsibility to earn or work for or deserve and made it a free gift. With that in hand how can you *not* be a better person?

Or again — the Pharisees never killed, but Jesus said even hating someone makes us a murderer in our heart already. Eliminate all hate and there is no desire to kill. The

Pharisees would never commit adultery, but Jesus said that he who looks at a woman with lust in his eye has *already* committed adultery in his heart. In Sabbathkeeping the Pharisees were perfect examples. They never did a single thing the law forbade — and they knew their law. But Jesus was not happy thus. He insisted on turning the Sabbath into a day of doing good rather than simply abstaining from a long list of activities. And if, in the process of doing good, one transgressed the letter of the law, how much better to have fulfilled its spirit. Not because we are free from the law, but because, under grace, we are free to see something bigger than even the law — the Spirit behind the law—the Spirit of love, of grace, of mercy — the spirit which says, when a Sabbath afternoon nap would be the most desirable thing for a preacher (and surely you can't break any commandments in your sleep), a spirit which says, "Feed my lambs. Do something which will make the Sabbath more memorable, more meaningful, more of a blessing to my lambs." Then we *don't* do things on Sabbath in *spite* of the fact it is Sabbath. Rather we do them *because* it is Sabbath.

This is hard for Pharisees to understand, but it makes sense to Christians. Not that all Christians will choose the same ways to make the Sabbath meaningful. What would enhance it for some would detract from it for others. But Christians understand the *principle* that is involved that goes *beyond* mere legalism. *Far* better men.

Then there is the "second-mile" morality, the "other-cheek" morality, the "love-your-enemy" morality. These, too, are ways in which Christians seek to be far better men.

I have a friend who justifies knocking the tar out of people who pick on him. He says that Jesus said if a man hits you on the cheek you are to turn the other cheek, but He doesn't say what to do after that, so I just take it into my own hands. But of course that wasn't what Jesus meant. When asked if we ought to forgive as many as seven times, Jesus said, "Not seven times, nothing as calculating as that, but *seventy times seven*." And by that He didn't mean that you keep score until the 491st time and then sock it to him. What He meant was that you keep on forgiving, and forgiving and forgiving — not for any reason except that God does. Far better men than the scribes or Pharisees ever had reason to be.

At one point Jesus was upbraiding the Pharisees in such a way that people quote that and say Jesus was against tithing. But if you read the account carefully, He doesn't condemn them at all for tithing. In fact it says you really *ought* to have done that. What Jesus was unhappy about was that the Pharisees were satisfied with just doing that. He said you ought not to have neglected even *more* important things such as justice and mercy. The scribes and Pharisees didn't have specific rules for that.

Jesus observed the rich people putting their tithes in the offering boxes, but the only one He commended was the widow who put in

"*All the living she had*." The law did not describe that kind of action — *far* better woman.

Do you begin to see that doing our thing as Christians is not measured or categorized? It is a feeling, an attitude, a total commitment of my whole life, as a loving response simply because Christ *does* give meaning to my world. Far better men respond to the infinite love of God in Christ in worship, in prayer, in giving, in service, in morality, in new concepts of second-mile, other-cheek, and love-your-enemy attitudes — all to degrees not even dreamed of by the Pharisees and doctors of the law in Jesus' day. Far better men for far better understanding the love of God in Jesus. How could one really understand and accept such love and not respond in far better ways? No wonder, then, that though grace and love be free, only far better men find the kingdom of God, for he who has truly accepted such love and grace cannot help but be far better.

Into such love and service *you* have been invited. This thing, this feeling, this attitude, this spirit, this new life is open to all men in the knowledge that whoever comes in faith believing, He will in no wise cast out. If you are ready to do your thing, to give your life to Him, or, having done so, if you want to reconsecrate yourself, won't you make your decision now? He invites you, but it is your decision. □

As a young girl I vividly recall discovering the wonder of God's handiwork among the flowering plants. Ah! the delight of finding a four-leaf clover, the omen of good luck. I discovered that some plants would fold their leaves at night as if to sleep; while others, such as the mysterious moon-flower actually opened and bloomed adding fragrance to the evening air. In reverence, the thought came to me how much people are like flowers. Some retire early, others late, both equally contributing to the beauty of this earth.

I remember a man who was so enthusiastic about his work. To the children, he was happily the popsicle man. Pushing his cart before him, he seemed to radiate the message that his job was pleasant and carefree. To my impressionable mind, gosh! that's for me, his job is so cheery. In my thoughts I said, "Man, you are the handsome green fern, bedecking hillsides, forests and lakeshores. Weather disturbs you not. You have a beautiful attitude toward life." He was among the first in my special bouquet of flowers.

Midst this bouquet was a kind, gentle lady, who gave of herself constantly. Her favorite expression was "to myself be true." She also said: "I enjoy nice people and since I've gotta live with me, I'm determined to be easy to live with." And that she was, a lily in her fairness, purity and fragility.

Into each life, some rain must fall. During worried moments last year a sincere friend telephoned saying "Hi, Baboon, how are things today?" This was her way of expressing her kindness and concern for me. She asked about our crisis—knowing her voice in the same sweet style brought choked sobs in my answer. "Please don't cry," she said as she cried with me. She represents in my garden the forget-me-not.

In my bouquet interspersed with the other flowers are many pansies, the sweet precious faces of children. Each adds its own individual personality to the beauty of the garden.

Centering my bouquet is a very lovely and rare orchid. This flower has not only a physical beauty but a spiritual one as well. As her granddaughter followed her about in the garden, she pointed out the beauty of people as compared to the flowers. She stressed how each one was beautiful in its own way, each with unique talents to share. Hugging the child to her, she called her "my orchid." Years later when an orchid was placed upon her pillow before the dew of death pressed her brow, she said "I know who sent this to me."

Last, but not least are added two camellias. They seem hardy and bloom with fragrance and lovely colors at a time when we become anxious to see fresh flowers. When a dear friend passed away, they inspired and gently reminded me of the loving and compassionate mercy of our God.

All of these various flowers spell "love." My bouquet grows more beautiful each year as I stand in awe of the wonderful blessings it has brought me. Certainly heaven will be glorious when all of God's flowers, mixed together, are united. What a beautiful bouquet that will be! □



Consider the lily . . .

My Special Bouquet

by Mrs. D. H. Yarberry
Texarkana, Arkansas

THE SABBATH RECORDER

LIGHT BEARERS

FOR

CHRIST



Plans are being made for the team from the Light Bearers for Christ to tour many areas in the eastern parts of the nation during the fall months of 1974. The team, which has become known throughout the nation for its evangelistic ministry, is in increasing demand not only in Seventh Day Baptist churches, but those of other denominations as well.

The 1974 fall tour will have them scheduled in many areas. It is the hope and prayer of all that the team will be able to continue to serve the ministry of the gospel of Christ as they sing to His glory and testify of His salvation. Although some engagements are not yet confirmed, the following areas and times have been allotted for the services of the team.

Churches of God Seventh Day,

Friendly, W. Va. August 23-27
Washington, D. C., area August 28-31
New Jersey area September 1-15
Salemville, Pa., area September 16-22

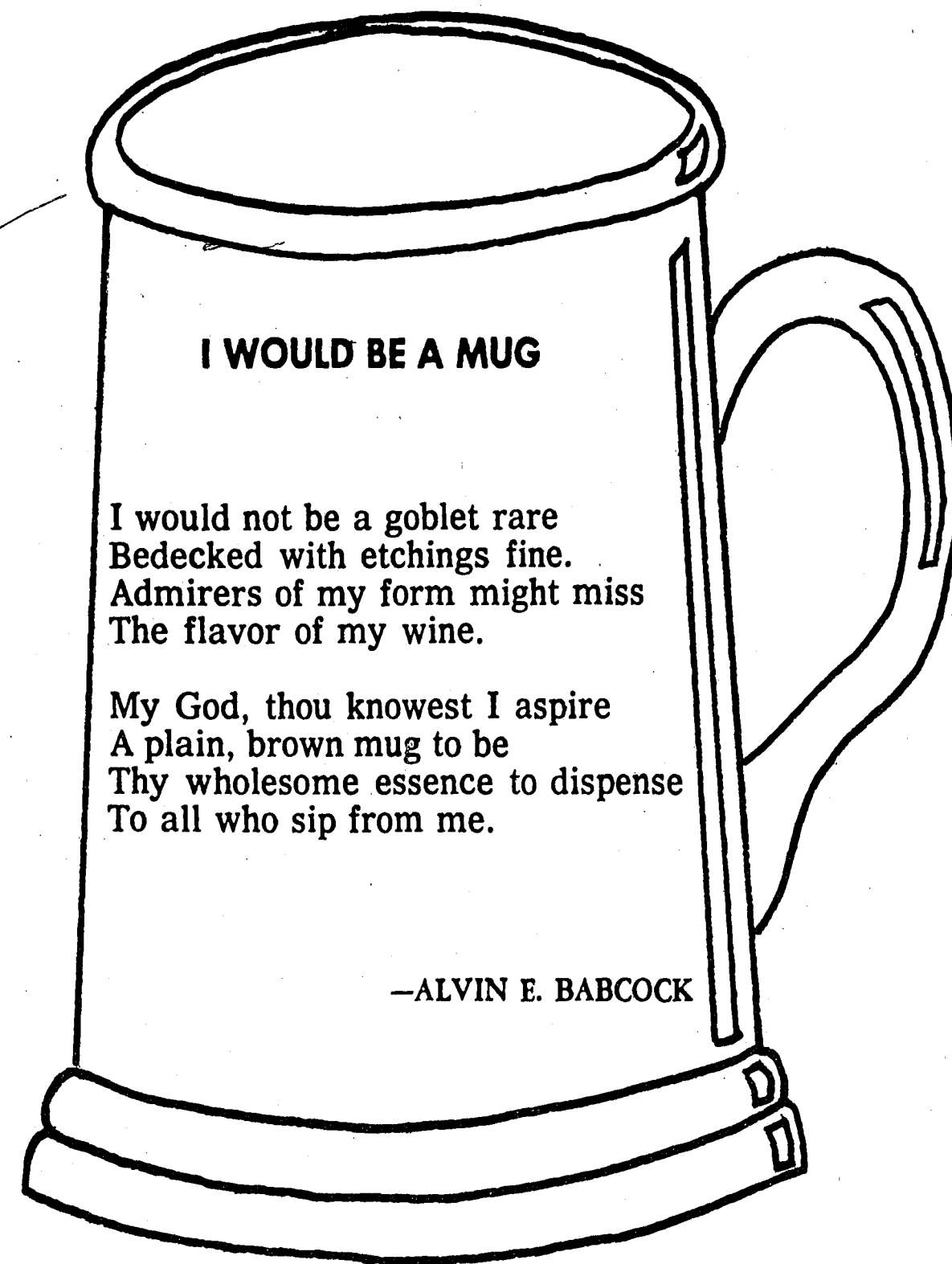
Central New York Area September 24-26
Brookfield, N. Y., area Sept. 25-Oct. 6
Southern New York October 7-14
White Cloud, Mich. October 15-20
Farina, Ill. Oct. 22-Nov. 3
New Auburn, Wis. November 5-13
Dodge Center, Minn. November 14-21
Sioux Falls, S. D. November 22-25

For those who are unable to attend the meetings in the above scheduled areas, the team has prepared a long-playing album and it is now on sale from the North Loup, Nebraska, Headquarters for \$5.00, plus .50 cents postage. The album contains songs done by the team on their winter tour on the West Coast.

