

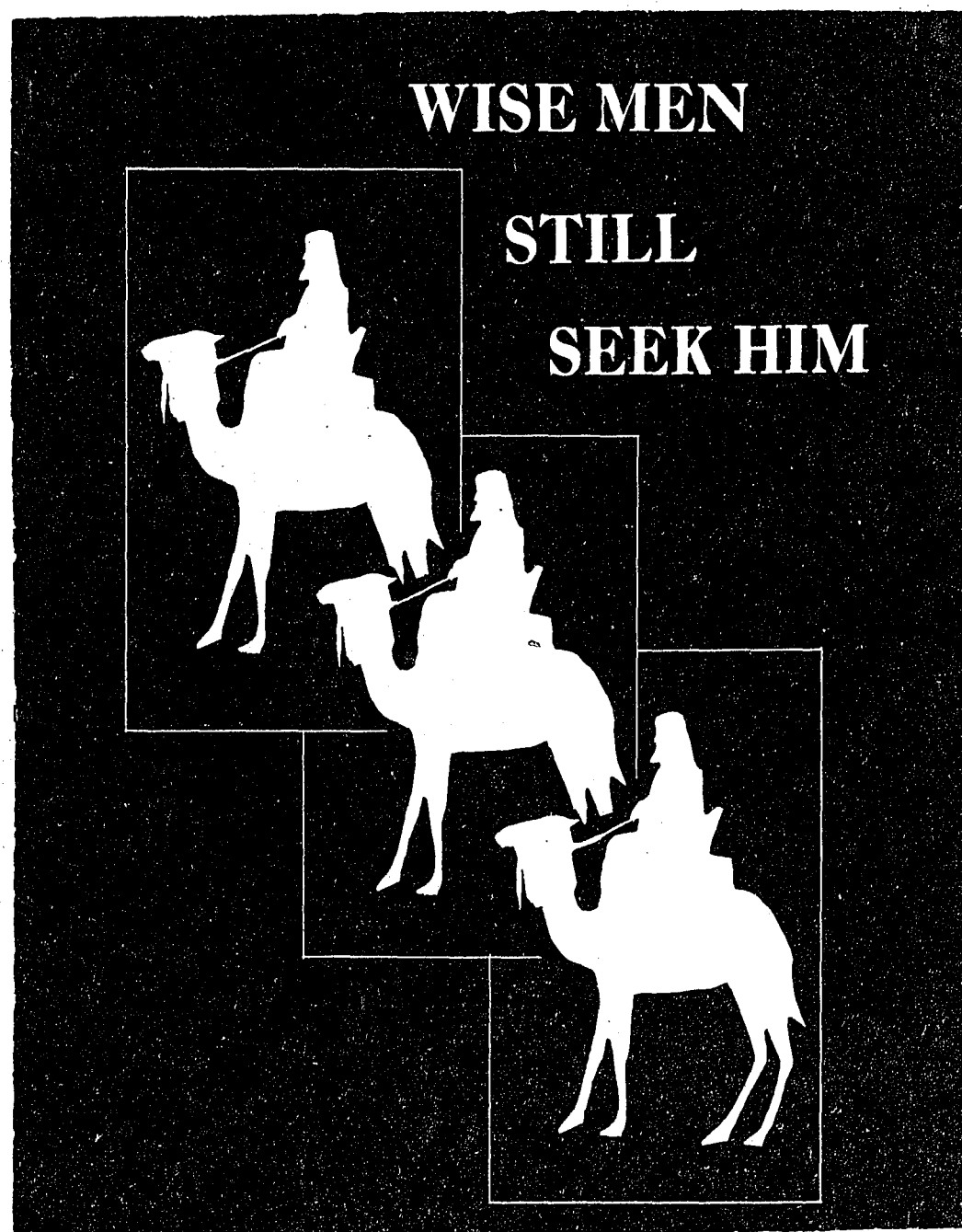
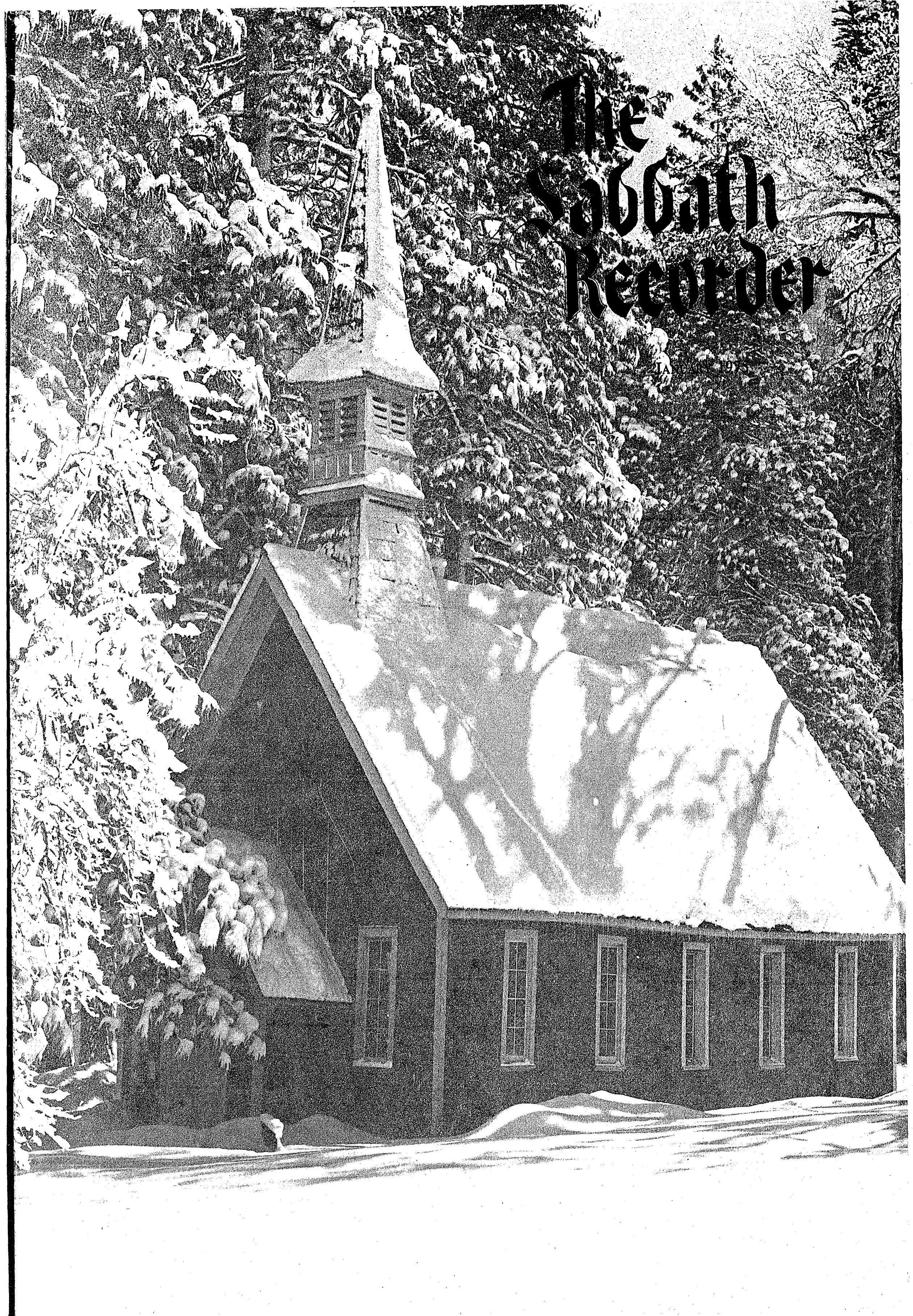


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**DENOMINATIONAL  
DATELINE**

**JANUARY 5 - 10**  
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Plainfield, N. J.

**JANUARY 12**  
Memorial Fund Meeting  
Plainfield, N. J.

**JANUARY 13 - 18**  
North American Baptist Fellowship  
and Toronto S.D.B. Mission  
Toronto, Ontario  
Rev. Alton L. Wheeler

**JANUARY 19**  
American Sabbath Tract Society  
Quarterly Board Meeting  
Plainfield, N. J.

**JANUARY 17 - 22**  
North American Baptist Fellowship  
and Atlanta Area S.D.B.'s  
Atlanta, Georgia  
Rev. Leon R. Lawton

**JANUARY 24 - 28**  
Seventh Day Baptist Churches  
Boulder and Denver, Colo.  
Editor John D. Bevis



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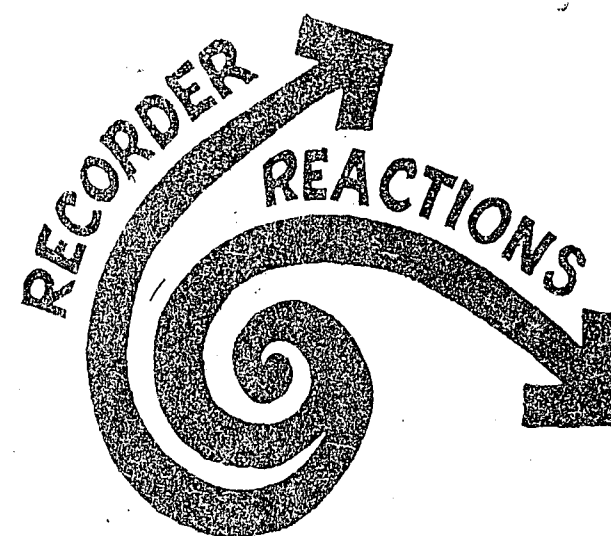
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Thank you so much for your thoughtful wedding gift subscription. We always enjoy reading the Recorder. Please renew our subscription.

—John and Ruth Ryschon  
North Loup, Nebr.

\* \* \*

I am thankful that I can read my Bible and the books and magazines that come to me each month. My favorite is, and has been for many years, the Sabbath Recorder. At ninety-one years I can read and enjoy living and trying to help others. God bless you.

—Laura Cooper  
Los Angeles, Calif.

\* \* \*

We wish to renew our subscription to the Sabbath Recorder. We enjoy it very much. We like the new appearance, size and format.

—Bert and Helen Cruzan  
Shiloh, N. J.

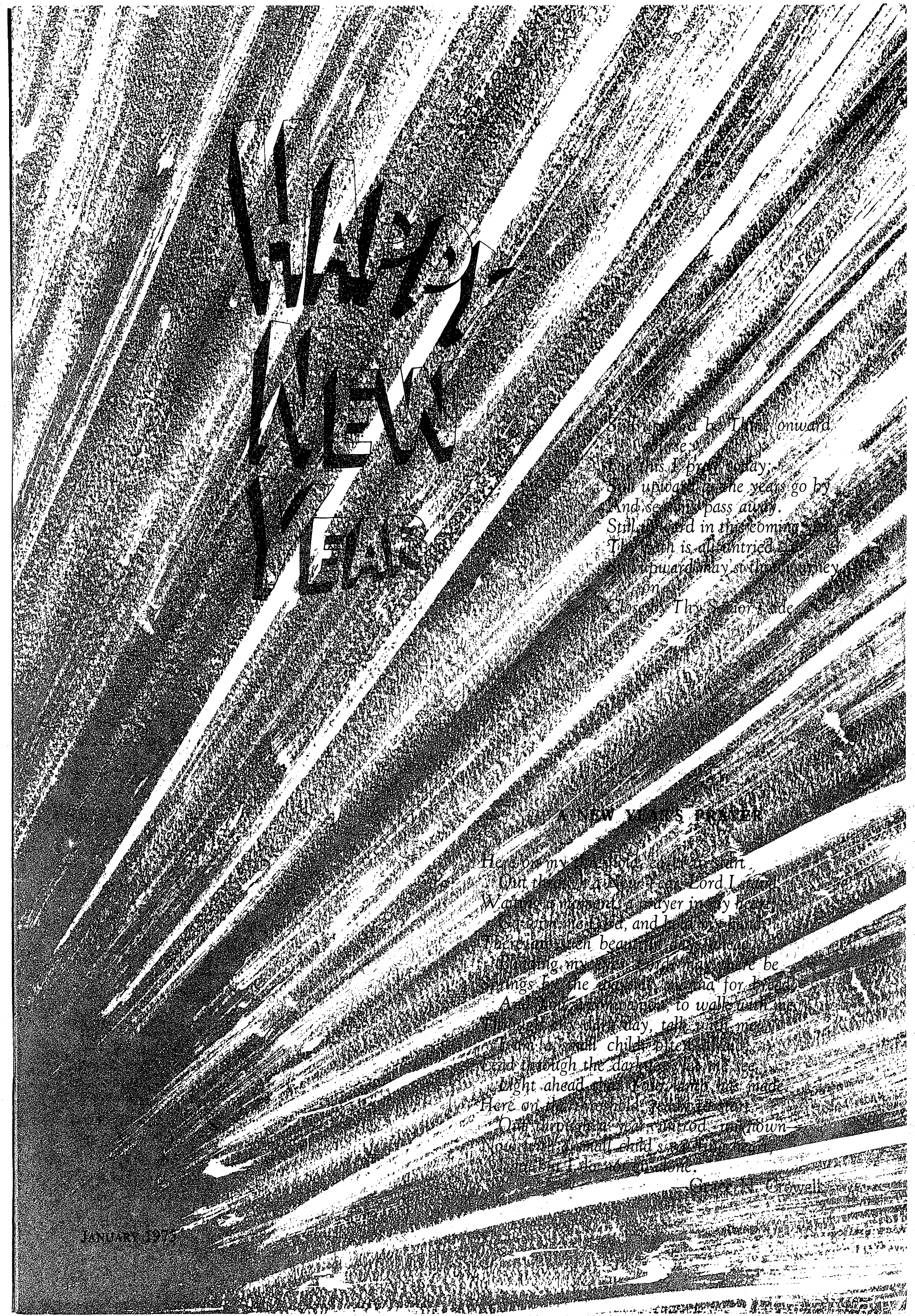
\* \* \*

I read each article with great interest as I have been an "away member" of the Salem church for fifty-seven years, with visits occasionally. The material they send me and the Sabbath Recorder have kept me in touch with the denomination. Of course the Recorder was in our home always, as my father was Elder Seager. After my marriage to Glenn L. Ford we were never without it in our home . . .

—Mrs. Susie Ford  
Indianapolis, Ind.

NEXT MONTH

Special theme section: "The Role of Women in the Church," edited by Mrs. Madeline Fitz Randolph and the Women's Board. This will be an issue to study and share with others. Order extra copies now: 25 for \$3.00, 50 for \$6.00 or \$10 per hundred. Order from the Sabbath Recorder, P. O. Box 868, Plainfield, N. J. 07061





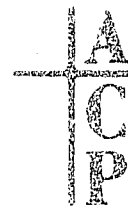
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change of address and subscription.  
We miss you reading the Recorder.  
Please let us hear from you soon.

John and Ruth Rescher  
North Loup, Neb.

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HAPPY  
NEW  
YEAR

Still upward be Thine onward  
course,  
For this I pray today,  
Still upward as the years go by  
And seasons pass away,  
Still upward in this coming year,  
Thy path is all untried,  
Still upward may still thy journey  
go,  
Close by Thy Savior's side.

A NEW YEAR'S PRAYER

Here on my threshold, eager to start  
Out through a New Year, Lord I stand,  
Waiting a moment, a prayer in my heart,  
Go with me, Lord, and hold my hand,  
There are such beautiful days ahead,  
Blinding my eyes, Lord, may there be  
Springs by the wayside, meadows for bread,  
And Thou, a companion, to walk with me,  
Through this dark day, talk with me,  
Lead to small children, open ahead,  
Lead through the darkness, let me see  
Light ahead, may Thy hand be made  
To guide me, Lord, Thy hand be made  
To guide me, Lord, Thy hand be made  
To guide me, Lord, Thy hand be made  
To guide me, Lord, Thy hand be made

Grace M. Crowell

JANUARY 1975



## The Most Happy

## Commandment



Sharing with others our faith in Christ can reach its full potential only when we obey the Biblical injunction to be "filled with the Spirit," says one who knows from experience.  
By CORRIE TEN BOOM

IN COLOSSIANS 1:11 we read: "As you live this new life [with Jesus Christ], we pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through an experience and endure it with joy" (Phillips).

We find God's boundless resources when we obey the commandment, "Be filled with the Spirit." This is not a suggestion. The Bible has no suggestions, only commandments, and this is the most happy commandment of the whole Bible. When the Lord told us to witness and to make disciples over the whole world, He promised that we would receive power after the Holy Spirit has come upon us.

A little story of a bird, a woodpecker, has helped me in this. A woodpecker pecked against the trunk of the

tree. At that moment lightning struck the tree and destroyed it. The woodpecker flew away saying, "I did not know there was so much power in my beak!"

When I was a little girl I remember that I told my father, "Daddy, I will never be strong enough to be a real witness and a martyr for Jesus," and Father said, "When you go to travel, when do I give you the train ticket or the money for it—three weeks before?" I said, "No, Daddy, the day that I go to travel." And Father said, "That is what God does."

You don't need to have the power to be a sufferer for Jesus at this moment, but the moment that you have the great honor to be a martyr for Jesus He will give you everything you need. I have experienced that we have not the spirit of fear, but of power, and of love, and of a sound mind, and the Holy Spirit is there always to do the job to make us ready.

We live in a time when we can expect the Lord Jesus to come very soon. Many of the signs of the times are clear, and it is very important that we be ready for Jesus' coming. Peter wrote: "Because . . . you have a hope like this before you, I urge you to make certain that such a day would find you at peace with God and man, clean and blameless in his sight" (2 Peter 3:14 Phillips).

Sometimes I tremble when I think how necessary it is to be right with God and right with men. In Russia once I got great comfort from a story. There was a big apartment house where many people lived, and they all put their junk in the basement. There was also in the basement a beautiful harp, but it was broken and nobody could repair it. Once a tramp asked to sleep in the house and he was given permission to stay in the basement. After some hours the people suddenly heard beautiful music coming from the basement, and the owner of the harp came down and said, "How could you repair that harp?" The man said, "I made this harp, and when you've made something you can also repair it."