The "Light Bearers" continue to solicit your prayer support for their evangelistic ministry as the Lord blesses the efforts of song and testimony while scores of individuals dedicate their lives to Jesus Christ and His saving grace. □

—Daryl D. White

If Jesus is in the heart, the enemy cannot defeat us;
If Jesus is not in the heart, we cannot defeat the
enemy. —Pastor Leroy Bass



I WOULD BE A MUG

I would not be a goblet rare
Bedecked with etchings fine.
Admirers of my form might miss
The flavor of my wine.

My God, thou knowest I aspire
A plain, brown mug to be
Thy wholesome essence to dispense
To all who sip from me.

—ALVIN E. BABCOCK

I read of a man who had studied Arabic until he
could read it but couldn't speak it well enough to
order a cup of coffee. So one may have a head
full of theology without any testimony of actual
experience.

—Vance Havner, *Pepper 'N Salt* (Revell).

MY AIM

Lovely Jesus, Life to me,
Lift, Oh, lift me unto Thee.
Make me like Thine image here,
And may Thy Spirit still be near.
Then much fruit of faith to show,
And off to thy kingdom soon to go.

—ERNEST G. ISRAEL

LIGHTHOUSES

The Lighthouses God has given
To guide o'er life's rough sea
Are the Commandments, Ten in number,
Through Time to Eternity.

Three tell of our duties to God,
Six, of our duties to man;
The Sabbath, to be true to the giver,
We must keep — and with His help we can.

—ELIZABETH FISHER DAVIS

SELF-ACCUSED

I pointed my finger in scorn one day
At one who had fallen along life's way.
But then as I noticed, what did I see —
Three of my fingers were pointing to me!

—EUGENE LINCOLN

The water of life is free
Who wants it?

The Truth, the Way, and Eternal Life
are free in Jesus Christ.
Who wants it?

—JOHN C. MASTOR



The clear white water rushes by,
The blue in the sky stands still.
The tall pine trees stand so majestic,
Fluffy white clouds float casually by.
All is tranquil,
This is the Creator's will.

A PREACHER'S URGENCY

I preached as never sure to preach again,
And as a dying man to dying men.

—RICHARD BAXTER

Last summer a man was seen on this bridge. It crosses the
stream at a little over 9,000 feet altitude in the Colorado
mountains west of Boulder. After the man had gone the
owners of a rustic cabin above the stream found he had
written this meditation on the bridge. So, as the man shared
it with them, Mrs. Ena Bolton shares it with us. □

—Poems contributed by our readers

How I became a Seventh Day Baptist



by James Woodgate, Gladwin, Mich.

I was raised in the Lutheran Church, however, my first nineteen years were not the best spiritually. In 1971 I seemed to come to the realization that I must make a decision, I could either serve God or Satan. I attended various churches and became aware of the necessity of a spiritual re-birth.

In November of 1972 I had a call from the state employment agency stating that they had a job that I might be interested in. It would be much later that I would see the hand of God in this. I accepted employment and found that my employer was a Seventh-day Adventist Christian. My work was very interesting as it involved the care of exotic animals such as lions, bears, tigers, a zebra, a leopard and various other species. During my employ I had my first contact with the Sabbath and Sabbathkeepers. At first I rejected this new doctrine, and I tried in vain to prove it wrong. Early in 1973 I finally reached the conviction that the seventh day was God's holy day.

After that realization I found myself in an uncomfortable situation. I could no longer worship in faith with the Sunday keeping denominations, but neither could I accept some of the unique beliefs of Seventh-day Adventists. I began to realize how a man without a country might feel; there seemed to be no place to go, no other people with whom I could associate. For a while I was able to tough it out on my own, but gradually I began to slip away from my new found faith. In the spring of 1974 I decided that one way or another I had to find a group of Christians that I could become a part of.

I recalled that I had heard mention of Seventh Day Baptists. So checking in the encyclopedia I found a rather brief article that said, among other things, that the denominational headquarters was in Plainfield, N. J. Having only a vague address I wrote for more information concerning Seventh Day Baptists. I thank God that He safely brought the letter to its destination.

During that same time I became aware of five major organizations that were Christian and also kept the Sabbath of creation. However, except for the Seventh Day Baptists, I felt all of them taught some doctrine which seemed to me to be Scripturally undefendable. Only eight days after I had received a reply and tracts from Plainfield I received a letter from Pastor Earl DeLand of the White Cloud church. This is the nearest Seventh Day Baptist church to me, being some 116 miles from Gladwin. Pastor DeLand had been notified of my interest by the Plainfield office. A brief volley of letters was exchanged and after hitchhiking to White Cloud for Sabbath services on July 6, 1974, I underwent true Christian baptism. This was what I had been seeking for nearly two and a half years.

My special thanks to Pastor and Mrs. DeLand, the Rudert family and the entire White Cloud congregation for their thoughtfulness and hospitality. As of now I plan to take membership in a Seventh Day Baptist church, depending on where I relocate to. I praise God and pray that through Christ He will continue to lead me into a life totally dedicated to Him. □

BEAR YE

ONE ANOTHER'S BURDENS...



...AND SO

FULFILL THE LAW OF CHRIST

- GALATIANS 6:2



Christian social action has four aspects that need definition and then serious consideration to determine in which ones Seventh Day Baptists adequately participate, in which we should increase our involvement and if there is any area that is not worthy of consideration by a Christian body such as ours.

We also need to study the matter of political issues. Quite often debate is stopped because someone claims the question under consideration is political. Does the church body have any responsibility for protesting evils in society that could be alleviated by involvement in the political process? Are we too reluctant to take a stand for better government? for demanding that certain measures of reform be instituted by legislation? When God told man he was to have dominion over every living thing, did He mean we should actively participate in decision-making that affects our lives and the lives of our fellowmen?

The one aspect of social action that most Christians agree on is social service. The command of Jesus to minister to those that lack food and clothing and shelter is one that Christians feel is the duty of the church. There is a new emphasis, however, in that the dignity of the individual must be considered, also. Just to donate money and other gifts is not enough.

Social education is important to us. We feel the need of being informed on social issues. Often, the Conference requests CSAC to study current concerns and bring their findings back the following year.

Packets are now available upon request on abortion, capital punishment, church-state affairs, pollution and substance abuse.

Such education sometimes leads to the formulation of policy and this in turn leads to social witness. Seventh Day Baptists formulated policy on many societal issues in 1967. This is, indeed, a witness as to how we interpret Scriptures, how we say to the world that Christ is meaningful in our lives. Many times this has to be made in quite general terms. We are, for the most part, a conservative people. It is extremely difficult to get a consensus of opinion on a radical, highly sensitive statement.

"The church—is willing to preach the gospel, to heal the sick, to teach the ignorant, but it drags its heels when it comes to proclaiming liberty to the captives and setting free the oppressed. The church is reluctant to be controversial and to engage in social conflict, which is what social action often demands." (*Engage Social Action*, April 1973)

To bring about reform means that people have to get involved in letter-writing, lobbying, marching or any activity consistent with the example of Jesus that insists that the decision makers listen to what is being said. Leaders in the denomination cannot present any position of the Church because the Conference has not given a directive to act on its behalf.

We need to ask ourselves, "Are we doing as much as we want to do?" □

THE FAMILY AND COMMUNICATION

by Judy Parrish

Communication is the very essence of the family. If the family unit is still to remain a viable component of our society, the relations of those people in it must be nurtured and carefully tended.

The family is a primary group in our society; a small, lasting, face-to-face group in which people are concerned about each other's welfare. In this context, the family is a household of parents and their children. God created the family, as we are told in Genesis 1:27-28 "... male and female created he them. And God said unto them, 'Be fruitful and multiply' ..." In Ephesians 6:1-4, God gave us the basic guidelines for a family unit: "Children obey your parents in the Lord ... And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Surely this thing in which God specifically instructed us is to be honored.

Much religious philosophy holds to the tenet that a Christian home will make a Christian nation. If this is true, then the family is a must to our society, and we must do all we can to encourage proper attitudes. Setting the example early in life to love, care, and take time for others in the family will lead to that same courtesy being paid to one's fellowman.

The American family unit, consisting of only the immediate family rather than the whole clan of descendants, is becoming more autonomous, thus increasing the burden of that small number of people to provide for the care and socialization of children, and to provide love and emotional support. It is sometimes questionable how good a job is being done when one reviews the rates of young marriages and divorce and the rates of juvenile crime. We are hearing and reading more and more often that the family is becoming less relevant and, in fact, decaying as a moving force in society; that our age parallels the Roman age in history when the moral decay of the family unit led to the fall of their society and

government in general.

Sociologists will tell us that the family is the first basic learning environment in which cultural norms and customs are taught; in which we learn to act like human beings, hopefully Christian ones. Since social learning takes place by observing and then imitating the actions of others, it is obvious how important it is for parents to set a Christ-like example and to communicate this to their children. And of course, children can convey this love to their parents or to their peers, setting them an example.

Communication does not take place only through words but also through action, looks, and deeds. Communication is sharing, imparting and conveying ideas and thoughts. A child needs to be able to express himself to his family without fear of ridicule or lack of attention. When a child is loved and listened to and has a good home life, he is much less likely to form antisocial traits leading to delinquency. He will possess more self-confidence. Children should be encouraged to ask questions and given a chance to offer their opinions, not only about the normal, everyday curiosities of life to a youngster, but also about the issues of the day and large-scale moral or philosophical questions. Taking the time and patience to explain more abstract ideas as well as factual information as the child grows more and more able to perceive them, and then encouraging further study, if necessary, is important. When a solid foundation such as this is laid, the child will grow to listen, consider, and then form his own opinions based on intelligent thought and not irrational prejudices. This strong influence in early life will tend to be a lasting one and lead to a better life.

The family has the first opportunity to shape a child. The knowledge imparted is later reinforced positively, we hope, by the media, schools, church, and peers. Attitudes of understanding, patience, and communication, from the first example of parents, through the always open environment where discussion is fostered, will not only lead to a better individual, but will in turn lead him to exert a Christ-like influence in friendships, work and jobs, government and society in general. □

Sanctity of Life

by Marion Jones

*He hath showed thee, O man,
what is good; and what doth the
Lord require of thee, but to do
justly . . .*

In one hour the jury decided that George was not guilty — but — it took seventeen months for the court to bring him to trial. During that time George, a member of his community for twenty years who had never before been in trouble, lost his job and all his possessions. Why? He couldn't afford bail.

. . . and to love mercy . . .

In 1950 Timothy John Evans was hanged for the murder of his child. Evans had confessed to killing his wife, who had been killed at the same time, and later denied it. He never admitted killing his child. The chief witness? John R. Christie, who four years later confessed to the murder of seven women. Their bodies were found walled up in his home and among them—the wife and child of Timothy Evans.

Loving Caring
ATMOSPHERE



BATTLE CREEK DAY CARE
using the facilities provided by the
Seventh Day Baptist Church.

*. . . and to walk humbly with
thy God.*

Corrie ten Boom, a concentration camp prisoner, whose father and sister died in Nazi prisons, tells the following incident, which occurred after the war had ended. "It was at a church service in Munich that I saw him, the former S. S. man who had stood guard at the shower room door in the processing center at Ravensbruck. He was the first of our actual jailers that I had seen since that time. And suddenly it was all there — the roomful of mocking men, the heaps of clothing, Betsie's pain-blanching face. He came up to me as the church was emptying, beaming and bowing. 'How grateful I am for your message, Fraulein!' he said. 'To think that, as you say, He has washed my sins away!' His hand was thrust out to shake mine, and I, who had preached so often the need to forgive, kept my hand at my side. Even as the angry, vengeful thoughts boiled through me, I saw the sin of them. Jesus Christ had died for this man: was I going to ask for more? 'Lord Jesus,' I prayed, 'forgive me and help me to forgive him.' I tried to smile, I struggled to raise my hand. I could not, I felt nothing, not the slightest spark of warmth or charity. And so again I breathed a silent prayer. 'Jesus, I cannot forgive him. Give me your forgiveness.' As I took his hand the most incredible thing happened . . . into my heart sprang a love for this stranger that almost overwhelmed me.

"And so I discovered . . . When he tells us to love our enemies, He gives, along with the command, the love itself." □

References:

Micah 6:8

Between Arrest and Trial, American Friends Service Committee

Death Penalty in America, Hugo Bedau, editor, Doubleday

The Hiding Place, Corrie ten Boom, Chosen Books

Tutoring in Washington

Seven plus nine is sixteen. Eight times three is twenty-four. Fifteen minus eleven . . .

Twenty-two fourth and fifth graders are enrolled this year in the after-school arithmetic tutoring service sponsored by the Washington, D. C., Seventh Day Baptist Church. Despite competition with spring and baseball season, attendance continues to average nineteen each Wednesday afternoon when the students come directly from school to the Church Center.

One of the high school students from the church greets the children at the door and checks roll before going to assist one of the adult tutors. They meet in small groups for review and drill in basic fundamentals of addition, subtraction, and multiplication designed to help them catch up to grade level.

This is the fourth full year of the program offered to children in the church neighborhood through nearby West Elementary School. Fifteen different people from the church have worked as tutors and

aides since the first six-week trial run in the spring of 1970.

In the fall after the first marking period the teachers at West submit a list to the guidance counselor of students who need extra individual help in basic fundamentals. Parents are then notified that the church is offering the tutoring service. Their children may be enrolled as soon as they sign consent.

When the final list is compiled by Mrs. Black, the counselor, she and the teachers supply information to the church regarding the specific needs of each student enrolled. It takes only a session or two then of simple testing to place the children in small groups for work on the needed skills.

Livingston Seagull music—featured pauses for “gulls-eye-views” of tutoring activities at the church in between the sights of Washington.



Joan and Belinda practice on the multiplication board.

Special recognition was given that evening to Mrs. Ruth Hazen who has taught in the program for the past three years. One year when space was cramped her class met in the church kitchen, but since then she has had a Sabbath School room.

The tutoring students discover that math can be fun. Games which give practice in the required math skills are a basic part of the program. They discover that each student can do some things very well. There's even time and space for everybody to write on the board.

They learn that some hard work and attention does make math easier. That arithmetic baseball can be — well — almost as exciting as real baseball. And they learn that the people at the pink church in Sixteenth Street like them and really care.

Seven plus nine is sixteen. Eight times three is twenty-four. Fifteen minus eleven is four. □

—Janet Thorngate
Tutoring Director



Score keeper tries to keep up with a fast batter as the pitcher mixes up subtraction and multiplication flash cards in a game of arithmetic baseball.

Last fall Pastor Pettway and the rest of the staff met the students at the school on the first day and walked them the five blocks to the Church Center. Efforts are made also to become acquainted with their families. At a recent open house students, parents, staff and school personnel shared refreshments and question-answer time after a slide show tour of our scenic city. The “tour” — set to Jonathan



Virgie Pettway's group is borrowing and carrying.

Fishing in Battle Creek

by Rev. S. Kenneth Davis
“Is *that* still alive?” people ask about FISH, and not without reason for no other organization we know of in Battle Creek has been replaced in so many areas of activity.

FISH, taking its name from the early Christian symbol, its example from the Parable of the Good Samaritan and its Commission from the Master to let its light shine so that men glorify God, has been a pace setter for social action.

FISH found people in need of hot meals being brought into their homes and embarked on that ministry until Mobile Meals was funded and largely replaced that service of FISH.

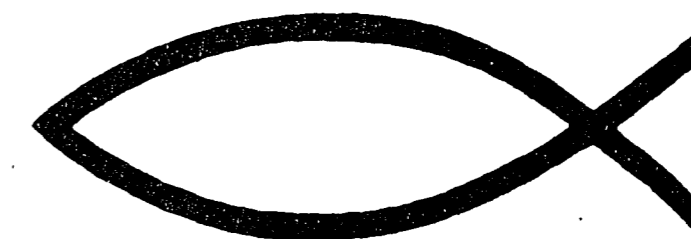
Elderly people called FISH who were lonely and needed someone to talk to or were insecure and wanted someone to call each day just to be sure they were all right. After implementing such a personalized service we were replaced by Telephone Reassurance, a Volunteer Bureau program supported by the United Fund.

Drug addicts began calling FISH in increasing numbers for help. This gave birth to Listening, Inc., funded from Washington.

Many FISH calls were ones which simply required referral to some organization already existing. Would you believe Battle Creek now has a full-time paid director just to coordinate services available?

Probably most our calls have been for transportation. In consequence a study has been made and Battle Creek has applied for Federal funding for personalized minibus, door-to-door transportation for those with special needs.

Sometimes we feel a little nostalgic about our ministries that have been absorbed by secular organizations. But more often we praise God for having used His organization,



FISH, an arm of the Church, to bring about public recognition of the need. And this is the place of the Church — to be out front pointing the way. We're *still* doing that —and probably will be as long as there are people with needs. And we *still* refuse support from recipients of aid given and from government and from the United Fund so that we can *still* give the glory to God through Jesus Christ, our Head. □

BLUFFING IN MILTON . . . and Other Ministries

by Rev. Earl Cruzan

Milton Community Action, a group composed of representatives from all of the community churches and other interested organizations, is a group which tries to reach out to meet some of the basic needs of the community.

They join together in the collection of food in the fall of the year to be used in the Thanksgiving and Christmas baskets to those in need. Meat, bread, milk, fruit, potatoes are also purchased from contributions made by the churches or interested citizens. The assembling of the food baskets is done at St. Mary's Center and the baskets taken to the recipients usually the Sunday before Thanksgiving and Christmas. This year baskets of fruit were also sent at Christmas time to a number of elderly people in the community.

During the past year, Community Action has sponsored “Meals on

Wheels” for the Milton Community. The food is prepared at Mercy Hospital according to instructions received in regard to diet, etc. The churches take turns in the pickup and delivery of the dinners. An oven was purchased for the transporting of the meals. This fits into the trunk of a car.

The Charley Bluff Youth Ministry is another community project which has been in operation for several years. It was initiated by the Milton Ministers' Council and is supported by that organization, by Community Action, and individual and organizational contributions. One or more students from Garrett Theological Seminary, Evanston, Ill., spent their weekends in Milton working in the Youth Program. Working with the children and youth of the Charley Bluff community, they plan activities for children and youth nearly every weekend. In the summer there have been outings, and several groups have used Camp Wakonda for short-term camping experiences. For several years, a house was rented for a Youth Center. Currently, the youth activities are centered in one or two homes, and there is the hope of building a Community Center building on property purchased in the area recently.

That which began with the activity in the Charley Bluff community has also developed into a Youth Ministry in Milton. The Milton Koinonia Youth is composed of young people from nearly all of the churches. They meet for fellowship, discussion, and work together on various projects. The Koinonia Singers are a part of this group who have provided special music and program for not only community churches, but who also are in demand in other communities.

Housing in Salem

A Summer Campground ministry also reaches out to three local campgrounds with church services each Sunday morning during the summer camping season. This has been made possible through the hiring of a student from Garrett each summer to work with the other projects and also the camp ground services. Local clergy and laypersons also help in the leading of these services as they are needed. Youth from the Koinonia Youth have helped with these services the past summer, providing music and upon occasion conducting the whole service. There have been many people who have expressed appreciation for these services.

Community Action has also given assistance to travelers stranded by snow storms, and has given immediate assistance to a family in need before the proper agencies can be brought into the situation.

The Social Concerns Committee of the Seventh Day Baptist Church of Milton represents the church in the Community Action group. The youth group has solicited food from specific areas of the city for the food baskets. Some of our youth are in the Koinonia Youth Group and active in their programs and projects. We have had "Meals of Sharing" offerings designated for the Charley Bluff ministry, and individuals have contributed of money and time in these programs.

The cooperation of everyone has made these programs possible. Offerings from the Community Lenten Services support the work through the Ministers Council. The Methodist Conference has also made significant contributions toward the Summer Ministry. □

"We believe the Christian Church and its members are called to be concerned for the needs of the 'Whole Man' — physical as well as spiritual. The Christian Gospel in our day would seem to require that the church participate actively in moral and social aspects of the community. We are concerned about the problem of inadequate housing facilities for many of the people of our community—the church has a special responsibility to see that the elderly are housed in surroundings that are not only comfortable but congenial. Our church could be a pioneer in the Salem community by undertaking the Rent Supplement Housing Program, which we see as an opportunity to make a positive expression of our Christian concern and involve ourselves creatively in the solution of a serious problem."

The foregoing statement, presented to the Salem church members by their Board of Trustees, accompanied the proposal that their church sponsor the building project now known as Randolph Terrace Apartments.

This complex of four buildings, providing 95 apartments, some of which are efficiencies and some of which are 1, 2, or 3 bedroom apartments, is situated on a hill overlooking the village of Salem, West Virginia.

In response to the question, "What are the satisfactions you have enjoyed through the sponsorship of the project?" Richard Brisse, manager, said, "The rewards are far greater than the problems when one sees the homes from which some of the disadvantaged come."

The apartments are occupied by elderly, disabled or handicapped (27.2%), low income (29.4%) and married college students (41.3%); (2.1% have adequate income and so pay the complete rental). Prior to the opening of these apartments sixteen of the married college couples had had to live in separate quarters because there was no adequate housing available for them to live together.

The building of this housing development was a factor in the awarding the "Community of the Year (1971-72)" award to the village of Salem by FHA. At the dedication service, Mr. Brisse commented, "This is a great undertaking for our small community and it shows the great concern people have to provide comfortable, adequate, and enjoyable living quarters for all, especially those in retirement years." The apartments are wired for cable TV service and laundry facilities are available within the complex.