Who made you? Wasn't it God? Do you not think that He is able to make you good and blameless and right with God and men so that you will be ready

for Jesus' coming? He is able and He will do it.

Paul prayed: "May the God of peace make you holy through and through. May you be kept in soul and mind and body in spotless integrity until the coming of the Lord Jesus Christ."

Is spotless integrity possible for you and me? Yes, for the rest of the text is: "He who calls you is utterly faithful and he will finish what he has set out to do" (1 Thessalonians 5:23-24 Phillips).

The Holy Spirit shows us many things from God's point of view. The Holy Spirit gives us wisdom to cast our burdens on the Lord because He gives us spiritual insight and understanding.

When I visited in Viet Nam, I was not a thermometer but a thermostat. Do you know what I mean? A thermometer goes up and down with the heat and the cold; a thermostat brings a cold room immediately in contact with the source of heat and so restores the temperature. I carried the load of suffering that I saw in the hospitals, among the tribes, on the front lines, and the Holy Spirit showed me that I had to cast my burden on the Lord. We are called not to be burden-bearers but to be cross-bearers and fruit-bearers.

In my work to bring the gospel to many places I sometimes feel weak and old, not adequate to speak in so many different meetings. But I trust in what we heard today again and again: "Ye shall receive power after that the Holy Ghost is come upon you." The Holy Spirit gives power and we can never expect too much from Him. He points to the cross where Jesus finished all for our redemption. Obedience and surrender are our part.

I was comforted by a story told in New Zealand. A little boy went with his father over a bridge. It was a very small bridge, and he was scared. He said: "Daddy, I am afraid. Do you see the water underneath us?" And the father said, "Boy, give me your hand." Then he was not afraid any longer. But in the evening he had to go again over the bridge, and now it was pitch-dark. He said, "Daddy, I am more scared than I was this morning." Then the father took the little boy in his arms and immediately the boy fell asleep and then awakened in his own bed.

That is what surrender to the Lord

Jesus is and that is what the Holy Spirit teaches us—that we are safe in Jesus' hands.

When I was in prison where my sister died and ninety-five thousand women were killed or died, I experienced the same as Paul wrote to the Philippians when he was in a terrible prison. The Holy Spirit had pointed him to Jesus as He did with me, and I can say with him what he wrote in that text: "I count everything as loss compared to the possession of the priceless privilege—the overwhelming preciousness, the surpassing worth and supreme advantage—of knowing Christ Jesus my Lord, and of progressively becoming more deeply and intimately acquainted with Him" (3:8 Ampl.).

That happened when I was in that terrible prison. That can happen with you when you let the Holy Spirit turn your eyes more and more to the Lord Jesus even when we are perhaps entering now a time of very great darkness and suffering over the world.

The world is very sick, very ill. Who is it that overcomes the world? He who believes that Jesus is the Son of God. This means that you and I—we all—have to overcome the world. The hope for the world is that the best is yet to be. Jesus is coming, and He has said, "I will make everything new."

Yes, this sick, ill world will be covered with the knowledge of God like the waters cover the bottom of the sea. What a joy to know from the Word of God that God has no problems, only plans. There is never a panic in heaven. We have to be right with God, and we know we are because of the finished work of Jesus on the cross. And we have to be right with men also because of Jesus' presence. He will bring the love of God into our hearts through the Holy Spirit who is given to us (Romans 5:5).

I love the German people and their country. There is not another country where I worked with such joy. My greatest friends live in that country. But sometimes I find people who were cruel to me in the concentration camp. Once I saw a lady in a meeting, and suddenly I realized that this woman was the nurse who was so cruel to my dying sister, and there came hatred and

bitterness in my heart toward her.

When I felt the hatred and bitterness I knew I had not forgiven her. You know Jesus said that if we do not forgive those who have sinned against us, our Heavenly Father will not forgive us our sins. But I said, "O Lord, I cannot; I am not able."

Suddenly I saw it. I cashed the check of Romans 5:5. I said, "Thank You, Lord Jesus, that You have brought into my heart God's love through the Holy Spirit who is given to me, and thank You, Father, that Your love in me is stronger than my bitterness and hatred." I could go to that nurse and shake hands with her, and I had the joy of being used by the Lord to bring her to a decision for the Lord Jesus.

When the Lord says, "Love your enemies," He gives you the love that He demands from you. There is an ocean of God's love, and that love is available for you.

One of the most cruel things I suffered in the concentration camp was when we had to stand naked. They stripped us of all our clothing, and I said to Betsy, "I cannot bear this. This is so terrible." But it was suddenly as if I saw Jesus on the cross. It was the Holy Spirit who turned my eyes to Jesus. The Bible tells us that they hanged Him naked; they stripped Him of all His garments, and He hung there for me. And by my own suffering I could understand a fraction of the suffering of Jesus. It made me so happy, so thankful, that I could bear my suffering. "Love, so amazing, so divine, / Demands my life, my soul, my all."

The Holy Spirit will turn your eyes to Jesus, whatever happens, and then we are ready and even willing and able to suffer. Amy Carmichael wrote that, as our Captain had, we too must have scars.

May the love, mercy and power of Jesus Christ be multiplied to you during this time of gigantic spiritual warfare. The Lord wins and is able to hold us up and cause us to triumph in all situations that we may have to face. Hallelujah! Jesus was victor, He is victor and He will be victor. ■

*Miss Corrie ten Boom, who at eighty-one is still traveling around the world to speak of Christ, gave this message at the International Congress on World Evangelization in Lausanne in July.*



# FAMILY'S

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by Rev. Wardner C. Titsworth

Two of the most important things for us to consider at this time are the unity and culture of the family. The true unit of humanity is the family, not the individual.

As there comes a time when the fruit may be safely detached from the tree, so there is a time when the children go out of the family; but yet it is a deep truth that the family is the unit of mankind. Anything which fosters the family unit must be in God's law for humanity; and anything which tends to the disintegration of the family is condemned by God. The true family unity and its best culture go hand in hand; and there is no greater need in our times than gentle, wise, firm family culture. I would like to show that the Sabbath has a close relation to both these things.

The Jews are a people whose homes have probably never been excelled for their culture. It might not be right to convey the idea that the quality of this culture of the Hebrew family is and always has been the best, but there probably never was a people among whom the young were so persistently and consistently trained in the things which a people hold dear and sacred.

**The Sabbath Day's dinner should be the best dinner of the week. Most of the preparation should be made the day before, so that nothing will interfere with the idea of a family day.**

After two or three generations an Irish immigrant family ceases to be Irish, and a German family ceases to be German, they become Americanized almost completely. But it matters not how many generations pass, it is rare that a Jewish family ceases to be Jewish. For eighteen hundred years, this people has been scattered over the whole world; they have been ground to powder between the millstones of persecution; they have learned nearly all languages, and become subjects of nearly all governments, but they are Jews still; and it seems impossible to stamp out that peculiar thing about them that makes them Jews.

Among other causes, I believe the family life and training of the Jews to be very prominent. As was said, the world has probably seen no people whose family training has been so intense and constant as theirs. It would probably would not be true to say that this is the best family culture the world knows; that it secures the best and strongest moral character, and makes the best citizens, because it does not. But it does illustrate persistence and care in this culture of the family and shows what such a persistent,

careful, and faithful training might do if carried out generation and generation in our own Seventh Day Baptist families.

I believe that we are to look for a partial explanation of this Jewish family culture in the Sabbath which they keep, for but for the opportunities which it furnished, such a training would have been almost impossible.

Marriage and the Sabbath were two of the earliest enactments for humanity, the one the source of the family and the other one of the best friends of the family, helping to build up the home, and promoting the family culture and unity.

It was no fancy picture of the prophet Isaiah, in which he associated the prosperity and independence of the Jewish nation with the observance of the Sabbath: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isaiah 58:13-14).

When Isaiah said this he spoke a truth of more than local application, he said what is true for all peoples. It is true that moral decay means

political decay, and the lowering of the nation among the governments of the earth.

We find two facts about the Sabbath, in the early history of the Jews: First, the Sabbath was a day of rest; a day in which the regular work of life was to stop, designed to teach the chosen people and the race, "that neither a man's prosperity nor his time should be considered absolutely his own, the seventh day of each week being holy to God"; and second, at first and for many years in the history of the chosen people, it was a day spent at home, and not in public worship.

What then did the people do on the Sabbath? Was it a day of mere idleness? We can not imagine that this day of rest appointed by Divine Wisdom was to be a day of idle inaction, or listless doing-nothing. Inaction and life do not belong together. Where there is life, there must be some sort of occupation. So that the comparatively modern habit of spending a part of the Sabbath Day in public worship, is wise and came about by the instruc-

**For a proper observance of the Sabbath in the family there must be a certain amount of parental authority exercised.**

tion of the Spirit of God; for it accords with the spirit of the true Sabbath. But the Sabbath at first was the home-day, and any thing which makes it impossible for it to be a time for the family would seem contrary to its spirit.

The family idea belonged to the Jewish mind by nature. The people of Israel looked back to a family for their origin; they made much of the family in their divisions and subdivisions. Every family looked back to its head in the greater family — the tribe.

Family worship was for a long time the only worship known. Abraham and Isaac and Jacob knew nothing of the gatherings of people for worship. So the Sabbath was a day of rest, spent at home. The father is not at work in the field or

in the shop, nor is he in the market, but at home. The mother has her house all put in order, with the necessary cooking done to furnish them with food to eat. The children are not permitted to work or go to the scribe to be taught. What is to be done to make such a day endurable? Can it be made a delight?

There are some things which we may safely say about the Sabbath in the families of the Israelites:

It was not a dull and gloomy day, and was not intended to be. If we may believe the evidence that is to be gathered from the later writings of the Jews, the Sabbath was a day of joy and pleasure; and if we take the law, we find nothing obligatory but rest, cessation from labor. There are some things in the Bible from which we may infer the same thing — that the Sabbath was a day of pleasant occupation of some sort. The Sabbath is frequently mentioned in connection with the national feasts, which were times of great joy. It was thought

best to have the choicest food on Sabbath, though it was prepared on the day before. The Jews did not make the Sabbath a day of restriction, but one of real joy.

So I believe that in the Christian family the Sabbath should be the pleasantest day of the week, which the family spends together at home, and at the house of God. I emphasize that word *together*. The unity of the family should not be broken up that day of all days in the week, for it is the family's day. There is no reason why special efforts should not be made to tempt the family and the children to spend the day at home, after the proper portion has been spent by the family together in the sanctuary. The Sabbath Day's dinner should be the best dinner of the week,

**The Sabbath, with the family at home, is the family's day for the promotion of the family. God's blessing rests upon its proper observance.**

though the most of the preparation should be made the day before, so that nothing will interfere with the idea of a family day.

Certainly with the books, music, and the instruments of our times, there should be no difficulty in keeping the boys and girls from straggling off by themselves and spending the day or portions of the day outside the family circle. If we must use authority to secure this, we ought also to make the day so tempting pleasant as to compensate for the tempting things outside. The time has long gone by when it is right to make children sit down and keep still because it is Sabbath Day. There are Sabbath Day pleasures and occupations and none of these need to be sought outside of the home.

Perhaps there are some of us who see with pain, that, while some of our children sit at our tables and sleep in our beds, they are really growing away from us and are breaking up the unity of the family, and losing their attachment for home. Perhaps the thing began away back before you knew it, and you feel utterly unable to change it now and are hopelessly enduring it. May there not be some hope for the future children in a joyful and pleasant Sabbath Day, enjoyed by the family, as a family, each trying to do some thing for the other?

Among the Jews the Sabbath was a day of home instruction. Josephus tells us that it was the habit of the Jews to talk together about the law. In the Christian family, the teaching of the law of God to the children is left too much to the Church and Sabbath School. How many Christian fathers have taught the commandments to their children at home? In how many families is there a regular and faithful training in the truth of God's moral law, the teachings of Jesus and the truths of religion? I believe that for a proper observance of the Sabbath in the family there must

(Continued on page 26)



This article is the first in  
a series on the Ten Commandments.



# The First Commandment

by Rev. A. A. Appel

*"I am the Lord your God . . .  
You shall have no other gods before me."*  
—Exodus 20:2a, 3

**T**aking this first of the Ten Commandments with its introductory statement, we find no question about the reality of the Lord God. We do find that there are "other gods" who get in God's way and in ours. These "other gods" hinder our desire to keep God first in our lives.

Who is the Lord God? He is God Almighty, the Creator and Sustainer of the universe, the Master Mind over and in all, from everlasting to everlasting. "In the beginning God created the heavens and the earth" (Genesis 1:1). Going to the New Testament, we find a similar statement in John 1:1-3. "In the beginning was the Word, and the Word was with God, and the Word was God . . . all things came into being through him . . ." "God is spirit and those who worship him must worship in spirit and truth" (Jn. 4:24). "God is love" (1 John 4:8).

In Exodus 3:15 God said to Moses, "Thus you shall say to the sons of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever . . .'" "He has sent redemption to his people; he has ordained his covenant forever; Holy and awesome is his name" (Ps. 111:9). "Our Father, who art in heaven, hallowed be thy name" (Matt. 6:9). When Moses asked God to give him His name to help convince the Israelites that it was God who sent him, God told Moses "I AM WHO I AM" (Ex. 3:14). In the New Testament Christ Jesus makes use of the "I AM," saying: "I am the bread of life" (Jn. 6:48). "I am the way . . . I am the truth. I am the life" (Jn. 14:6). "I am the light of the world" (Jn. 9:5). "I am the door" (Jn. 10:9). "I am the true vine" (Jn. 15:1). "I am the resurrection and the life" (Jn. 11:25). "I am the good shepherd" (Jn. 10:14). "I am the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:13). "Before Abraham was I am" (Jn. 8:58).

Who are these "other gods"? Every nation or tribe had its god or gods. The Israelites were warned time and time again to stay away from the gods of the nations around them. In the book of Jonah (1:5) reference is made to many gods. "Then the sailors became afraid and every man cried to his god." "You shall have no other gods before me." We don't believe in "other gods" and have doubts about the Lord God, but the first commandment applies to us. "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon" (Matt. 6:24).

"Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroy, and where thieves do not break in or steal. For where your treasure is there will your heart be also . . . But seek first his kingdom; and his righteousness, and all these things shall be added to you" (Matt. 6:19-21, 33). "For whoever wishes to save his life shall lose it; but whoever loses his life for my sake shall find it. For what will a man be profited if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?" (Matt. 16:25, 26).

One of our "other gods" is love for money. A rich young man came to Jesus and asked what he could do to inherit eternal life. Jesus told him to keep the commandments. The young man assured Him that he had kept them all his life. Jesus told him he lacked one thing. Sell what you have and give to the poor and come follow Him. The rich young man went away grieved. What came first with him? What comes first with you? Are you sure God is first?

Greed is one of our "other gods." A certain man's land was so productive that he didn't have



Rev. A. A. Appel is pastor of the Albion and Milton Junction, Wis., Seventh Day Baptist churches.

storage space for his crops. He built bigger, and better barns, and stored his grain and goods to eat, drink, and be merry.

God said to him, "You fool! This night your soul is required of you . . . So is the man who lays up treasure for himself, and is not rich toward God" (Luke 12:16-21).

Our own selves, our friends, our families or loved ones may be our "other gods." When Jesus called one man to follow Him, he said, "Permit me first to go and bury my father"; Another said, "I will follow you, Lord; but first permit me to say goodbye to those at home" (Luke 9:59-61). First let me do something else. When there is nothing else exciting to do, or I'm too old and tired, and there is nothing left, I'll follow you and put God first in my life. What good is a response like that to God's call? Where does it leave you? You will have broken God's first commandment with your "other gods."

Our ego or pride could be our "other gods." "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think" (Romans 12:3). "Pride goes before destruction, and a haughty spirit before stumbling" (Proverbs 16:18). "He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?" (Micah 6:8).

How we feel, think and act about anything: food, drink, drugs, sports, rest, recreation, work, hobby, play, home, club, church, denomination, social life, sex, possessions, recognition, honor and glory, people, pets, politics, travel, or anything that demands our full attention can be our "other gods," but they must not come before the Lord your God. "Dear children, keep away from anything that might take God's place in your hearts" (1 John 5:21 LB).

If you love the Lord your God with all your heart, soul and mind, you will have no other gods before Him. □

## Our Father

Creator of the universe, the tiny ant, the mighty seas, the indescribable sunset, man; You are worthy, O Lord, to receive glory and honor and power; for You have created all things and for Your pleasure they are and were created.

## Who art in heaven

Preparing a place for even sinners such as we. Watching over us day and night — hearing our every word, knowing our every thought — our joys, our sorrows. Jehovah-Shammah, the Lord is there.

## Hallowed be Thy name

Hallowed above all others — our one and only God.

## Thy kingdom come

And come it will! How we look forward to that great and glorious day when we will meet our Maker face to face. Praise the Lord!

## Thy will be done on earth as it is in heaven

O Father, we pray that all we say, all we do, be done in Thy will; that we have such a close walk with Thee, we will know Thy will.

## Give us this day our daily bread

Feed and nourish our bodies that we may better serve Thee. Feed and nourish our souls with Spiritual Bread, that we may grow spiritually.

## Forgive us our debts

For we are all sinners and our sins are many — forgive us, O Lord.

## As we forgive our debtors

We pray for those which despitefully use us and persecute us, and forgive them their trespasses against us. Grant us more love and understanding for our fellow man.

## Lead us not into temptation

The way is rough and full of difficulties and temptations, but with it all, our patience has a chance to grow; then we will be ready for anything, strong in character, full and complete. And so we thank you, Lord, when we find ourselves in the midst of temptations.

## But deliver us from the evil one

For only Jesus Christ is Lord of Lords and King of Kings. In Him will we put our faith and our trust — and no other; heard or unheard, seen or unseen.

## For Thine is the kingdom and the power and the glory

Thine, O Lord, is the greatness and the power and the glory and the majesty — for all that is in heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou are exalted as Head above all . . . Alleluia, alleluia!

## Forever and ever

Praise the Lord! ALLELUIA!



Paraphrased by Mrs. Jean Albion  
of Kalamazoo, Mich.



A pastor speaks  
a good word for the "P.K."