Very close supervision to the project is given by a Board of Directors. They are making the payments on the mortgage as well as building a reserve fund for maintenance and repairs.

According to E. J. Lowther, chairman of the board, the church will probably always sponsor the housing project (in case of difficulty in making payments it is understood it could be turned to FHA) and after about forty years it will become property of the church.

An appropriate comment has been made: This project is putting love into action. □

—From interviews with Rev. J. Paul Green, Richard Brisse, and E. J. Lowther.

OH THAT MOSES

by James W. Dempsey

Minister of the
Parchment United Methodist Church
Parchment, Michigan

Once upon a time there was a cruel act of oppression between people in which the one group kept the other in virtual slavery. That was long before men had heard, of course, that all men are created equal and *are* equal in the sight of God. This was many hundreds of years ago, before men became really civilized. Americans, with their Constitution that guarantees freedom for all men, would be appalled at the kind of treatment one nation, Egypt, handed out to the Hebrew nation. One of the heroes of the Hebrews turned out to be a man named Moses.

Now, Moses was an agitator, make no mistake about that. He upset the economic balance of a whole nation, just because of his dangerous, liberal ideas. It was through his insistent and persistent badgering of the Egyptian king, called the Pharaoh, with a demand to "Let my people go!" that the Egyptians lost, in one night, their whole working force of slaves. That was a terrible thing to do to a nation's economy. The Hebrews, of course, felt differently about Moses, and called him a responsible leader.

Really, he wasn't so great. Oh, it is true that a whole nation of people looked to him as the first great prophet of the Lord. That is strange, because his greatest work was in social reform, not religion. He was a political leader, not a preacher. His brother Aaron, on the other hand, was a religious person. He was a priest, a real *spiritual* leader. Sometimes he didn't actually lead the people; for example, the time the people wanted to worship a cow the way their Egyptian neighbors had done, Aaron didn't agree with the idea, but he thought, "If that is what they want . . ." So he made the people a golden calf that was really a wonder.

Injustice made Moses see red. It was his sense of outrage with senseless, inhuman treatment that forced him to leave his native land, Egypt, where he had every privilege, and caused him to become an exile in a strange land. It happened this way. He grew up and became aware that he was a Hebrew, and not an Egyptian, although he had been raised in Pharaoh's palace. Whether or not this was a great shock to Moses, we do not know, but he identified completely with "his people," as he called them. One day he saw an Egyptian foreman beating one of the Hebrew laborers, and in a flash of outrage, he killed the Egyptian.

The next day he went out again and saw two Hebrews fighting with each other. You might think that

the last thing they would do would be to fight with one another, seeing how they had been subjected to brutality and violence all their lives. Brutality and violence only breed more of the same, however, and persons subjected to violence become violent themselves.

You see, the birth rate of the Hebrew people was fantastic, and this frightened the Egyptians, who imagined all sorts of things that they might do if they ever became strong and unified. They worried about something vaguely identified as "Hebrew Power." The Egyptians often said that the Hebrews were like animals, but it never occurred to them to question whether the reason they sometimes acted like animals was because they had been treated that way. Actually, they had to herd them into carefully defined areas where they were forced to live. They were just "different."

The two Hebrews Moses saw fighting and acting violently toward each other didn't act this way because they were Hebrews. They had once been part of a proud people with a culture and land of their own. These men were fighting because, like all their race in Egypt, they had been systematically stripped of their humanity. Moses was hurt to see the worst results of the social system being perpetuated on these oppressed people among themselves, so he tried to step in and stop the fight. They told him to mind his own business and called him an "outside agitator." Fortunately for Moses, there were no Egyptians looking on. If there had been, they would no doubt have said, "You see, the Hebrews are happy living their own peculiar way. They don't want to change. They don't want other people, who don't understand, upsetting their way of life." You know, this is really a strange story to put in the Bible.

Well, Moses felt that the Egyptians would know he had killed one of their foremen, so he fled for the



"I have felt lonely, forgotten or even left out, set apart from the rest of the world. I never wanted out. If anything I wanted in."

hills. He ran until he came to a place called the land of Midian. Finally, after many weeks of running, he rested, exhausted, by a well. A local priest, named Jethro, had some daughters who came daily to the well to water their sheep. There, day after day, they would be terrorized by some rough shepherds who would drive them and their flocks away until they had watered their own flocks.

Moses, fired by his acute sense of anger at injustice, defended the girls, and drove off the bullying shepherds. These girls had learned to live with terror, and so it had become an accepted part of their lives. You can do that with terror and violence. Good and innocent people learn to accommodate to it. So, when the girls got home early for a change, their father asked them the reason. When you live in an insane world, the normal becomes suspect. Jethro was embarrassed by his daughters' failure to invite Moses home for a meal after he had been so kind and helpful. Therefore, he went and brought Moses home himself. Moses stayed around, married one of the daughters, and became a successful shepherd.

So far, this isn't a very religious story, but one of mostly violence and bloodshed. We can get plenty of that on TV and in the paper. There is a religious side to it, however, and it gets theological. God had been watching Moses, and had been impressed with his unwillingness to accommodate to outrageous injustice. So one day the Lord spoke to Moses through a burning bush. It could have been through a stone, or out of thin air, but God is alive and active, burning like flame, so he chose a living thing, an active powerful force, to be a medium of his Word.

The Lord said an amazing thing. He got right down to cases and told Moses he had seen the affliction of his people in Egypt. He called them "my people" even though they were dirty and poor and sometimes acted violently and had lots of children. A great many of them were on welfare; in fact, most of the Hebrews were, living on handouts from their oppressors. Later on, when Moses had led them out of Egypt into the wilderness and they were hungry, some would have gladly reverted to their former state, just to stay alive.

They spoke longingly of the flesh-pots (soup-kettles) of Egypt. It is tragic to see the lengths men are sometimes driven to in order to maintain even a meager existence. If the Egyptians later could have heard them telling Moses that at least in Egypt they could get welfare checks, they would no doubt have said, "Those people have no pride. They just don't want to pull themselves up. They won't help themselves."

But I digress again. At the burning bush the Lord told Moses to put pressure on Pharaoh. Now the Lord knew that Pharaoh would not willingly change the system. After all, they were moving too fast, these Hebrews, slaves one day, knowing their place, and the next day demanding rights and special privileges, such as time off for religious holidays. Pharaoh knew that it would take time to make changes. After all, his father had kept slaves, too. Moses kept after Pharaoh anyway. Time and again Pharaoh promised to let the Hebrews go, but he always found some reason for putting it off.

At last, Moses was able to convince Pharaoh to let his people go. The Lord was in the background, arranging things quite miraculously so that Pharaoh had to notice. Some people said that it was just coincidence, that the strange things that were happening were just natural events, but Moses knew better. For he had a dream of one day leading his people out of bondage.

Finally, the people were set free by Pharaoh, but only after many had died or been hurt by his unwillingness to change and listen to the voice of the Lord. The Lord was really concerned about his people, these oppressed slaves in Egypt. You would have thought he might have considered the Egyptians, too. But the Hebrews always remembered that the Lord took special care and exercised special watch over oppressed people.

They felt this so strongly that some of the wisest men among them felt he must care for the Egyptians, too. They knew that the oppressor is the victim of his own oppression, more enslaved than his slaves. After all, the Hebrews had God working for them. Which side would you have chosen to be on?

Moses never made it to the Promised Land. He had a dream,

but he never lived to see it come true, or to see his children enjoying the freedom he worked so hard to get. We do not know a great deal about Moses, and that only through the pages of the Bible. Moses is called the lawgiver because God gave his people instruction through him on ordering their lives in a meaningful way. The story of Moses focuses not so much on Moses as upon the God who prepares and summons him to be his agent in the accomplishment of his divine purpose.

Moses was only one man, and a self-effacing man at that, not at all sure that he could handle himself in the presence of the great Pharaoh of Egypt. He was caught in a situation, you could almost say brought by providence, to a time and place where his talents and abilities were needed. If he had refused to rise to the summons of the hour, who knows what might have happened? The fact is, however, he did come through.

He was an activist, caught in the grips of an activist God. When God spoke to him in the vision of the burning bush, he asked the Lord what name he should refer to in telling the people God had sent him. There were, after all, many gods. But the Lord said, "I am that I am," or "I am becoming what I will become."

That is a very cryptic, enigmatic answer, and at first reading completely unintelligible. Perhaps the meaning of the Lord's name, given to Moses, is something like this: "You will find me, meet me, discover me, when you obey me." He was to be the God of deliverance, who showed himself in his activity for the sake of his people. From that time forward, their worship was to relate to this deliverance.

Fortunately for all men, we have been able to rise above such de-meaning things as racial prejudice and injustice and inhuman systems based on racial or ethnic or religious differences. Still, it is reassuring to read, right in the Bible, that if such a thing ever did occur, God would step in and lend a hand to deliver his people again. □

The Sabbath Recorder, Box 868
Plainfield, N. J. 07061

THE SABBATH RECORDER

Love in Action...

Beginning with Me!

I believe in the UNIQUENESS of each person. The good Lord, in His wisdom, made us all different, with differing talents.

I believe that every woman can be, and IS "gifted" in her own way; a way that no one else can copy exactly, and I believe that each of us can show love in a very special way . . .

We know that as individuals we sometimes get "lost" in the bigness of life. . . big cities, big crowds, big ideas . . . overpopulation . . . the concept of "too many" people can be a depressing idea to deal with. It is in times like these when we find that we have forgotten our "special" selves, and gotten lost for awhile. Here is a litany-prayer taken from the American Baptist Woman newsletter (1/74) that helps to deal with this problem. Hold up an IBM computer card . . .

"Nobody Knows My Name"

I am a blank card with holes punched in it.

I am a card with numbers on it.

I am 398-42-3000 to the government.

Nobody knows my name.

I am 9270898-982-7 on my gasoline credit card.

Nobody knows my name.

I am 80832 to the post office.

Nobody knows my name.

I am 303-442-4944 to the telephone company.

Nobody knows my name.

O God, only you know my name. I am a person, living and loving.

Help me, O God, to be a whole person.

I am a wife, loving, but sometimes complaining.

Help me, O God, to be more sensitive to joy.

I am a friend, understanding, yet sometimes impatient.

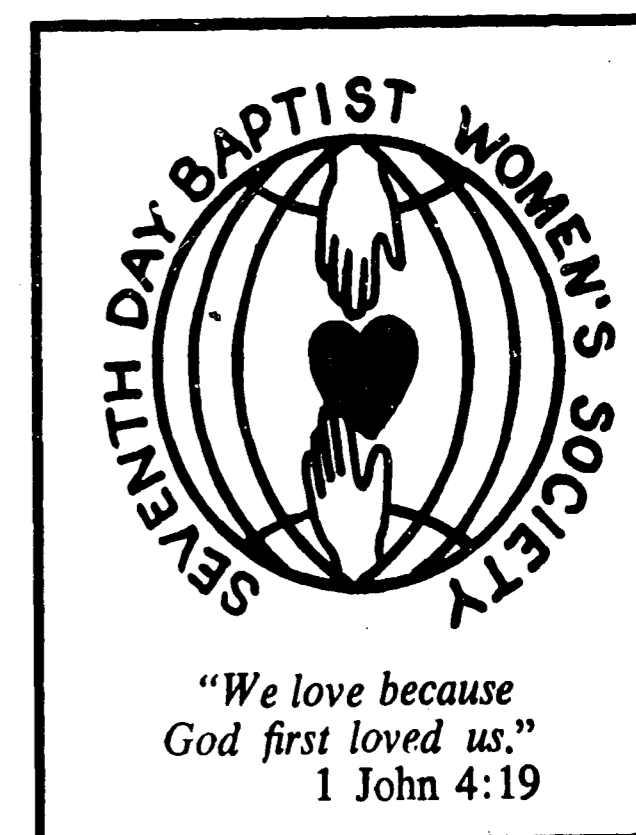
Help me, O God, to be more understanding.

I am a neighbor, but too often like the priest or the Levite.

Help me, O God, to be more like the Samaritan.

I have read about the problems of the world.

I have prayed about the problems of race, poverty, war, and hunger.



by Madeline Fitz Randolph

Help me, O God, to do something, the right thing, about our problems.

UNISON: Help me, to be a valuable human being, to take my place with all the other human beings of the world, to praise thee, O God, for creation of human worth. Remind me constantly that I am not nameless, that other persons are not nameless. Remind me that only as I am mindful of others can I be truly valuable in our society. To thee who has created us all we give all honor, glory and praise. Through Jesus Christ, we offer ourselves to thee. Amen

TA. AN INVENTORY!

What do I need to transform my LOVE into ACTION?

Do I need to strengthen my personal discipline of prayer and meditation?

Do I need to believe that my own unique gifts are God-given, and to praise Him for them?

Do I need to accept the challenges of life and not fear failure?

Do I need to practice being more sensitive to the needs of others?

Yes! to all of these and there are more.

Two Sabbath Songs, written by Barb Saunders during the Creative Camping Project, Camp Paul Hummel, Boulder, Colo. Both can be sung as rounds.

Tune:
Tallis Canon
The Sabbath's here
let's celebrate
Work of the week
just let it wait.
Together we will share
and see
How special we can
help it be.

Tune:
Row, row, row your boat
Come now and be happy
Let me see you smile
We all can share
Loving all the while.

The Church in Action

NEWS FROM THE CHURCHES

SOUTHWESTERN ASSOCIATION 1974

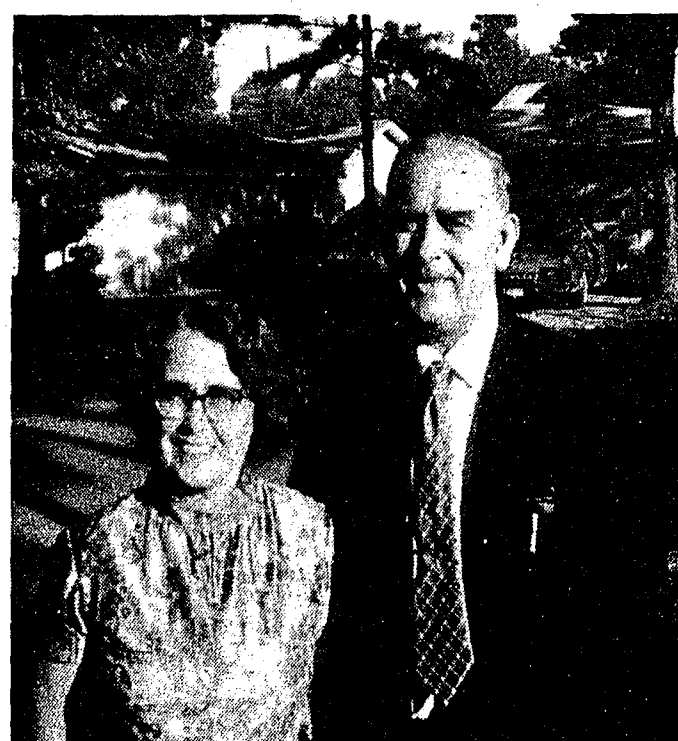
A splendid spiritual uplift for those who attended was the 83rd session of the Southwestern Association, held at Fouke, Arkansas, July 4 to 7. Also it was the most largely attended probably of any session in the Association's history; certainly of any session within this writer's personal knowledge of over fifty years, 63 being present at the usually poorly attended opening meeting on Thursday night, with a full house over the Sabbath, and an attendance of 102 on Sabbath morning.

All sessions were directed by the vice-president, Pastor Jack Hays of the Metairie, La., church, who had chosen the theme "The Peace That Passes Understanding" (Phil 4:7). This theme was developed in messages each day by pastors of the Association. Editor John D. Bevis of *The Sabbath Recorder* was present to represent the three eastern Associations and the interests of the denomination. The presence of the Light Bearers for Christ added much to the deep spiritual tone of the session, as they brought messages in song and testimony as well as personal witnessing and counseling.

Meals were served by the ladies of the Fouke church in the classrooms of the church, with tables set under the trees back of the building (in what, within the writer's memory, had been a cotton field) and we enjoyed the com-

panionship of eating together. Also we found very comfortable lodgings in the homes of the Fouke members.

The outstanding feature of the session was the ordination of Fouke's pastor, Floyd L. Goodson, to the gospel ministry, on Sabbath, July 6. In the afternoon the delegates organized themselves into a council, with Elder Clifford A. Beebe as moderator and Mrs. Linda B. Hays as secretary. The candidate gave a clear and concise statement of his Christian experience and call to the ministry, and of his basic beliefs, covering the following points: God as Father and Creator; Jesus as Son of God, Savior and Lord; the Holy Spirit as Guide; the Bible as inspired Word of God; Sin as breaking God's Law; Eternal Life



Rev. and Mrs. Floyd Goodson

through the risen Jesus; Return of Jesus Christ; the Church as the company of believers; Sacraments: Baptism by immersion and Communion; the Sabbath and all Commandments binding; Evangelism.

After a period of questioning, it was voted unanimously that Floyd Goodson be ordained to the gospel ministry, having been found in accord with the Seventh Day Baptist Statement of Belief.

On the evening after the Sabbath, the council reconvened for the service of ordination, with the ordained ministers, deacons and deaconesses participating.

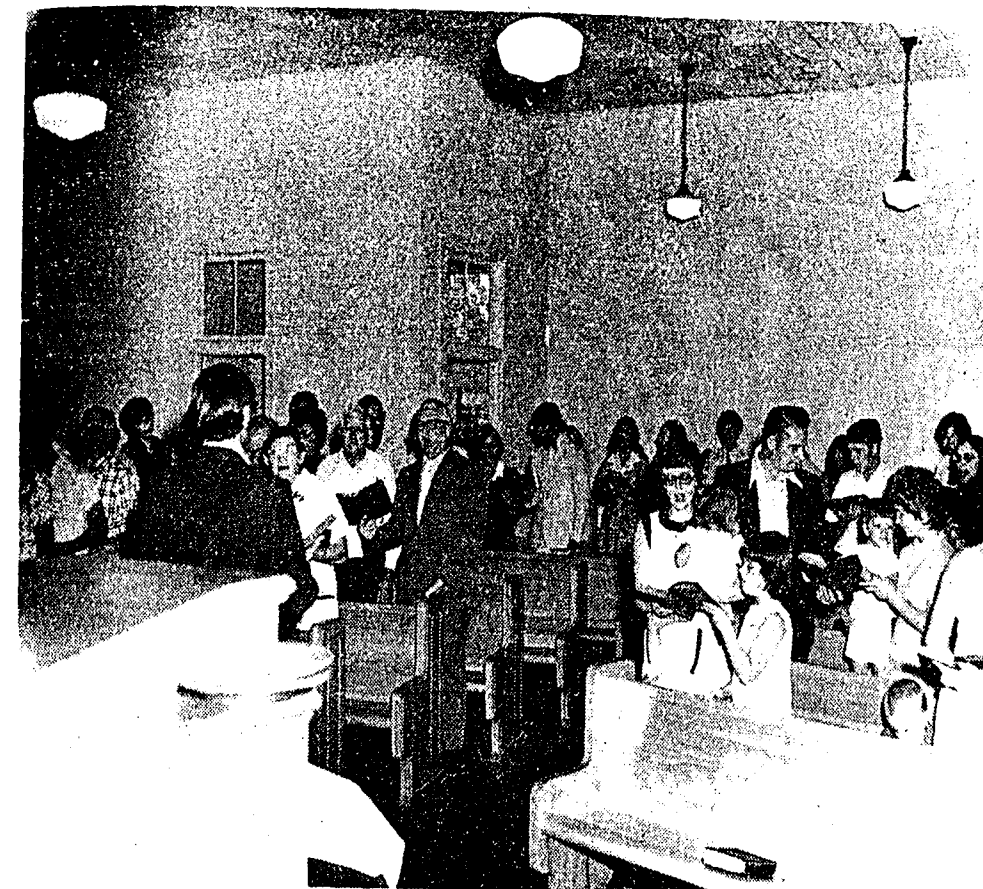
Elder John Camenga read various appropriate Scriptures, with comments, and Elder James Mitchell led in a prayer of support for Pastor Goodson and the church. The ordination sermon was by Elder Leslie Welch, a long-time friend and associate of Pastor Goodson, using passages from John 12, emphasizing the name of Jesus Christ and the power of the Holy Spirit to lift us up and make us victorious, and our responsibility to "radiate" His light.

Brother and Sister Goodson were called forward to kneel for consecration, with the following participating in laying on of hands: Elders James Mitchell, Jack Hays, John Camenga, Leslie Welch, John McKay and Clifford Beebe; Deacons Lloyd Seager, Glen Davis, Wardner FitzRandolph and John



Pictured left to right are Pastors Clifford Beebe, Jack Hays, Floyd Goodson, John Camenga, Leslie Welch and Editor John Bevis at the Sabbath communion service during the Southwestern Association meetings.

THE SABBATH RECORDER



A portion of the congregation at Fouke, Arkansas.



Rev. and Mrs. Ralph Soper. Pastor Soper is still preaching to the glory of God at the age of eighty-four!

Bevis; Deaconesses Henrietta Welch and Linda Camenga; with Elder Beebe leading in the consecrating prayer.

The charge to the candidate was given by Elder John McKay, the charge to the church by Deacon John Bevis, and Elder Jack Hays extended to pastor Goodson the Hand of Welcome into the ministry.

May he be blessed with many years of useful service to the Lord.

In the absence of General Secretary Clara Beebe, who was convalescing from eye surgery in Florida, Clifford Beebe acted as corresponding, and Duska Goodson as recording secretary.

Next session of the Association is appointed to meet with the Metairie church in 1975 at a date to be set. Pastor Jack Hays is the new president. —Clifford A. Beebe

CORPORATE MEETING

The annual corporate meeting of the American Sabbath Tract Society for the election of members and officers of the Board of Trustees and for transacting such other business as may properly come before the society will be held in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., Sunday, September 15, 1974.