By Robert E. Rogers

## Dear God, thank you for letting daddy stay home this one night

**T**HE INITIALS "P.K." have long been the abbreviation for "Preacher's Kid."

Not a very respectful title for the child of a pastor. Symbolic of the fact, perhaps, that the P.K. has not always been held in respect.

The boys and girls of our parsonages make tremendous sacrifices. Yet few people realize it. They make real contributions to our churches. Yet seldom do they receive the recognition they deserve.

They stand in the shadow of a father and mother in the ministry. Often they are forgotten and left in the shadow. Yet standing in the shadows they are a source of strength and encouragement to their parents.

Many times the lives of the parsonage family serve as evidence that the Christianity the father preaches from the pulpit really works. A few P.K.'s have destroyed the effectiveness of their parents' ministry. But most P.K.'s are a positive force in supplementing the work of their parents.

I think it is time someone spoke a good word for the P.K.

The children of the parsonage have a difficult role. P.K.'s are not any different, on the whole, from the children of anyone else. But for some reason, I suppose because their fathers are pastors, they are expected to be not only different, but better. The P.K. is often picked out and set apart to be an example of the perfect child.

Of course when they are not, no one is surprised. "Just like a P.K.," someone says. "You have to admit, preachers' kids

are always the worst in the whole area."

One cannot help but wonder why more children of the parsonage do not rebel against the church, which often sets an unfair and impossible standard for them to live up to.

The P.K. is forced by his parents' profession to live in an abnormal situation. He must adjust to a life of never living in homes that belong to the family. He is often reminded that his every action is a reflection on his parents' ministry. He grows up seemingly on a tightrope which the mechanic's child, the banker's child, the doctor's child is not forced to walk.

Because of the constant demands made upon their fathers and mothers, P.K.'s often do not get to spend the time they desire and need with their parents.

Peter Marshall told about hearing his small son pray, "Dear God, thank you for letting my daddy stay home this one night."

Again and again they must move to another community. Perhaps adults can take moving better than do children. A father and mother in the ministry usually know what they are getting into.

But for the children there is something lonely and unstable about getting settled in one school, in one neighborhood, with one group of friends, in one church, only to say good-bye and move again. And they have no choice.

Yet only a few P.K.'s grow up bitter. Most grow up grateful for the special experience of living in a pastor's family.

Most grow up dedicated to Christ and the church. Many go into the ministry

and other areas of full-time Christian work. And, despite all the jokes about P.K.'s, they turn out pretty well.

Back in the history of one small rural church I attended, three young men had gone from that church to fame. One became a member of Congress and a United States senator. One became a great preacher, author, and bishop. One became a missionary for Christ. The three had one thing in common. They were all P.K.'s.

That is not so unusual.

John Wesley, the father of Methodism was a P.K. Bishop Myron Boyd and Bishop Paul Ellis are P.K.'s. Charles Allen, pastor of one of the largest Protestant churches in America, is a P.K. as are Oral Roberts, Norman Vincent Peale, and Rex Humbard.

... through history the P.K. has given leadership in a variety of fields from religion to government, education to law, medicine to business.

Two P.K.'s, Chester Arthur, the son of a Baptist pastor, and Woodrow Wilson, the son of a Presbyterian pastor, were elected President of the United States.

P.K.'s have a difficult role. They live on the front lines of Christianity. They see what is real and what is phony. They are more often criticized than appreciated. They are more often neglected than given the attention every normal boy or girl needs and deserves.

I have real respect and concern for the children of our parsonages, and with good reason.

My son is a P.K.

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Some folks have a knack at repairing things. A mechanic once charged \$7.50 for opening the hood of a car and connecting a wire to the terminal from which it had become disconnected. When queried by the customer about the high price for a sixty-second job, he replied, "You're not payin' me for *doin'*; you're payin' me for knowin' *what to do!*"

Me, I'm no mechanical whiz. A mechanical aptitude test, taken several years ago, put me in the third percentile (that means that out of a hundred persons taken at random, ninety-seven would have scored higher in mechanical ability).

After trying to repair something, I often end up by taking it to a repairman and listening to him say, "This would not have cost you as much if I didn't have to repair *your* repair work."

My wife is still tolerating a "crazy" clothes dryer that was worked on by me some time ago. We couldn't afford to have a repairman come, so I did the job. All that needed to be done was to go to Sears repair department and purchase a gizmo that connected to the whatyamaycallit back to the whatizzit and connect it. After working on it a half day, I proudly plugged the dryer back and turned it on. Nothing happened.

## Repairman Needed

By Eugene Lincoln

My wife opened the door to see if the heat elements were on. Immediately the thing began going. Since then we leave the door open a fraction of an inch and it works perfectly. We have the fringe benefit of supplemental heat in the utility room (in winter *and* summer!)

That repair job turned out better than most of them!

Forgetting about my sad lack of know-how in mechanical things, however, I find one repair job that I can do as well as anyone. Writing over 2500 years ago, a prophet wrote of those who would be called "the repairer of the breach" (Isaiah 58:12). It is not to be denied that these verses deal literally with the rebuilding of cities and walls left in ruin by enemies of God's people. But it is evident also that "the breach" spoken of means much more — that it has a spiritual application. We can assume from the context (the remainder of chapter 58) that this "breach" has something to do with the Sabbath, which the Lord calls "my holy day" in verse 13.

The Ten Commandments, of which the Sabbath command is the fourth, were written by the very finger of the Almighty on Mount Sinai (Exodus

31:18). They are much more than a series of "Thou shalt not's" to keep people from enjoying life; they may be compared to a wall that protects those who keep from the results of disobedience—eternal punishment for rebelling against the authority of God.

If someone jumps from a high cliff, he should not blame God for the death that awaits when he reaches the bottom; he has brought on his own punishment by defying a natural law, the law of gravity. Knowing it and respecting it is like having a wall of protection around him, keeping him from any such foolish jump. The Ten Commandments are similar, except that they involve divine moral precepts rather than natural law.

All ten were respected by Jews and many Gentiles for hundreds of years. But in the years following the time of Christ and His apostles, something happened to the Ten Commandment wall. Men began hacking at it. During the first 350 years a gradual attempt was made to change one of these laws, the one commanding that the seventh day be kept holy. Men in their vanity proclaimed that they had the power to transfer the sanctity of the Sabbath from the seventh day to Sunday, the first day of the week. And during the

intervening years almost all of Christendom has blindly followed the lead of those who broke down this portion of the wall of God's law.

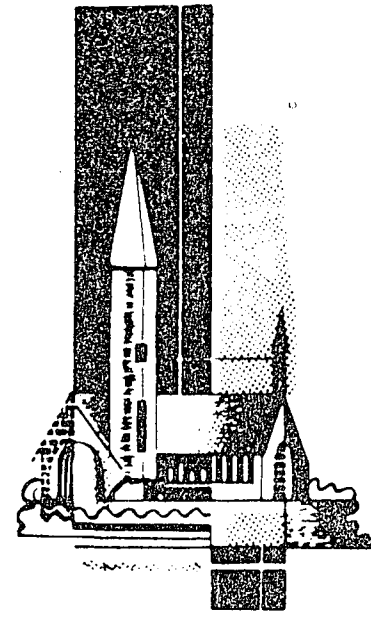
The relatively few who keep the divinely commanded seventh day show by their action that they acknowledge the Lord as Creator of heaven and the earth. Throughout the world, these few are telling others of the importance of respecting all of His commandments, including the command to remember the Sabbath. They may be called the repairers of the breach mentioned by Isaiah, for they are mending this hole in the law by putting scriptural stone upon scriptural stone (Isaiah 28:10) to show others by the Word of God that they should keep God's holy day.

It was after attending a series of religious meetings in Marion, Indiana, during the summer of 1937, that the Holy Spirit moved me to decide to become a divine repairman, helping to close this breach.

If you have not already made a similar decision, I pray that you too will join the rapidly-growing ranks of "repairmen." No special aptitudes are needed beyond a Spirit-led life and an unquenchable desire to do the Lord's will. □



# THE HISTORICAL BAPTIST CHURCH



by Charles J. Bachman

In the search for the historical Baptist church where does one begin? Does one begin at the Levitical admonitions of washing and cleansings, or does one begin at the Laver in the Tabernacle? In the study of the Tabernacle we learn that the first article of furniture encountered upon entry of the outer court was the Brazen Altar with its continuing sacrifice, symbolic of the sacrifice of our Lord Jesus Christ upon the cross which made access to God possible for the sinner. The second article of furniture was the Laver, placed there for the washing of Aaron and his sons as recorded in Exodus 30:19-21. For the Psalmist said, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart" (Ps. 24:3, 4). Or is the position of the Altar and the Laver an insight into the words of Peter when he said, "Repent and be baptized"?

Still in pursuit of the foundations of the Baptist church, do we begin with the Jewish sect of the Essenes whose spiritually designed washings and baptizings evolved into the practice of John the Baptist? Or, do we begin with the baptism of our Lord, and following His example, which in turn became the cry of the apostles to "repent and be baptized"?

It would appear that each of these became a stone in the foundation of the Baptist church! Yet it appears that there is another foundation stone which may be part of the former, and that is a devotion to conformity in being nonconformists. For in the pagan world of Moses the gods of the nations were bought and sold, handled, and worshipped with unclean hands. So in a sense the Israelites—a minority living in a pagan world — were nonconformists. So also the Essenes who being a minority sect of the Jews

were also nonconformists. And surely Jesus was a nonconformist in the eyes of his fellow Jews. So their conformity to the will of God made them nonconformists in the world in which they lived and in the eyes of their fellow religionists.

And here apparently is the key in searching for the Baptist faith. Those who in their time practiced immersion as their mode of baptism, were at the same time nonconformists to the religion of their time, whether that religion was pagan, or a blending of paganism and Christianity, or the so-called Christianity of the time. Nonconformity to the corrupt religious systems and baptism by immersion seem to blend together, for both became the result of obedience to God.

David Benedict, in his "History of the Baptists," calls them dissenters. The very name would imply that they were dissenting against the corrupt religious practices of their times, and this of course raises the question as to when "their times" began.

Neander in making mention of the Christians who later bore the name Waldensian, states that these dissenters revolted against the corrupt practices of the Roman Church at the time of Silvester (314-336). Whether you call these Christians by their various names through the period of time (Berengarians, Petrobrusians, Henricians, Arnoldists, Albigenses, Leonists, Cathari, or Lollards) or just generalize them under the term — Waldensian — they were all truly dissenters against the authority of the Roman Church, and the majority practiced Biblical baptism by immersion.

This is not to say that these people were the Baptist church, nor did they all have that same type of theological substance of which the Baptist church is made. They were

all merely the purveyors of certain truths which evolved into the Baptist faith.

All Protestant religions like to say that they can trace their church back to the Waldensian Church, and they take pride in the stalwart resistance of these Christian people against error. The Baptists make no such claim for they are not tracing an organization but rather a theological philosophy. To the Baptist the individual is supreme in the sight of God, not the organization to which that individual belongs.

David Benedict makes this statement concerning the Waldensians: "It is proper that we should now take notice of some of the evidences on which we ground our opinion, that many, if not most of the Waldensians were Baptists. We have already seen that one of the grievous sins which their enemies laid to their charge, was denying infant baptism. We shall exhibit in one view, the substance of what can be gathered from different historians on this subject. Chessanion, in his history of the Albigenses has given the following very candid account of the matter. "Some writers affirm that the Albigenses approved not the baptism of infants." Dr. Wall in his *History of Infant Baptism* . . . speaking of the Petrobrusians . . . says, "they did reckon infant baptism as one of the corruptions." Dr. Allix in his remarks on the ancient churches of the Piedmont says, "Let things have been as it would, it is plain they utterly were against infant baptism." But there is a letter of Everinus to St. Bernard, a little before the year 1146, wherein he speaks clearly of a sect which approved adult baptism upon believing, and strenuously opposed infant baptism."

These quotes would clearly indi-

(Continued on page 25)

THE SABBATH RECORDER

## BICENTENNIAL



### Benjamin Franklin, Temporary Sabbathkeeper

by John D. Bevis



BENJAMIN FRANKLIN

Benjamin Franklin, American statesman, philosopher, inventor, and man of letters, was born in Boston, January 17, 1706, and was baptized a few days later in the Old South Church, thus beginning his life in a thoroughly Puritan environment.

In his memoirs, Franklin stated that he had been raised a Presbyterian, but that some of the doctrines of the church "appeared to me unintelligible, and I early absented myself from public assemblies of the sect, Sunday being my studying day."

He later developed his own religious principles and conceived the bold and arduous project of arriv-

ing at "moral perfection," which he defined as the desire to live without committing any fault at any time. He listed thirteen virtues by which he attempted to regulate his life. Maintaining a small book with a page allotted to each of these virtues, he thus kept a day-by-day account of his spiritual and moral progress.

Franklin's temporary observance of the seventh-day Sabbath is of special interest to Seventh Day Baptists. In 1723 he went to Philadelphia where he found a job as a printer in a shop owned by a Mr. Keimer. Keimer was an observer of the Sabbath and young Franklin was influenced to some degree by his employer. He wrote: "We never worked on Saturday, that being Keimer's Sabbath, so that I had two days for reading."

Later Franklin and Keimer made an interesting agreement whereby Franklin would join Keimer in Sabbath observance, and, in turn, Keimer join Franklin in a vegetarian diet. Their agreement lasted for three months, taking place probably in 1727. Franklin stated that he disliked the strange doctrine of Sabbath observance, but was willing to abide by it in order to have someone share his dietary experiment.

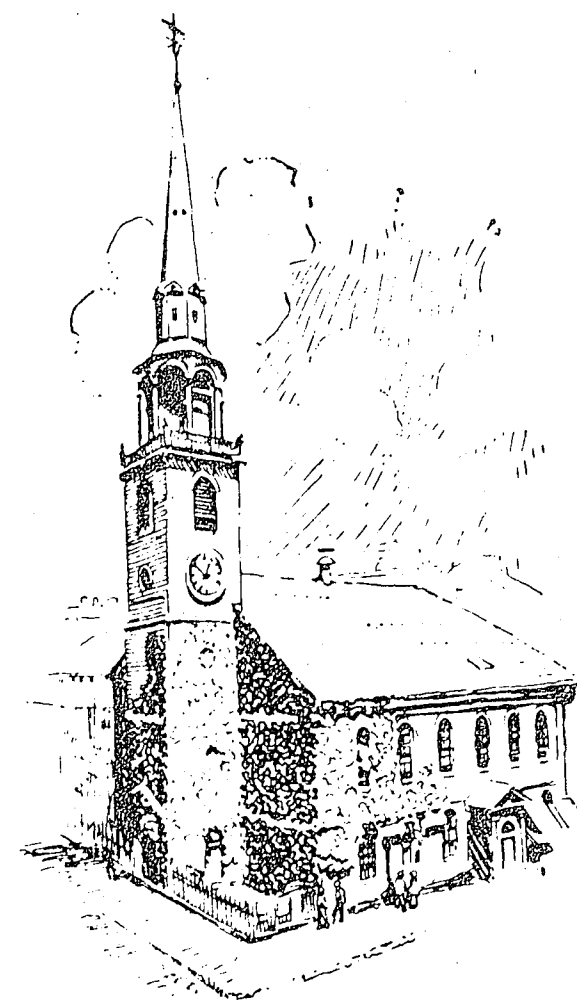
Regarding their unusual diet, Franklin said that a woman in the neighborhood prepared their meals for them, using a list of forty different meatless dishes which he had drawn up. Describing the experience later he wrote: "I went on pleasantly, but poor Keimer suffered grievously, grew tired of the project, longed for the fleshpots of Egypt,

and ordered a roast pig." Franklin did not continue as a Sabbatarian nor as a vegetarian; however, he did from time to time abstain from meats and did so "without the least inconvenience."

Franklin was well acquainted with several prominent Seventh Day Baptists and thus knew a great deal about their religious beliefs. He was a special friend of Governor Sam Ward of Rhode Island. Ward was a member of the Pawcatuck church, and one of the leading members of the Continental Congress. The two men carried on a lifetime correspondence, and on numerous occasions Franklin visited in the Ward home.

Another contact Franklin had with Seventh Day Baptists was through Conrad Beissel, founder of the Ephrata Cloister in Pennsylvania. Beissel went to Philadelphia in search of a publisher for several of his books. There he met Franklin who agreed to do the work for him in the German language. Therefore in 1730 he published "Mystical Proverbs" and a ninety-six page hymnbook for the German church. Later in the same year Beissel had Franklin print his "Book on Matrimony" which advocated celibacy, certainly another "strange" and unpopular doctrine to Franklin.

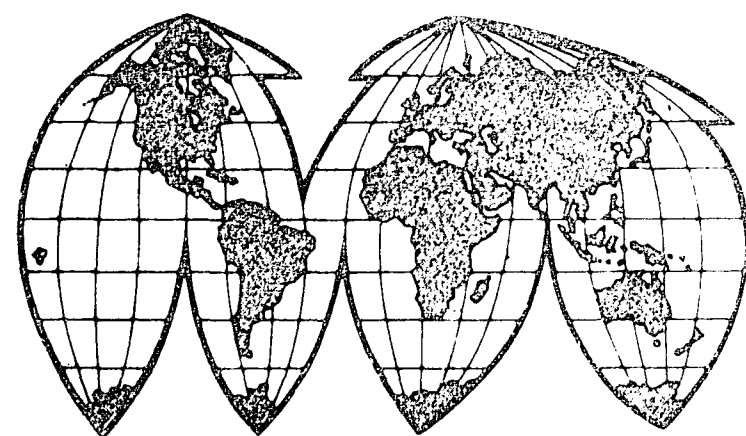
Benjamin Franklin is honored today as one of the founders of this country, and as we approach the bicentennial we shall indeed be hearing more about his interesting and creative life. However, as Seventh Day Baptists, we shall also remember him as a somewhat reluctant and temporary observer of the seventh-day Sabbath. □



OLD SOUTH CHURCH.

JANUARY 1975





MISSIONS—Leon R. Lawton

### "ACTION" HIGHLIGHTS MISSION BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday, October 27, 1974, at the Pawcatuck SDB Church in Westerly, R. I. President Loren G. Osborn called for the several reports of workers and committees.

It was reported that:

—construction of the vitally needed new four-classroom school building at Makapwa Primary School is to begin soon. From \$500 to \$800 more will be needed in 1975 to complete this project;

—Pastor Samuel Peters (and family) arrived in Georgetown, Guyana, from Jamaica and is the first full-time national field worker there;

—Principal A. Douglas Mackintosh has moved into the new administrative office at Crandall High School, the new classrooms are in use and complete furnishings and equipment are expected soon to complete this major project;

—the Central Africa Conference is initiating a study for opening a new witness in the new Malawi capital city of Lilongwe, in the Central Region of the country;

—increased support through OWM giving brought income nearer the anticipated budget levels. Values of securities have fallen but income from investments is rising, mainly reflecting inflated dollars;

—the New Auburn SDB Church will again have a missionary pastor (Pastor Leroy C. Bass) on December 1, 1974.

It was voted:

—to rename the Home Field Committee, the "Committee on Evangelism and Home Missions";

—to employ a full-time director of evangelism to better serve our churches and outreach/evangelism programs, including RON;

—to call Rev. Mynor G. Soper to be the director of evangelism, from January 1, 1975;

—to offer additional matching funds to aid in the pastoral training classes of the Jamaica SDB Conference;

—to send \$25.00 a month, beginning October 1, 1974, to the work in Cebu, the Philippines, to aid in their outreach and contacts through literature;

—to favor the Central Africa Conference of SDB's taking action to employ Mr. Harold Dzumani, SRN, for an initial period of up to one year. He completes his training in England and plans to return by the end of the year.

—to allocate \$100 from New Fields Fund and \$300 from the opportunities item in the 1974 budget to aid in purchase of a mimeograph machine for work in Burma. This action would be pending approval of additional funds from the American Sabbath Tract Society and the Seventh Day Baptist World Federation, and also the continued leadership availability in the Burma Seventh Day Baptist Conference, the decision regarding this to be made by the Executive Committee in consultation with the chairman of the New Fields Committee.

—to set the travel allowance from January 1, 1975 at 15 cents a mile for 6 and 8 cylinder cars and 12 cents a mile for 4 cylinder cars. □

### IS IT ALL WORTHWHILE?

"We sometimes wonder if this is all worthwhile, if we are making any progress . . . and then we see some sad things —

—the fourteen-year-old girl that will always be blind because her grandmother put juice from tree leaves in her eyes so they are scarred beyond human help. I shall always hear her sobs, and the pastor comforting her and telling her of the love of God;

—the baby, perhaps three months old (the mother doesn't know how old) dehydrated from diarrhea and vomiting. The mother has been giving it sweet beer, then she takes the baby and runs away from the hospital before treatment is finished. Perhaps it will survive this episode, but another . . . ?

—the young boy treated in the village for a snakebite five days before bringing him to Makapwa. The doctor says the arm will be amputated this week. Life is already hard for those that have two arms.

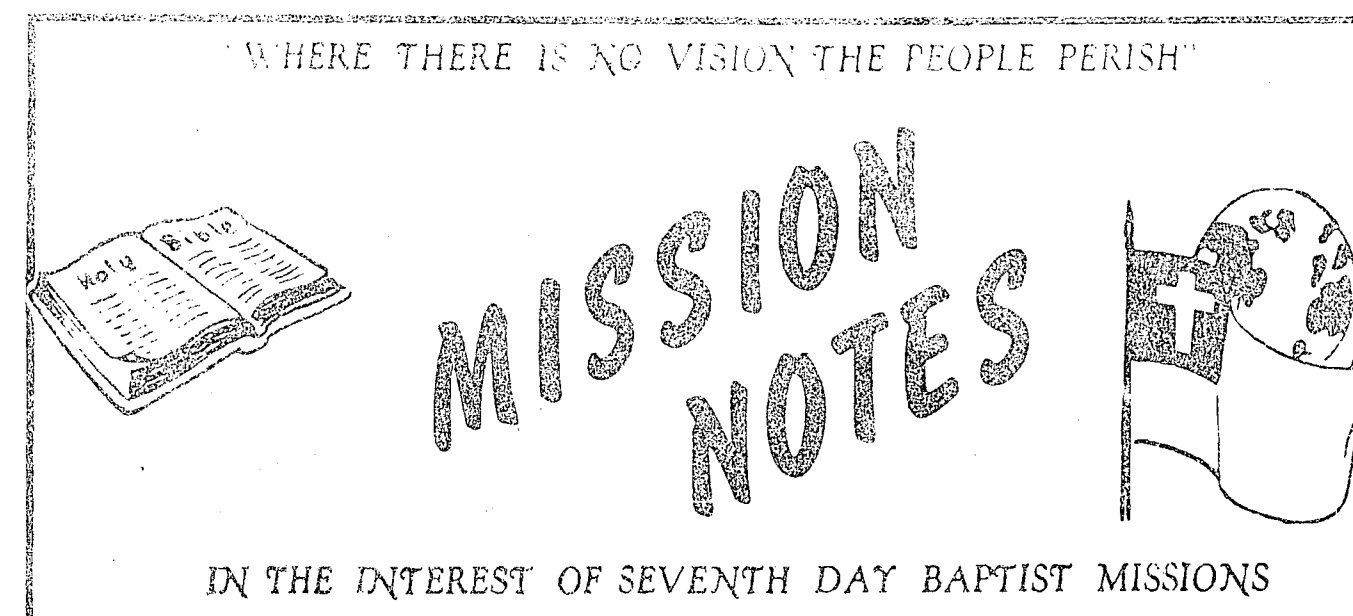
These, and many others like them, make us realize that it is worthwhile and that we will go on! Oh that people (with plenty) will "see" the need of sacrificial giving so that the love of God can be shared with these people and many others like them." —Audrey Fuller

### "God shall supply . . ."

In November Missionary David Pearson wrote:

"The Private Hospital Association in Malawi (PHAM) is seeking to make a used Land Rover available to our Makapwa Mission. It seems quite likely this will be passed. Menzo and I have seen the machine, which is possibly four or five years old and has 43,000 miles on it. This seems to be a real god-send, and I think will be made available . . . it is almost marvellous the way it has opened up before us."

The possibility of a new clinic at N.A. Thomas area is more of a reality as transportation was vital and the present Renault was not suitable for the poor roads. We await word on grants for buildings and action to provide more funds by your Missionary Board in support of this new work. (Board meets January 26, 1975)



—*Lemekezani Mulungu M'nyimbo*, the new *Seventh Day Baptist hymnbook* in Chechewa, is now being used in *Malawi*. "Praise God in Hymns" (the English title) has over 360 hymns, gospel songs, and choruses on about 160 pages. "The aspiration of years" has now become a reality! PTL.

—*Secretary B. John V. Rao* of India was in hospital in November for treatment of high blood pressure. The new *India SDB Conference office* was dedicated in mid-December in Nellore. Flood rains caused postponement of scheduled crusade meetings in Madras.

—*Evangelist Mynor G. Soper* began full-time work as *director of evangelism* on the home field on *January 1*. He will also continue to work with the Light Bearers for Christ as a new team is trained in North Loup, Nebraska, in January.

—Study is being made to send a *worker to Lilongwe, Malawi* (the new capital city) to begin a Seventh Day Baptist witness in this central Malawi urban area. The Central Africa Conference of SDB's hopes they can begin this *new outreach* early in 1975.

—*Inflation* continues to cause *serious problems* for work and workers on all fields. Its impact is much greater than in the USA. Let us continue to give as much or more, regularly, to sustain our regular support.

—In answer to prayers and need, a secondhand *Land Rover* was offered to help in *transportation to new medical clinics* of SDB's in Malawi, Africa. Praise the Lord!

—The third annual *World Missions Conference* is scheduled for February 6-9, 1975 at the *Riverside, Calif., SDB Church*. Has your church considered such a conference? The "how" for a missionary conference is contained in the booklet, "The A.B.C.'s of Organizing a Missionary Conference," available from your Missionary Board (25 cents).

—It was hoped that *Harold Dzumani*, state registered nurse (SRN) would take up *medical work* with the Makapwa Hospital late in 1974 following his return to Malawi from training in England. The presence of a second trained nurse will help carry the *growing load of needed new clinics* run by Seventh Day Baptists in Malawi.

—*New sewing machines*, made possible by the love offering of women at General Conference in Salem, W. Va., last August, are aiding in *new villages in India*. Sewing classes are one means of *helping mothers help themselves* and in sharing the gospel of Jesus Christ.

—Despite political problems, the new SDB group in *Beira, Mozambique* continues its services and outreach under the leadership of *Bro. A. L. Benesse*. They are *distributing literature* provided by the American Sabbath Tract Society.

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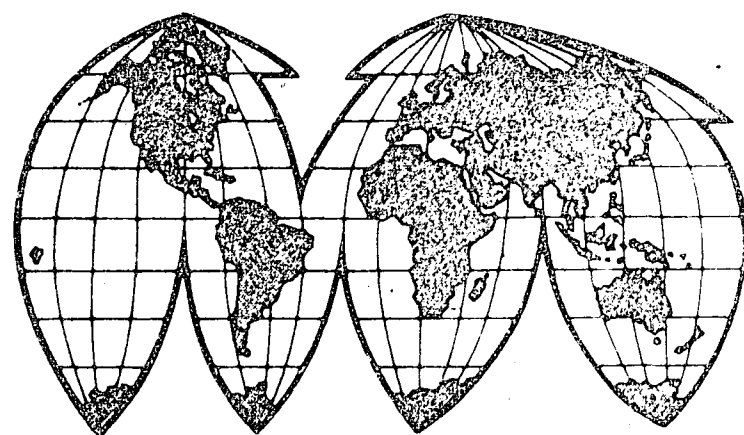
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CORNER





MISSIONS—Leon R. Lawton

### "ACTION" HIGHLIGHTS MISSION BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday, October 27, 1974, at the Pawcatuck SDB Church in Westerly, R. I. President Loren G. Osborn called for the several reports of workers and committees.

It was reported that:

—construction of the vitally needed new four-classroom school building at Makapwa Primary School is to begin soon. From \$500 to \$800 more will be needed in 1975 to complete this project;

—Pastor Samuel Peters (and family) arrived in Georgetown, Guyana, from Jamaica and is the first full-time national field worker there;

—Principal A. Douglas Mackintosh has moved into the new administrative office at Crandall High School, the new classrooms are in use and complete furnishings and equipment are expected soon to complete this major project;

—the Central Africa Conference is initiating a study for opening a new witness in the new Malawi capital city of Lilongwe, in the Central Region of the country;

—increased support through OWM giving brought income nearer the anticipated budget levels. Values of securities have fallen but income from investments is rising, mainly reflecting inflated dollars;

—the New Auburn SDB Church will again have a missionary pastor (Pastor Leroy C. Bass) on December 1, 1974.

It was voted:

—to rename the Home Field Committee, the "Committee on Evangelism and Home Missions";

—to employ a full-time director of evangelism to better serve our churches and outreach/evangelism programs, including RON;

—to call Rev. Mynor G. Soper to be the director of evangelism, from January 1, 1975;

—to offer additional matching funds to aid in the pastoral training classes of the Jamaica SDB Conference;

—to send \$25.00 a month, beginning October 1, 1974, to the work in Cebu, the Philippines, to aid in their outreach and contacts through literature;

—to favor the Central Africa Conference of SDB's taking action to employ Mr. Harold Dzumani, SRN, for an initial period of up to one year. He completes his training in England and plans to return by the end of the year.

—to allocate \$100 from New Fields Fund and \$300 from the opportunities item in the 1974 budget to aid in purchase of a mimeograph machine for work in Burma. This action would be pending approval of additional funds from the American Sabbath Tract Society and the Seventh Day Baptist World Federation, and also the continued leadership availability in the Burma Seventh Day Baptist Conference, the decision regarding this to be made by the Executive Committee in consultation with the chairman of the New Fields Committee.

—to set the travel allowance from January 1, 1975 at 15 cents a mile for 6 and 8 cylinder cars and 12 cents a mile for 4 cylinder cars. □

### IS IT ALL WORTHWHILE?

"We sometimes wonder if this is all worthwhile, if we are making any progress . . . and then we see some sad things —

—the fourteen-year-old girl that will always be blind because her grandmother put juice from tree leaves in her eyes so they are scarred beyond human help. I shall always hear her sobs, and the pastor comforting her and telling her of the love of God;

—the baby, perhaps three months old (the mother doesn't know how old) dehydrated from diarrhea and vomiting. The mother has been giving it sweet beer, then she takes the baby and runs away from the hospital before treatment is finished. Perhaps it will survive this episode, but another . . . ?

—the young boy treated in the village for a snakebite five days before bringing him to Makapwa. The doctor says the arm will be amputated this week. Life is already hard for those that have two arms.

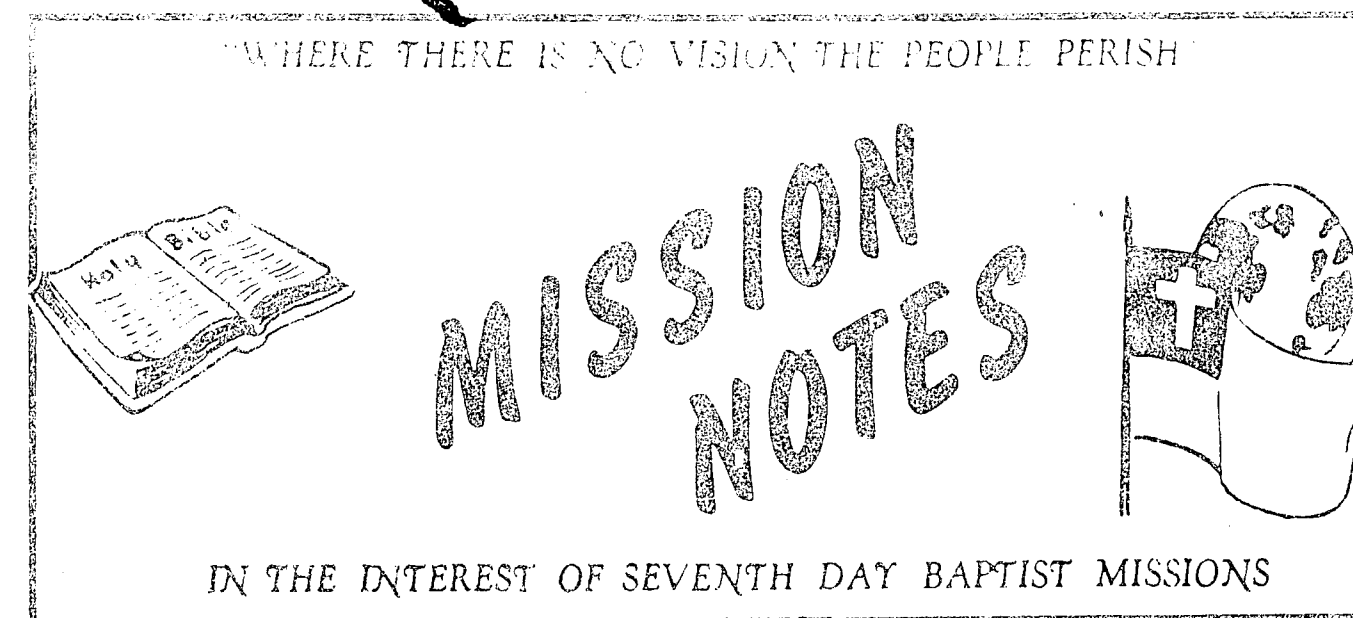
These, and many others like them, make us realize that it is worthwhile and that we will go on! Oh that people (with plenty) will "see" the need of sacrificial giving so that the love of God can be shared with these people and many others like them." —Audrey Fuller

### "God shall supply . . ."

In November Missionary David Pearson wrote:

"The Private Hospital Association in Malawi (PHAM) is seeking to make a used Land Rover available to our Makapwa Mission. It seems quite likely this will be passed. Menzo and I have seen the machine, which is possibly four or five years old and has 43,000 miles on it. This seems to be a real god-send, and I think will be made available . . . it is almost marvellous the way it has opened up before us."

The possibility of a new clinic at N.A. Thomas area is more of a reality as transportation was vital and the present Renault was not suitable for the poor roads. We await word on grants for buildings and action to provide more funds by your Missionary Board in support of this new work. (Board meets January 26, 1975)



—*Lemekezani Mulungu M'nyimbo*, the new *Seventh Day Baptist hymnbook* in Chechewa, is now being used in *Malawi*. "Praise God in Hymns" (the English title) has over 360 hymns, gospel songs, and choruses on about 160 pages. "The aspiration of years" has now become a reality! PTL.

—*Secretary B. John V. Rao* of India was in hospital in November for treatment of high blood pressure. The new *India SDB Conference office* was dedicated in mid-December in Nellore. Flood rains caused postponement of scheduled crusade meetings in Madras.

—*Evangelist Mynor G. Soper* began full-time work as *director of evangelism* on the home field on *January 1*. He will also continue to work with the *Light Bearers for Christ* as a new team is trained in *North Loup, Nebraska*, in *January*.

—Study is being made to send a *worker to Lilongwe, Malawi* (the new capital city) to begin a *Seventh Day Baptist witness* in this central Malawi urban area. The *Central Africa Conference of SDB's* hopes they can begin this *new outreach* early in 1975.

—*Inflation* continues to cause *serious problems* for work and workers on all fields. Its impact is much greater than in the USA. Let us continue to give as much or more, regularly, to sustain our regular support.

—In answer to prayers and need, a secondhand *Land Rover* was offered to help in *transportation to new medical clinics* of SDB's in *Malawi, Africa*. Praise the Lord!

—The third annual *World Missions Conference* is scheduled for *February 6-9, 1975* at the *Riverside, Calif., SDB Church*. Has your church considered such a conference? The "how" for a missionary conference is contained in the booklet, "The A.B.C.'s of Organizing a Missionary Conference," available from your *Missionary Board* (25 cents).