BIBLE SCHOOL HELD

PAINT ROCK, ALA.— The Paint Rock church conducted two successful Vacation Bible Schools in June, for the first time without outside help. Members of the church, and of the Cedar Point Baptist Church, served as teachers both at Paint Rock and at Cedar Point, with sixty-seven children attending, some at both schools. Pastor Welch directed both schools.

We were well represented at Southwestern Association at Fouke, and also at Camp Miles, where Pastor Welch served as director, Mrs. Welch, Mrs. Grace Butler and Phillip Butler were on the staff, and eight of our youth attended as campers: Gladys and Mark Beebe, Anna and Kathy Clark, Peggy and Barbara Olinger, and John and Wesley Terrell.

Following camp we were blessed with having the Light Bearers for Christ with us for special services, at the close of which four were baptized: a young father of a family and three teen-age boys.

The annual business meeting was held, with election of officers, on June 30. Dan Butler succeeds himself for a three-year term as trustee, Peggy Olinger replaces Mrs. Alice Bottoms as Sabbath School chorister; other officers remain unchanged.

—Correspondent

"THE MARLBORO VOICE"

MARLBORO, N. J.— The Marlboro church was happy to host the 136th annual session of the Eastern Association. The church received a "new look" both inside and out just before the meetings. Over one hundred delegates attended the meetings which were very inspirational.

The Association will meet with the Ashaway church in 1975. The new president is William C. Harrison, III. Mrs. Frances Hiles who had charge of the meals during Association is to be commended for her fine work and appreciation is due also to those who helped her. Mrs. Mary Lewis and Mrs. Marion Campbell were in charge of the housing. There was a nursery provided.

It was a treat to have the Rev. and Mrs. Paul Green visit in the area while on vacation. We enjoyed their duet on June 1 and Pastor Green's sermon "Letting the Past Be Past."

Father's Day was observed with the dedication of Anna, daughter of Dan and Dianne Cruzan. On Children's Day the junior choir sponsored a musical "Our House" and a four act play.

Mr. and Mrs. Jonathan B. Davis represented the church at the ordination service for Dale Thorngate

as deacon of the Washington, D. C., church.

Our community Bible school was held June 24 - July 3 at the Shiloh church. Several of the ladies of the Marlboro church assisted. The C. E. group of young people donated their time and talents to the repainting of the church basement. They are to be commended for a job very well done.

On June 22 our graduates were honored; Christine Ayars Sias from Salem College, Jennifer Cook from nursing school; high school David Ayars, Marylin Dixey; and from the eighth grade, Joyce Cobb, Duane Cruzan, and Eddie Baker.

Pastor Richards recently published another edition of "The Marlboro Voice." This issue contained eight pages concerning the program of our church. The congregation really appreciates this labor of love.

—Mrs. Ella T. Davis

CHURCH PHOTOGRAPHS WANTED

At the *Sabbath Recorder* office we need a recent photograph of each Seventh Day Baptist church. We have attempted for some time to build up a new file and now we appeal to our readers. If your church is listed please help us obtain a recent photograph.

Adams Center
Alfred Station
Berlin
Boulder
Denver
De Ruyter
Farina
Hammond
Hebron
Hopkinton
Kansas City
Little Genesee
Metairie
Middle Island
North Loup
Nortonville
Salem
Salemville
Shiloh
Stonefort
Texarkana
Washington

SUPPORT
Our World Mission

CHRONIGER IS SUMMER PASTOR AT FARINA

FARINA, ILL.— On the first of June the Farina church welcomed Ken Chroniger who is serving as the summer pastor of the church. Ken is young, single, and so full of energy that he simply radiates. A former member of our Washington, D. C., church, he was raised nearby in Maryland where he lived until beginning his ministerial studies in Kansas City. He has a bubbling personality that can only be described as contagious. We are happy to have him serve our church this summer.

Assisting Pastor Chroniger is an SCSC team composed of Carl DeLand, White Cloud, Mich., and Gene Davis, Boulder, Colo. Since their arrival over 3,500 pieces of literature have been distributed. The church attendance has more than doubled this summer as we see new life flowing into the church. In the fall Evangelist Mynor Soper, assisted by the Light Bearers for Christ team will conduct a series of meetings. Seventh Day Baptists everywhere are urged to join in prayer for a real revival of the work in Farina.

—Heart and Mind

Accessions

BATTLE CREEK, MICH.
Rev. S. Kenneth Davis, Pastor
By Baptism:
Brenda Perske
Tim Perske
Tony Woody

WATERFORD, CONN.
Rev. Dale E. Rood, Pastor
By Baptism:
Mrs. Albert (Ruth) Sperbeck

SHILOH, N. J.
Rev. Charles Bond, Pastor
By Baptism:
Gail Bilvin
Mrs. Anita Warren
John Dearth

By Letter:
Donna Sanford (Mrs. Timothy L.) Bond

LOS ANGELES, CALIF.
Rev. Leland Davis, Pastor
By Testimony:
Dede Delong

PAINT ROCK, ALA.
Rev. Leslie Welch, Pastor
By Baptism:
Dale Michaels
John Terrell
Wesley Terrell
Jerry Olinger

DAYTONA BEACH, FLA.
Rev. Marion C. Van Horn, Pastor
By Testimony:
Louis Vile
Minnie (Mrs. Louis) Vile

Marriages

Burdick - Oliver.— Norman R. Burdick, son of Dr. and Mrs. H. Laurence Burdick of Milton, Wisconsin, and Faith E. Oliver, daughter of Rev. and Mrs. D. Gordon Oliver of Schenectady, N. Y., were united in marriage on August 3, 1974, at the Seventh Day Baptist Church of Milton, Wis., with their pastor, the Rev. Earl Cruzan officiating, assisted by the bride's father, the Rev. Gordon Oliver. They will be living in Madison, Wis., this fall where they are both enrolled in this University.

Greene - Galley.— Daniel L. Greene, son of Mr. and Mrs. Wallace Greene of Faribault, Minn., and Linda L. Galley, daughter of Mr. and Mrs. Wayne Galley of Dodge Center, Minn., were united in marriage on June 15, 1974, at the Dodge Center Methodist Church by the bride's pastor, the Rev. Roy Harris. They are at home in Dodge Center.

Jacob - Rock.— John Jacob of Pamona Park, Fla., and Sandra Rock of Daytona Beach, Fla., were united in marriage April 13, 1974, in the First Methodist Church of Daytona Beach, by the Rev. Robert Hann.

Osborn - Harris.— Phillip B. Osborn, son of the Rev. and Mrs. Paul B. Osborn of Nortonville, Kans., and Holly Harris, daughter of Mr. and Mrs. Roy Harris of Euless, Texas, were united in marriage in the Seventh Day Baptist Church of Milton, Wis., on August 4, 1974, with Pastor Earl Cruzan officiating, assisted by the groom's father, the Rev. Paul B. Osborn. They will be living at Oneida, N. Y., where Phillip is employed by his uncle on the farm.

Townsend - Merchant.— Mark Christopher Townsend, son of Mr. and Mrs. Cecil Townsend, and Pamela Joyce Merchant, daughter of Mr. and Mrs. Claire N. Merchant, all of Battle Creek, were united in marriage in the Battle Creek Seventh Day Baptist Church on Sabbath afternoon, May 11, 1974, by the bride's pastor, the Rev. S. Kenneth Davis.

WELCOME NEW SUBSCRIBERS

Elder Kenneth Freeman
Friendly, W. Va.

Mrs. Alice Bonser
Dodge Center, Minn.

James Woodgate
Gladwin, Mich.

Births

Hill.— A daughter, Yvonne Elaine, to Deborah and Alfred B. Hill, Jr., of New Smyrna Beach, Fla., on May 10, 1974.

Hazen.— A son, Jonathan Philip, to Philip and Ruth (Ellis) Hazen of Hyattsville, Maryland, on April 5, 1974.

Obituaries

BABCOCK.— Winifred Myra Palmer, daughter of Fred E. and Vinnie Coon Palmer, was born in the Town of Albion November 27, 1901, and passed away June 28, 1974, in Memorial Community Hospital, Edgerton, Wis., after a long illness.

At an early age she was baptized and joined the Albion Seventh Day Baptist Church where she was active in all church activities. She served as church pianist for many years and also taught a primary Sabbath School class.

On August 30, 1922, she was married to Willard Babcock, and they settled on the farm where they spent all their married life together. She was a member of the Home Benefit Society, the Old Campus Club, and the Edgerton Federation of Women's Clubs. For many years she worked as a nurse's aide in the Edgerton Memorial Hospital, retiring in 1963.

She is survived by her husband, Willard; a son, Robert of Albion; three daughters, Betty Saunders, Fort Atkinson, Wis., Edgerton, and Janice Woerth of Beloit; fifteen grandchildren; three great-grandchildren; one sister, Mrs. Mildred Oakley, Janesville; and an aunt, Zada Palmer, Madison.

Funeral services were conducted from the Albion Seventh Day Baptist Church with burial in the Evergreen Cemetery, Albion. The Ellingson-Nygaard Funeral Home handled arrangements with her pastor, the Rev. A. A. Appel, officiating and six of her grandsons served as appliers.

—A. A. A.

CARTWRIGHT.— Ann Elizabeth Tarpley was born July 15, 1884, at Marion, Ill. She died at Mercy Hospital after a brief illness on June 22, 1974.

She had lived in Milton since 1887. On Oct. 13, 1900, she was married to John Cartwright who preceded her in death in 1966. She is survived by two daughters, Mrs. Richard Applegate of Milton, and Mrs. Arthur Lauri of Iron River, Wis.; also five grandchildren and two great grandchildren. Funeral services were held from the Milton Seventh Day Baptist Church on July 25 with her pastor, the Rev. Earl Cruzan, and the Rev. Carroll L. Hill officiating. Burial was in Milton Cemetery.

—E. C.

COPPINGER.— Madie Babcock was born June 21, 1899, and died May 19, 1974, at Atchinson Hospital, Atchison, Kans., after a lingering illness.

Sh is survived by one brother, Glennie, Valley Falls, Kans., and several nieces and nephews. Pastor Paul B. Osborn conducted the funeral service at O'Trimble Funeral Home on May 21. Burial was in the Nortonville Cemetery.

—P. B. O.

FITZGERALD.— W. Thomas, of Old Lyme, Conn., was born April 28, 1914, in Scranton, Pa., a son of Walter E. and Annie Fitzgerald, and died at home early Sunday morning, July 21, of natural causes.

Mr. Fitzgerald married the former Caroline Nightingale, July 11, 1936, who survives.

He came to Connecticut in 1919 and lived in Waterford most of his life, moving to Old Lyme eleven years ago. He served in the Coast Guard for five years, retiring in 1945 with a full disability. He drove a taxi until 1973 when deteriorating health made it necessary to give it up. He was a loyal member of the Waterford Seventh Day Baptist Church, participating as fully as health would permit in the life of the church out of a desire to serve His Lord. His main frustration continually seemed to be inability to help others as much as he would have wanted. He was also a member of Old Lyme Post, American Legion.

Besides his widow, he is survived by a half brother, William E. Pritchard of East Hampton, Conn.

Memorial services were conducted at the Waterford Seventh Day Baptist Church on Wednesday, July 24, 1974, with the Rev. Dale E. Rood officiating. Interment is in West Neck Cemetery, Waterford.

—D. E. R.

JEWETT.— Mrs. Frank L. (Erminie) Jewett was born May 5, 1895, and died July 24, 1974.

Erminie was born in Adams Center, N. Y., to Grant and Dora Clark Williams where she lived until she was married. The Jewetts moved to Munnsville and then to Oneida, N. Y. Though never moving her membership to the Verona church from Adams Center, she served that church faithfully for twenty-seven years.

Surviving is a son, Granton, two granddaughters, of Earlville, and two brothers, Carl and Clayton Williams, of Adams Center.

Funeral was held in the Verona Seventh Day Baptist Church and burial in the New Cemetery in Churchville.

—L. W. B.

STEPHAN.— H. Lee was born August 14, 1893, at Valley Falls, Kans., and died February 25, 1974, at Storemont Vale Hospital in Topeka, Kans., after a long illness.

Surviving are his wife, Hazel, two sons, Leonard, Lajunta, Colorado, and Roland, Willard, Kans.; two daughters, Mrs. Donis Reser, Rossville, Kans., and Mrs. Verna Mae Young, Tonganoxie, Kans.; a brother, Tom, and two sisters,

Mrs. Florence DeLand and Mrs. Ruth Zeek, all of Nortonville; twelve grandchildren and thirteen great-grandchildren. Funeral service was conducted by Pastor Osborn at the church on February 27, with burial in the Nortonville Cemetery.

—P. B. O.

ALLEGHENY ASSOCIATION SPONSORS FAIR BOOTH

A mere listing of tracts given out at the Adult Booth at the Allegheny County Fair in Angelica, N. Y., cannot tell the story of the value of the booth. Hopefully, someone did read and think about the messages in the approximately 500 tracts issued. It is more likely that a longer impression was made on those few who stopped to discuss the difference between their beliefs and the understanding of the person in the booth at that particular time.

The new answer board which lighted up when the correct button was pushed created a good bit of interest and allowed for personal contact also.

Impromptu singing to guitar accompaniment was a bright spot in the day's agenda.

"Pixie Park," a special corner for children, was again very popular. The "Park" was made attractive by a backdrop and posters made by campers at Association Youth Fellowship Spring Retreat.

Flash cards with stories which, in most cases, ended with assurance of salvation through faith in Jesus Christ, as well as filmstrips with the central theme of Christian living were enjoyed by children of all ages.

In some cases, parents also enjoyed the stories and appreciated the opportunity to sit and rest while their children relaxed.

Children of fair workers found Pixie Park a refuge from noise and enjoyed the attention given by friendly adults during a game of "Pick Up Sticks" or while sharing the fun of putting together a jigsaw puzzle.

The booths were manned by volunteers from the churches which make up "Allegheny Association of Seventh Day Baptist Churches." In addition to having the joy of spreading the word of God's love and salvation, these people helped bind the ties of friendship among our churches.

—Mary G. Clare

URGENCY IN QUALITY CHRISTIAN EDUCATION

Introduction to the 34th Annual Report of the Seventh Day Baptist Board of Christian Education, Inc., presented at Conference, 1974.

Events around the Watergate break-in and attempted cover-up have made heavy demands on American spirits this year of 1973 A.D. "Watergate" seems to call for a quality of citizenship that respects the rights of others while disagreeing with them; that respects the different styles of social choice while maintaining honest use of one's own style. Closer home, we all sense a deep crisis in everyday truth-speaking, citizen and official alike! We are disconcerted by the weighting of observer's opinions with scantily-clad arguments and over-dressed judgments.

We too often refuse to practice graceful relations in our own town and yet resent the disgraceful patriotism of politicking in our Capital, but not wanting to connect Ourltown and Washington.

"So, what's that got to do with S. D. B. Christian Education?" you say. We believe that Christians are called by the events and moods of "Watergate" to a much more active Christian education program among our membership. We believe Christ calls us by the pains of 1973 to grow in:

- 1—deciding, in the presence of the God of love, what facts and values to hold as "truth."
- 2—keeping our minds and spirits open to God's truth and grace in Christ.
- 3—keeping our minds open to the many choices, values and goals others must make.
- 4—trusting God to deal effectively with both good and evil among men, and not presuming to manufacture good ourselves.
- 5—honestly recognizing the feelings we let develop within our spirits and letting Christ lead us in His loving way.

In a word, our task is to discover Christ as LORD OF ALL LIFE so we adopt His mind for our decision-making.

DENOMINATIONAL DATELINE

SEPTEMBER 22 - 27
Planning Committee Meeting
Plainfield, N. J.

OCTOBER 11 - 13
Mid-Continent Association
North Loup, Nebr.

October 9-13
Missionary Conference
Rev. Leon R. Lawton
S. D. B. Church
Verona, N. Y.

OCTOBER 11 - 12
Allegheny Association
Fall Meeting
Richburg, N. Y.

OCTOBER 13
Memorial Fund Trustees
Plainfield, N. J.

October 11-14
Rev. Mynor G. Soper
S. D. B. Church
Waterford, Conn.

October 15-20
Rev. Mynor G. Soper
S. D. B. Church
White Cloud, MI

October 18-20
Spiritual Life Conference
Rev. Leon R. Lawton
S. D. B. Church
Washington, D. C.

OCTOBER 18 - 20
Pacific Coast Association
Mt. Cross Lutheran Bible Camp
Felton, Calif.

OCTOBER 20
Board of Christian Education
Quarterly Meeting
Alfred, N. Y.

OCTOBER 20
American Sabbath Tract Society
Quarterly Board Meeting
Shiloh, N. J.

OCTOBER 27
Missionary Board
Quarterly Meeting
Westerly, R. I.

All of our Christian Education must make room for Christ as Head of Humanity. A.D. 1973 urges us to let the Bible teach us about God's moral world, by creating the environment where we know the Living God directly encountering us. □

TOO GOOD TO SHOVE US IN

(Invocation given at Student Mock Political Convention luncheon at Alfred University, Alfred, N. Y. David Clarke, then pastor and interfaith chaplain team-member.)

We invite Your presence, O God of universal good — too good to shove us into Your realm without our partnership in choosing, relating, communicating and self-giving.

We invite Your presence that we may NEVER be too proud to put our politics, society, our economics up for checks and rechecks with Your justice; NEVER too blind to see how the will and wisdom of free men achieve broader good than cold legislation or half-baked politicking.

We invite Your presence that we may ALWAYS be brotherly, NEVER so obsessed in mass action that we forget that neighbors are only animal numbers unless consciously and conscientiously recognized as human-neighbors.

As we feed our bodies, we extend the powers of our selves. Help us, O God and Father, that our selves may support You and Your goodness in life's multiple-choice tests, so specially immediate in politics.

In the spirit of the Prophets and of Jesus the Christ. Amen. □

ATTENTION

The Faith and Order Committee of General Conference is considering suggestions for changes in the "Seventh Day Baptist Statement of Belief." Any Seventh Day Baptist wishing to propose such a change is invited to send it by December 1, 1974, to Rev. Victor W. Skaggs, Box 146, North Loup, NE 68859. □

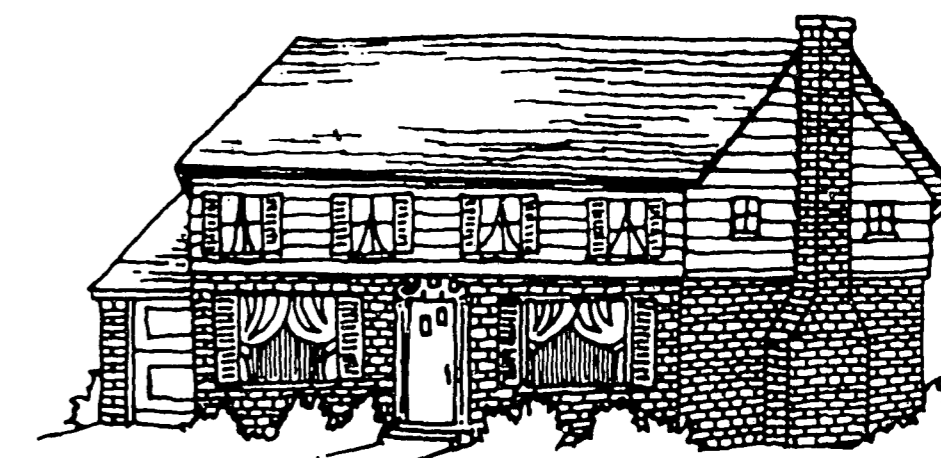
ESPECIALLY FOR CHILDREN

Mission Stories a collection of stories from the mission field especially for boys and girls as told by Dr. Everett T. Harris. The booklet is illustrated by Mrs. Barbara Barber of the Westerly church. Price 35 cents, order from: The S. D. B. Missionary Society, 401 Washington Trust Bldg., Westerly, R. I. 02891.

THE SABBATH RECORDER

GUEST

EDITORIAL



Should churches

provide parsonages?

by C. R. Daley, Jr.

A nice and comfortable parsonage has generally been considered an asset to a church. It has been considered a valuable part of package plan to offer a prospective pastor or staff member. Added to its worth to the church is its appreciation in value and the fact that it has been tax exempt property.

In recent years there has been a change in thinking about the wisdom of a church owned parsonage. To some pastors who have lived year after year in church owned houses only to awake to the realization that they are near retirement and without a place to live, parsonage has become a dirty word. They look at church members and sometimes at fellow pastors who year by year have made house payments and will have their houses paid for before or by the time of retirement. They feel shortchanged and rightly so.

Churches and pastors or prospective pastors should sit down and carefully consider whether it is wise or unwise to provide a parsonage. In some instances where the salary is limited or the pastor does not want to buy a house, a parsonage is a great help. In most instances, however, it would be wiser and

fairer to give the pastor a housing allowance and let him provide his own housing.

This is about the only way a pastor will ever own a home unless he is given one. Few churches pay a pastor enough to take care of a family, live up to community expectations and then have enough to put aside to buy a house when he retires. Consequently he often comes to the end of his ministry without a place to live.

In a few instances pastors upon retirement are given the home they have lived in. This is rather rare and tends to make the pastor feel obligated. How much better it would have been to have added a housing allowance to his salary and let him buy his own house. In instances where the pastor could not come up with a down payment, the church should lend him the down payment, charge a reasonable rate of interest and take a second mortgage on the property.

In recent years especially the pastor who has lived in church property has come up short in comparison to other pastors who have bought houses. The cost of houses has increased greatly and today most houses are worth far more than when they were purchased.

The result is the church has been in the real estate business and considering not paying property taxes for a number of years, the church might have doubled its investment in a house and lot. In the meantime, assuming the pastor has put \$100 aside per-month to buy a home upon retirement, his savings will buy only about a half of what it would have when he started saving.

Letting the pastor own his own home also avoids the questionable tax exemption. The pastor's property goes on the tax rolls just like that of every other citizen and he pays, just as other citizens do, for garbage collection, fire and police protection, and other services from the town or county.