—It was hoped that *Harold Dzumani*, state registered nurse (SRN) would take up *medical work* with the *Makapwa Hospital* late in 1974 following his return to *Malawi* from training in *England*. The presence of a second trained nurse will help carry the *growing load of needed new clinics* run by *Seventh Day Baptists in Malawi*.

—*New sewing machines*, made possible by the love offering of women at *General Conference* in *Salem, W. Va.*, last August, are aiding in *new villages in India*. Sewing classes are one means of *helping mothers help themselves* and in sharing the gospel of *Jesus Christ*.

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# The Cross

Scripture Text: Mark 10:42-45; Philippians 2:5-11

The cross is eternal in the heart of God. It is not an afterthought or a suddenly devised remedy for an unanticipated crisis. Yet, it should be feared that familiarity with the basic Biblical revelation, "God is love," breeds superficial sentimentality, even comfortable presumption. "God is love!" But, genuine love is costly — to the lover. It cost God the cross: "Christ stood as a lamb slain from before the foundation of the world."

We may have become so accustomed to the cross as the revelation of God's love (Romans 5:8), that we fail to deeply appreciate the immeasurable cost of our redemption and reconciliation to God. There is *the cost of brokenheartedness*. One thinks of a mother weeping convulsively because of a wayward, rebel daughter to whom she had exclaimed, "M. . . , we love you with all our heart! We wish you would come home." The daughter made the mocking, heartbreaking reply, "O Mother, if I wanted to I would."

In the heartbreak of that mother is a faint picture of God's yearning for the return of prodigal sons and daughters to the divine-human companionship for which man was created because *God is love*. Man's refusal to live in friendship with God frustrates that love and breaks that heart (God's). Brokenheartedness comes from unrequited love—a love that seeks, yearns, craves for a response denied it. There is perhaps no greater suffering than the agony of a love that does not receive response from the one so loved.

This leads to *the cost of incarnation*: the Word became flesh (John 1:14). As Paul vividly describes it, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich" (2 Cor. 8:9).

Perhaps more graphic is the appeal of the apostle to Christians to be of one heart and mind. He reinforces this plea by appealing to the example of Christ, eternally one with God. Christ did not selfishly retain the prerogatives, majesty, power, and glory inherently His as one with God. Instead, He freely and completely emptied Himself, humbling Himself to become man. As a man Christ was obedient unto the death of the cross (Philippians 2:5-9).

Thus, there is *the cost of the cross*—God descending from heaven's glory to become man, identifying Himself fully with man, and suffer every experience common to man. God did so to redeem us from all iniquity and purify us unto Himself as a people for His possession, zealous of good works (Titus 2:14).

"God is love" — and that love cost Him the cross. How can finite, comfortable, luxury-loving man appreciate the humiliation, the scandal, the excruciating agony of the cross?

Yet, that is the price of seeking our love, our trust, and our companionship (Col. 1:19-22; Romans 5:8-10; Ephesians 2:13-16).

## RESPONSE IS ALSO COSTLY!

"Christ died for the ungodly," for the helpless (Romans 5:6)—for you and me! Our reconciliation is possible because of what Christ did for us. Our response to that redemptive, reconciling love is costly:

It costs *pride*. To respond, I must confess in all honesty, "I have sinned!" I can have no excuses, no self-justification, no evasion of personal responsibility and blame. I can make no attempt to claim any personal merit. I must acknowledge personal failure, guilt, helplessness. My only plea: "God be merciful to me, a sinner." My only hope: "Christ loved me and gave himself up for me" (Matt. 16:24).

# The Cost of Reconciliation

by Joseph B. Underwood

Response to the reconciling love in Christ costs *my way of life*. Jesus says, "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

Following Christ erects a cross as a moral and spiritual imperative in the path of every believer. Response to the redeeming, reconciling love of Christ requires that I give up myself and my self-centered choices and plans to share the gospel with others — just as Christ gave His life to save me.

There is a cross in the pathway of personal relationships. Love for and allegiance to Jesus Christ must transcend every human relationship. There is a cross in the economic pathway of life. One's personal or family budget must be planned around the cross of Christ, not around personal fleshly desires. There is a cross in one's social relationships. These must not be exclusively for the entertainment of one's self, but a means to bear a redemptive witness to the totality of life.

There is a cross in the business and political structures of the system of life in which one is inescapably involved. In personal ambitions and in the necessary pursuit of business developments, there must be the application of Christian principles that revolve around the cross. Thus the totality of life is determined by the cross, not by personal desires or by accommodation to the general pattern of life. As the cross is central in Christ's pattern of life, so must it be in the life of every follower. Reconciliation is costly.

It costs *my feelings*. It costs hypersensitivity, jealousies, resentments, self-centered ambition and motivation, prejudices, hatreds, and self-preservation. It is by allowing Christ to live in me that my life is rid of these "works of the flesh."

The Christian's willingness to make the cross central in his way

of life enables reconciliation between man and man. Being filled with the love of God through the indwelling Holy Spirit (Romans 5:5), the believer is compelled to seek reconciliation with all men. Even when the other person refuses to be reconciled (just as many refuse reconciliation with God through Christ), one's heart must be characterized by Christ-like love, never by resentment, hatred, or vengeance. Love is costly!

Love also costs *service*. Just as the Christ-commended Samaritan served at personal risk and sacrifice, so those who allow Christ to live within must serve all persons in need. Love, therefore, *costs me myself*. It did Christ. The demand of Christ is categorical: "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

There is no superficial, costless, sentimental way of life. There can never be victorious and abundant life apart from love. True love always costs — the cross! But, though the cross is desperately costly, no one pays that price without discovering triumphant life.

It is said of Jesus: "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Paul, who paid the price of the cross, exclaims, "I am crucified with Christ: nevertheless I live; yet, not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me" (Gal. 2:20). There is the exultation of the sheer joy of life abundant experienced through the cross. □

—Joseph B. Underwood, a member of the staff of the Foreign Mission Board of the Southern Baptist Convention, USA, is general chairman of the World Mission of Reconciliation through Jesus Christ, a project of the Baptist World Alliance.

The purpose of the World Mission of Reconciliation through Jesus Christ is that all men everywhere might share this victorious life. To this end, Baptists of eighty-five countries have dedicated themselves in their participation in the World Mission of Reconciliation. A united manifestation of this purpose can be expressed by worldwide observance of Baptist World Alliance Sabbath, February 1, 1975—calling every believer to "The Cross—The Cost of Reconciliation."



**EDUCATION FOR CHRISTIAN  
LIFE AND MISSION**

The group of about twenty-five leaders in Christian education from thirteen denominations were gathered about a conference table looking at computer sheets placed before them during lunch break. It was Wed., Oct. 9, the second day of their meeting in a New York hotel, and Ted Horvath presided over the last session of the Program Committee of Education for Christian Life and Mission. From the green and white strata on the computer paper, Ted read the top line: "Once you were no people, but now you are God's people; once you had not received mercy, but now you have received mercy." And the group read the next section: "Help us understand our status as Christians and the obligation it brings to show mercy."

Affirming the commitment of Christian Education to making the gospel available for a computerized "atomic age" the group heard Ted and others read selected Scriptures and responded with such as:

"In a time of world famine, help us to have the perception of Agabus and the obedience of the disciples, everyone according to his ability, that human beings everywhere shall not want for food.

"Assist by the power of the gospel those whose minds are darkened by anxieties, crippled by unfounded fears, and made ineffective by distortions of who they are.

"Help us to shun abstractions that divert from doing good, from planning for tomorrow while today's needs go unmet, and for thinking of the masses to the exclusion of the individual child of God in need.

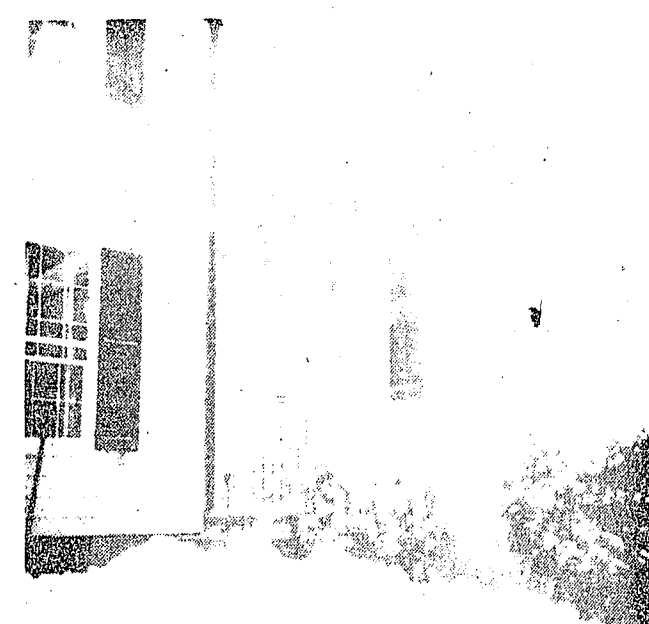
"So inspire us with confidence in Thy mission, we pray, that we may gain the courage and joy and peace that will make us more than conquerors in the world of need."

David Clarke represented the Board of Christian Education at this meeting, and came away with sev-

eral helpful ideas and resources to be shared with SDB's.

The Program Committee of the National Council of Churches of Christ extends the service that the "DED" (Dept. of Educational Development) had given. Union with the former Department of Education for Mission has brought new insights and power to the general Christian education program of the participating denominations. We feel a privilege in continuing to represent Christ's Sabbath and other SDB concerns in this agency.

Forums and commissions work within this Education for Christian Life and Mission on: education for mission (resources and training); family life; Bible lessons; church schools; vacation and outdoor Christian education; religion in the public schools; racism and special learning needs; leadership development and other matters. □



Welcome to the Board office. When you come to Alfred we want you to look us up at the newly-furnished Christian Education office one block south of the University entrance.

**1975 OPENER FOR TEACHERS**

"If God were to give you complete, lifetime financial security tomorrow, how would you tell the neighbor whom you have always mistrusted?"

Such a question may be helpful for Sabbath School teachers to ponder . . . that's for you who share in a rotation-teacher plan; and for you who teach by responsive class-member roles, as well as you persistent, loving long-term teachers.

Why "financial security"? Because money provides freedom to move any direction one chooses.

Why "tell the neighbor you've always mistrusted"? Because how we relate to the persons within our awareness but not our confidence measures the depth of our responsibility to the moral God we know as present but Whom we too often evade.

Wasn't Jesus our Christ talking about that kind of freedom and responsibility in His response to a certain very rich young leader (details in Luke 18:18-25) and to the demanding brother (as in Luke 12:13-21) and to the fund-loving Pharisees (Matt. 11 and Luke 16:14-31) and to the . . . ? ?

You and I have many opportunities to use the rich resources of our Sabbath School for telling of God's overflowing grace and truth. As we visit churches for the Board of Christian Education, we are often asked about the kind of materials to use, implying that we have some golden nugget of "right" curricula for SDB's.

We find ourselves in the rainbow spot of sharing bright colors from many curricular sources besides our own units, but we attempt to make clear that the most powerful (and colorful) part of curriculum is always the personal commitment and energy of the leader of a Christian learning experience. How much fellowship is had with God in preparing for the "lesson" demands

As with the teacher Apollos from Alexandria, all of us can learn "the way of God more accurately" (Acts 18:24-28). Sharing Christian education events and emphases from various churches across our denomination will help us better to teach — and to learn— the Way of Christ. Without going to the moon (in extreme educational experiments) we can have our own Apollos programs!

**APOLLLOS**  
"ALTERNATE  
CHRISTMAS CATALOG"

energy and direction from the "teacher." The source of all our teaching is in the Word of God, experienced through the Bible and also its continuing impact on the spirits of responsive persons.

So we would point out to our many Sabbath School leader-friends that your Sabbath School undoubtedly has available many materials on shelves at church and in members' homes, as well as public libraries or neighboring church files. Your task is to commit your energies of imagination and will to God's True Word, bringing into play many different modes of reaching your pupils with His many-sided love. At the opening of the New Year, throw your mind into high gear! Throw yourself into God's city of needing people and enrich their lives with treasure from His Word.

If your schedule just doesn't seem to stretch for enough preparation each "short week" between Sabbath School lessons, refresh yourself on how you can possess ample freedom (or treasure) for daily food and shelter and for priorities even more timely! (Matt. 6:19-21)

Since God has given you assurance of His security, tell your neighbor His truth, whether or not he responds to invitations to Sabbath School or Bible study! □



The North Loup church recently completed building in the large sanctuary balcony two new classrooms with glass fronts. They become overflow seating area when needed.

What you need now is "The 1974 Alternate Christmas Catalog!"

"You're at least a month behind, Clarke!" I can hear some of you reacting. Yes, life does move in rapidly upon us, and both holidays and everyday demands crowd us for response.

But THIS TIME, the laugh's on you! . . . for "The Alternate Christmas Catalog" (released in December 1974) serves to point up how many celebrations — birthdays and anniversaries, even funerals, AND Christmas — do crowd up on us for healthy response. The catalog's unusual ideas do sharply emphasize how meaningless or detracting are many of our choices in observing these events.

As it explains some meanings in these social experiences, the catalog can prove useful in developing attitudes of children and youth toward funerals and birthdays and Christmas holidays. The 64-page, 8 1/2 x 11 book also lists gifts made by organizations which seek to enrich human creativity in enterprises rooted deeply in their community's wholeness. Christian and social movements that build community on the ideals Jesus held, are suggested as focus for memorial or sharing gifts.

Consideration of such stewardship of family or community observances is a vital part of Christian maturing, we believe. Readers may want to supplement their resources for making decisions as individuals or families or church groups by having "The Alternate Christmas Catalog" among the church's references. It can be ordered from ALTERNATIVES, 1500 Farragut St., N. W., Washington, DC 20011.

One of the organizations advertising in "The Alternate Christmas Catalog" is SERRV, a handicrafts marketing program related to Church World Service. Over the years SERRV in cooperation with

the churches and other agencies has developed a marketing program for craftsmen in over fifty countries, with the purpose of promoting economic self-help. SERRV (Sales Exchange for Refugees Rehabilitation Vocations) offers beautiful hand-crafted articles through its catalog which can be obtained by addressing SERRV PROGRAM, Box 188, New Windsor, Maryland, 21776. The sale of these handicrafts is one way for disadvantaged persons to improve their own welfare in a dignified way.

"MISSION CRAFTS" is title of a 60-page, 5 x 8 inches mail order catalog for the "program to market the crafts of disadvantaged persons from overseas and the U.S.A."

"Mission Crafts" was developed by a local Presbyterian church in Hughsonville, N. Y., and has expanded into a self-sustaining agency, though still benefited from volunteer services of many interested people in the area.

Their chief purpose, stated above, involves a happy crew of ten persons who operate office, warehouse, shipping, and information.

Seventh Day Baptists who may be interested in this form of encouraging disadvantaged people might write for a catalog to: MISSION CRAFTS, Box 73, New Windsor, N. Y. 12550.

Besides the catalog of articles listed by countries, lists are available of crafts according to type, as: household wood, carvings of wood, jewelry from mother of pearl, jewelry general, brass, dry goods, etc.

So if you secure the catalog, your sharing of specific information with friends in church and neighborhood can have more Christian impact as you interpret such ministries as SERRV, Mission Crafts, Our SDB World Mission, and local church enterprises and holiday observances. □

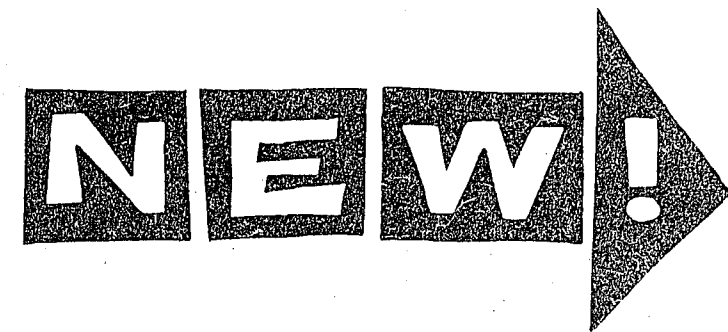




# Announcing

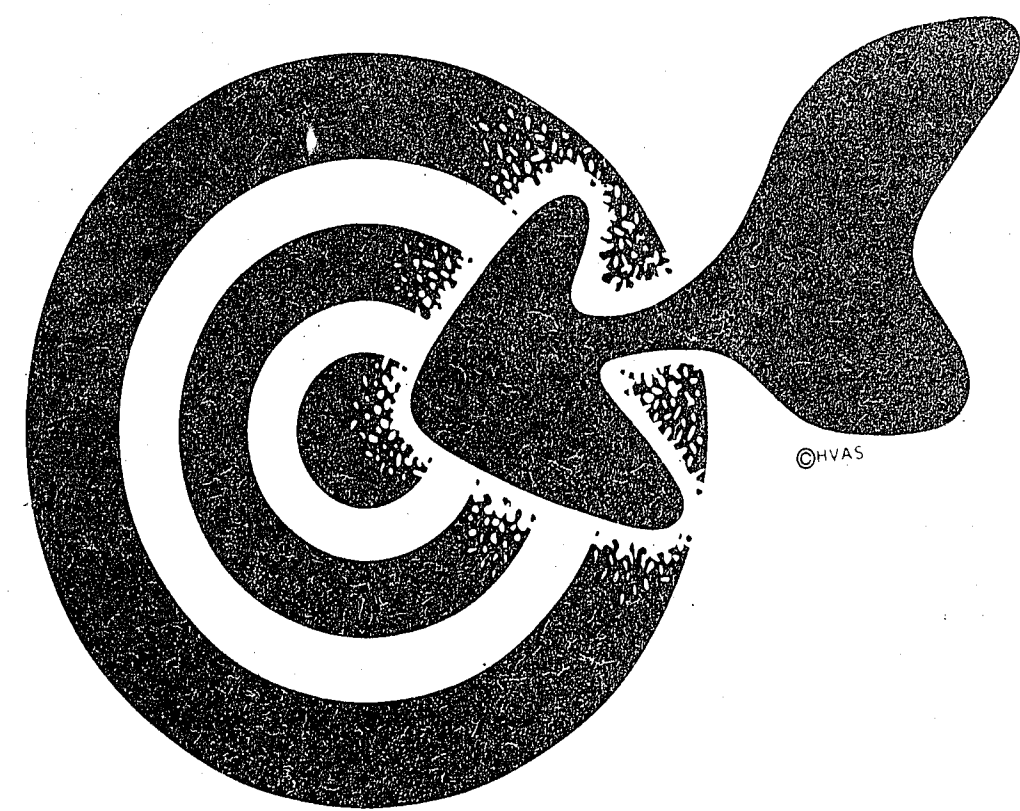
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PRO & CON - THE SABBATH IN A NUTSHELL  
AN ENTERING WEDGE - SABBATH TRACT  
FROM DEATH TO LIFE - SALVATION TRACT



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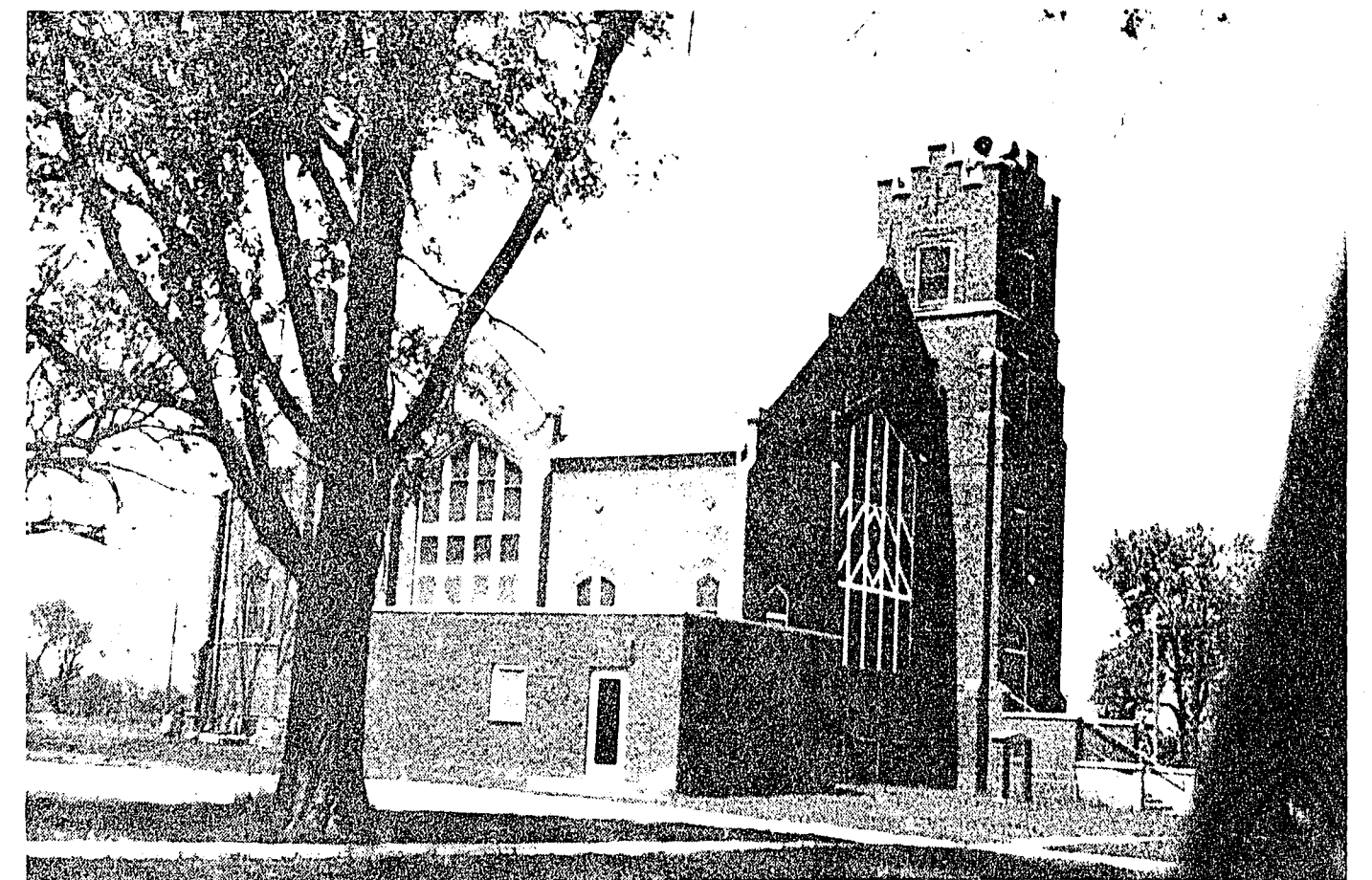
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# The Church In Action

NEWS FROM THE CHURCHES



North Loup, Nebraska, Church

## NORTH LOUP NEWS

NORTH LOUP, NEBR. — Prior to the Mid-Continent Association meeting in October, a face-lifting took place at our church. A paint job and new carpeting in the sanctuary did much to enhance the appearance. Three flower arrangements in front gave an added touch for the weekend meetings. It had been a busy time with many hands at work. Newly constructed glass-enclosed classrooms in the balcony help relieve classroom shortage, besides being a pleasant meeting place for class members and teachers. This will also be used as a nursery during Sabbath morning worship.

A highlight of the summer was the dedication of three babies, James Allen, son of Mr. and Mrs. Homer Brannon, Kyle Jay, son of Mr. and Mrs. Bernard Dutcher, and Timithia Rae, daughter of Mr. and Mrs. Merlyn Williams. God bless them!

Another highlight was the camping program with Senior Camp at Camp Paul Hummel in Colorado, and Primary Day Camp and Junior Junior Camp both held at Camp Riverview at North Loup. At Junior Camp, a baptismal service was held. Due to the drought, the river had less than the usual flow of water, so many took off their shoes and waded to the channel where three youth were baptized.

At the summer business meeting, Bernard Keown was again given a

license to preach. Among officers elected for 1974-75 were Ron Goodrich, moderator, Alice Maxson, clerk, and Sheldon Van Horn, treasurer. Heading the Sabbath School are John Goodrich, superintendent, Ron Williams, assistant superintendent, and Frances Van Horn, secretary-treasurer. Monetary assistance, along with our prayers, was given to Robert Babcock who is studying for the ministry.

A film, "God Owns My Business," was shown during the Sabbath School hour August 24. The following week, Popcorn Days came and went with much activity by our church people. Glimpses of Conference by those who had attended were given at the August 31 service.

It was a dry summer but there were showers and weddings. Beginning in early June, they were Anita Gregory and Leslie Soper, Dianne Aspen and Edwin Clement, Lana Hamer and Allen Hollertz, Jancee Goodrich and Keith Hopkins, and Connie Tilford and Robert Wheeler.

College students are Cheryl Abel, James Goodrich, Ivan Soper, Bernard Keown, Terry Keown, Keith Severance, Stanley Soper, Theresa Clement and Jerry Van Horn.

A Weekend Planning Retreat was held September 13 and 14, beginning with a spaghetti supper Friday. That evening, a Communion Service, under the direction of Pastor Victor Skaggs, was held with families seated at tables. It was different, but so warm. The Sabbath morning worship service was fol-

lowed by a bounteous fellowship dinner. The afternoon was spent in planning. Groups were headed by the various committees but open to all. At the final tabulation in the evening, it was found that much thought had gone into the plans for the year. We pray that those plans formulated will bear fruit throughout the year.

—Bertha Clement

## SISKIYOU FELLOWSHIP

MONTAGUE, CALIF. — As we approach the second year as a Fellowship we want to thank all those who have given assistance to our efforts here in northern California. We especially thank Field Pastor John Conrod and General Secretary Alton L. Wheeler for their assistance.

We continue to hold services each Sabbath Day. Our eldest member is Mrs. Lulah Boyer who is now ninety-five years old. We praise the Lord for her and her faithfulness to our group. We were happy that Theodore Webster could represent us at the Pacific Coast Association Retreat.

We would ask for your continued prayer support as we seek to reach out to others in this area.

—Mrs. Connie Webster, Clerk

## RENEW

YOUR SUBSCRIPTION NOW!





Little Rock Youth Group: Gene Smith, Karen Seager, Mrs. Linda Camenga, Cheryl Monroe, Galen Monroe, Jim Mitchell, and Pastor John Camenga. (photo courtesy of Douglas Yarbber).



Fouke, Arkansas, Youth Group: Sharon Monroe, Russell Davis, Freda Monroe, Sharon Davis, Tom Goodson, Rebecca Davis, and Pastor Floyd Goodson. (photo courtesy of Douglas Yarbber).

### YOUTH RETREAT HELD IN ARKANSAS

LITTLE ROCK, ARK. — The youth of the Arkansas churches were invited to Little Rock on the weekend of October 18-20 for a spiritual retreat.

Thirty-five registered Friday evening from the Texarkana, Fouke, and Little Rock churches and from the Southside Church of God in Ft. Smith.

The New Creation, a group of young folks from the Little Rock church, gave a concert Friday night.

The youth were led through a study of James by Pastor John Camenga, Rev. James Mitchell, Pastor Floyd Goodson, Russell Davis and Pastor Richard Cress of the Southside Church of God.

The retreat was concluded with a worship on Pinnacle Point outside of Little Rock.

The Churches at Fouke and Little Rock are sponsoring a fifteen-minute radio program over KOSY Radio Station at Texarkana beginning on November 3. Pastor John Camenga of Little Rock will present part of the messages, and Pastor Floyd Goodson of Fouke will host the remainder. May the Lord bless this endeavor!

### HIGH SCHOOL GRADS SCSC NEEDS YOU!

For information and application forms write to:

Rev. Alton L. Wheeler  
P. O. Box 868  
Plainfield, N. J. 07061

### CONFERENCE PUBLICITY

Azusa-Pacific College in Azusa, California, will be the site of our Seventh Day Baptist General Conference sessions August 10-16, 1975. This liberal arts, religiously-oriented college is located between Riverside and Los Angeles.

Meals, lodging, and meetings will be situated in close proximity to each other for those who find this important.

The Pacific Coast Association Host Committee is hard at work to provide the best facilities available for the Conference sessions.

You may have questions about all the other many Conference-related activities. Our plan is that these and other questions will be answered in the articles you will find in *The Sabbath Recorder*.

Our people seem to attend Conference for many different reasons. Whatever your reason is, plan to attend because there will be room for everyone.

The Host Committee is praying for God's guidance in all of our decisions and activities as we make plans for General Conference.

JOIN US, PLEASE!

—Philip H. Lewis, Riverside

**ATTEND 1975  
General Conference  
August 10 - 16  
Azusa - Pacific College  
Azusa, Calif.**

### DENVER CALLS JOHN CONROD

DENVER, COLO.— The Denver Seventh Day Baptist Church announces the arrival of our new pastor, John A. Conrod, who has been serving as coordinating field pastor of the Pacific Coast Association and has been living at Concord, California. He resumed the duties as pastor in the Denver and metropolitan area on November 16, 1974.

His wife, Joyce, and their two sons, Michael and Philip, have been living in Lakewood, Colorado, the past several months with her mother Mrs. Fern Day and assisting with nursing care of her (Joyce's) father. The family is certainly looking forward to being together again.

The church held an installation service for Pastor Conrod on Sabbath, November 23, 1974.

—Nedra Shepard



The Rev. John A. Conrod

THE SABBATH RECORDER

### RIVERSIDE NEWS

RIVERSIDE, CALIF.— Our 1973-74 church year is just ending. May we share with you a brief sketch of happenings during that period.

Pastors Don Phillips reports that during 1973 six new members were added, and since January 1974, fifteen additional ones have joined with us.

The Shepherding Program has been active and has met for Sunday morning breakfast on nine occasions, three of these in homes. Others convened either in the church fellowship hall or restaurants.

The summer camping season convened at Pacific Pines Camp during June and July with full staffing personnel and many campers in the respective camps: primary, junior, intermediate, senior, and young adult. This is a joint program of the Los Angeles and Riverside churches.

On March 16, 1974, the young people presented an inspirational service during the morning worship hour. Sermon testimonies, by Jill Logan, Melanie Lewis, Cindie Lewis and Matt May challenged all present.

On May 4, 1974, when Pastor Phillips was attending the Ministers' Retreat in Berea, the laymen took charge of the Sabbath morning service. Messages on Christian living in a layman's world were given by Norman Gibson, Dr. Lewis May and Peter Morris. Chip May presented the children's sermon.

Pastor Don Phillips has given us on-going inspiration in his sermons. Outstanding was a series on Isaiah and a study of Joshua. Guest speakers, Pastors Holden and Markham, have filled the pulpit when Pastor Phillips has been absent.

Three prayer groups are presently meeting at different times in various homes. For a time, a group of men met at a local restaurant before work in the morning. Also, on Sabbath morning, a pre-Sabbath School prayer time has been observed in the pastor's study.

Pastor Phillips is leaving us to be chaplain in the Community Hospital in San Diego. He will be working under the organization known as the "Hospital Chaplain's Ministry Ser-

vice" with headquarters in Encino, California. Our prayers and good will follow Pastor Phillips and his lovely wife, Eleanor. We will miss them.

—Dora L. Hurley

### LADIES' SOCIETY CELEBRATES 114 YEARS OF SERVICE

SHILOH, N. J. — This year the Shiloh Seventh Day Baptist Ladies Benevolent Society celebrates its 114th year of service to the community and the denomination. It is interesting to learn of the various types of activities the society has sponsored through the years.

In the early days one of the favorite ways to raise funds was quilt-making. There were also "ten-cent" suppers and poverty socials. One feature that is continued to this day is the annual potpie dinner. In July of 1915 a 31-member kitchen band was organized and presented several "concerts" for fund-raising. A photograph of this group was displayed at a recent meeting. The costumes and instruments were most interesting. The photograph is in the keeping of Mrs. Martie Hitchner whose mother, Mrs. Jennie T. Harris was the accompanist to the group.

In 1929 each member earned a dollar which was contributed to the society, and Mrs. Annabel Bowden wrote a poem that was put to music entitled: "The Ladies Aid." According to the constitution of 1860 the objects of the society were: "to administer to the necessities of the poor and afflicted first at home and then abroad as our abilities may enable us to do."

"Also to devote our efforts to any other department of Benevolence that circumstances may make appear to be our duty to aid."

Mrs. Jane Jernoske is the current president, and after 114 years our society is still reaching out to help others.

—Mrs. Martie Hitchner

### S. C. S. C.

**SCSC deadline for applications is February 15, 1975. If you are interested in serving on a team or in hosting a team now is the time to act. Send your letter to:**

Rev. Alton L. Wheeler  
P. O. Box 868  
Plainfield, N. J. 07061

—Don't delay!

### HEBRON CHURCH HAS INTERESTING HISTORY

HEBRON, PA. — In 1974 the Hebron church building was eighty-five years old. After the church was organized in 1833, meetings were held in homes and in a schoolhouse across from the former Don Stearns home. Later they were held in the Hydorn school building across the valley from the present church. This schoolhouse, enlarged and remodeled is now the lovely home of Mr. and Mrs. William W. Thompson. The centennial celebration of the church was held in October 1933. Dr. William L. Burdick wrote the centennial book, and the Rev. Boothe C. Davis delivered the sermon. The Rev. Carl H. Dudley, D.D., then president of the Potter County Historical Society and pastor of the Coudersport Presbyterian Church, gave the Sunday afternoon address.

The Rev. William L. Burdick, who grew up within the church, was ordained here in 1892 and Clifford A. Beebe, who became a member in his teens, was ordained by the church in 1926. Hebron church has ordained other pastors.

Hebron church is a small church, but not a weak one. Its influence spreads throughout the community and the surrounding area. It is your kind of church, my kind of church. Someday there will be a glad reunion of all who have been blessed by that little white church on the hill.

This year, in lieu of an anniversary celebration, one sidewall of the church has been rebuilt, new front steps and railings installed and grading done. Members assisted in the work. One of our ladies, Georgianna Snyder, painted the steps. Next year a church picture will be sent to the *Recorder*.

In November the Rev. and Mrs. Kenneth B. Van Horn attended the Philadelphia seminar, The National Conference on Church Management, sponsored by the Ministry of Campus Crusade for Christ, International.

At the invitation of the Little Genesee church, the Hebron folks met with them Sabbath morning, October 9 to hear Miss Terry Ann Meuwson, Miss America 1973, give





Some of the members of the Irvington, N. J., German church recently met at the pastor's home for dinner following services conducted by Mike and Alice Parker, Hope and John Bevis, of the Plainfield church. Standing, Bob Fassbender, Mrs. Frances Becker, Pastor John Schmid; seated: Mrs. Anna Pfeiffer, Mrs. Elizabeth Schmid, Mrs. Martha Schober, and Mrs. Marie Fassbender.



When entering Milton, Wisconsin, you are greeted by this attractive sign which indicates that Seventh Day Baptists are there! How about your church — do others know you have an active witness in your community? Highway signs reach many people, this is a very effective way to share our faith (photo, courtesy of Clarence T. White).



James Woodgate of Gladwin, Mich., recently joined the staff at the denominational building in Plainfield. Jim is serving the General Conference and Publishing House as a dedicated service worker. (For more about Jim see the September issue, page 10.)

her testimony and sing. On December 21 a meal of sharing was served after church. A diaconate committee has been appointed to choose new deacons and deaconesses.

The Youth Bible Club meets each Tuesday, 4:15 p.m., at the Sheehy home. A community Halloween party was held. The church had an unmanned booth at the Pötter County Fair, using the American Bible Society's Scripture Courtesy Center display. They gave away 1252 tracts, Bibles and Scripture portions, many from ABS.

W.S.S.S. gave \$109 to send eight campers to Camp Harley Sutton. The ladies also voted \$25 each to Menzo and Audrey Fuller. The Northern Tier Children's Home, and to OWM, designated for Missions. They bought Bible Association calendars for distribution. They had a bakesale and a bazaar, also baked rolls and pumpkin pies for a commandery meal at the Couderport Consistory. The Sabbath School, Dana Kenyon superintendent, takes up a monthly missions offering. In winter, the weekly Bible Study is held at homes.