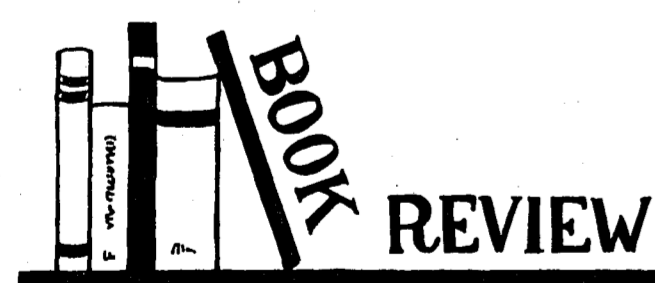
Let's be fair and thoughtful. A pastor and his family should be buying a home like other families. But nine out of ten will not do so as long as the church furnishes a parsonage. He will spend all his income for other needs only to wake up some day without a place to live. Then it will be difficult for him not to feel or express bitterness and a church not to feel guilty of turning out their pastor to pasture without a shelter. □

—Mr. Daley is editor of the *Western Recorder*. This article is used by permission.

OUR WORLD MISSION

OWM BUDGET RECEIPTS FOR JULY 1974

Treasurer's			Boards'		Treasurer's			Boards'	
	July	7 months	7 months		July	7 months	7 months		
Adams Center NY ...\$		484.84	70.00	Salemville PA	55.00	330.00	206.00		
Albion WI	45.22	321.32	125.58	Schenectady NY	16.90	57.00			
Alfred NY		2,973.65	420.00	Seattle WA	158.04	515.06	10.00		
Alfred Station NY ...	356.45	1,711.10	30.00	Shiloh NJ	1,370.50	5,515.65	180.00		
Ashaway RI	541.70	2,779.19	225.00	Stonefort IL	30.00	310.00	20.00		
Assns & Groups		789.79	2,146.90	Syracuse NY					
Battle Creek MI		3,230.38	260.00	Texarkana AR	20.00	40.00	20.00		
Bay Area CA		270.00	10.00	Verona NY	119.00	1,052.88	50.00		
Berea WV	45.00	254.39		Walworth WI	250.00	970.00	10.00		
Berlin NY	137.07	1,243.55	55.00	Washington DC		861.00	30.00		
Boulder CO	61.76	747.57	265.00	Washington					
Brookfield NY		353.00	82.50	People's DC			10.00		
Buffalo NY		750.00		Waterford CT	227.81	1,413.42	90.00		
Dallas Fellowship TX				Westerly RI		1,948.00	396.82		
Daytona Beach FL	116.00	1,045.60	110.00	White Cloud MI		490.46	20.00		
Denver CO		2,275.66	245.00						
De Ruyter NY	246.00	409.00	35.00	Totals	\$9,872.21	\$71,974.32	\$10,464.37		
Dodge Center MN	551.54	1,669.46	50.00	Non-Budget	17.50				
Farina IL		366.71	10.00						
Fouke AR		70.00	10.00	Total To Disburse	\$9,889.71				
Hammond LA				JULY DISBURSEMENTS					
Hebron PA	102.68	695.06	95.00	Board of Christian Education	\$	751.07			
Hopkinton RI			140.00	Council on Ministry		439.79			
Houston TX		320.00	10.00	Historical Society		4.77			
Independence NY		235.00	30.00	Ministerial Retirement		831.46			
Individuals	110.00	590.45	694.88	Missionary Society		3,688.94			
Irvington NJ		950.00	200.00	Tract Society		1,073.34			
Kansas City MO	59.85	430.09	10.00	Trustees of General Conference		13.78			
Leonardville NY	95.00	381.00	62.50	Women's Society		292.47			
Lincoln Fellowship NE	100.00	150.00	50.00	World Fellowship & Service		84.09			
Little Genesee NY	149.55	1,007.77	35.00	General Conference		2,710.00			
Little Rock AR	29.49	111.45	20.00						
Los Angeles CA	450.00	3,150.00	1,195.00				\$ 9,889.71		
Lost Creek WV		1,694.50	100.00	SUMMARY					
Marlboro NJ	347.00	2,866.00	100.00	1974 Budget		\$183,650.00			
Metairie LA		250.00		Receipts for seven months:					
Milton WI	1,238.57	7,168.55	865.00	OWM Treasurer	\$71,974.32				
Milton Junction WI	79.00	531.80	100.00	Boards	10,464.37				
Monterey CA	200.00	300.00					82,438.69		
New Auburn WI	20.62	466.84	88.47	To Be Raised by December 31, 1974		\$101,211.31			
New Milton WI	60.00	345.00		Percentage of year elapsed		58.3 %			
New Orleans LA				Percentage of budget raised		44.89%			
North Loup NE	617.00	1,977.00	127.00	Seven months:					
Nortonville KS	377.50	1,602.50	80.00	Due		\$107,129.19			
Ohio Fellowship OH	100.00	640.00	175.00	Raised		82,438.69			
Paint Rock AL	310.81	615.81	147.82	Arrears		\$ 24,690.50			
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They Looked for a City, by Lydia Buksbazen. The Friends of Israel, —475 White Horse Pike, West Collingswood, N. J. 08107. \$1.50.

This fascinating book tells the

incredible but true story of a Jewish family in Eastern Europe and their bitter but triumphant struggle for survival.

On a busy market street in Russian Poland, tragedy strikes as savage Cossacks brutally ride down shoppers, and that tragedy is met by the heroic sacrifice of a Jewish mother protecting her daughters. The Warsaw Ghetto, then the heart of European Jewry, becomes the

scene of a lovely romance that in spite of bitter opposition blossoms and buds as Benjamin and Yente begin a new life. The family is tragically separated only to be miraculously reunited. The author and her husband are active with the Friends of Israel, a Christian ministry to the Jews. This organization can also supply you with tracts to share Christ with your Jewish friends and neighbors. —jb

THE SABBATH RECORDER

Children's
Page
RED
YELLOW

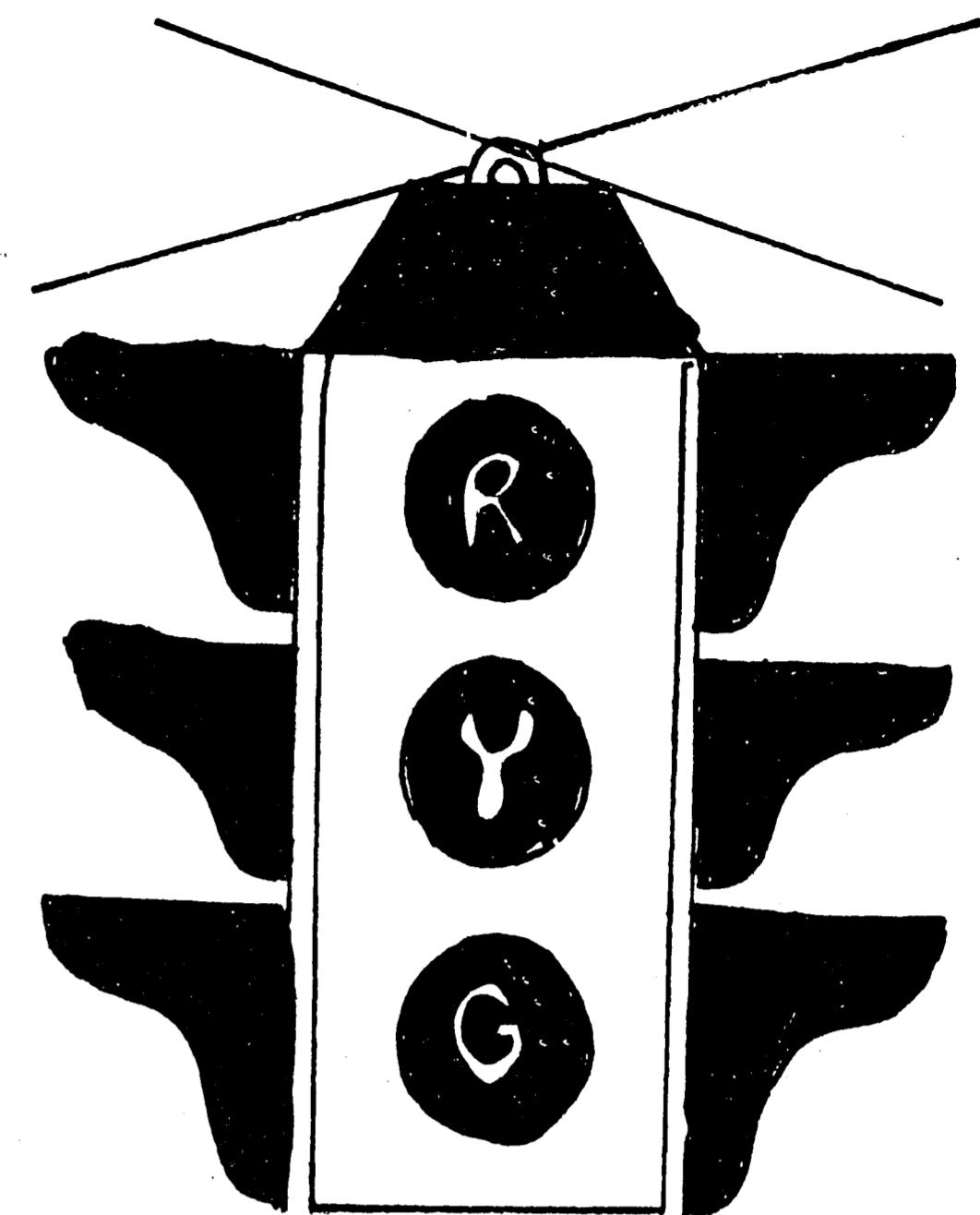
THE TEN COMMANDMENTS

1. "Thou shalt have no other gods before me."
2. "Thou shalt not make unto thee any graven image."
3. "Thou shalt not take the name of the Lord thy God in vain."
4. "Remember the sabbath day — to keep it holy."
5. "Honor thy father and thy mother."
6. "Thou shalt not kill."
7. "Thou shalt not commit adultery."
8. "Thou shalt not steal."
9. "Thou shalt not bear false witness against thy neighbor."
10. "Thou shalt not covet anything that is thy neighbor's."

"Oo-hoo-oo-rr," the police car siren wailed, and one more driver who thought he could get through a yellow light before it changed to red and didn't, got caught.

Everyone knows about red, yellow, and green traffic lights. Drivers who go through red lights cause accidents where cars are wrecked, people are hurt and sometimes die. We mustn't go through red lights. We must slow down and be ready to stop when there's a yellow light. It's best to go right along when the light is green, being sure to look both ways, of course.

The Ten Commandments are God's STOP lights and GO lights. Think about which ones say, "Stop," or "Don't," and which ones say, "Go," or "Do." Ask Mother and Dad to help. □



AND

GREEN

WHICH IS THE MOST IMPORTANT?

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

"And the second is like unto it, thou shalt love thy neighbor as thyself." — Matthew 22:37-39

The Ten Commandments in abbreviated form from Exodus 20:3-17 KJV were submitted by Susie Robinson. Illustration is by Ellen McCrea.

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and we have a voice to be heard. ☐