—Leta Burdick

### Accessions

ALFRED, N. Y.  
Rev. Russell Johnson, Pastor  
By Baptism:  
Suzanne (Mrs. William) Jacox  
Dorothy (Mrs. Glenn) Drumm  
By Letter:  
Robert Volk  
Associate:  
Glenn Drumm

TEXARKANA, ARK.  
Rev. Ralph Soper, Pastor  
By Testimony:  
Juanita (Mrs. S. M.) Ogden

### Births

Webster.— A son, Henry Asaph, to Theodore and Connie Webster of Montague, Calif., on Nov. 8, 1974.  
Henry.— A daughter, Kimberly Grace, to Carmen and Randy Henry, Los Angeles, Calif., Nov. 21, 1974.

### VOCATIONAL OPPORTUNITIES

We are happy to provide space for those readers who wish to share vocational opportunities near their church/community and for those readers who desire to relocate. This will be a monthly feature.

Elderly couple, Berkeley, Calif., desires housekeeper-companion. Live in. Salary negotiable. Please send references.

Write: The Editor,  
P. O. Box 868  
Plainfield, N. J. 07061

### HISTORICAL BAPTIST CHURCH

(Continued from page 12)

cate that early church historians found these dissenters, by whatever name, opposed to infant baptism and in its place proposed adult baptism upon believing. Here was conformity to the Word of God, and nonconformity to the power and authority of the dictatorial Roman Church. Here were those who followed the apostolic admonition of Peter when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

It is quite evident from the historical record that the existence of these dissenters and adult baptizers was apart from the reformations of Luther and Calvin. They may have contributed to the stand of John Hus in a more positive way. Their testimony may have had an indirect effect on the great reformers, but it would appear that they coexisted together during the reformation years although it is recorded that some of their numbers joined in the flow of the Reformation. History records that in the year 1530 there were approximately 800,000 members of these groups settled in Bulgaria, Croatia, Dalmatia, Hungary, Spain, France, Italy, the Rhineland, and England. According to Benedict "The term Waldenses was most generally used and answered very nearly to that of nonconformist in England, which every one knows comprehends a multitude of sects, among whom there exists a great variety of opinions and practices."

The evolution of a theological philosophy is very much like the evolution of a product. Many hands touch it, mold it, fashion it, and contribute to its ultimate development. This is the thought garnered from the reading of David Benedict's "History of the Baptists." It brings to mind those texts of Scripture which read, "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles, and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto the holy temple in the Lord" (Eph. 2:19-21).

(To be continued)

## DENOMINATIONAL DATELINE

**JANUARY 24-27**  
Seventh Day Baptist Churches  
Boulder and Denver, Colo.  
Editor John D. Bevis

**JANUARY 24-26**  
Seventh Day Baptist Church  
Salemville, Pa.  
Rev. Alton L. Wheeler

**JANUARY 26**  
Missionary Society  
Quarterly Meeting  
Westerly, R. I.

**JANUARY 29**  
Seventh Day Baptist Church  
North Loup, Nebr.  
Editor John D. Bevis

**JANUARY 30 - February 2**  
Seventh Day Baptist Churches  
Kansas City, Mo., —  
Nortonville, Kans.  
Editor John D. Bevis

**FEBRUARY 15**  
Sabbath Recorder Day

### Marriages

Graffius - Williams.— Larry E. Graffius, son of Rev. and Mrs. Charles Graffius of Salemville, Pa., and Janice L. Williams, daughter of Mr. and Mrs. Udell Williams of North Loup, Nebr., were united in marriage on Sabbath evening, December 21, 1974. The celebration took place in the North Loup Seventh Day Baptist Church, with the Rev. Charles Graffius officiating, assisted by the Rev. Victor Skaggs.

Hardesty - White.— Steve Alan Hardesty, son of Mr. and Mrs. Charles Hardesty, and Sally Ann White, daughter of Mr. and Mrs. Clarence T. White, both of Monmouth, Ill., were united in marriage on October 5, 1974, in the Albion Seventh Day Baptist Church by Rev. A. A. Appel.

Hopkins - Goodrich.— Keith Hopkins, son of Mr. and Mrs. Carroff Hopkins of Burwell, Nebr., and Janece Goodrich, daughter of Mr. and Mrs. Ron Goodrich of North Loup, Nebr., were united in marriage on Sunday, July 14, 1974. The ceremony took place at the American Baptist Church in Lincoln, Nebr., where the Lincoln Fellowship meets, with Bernard Keown officiating.

### Obituaries

BROOKS.— LeRoy Davis Brooks, son of Burtus A. and Emma Gavitt Brooks, was born August 25, 1885, in Waterford, Conn., and died October 27, 1974, at Preston, Conn. He was a self-employed house painter and lived in Waterford except for thirty

years, from 1924 to 1954 when he lived in Hartford. He was a member of the Waterford Seventh Day Baptist Church. His wife, Gunhild Person Brooks died in 1967.

Survivals include two sons, Howard of Waterford and Elmer of Hartford; a daughter, Mrs. Roger Newhall of Granby; two brothers, James of Lynbrook, N. Y., and Oliver of Marathon, Fla.; four sisters, Mrs. Leslie Getchell and Mrs. Paul Burdick of Waterford, Mrs. Everett Sanctuary of Amherst, Mass., and Mrs. Martha Paxton of Marathon, Fla.; and several grandchildren.

Memorial services were held in the Waterford Seventh Day Baptist Church, and burial occurred in the West Neck Cemetery. In charge of the services at the church were the Revs. Paul S. Burdick, and Dale E. Rood. —P.S.B.

PIERCE.— Mrs. Bess (Stillmah) Boehm Pierce, of La Mirada, California, formerly of Battle Creek, Michigan, died at the age of eighty-eight on November 6, 1974, in Sparrow Hospital in Lansing, Michigan. She had come for surgery and also to be near her children.

Born in New York State on August 23, 1886, she came to Battle Creek fifty-eight years ago. She was a graduate of the Battle Creek Sanitarium School of Nursing and worked as a registered nurse and a night supervisor for many years at the Sanitarium. She retired at the age of seventy-five.

Her first husband, Edward F. Boehm, died in 1962. She later was married to Dr. Harry M. Pierce who survives in La Mirada, California. She was a member of the Seventh Day Baptist Church of Battle Creek.

Survivors, in addition to her husband, are a daughter, Mrs. Edgar (Pauline) Kirsch of Northville, Michigan, a son, N. Edward Boehm of Grand Ledge, Michigan, five granddaughters, one great-granddaughter, and a sister, Mrs. Louise Coon of Belmont, New York.

Services were held at the Farley Funeral Home in Battle Creek with the Rev. S. Kenneth Davis officiating. Interment was at Memorial Park Cemetery. —S. K. D.

POPELIER.—Rachel Saunders, daughter of Paul and the late Edna Burdick Saunders, was born November 25, 1917 in Janesville, Wis., and died unexpectedly at her home in Teaneck, N. J., November 19, 1974.

She lived in Alfred many years, was a member of the Alfred church, and was graduated from Alfred University.

On August 11, 1954, she married Franz Popelier of Brussels, Belgium; upon returning to the United States, they made their home in Teaneck for fifteen years.

Survivors include her husband, father, stepmother, three sisters, Miss Harriet Saunders of New York City, Mrs. Richard Steele of Littleton, Colo., Mrs. Malcolm Trump of Springville, N. Y.; two brothers, Dr. Stephen Saunders of Springville and Philip Saunders of Scottsville, N. Y., nieces and nephews.

The Rev. Russell Johnson officiated at the memorial service which was held in the Alfred church; burial was in the Alfred Rural Cemetery. —R.G.J.



## THE FAMILY'S DAY

(Continued from page 7)

be a certain amount of parental authority exercised. It is no reason why a child should not go to school because he does not wish to go; that a child does not wish to spend the Sabbath Day with the family is no reason why he ought not. In fact, it is safe to say that those men and women love the Sabbath most, as a rule, who were obliged to observe it best when they were children.

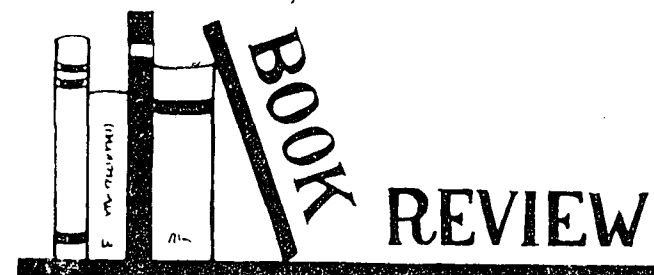
There are two things that are in danger: the family and the Sabbath. There are many things in our times, which are disintegrating our families and destroying their unity. In my opinion a wrong Sabbath observance is doing a great deal to foster this and a correct Sabbath observance will do a great deal to encourage and aid the true unity of the family and of our culture.

A Sabbath made pleasant and joyous, and a Sabbath in which the parents promote the religious instruction of their families by taking them to the sanctuary, and by doing their personal duty of instruction, would be a bulwark about our people and nation stronger than fleets and armies and diplomacy. It would strengthen the moral instincts of our children and do more than anything else for the triumph of religion.

The Sabbath, with the family at home, is the family's day for the promotion of the family. God's blessing rests upon its proper observance, and his curse rests upon its neglect. Seventh Day Baptists are in need of just such an observance of the Sabbath as shall stop the current that is flowing out of our life's blood, and impoverishing our body and impairing our strength; and as will be an influence of healthy example upon those who know us.

The Sabbath reform that we need among ourselves is a reform in Sabbath observance, and it must come if we are not to lose more by the flabby moral sense of our own children than we can gain by converts to the Sabbath. □

—This article was taken from a sermon delivered before the American Sabbath Tract Society, at its annual meeting, September 27, 1884.



*A Nickel's Worth of Skim Milk*, Robert J. Hastings, University Graphics, Southern Illinois University, Carbondale, Ill., 1972, 149 pp. \$5.20.

It is hard to know where to begin in reviewing Robert Hastings' new book. Perhaps with the awards it has won. The first was given in 1973 by the Illinois State Historical Society for the best regional history published that year. A second award was given in June, 1974, by *Decision Magazine*, for the book that best communicates the Christian message in a format not necessarily "religious." Hastings, editor of the *Illinois Baptist*, does that remarkably well.

What is "Skim Milk"? It can make you cry, laugh, even howl with delight. It can evoke long buried memories, scenes you had forgotten years ago, through which you can see yourself "photo-frozen" in your own childhood.

With pen strokes that seem remarkably sure, Hastings recounts his own boyhood in southern Illinois, the town of Marion, seventeen miles from Carbondale. The time is the Depression when a nickel's worth of skim milk is recalled as an incredible extravagance. The joblessness, poverty, sparcity and isolation of Hastings' world is all there. But so is the humor, the tight weave of family life, and the bold determination of a people who believed in God, Lowell Thomas, and for good measure, Lum and Abner.

The reader is warned to be careful when picking up this book. Once open, you will need time to read through at one sitting. A Kleenex box is a necessity, whether for laughing or crying. For what Hastings does in a very real sense is with crisp and vivid English to recreate our own adolescent worlds.

But more than memory lane is involved here. Underneath the story is the rediscovery of a value system all of us have been trying to get in touch with again of late. "Skim Milk" helps each of us do that for ourselves.

## WELCOME NEW SUBSCRIBERS

Mr. and Mrs. John C. Pearey  
Glendale, Mo.

Mr. and Mrs. Joe R. Phillips  
Portage, Ind.

Cindy Couch  
Mankato, Minn.

Mr. and Mrs. Douglas Yarberry  
Texarkana, Ark.

Mr. and Mrs. S. M. Ogden  
Fouke, Ark.

Mrs. Jane Pettit  
Bridgeton, N. J.

Doreen Pettit  
Trenton, N. J.

Debbie Rossi  
Salem, W. Va.

James W. Probasco  
Annapolis, Md.

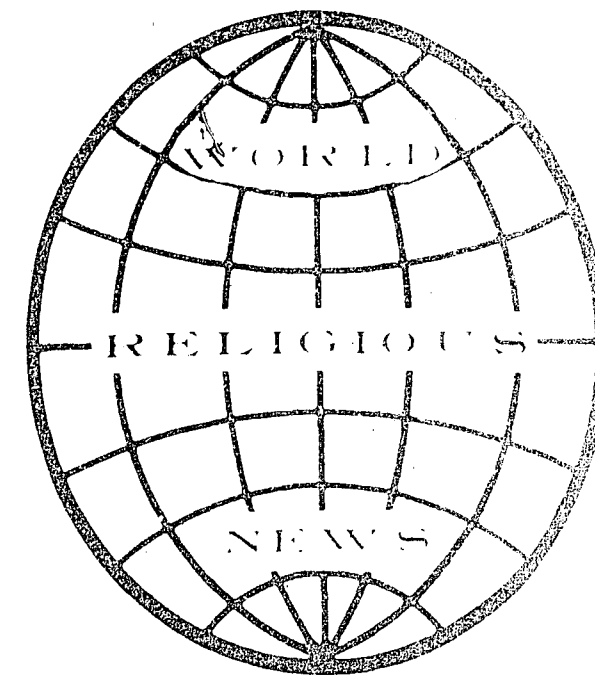
Mr. and Mrs. Jerry A. Wilson  
Bolivar, N. Y.

Mr. and Mrs. Richard Koziorski  
Darien Center, N. Y.



### A NEW YEAR'S WISH

To be of greater service, Lord,  
A closer student of Thy Word;  
To help to bear a brother's load  
And cheer him on the heavenly road;  
To tell the lost of Jesus' love,  
And how to reach the home above;  
To trust in God whate'er befall,  
Be ready at the Master's call  
For any task that He may give;  
And thus through all the year to live  
For Him who gave Himself for me  
And taught me that my life should be  
A life unselfish not self-willed,  
But with the Holy Spirit filled.



## CHURCH IN DENMARK IS BUILT FROM CAST-OFF MATERIALS

A church constructed of cast-off materials largely by the voluntary work of members over a period of three and a half years was dedicated in Brande, Denmark, September 8.

The new structure, unusual in its architecture, is often called "a fortress ruin" or a portrayal of "the gospel in the street." It has received favorable attention on Danish television and in newspapers.

The church is built of malformed and broken bricks, purchased at 100 Danish crowns (\$16 U.S.); a wagonload, rubble from a brick kiln, broken glass, other materials from the city dump and rocks gathered by some of the members on their farms.

Architect Kristian Kristiansen had the idea of planning such a church when he heard of children in an African country picking up stones on their way to school each day for the building of a church in their community.

The church entrance is bowl-shaped, representing an ear listening to the gospel; its borders are seen as arms around those who enter and called "God's embrace."

In the center at the entrance is a stone cross with a heavy chain that is broken, suggesting divine victory over the enslaving power of evil.

Inside, furnishings are of plain pine wood. Rafters supporting the roof fan out from the center, suggesting that faith goes on out into and beyond the visible world.

Windows are of various shapes and sizes, with the largest one round and strategically placed to represent the preeminence of Christ.

The church has a membership of ninety-five. Thanks to work con-

# God knows, you should practice what you pray.



## Start treating your brothers and sisters like brothers and sisters.

tributed by members and the use of cheap or free materials, it was able to construct the new building, which has 700 square meters of floor space (this would be equivalent to several small houses) with a cash outlay of approximately the cost of a one-family dwelling.

During Brande's upcoming 800th anniversary celebrations the new church will provide facilities for cultural presentations and house an exhibition of religious art. □  
—EBPS

## GERMAN HEADS CHRISTIAN ENDEAVOR UNION

The Rev. Arno Pagel of Kahlertal, West Germany, has been elected president of the World's Christian Endeavor Union. The action came at the seventeenth World's Convention in Essen, Germany, July 24-28. He is the first president elected from outside the United States of America. (Francis Clark, Dan Poling, and Clyde Meadows are previous presidents.)

In recognition of his faithful service Clyde Meadows was named honorary president for life. The new Board of Trustees includes representatives from eight nations: Ireland, England, Germany, Spain,

Australia, India, the Netherlands, and U.S.A. Officers were installed by Clyde Meadows and he transferred the Presidential chain of office to Mr. Pagel who gave the final convention message.

Mr. Pagel is currently serving as president of the German Christian Endeavor Union and has served as editor of three religious magazines. As an author he has written many books and booklets; one is a brief biography of Dr. Francis E. Clark and another is a history of the Christian Endeavor movement.

Mr. Pagel was an active member of a Bible Club while in high school. He began his theological studies in 1933 when attacks were being made in Germany on the Christian faith and doctrine. Mr. Pagel united with the "Confessing Church," led by Niemoller, Lilje, Dibelius and others, and was examined and ordained by its council. In 1940 while in Kassel, Mr. Pagel came into contact with Christian Endeavor through its president Otto Kaiser, continuing with youth work and parish ministry. He has been vice-president of the World Union since 1954. □



**EX-CONVICT NOW WARDEN  
BAPTIST LAYMAN IN GEORGIA**

By Robert LaFavre

Thirty-one years ago, Millard Gooding picked up a Gideon Bible at the prison where he was serving time for two service station hold-ups.

Today, at age fifty-seven, he has completed eighteen years as the highly respected warden of the Richmond County Correctional Institution near Augusta, Ga.

Gooding is respected not only because he was once an inmate himself, but because he practices the Christianity he professes, observers say.

He is a deacon at the Pine Hill Baptist Church in Augusta and is a men's Sunday School class teacher.

It wasn't always that way.

When he was eighteen, Gooding was given two prison sentences for two different service station hold-ups. One sentence was for life, the other nineteen to twenty years.

Gooding recalled his boyhood days as one of ten children in the backwoods of Emanuel County in Eastern Georgia.

"Moonshine country," he called it. "That was our chief industry. I made it, I drank it, I sold it."

After serving eight years in prison and twice being denied parole, young Gooding sat down on his bunk to take stock of his life. He realized that his problem lay within himself — not with others.

One night he found a battered, old Gideon Bible, the pages yellowed and so crisp they would crack if bent. For some reason, unknown to him then, he began to read in the Gospel of John.

The next night he did the same, beginning again at the first of that gospel.

By the third night he couldn't wait to get to his cell and "again read God's Word."

"No one had ever spoken to me about Jesus Christ," he said, "and for the first time in my life I was hearing some wonderful news."

"I lay on my bunk and read that Bible and when I came to the sixth verse of the fourteenth chapter: 'Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me,' I knew I had found my answer—Christ."

God began moving in his life,

Gooding says. He was shortly released from prison and given a job with the institution as a heavy machinery operator. From this he rose through other positions until he was asked to be warden of Richmond County prison in 1956.

These past eighteen years have brought to him accolades from inmates and governors alike. His list of awards and citations is long.

The past spring, officials of Richmond County held "Millard Gooding Day." He has twice been head of Georgia Prison Wardens' Association.

He rewrote the rules and regulations affecting the prison system during Gov. Maddox's administration. He is a recognized leader in seeking national standards for prisons.

Noted for his program of rehabilitation Gooding has but one philosophy — now chiseled in marble and placed on his prison's wall by county officials: "If you can get a man's heart right, you can get his head right."

Behind that philosophy is the firm belief that only Jesus Christ can make a man's heart right, not social or psychological programs.

His institution was the second in Georgia to have a chapel.

Inmates themselves chose a name for the chapel — "Gooding Chapel" a tribute to their warden.

Commissioner Allen L. Ault of Georgia Department of Corrections/Offender Rehabilitation said the warden's success as a reformer and rehabilitator of prisoners came because "he didn't forget to put God into rehabilitation."

An inmate's eyes brightened when asked what he thought of Millard Gooding. A convicted murderer serving life, the man proclaimed the many things Warden Gooding does for inmates.

Through the chapel program a new life opened up for him. "There's been a big change in me since coming here," he said. "I found Jesus. He's in my heart all the time now."

Of all the awards the warden has received, statements like this mean most to him. He has been given the Liberty Bell Award by Augusta Bar Association, an award by the city's Jaycees and many others for his programs and activities.

But like he said, "A man must first find Jesus Christ. Programs are but the lace to add to the gingham of salvation." — Baptist Press □

**ADVENTISTS HOLD  
ANNUAL COUNCIL**

The Seventh-day Adventist Church recently held its Annual Council at Loma Linda, California. There the delegates voted a record budget of \$76.5 million for the denomination's worldwide work. It is understood that more than half of these funds have been allocated for overseas work.

An interesting development was the vote against ordaining women to the ministry, a subject which has caused controversy in several denominations. The Adventist stand is more interesting than some because of the church's historic belief in the inspiration of the writings of Mrs. Ellen G. White. Mrs. White is more often referred to as a "prophetess" than preacher or minister, but it is a well-known fact that she did preach and was in fact the leading personality in the organization of the denomination. The action taken against the ordination of women was reportedly taken for "reasons of unity." □

**VISITING THE  
NEW YORK CITY AREA?**



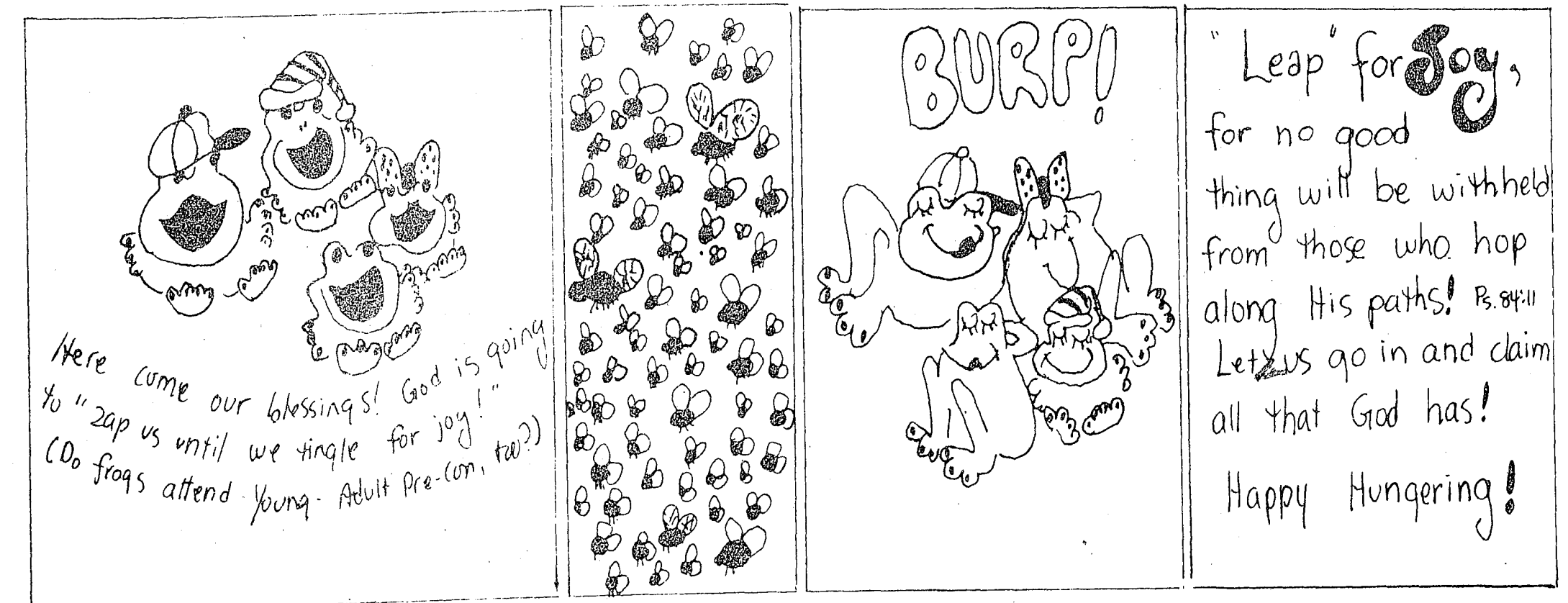
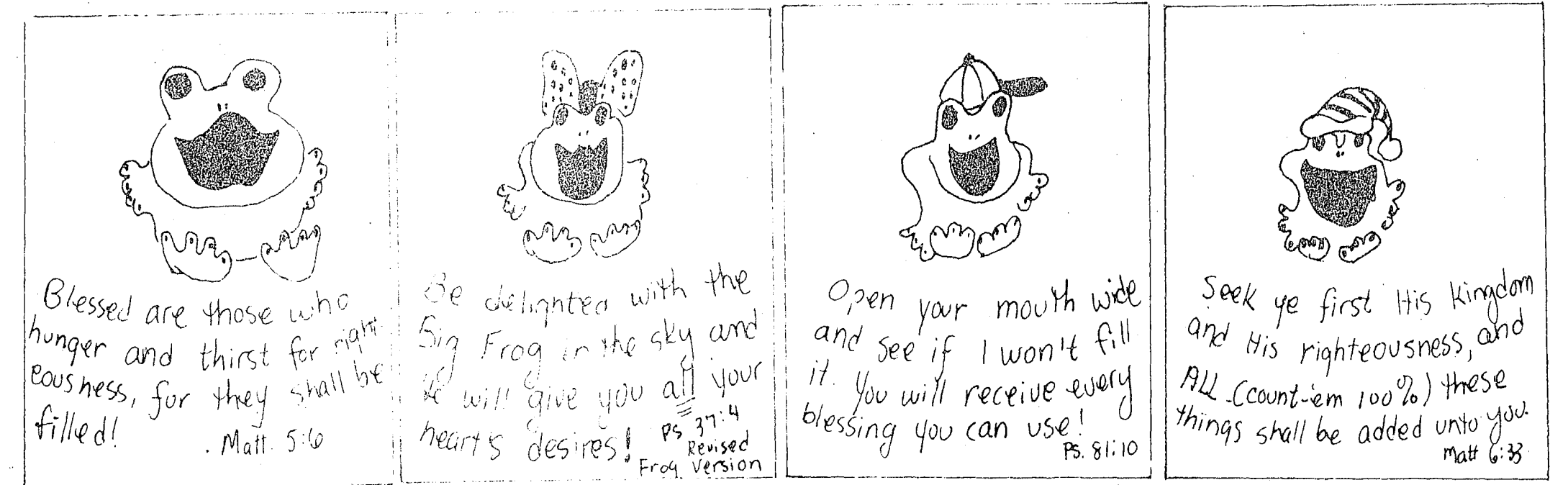
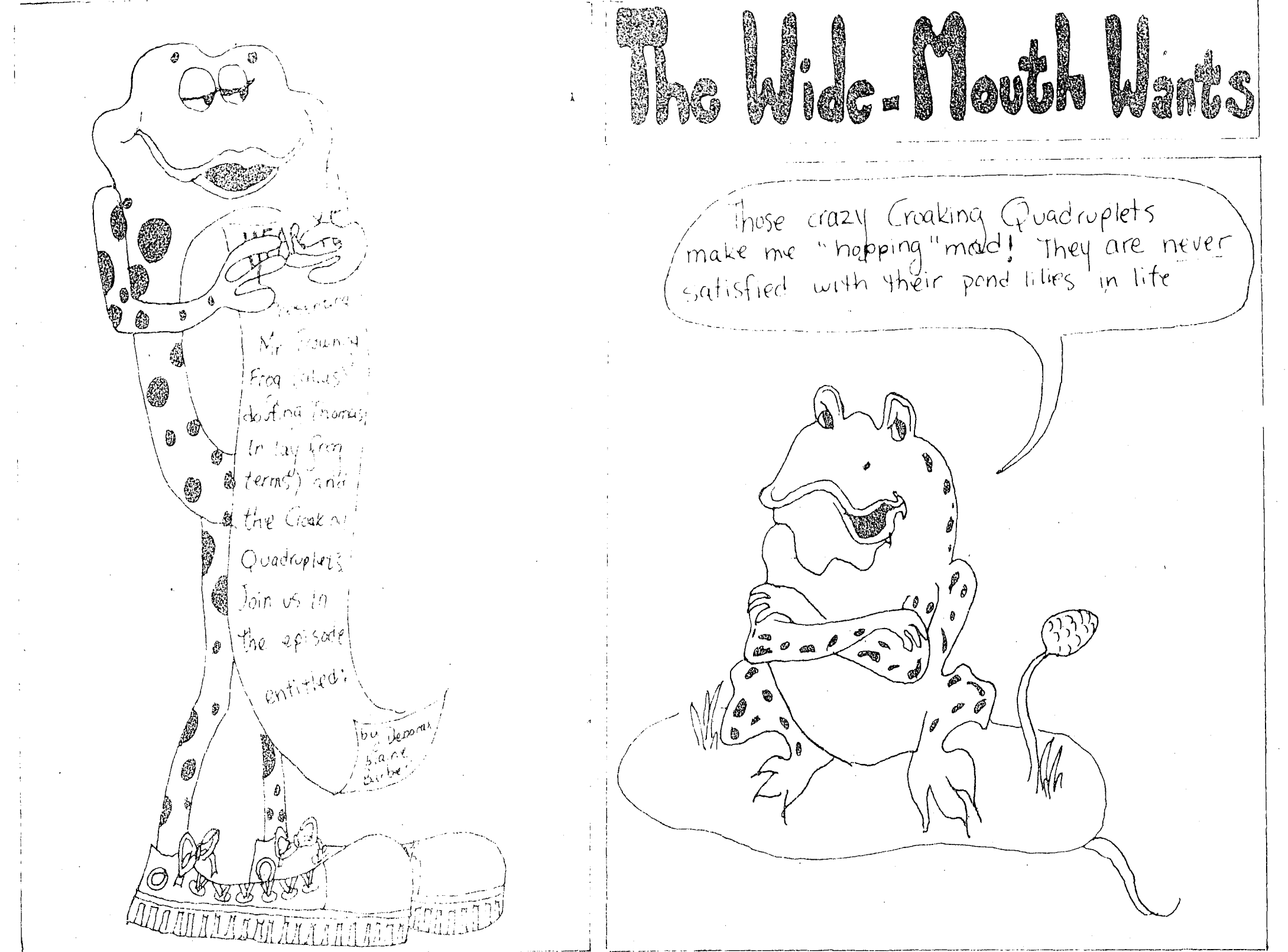
**Plan to worship with  
Seventh Day Baptists**

Seventh Day Baptist Mission  
Sloane House YMCA  
34th St. and 9th Ave.  
(212) 773-6277  
New York City  
Services 2:00 - 5:00 p.m.

Seventh Day Baptist Church  
Central Ave. at W. Fifth St.  
(201) 757-0555  
Plainfield, N. J.  
Service at 10:30 a.m.

Seventh Day Baptist Church  
Salvation Army Bldg.  
33 Augusta St. (201) 239-0986  
Irvington, N. J.  
Services in German  
11:00 a.m.

**The Wide-Mouth Wants**





## OUR WORLD MISSION

### OWM BUDGET RECEIPTS FOR NOVEMBER 1974

	Treasurer's		Boards'			Treasurer's		Boards'		
	November	11 months	11 months	November		11 months	11 months	November	11 months	
Adams Center NY	\$ 216.00	\$ 986.44	\$135.00	Salemville PA	25.00	568.00	206.00	Schenectady NY	20.50	185.50
Albion WI	100.98	722.19	125.58	Seattle Area WA	185.97	1,218.69	10.00	Shiloh NJ	586.69	10,650.73
Alfred NY	614.50	6,508.65	500.00	Stonefort IL	30.00	480.67	20.00	Syracuse NY		
Alfred Station NY		2,384.67	30.00	Texarkana AR		90.00	20.00	Verona NY	287.00	2,082.38
Ashaway RI	834.14	4,641.68	450.00	Walworth WI	625.00	1,865.00	20.00	Washington DC	64.52	1,660.17
Assns & Groups	212.00	1,071.79	3,045.03	Washington			10.00	People's DC		10.00
Battle Creek MI	690.05	6,253.50	375.00	Waterford CT	125.82	2,251.39	100.00	Westerly RI	343.00	3,203.85
Bay Area CA		405.00	10.00	White Cloud MI	113.85	1,022.92	20.00	Totals	\$14,004.45	\$137,194.13
Berea WV		454.39	162.64	Non-Budget	154.15			Total To Disburse	\$14,158.55	\$13,538.30
Berlin NY	267.00	2,280.10	55.00	<b>NOVEMBER DISBURSEMENTS</b>						
Boulder CO	223.76	1,402.61	490.00	Board of Christian Education		741.22		Council on Ministry		414.29
Brookfield NY		570.25	82.50	Historical Society		4.71		Ministerial Retirement		496.80
Buffalo NY		950.00		Missionary Society		4,217.11		Tract Society		1,084.26
Dallas Fellowship TX	50.00	50.00		Trustees of General Conference		13.60		Women's Society		119.05
Daytona Beach FL	331.45	1,817.20	120.00	World Fellowship & Service		143.82		General Conference		6,929.69
Denver CO	108.12	7,024.82	330.00	Total Disbursements		\$14,158.55				
De Ruyter NY	236.00	998.00	35.00	<b>SUMMARY</b>						
Dodge Center MN	962.26	4,059.99	70.00	1974 Budget		\$183,650.00				
Farina IL	168.50	685.46	35.00	Receipts for eleven months:						
Fouke AR	20.00	161.65	10.00	OWM Treasurer	\$137,194.13					
Hammond LA				Boards	13,538.30					
Hebron PA	136.45	1,417.85	95.00			150,732.43				
Hopkinton RI	65.00	110.00	140.00	To be raised by December 31, 1974		\$ 32,917.57				
Houston TX		602.30	10.00	Percentage of year elapsed		91.6%				
Independence NY	193.50	543.75	50.00	Percentage of budget raised		82%				
Individuals	2,110.00	3,817.30	799.07	Eleven months:						
Irvington NJ	25.00	2,025.00	200.00	Due		\$168,345.87				
Kansas City MO	53.47	918.59	110.00	Raised		150,732.43				
Leonardville NY	40.00	496.00	77.50	Arrears		\$ 17,613.44				
Lincoln Fellowship NE		150.00	50.00	Gordon Sanford OWM Treasurer						
Little Genesee NY	196.64	1,710.49	45.00							
Little Rock AR	10.50	277.92	20.00							
Los Angeles CA	525.00	5,908.42	1,395.00							
Lost Creek WV	137.00	2,987.46	100.00							
Marlboro NJ	513.09	4,691.56	100.00							
Metairie LA		250.00								
Milton WI	916.69	12,940.17	910.00							
Milton Junction WI	70.00	939.70	100.00							
Monterey CA		450.00								
New Auburn WI	101.50	1,109.60	88.47							
New Milton WV	50.00	605.00								
New Orleans LA			10.00							
New York City NY		53.60	15.00							
North Loup NE	230.00	3,242.40	192.00							
Nortonville KS	390.50	3,152.70	160.00							
Ohio Fellowship OH	100.00	1,140.00	175.00							
Paint Rock AL		891.55	147.82							
Plainfield NJ	5.00	5,792.61	578.00							
Putnam County FL		100.00								
Richburg NY	228.00	1,925.28	80.00							
Riverside CA	5.00	6,242.00	80.00							
Rockville RI	77.00	629.00	80.00							
Salem WV	383.00	3,366.19	200.00							



**Opportunity SCSC.** Color filmstrip with tape and script. Designed to explain the Summer Christian Service Corps program. This makes an excellent addition to a youth program or Women's Society meeting.

**An Evening Vesper.** Produced by the Rev. and Mrs. Marion Van Horn. Color filmstrip with tape and script. Designed for a Sabbath vesper service. Beautiful scenes from nature reveal the fact that this is God's world and that He created all things.

**Washington Church Center.** Color filmstrip with tape and script. Tells the story of the Seventh Day Baptist witness in the nation's capital.

**New Light, New Hope.** A story of good news for new readers. This is a color film production from the American Bible Society, 1865 Broadway, New York, N. Y. 10023. When requesting please give several alternate show dates.

Free use, write to The American Sabbath Tract Society, Box 868, Plainfield, N. J. 07061.

## EDITORIAL

# 1975 -

## good time to read the RECORDER!

There are great things in store for *Sabbath Recorder* readers in 1975! The Advisory Committee of the American Sabbath Tract Society, working with the editor, has made plans for six special theme issues during the year. The first is scheduled for February and is being prepared by the Women's Board under the capable editorship of Mrs. Madeline Fitz Randolph. This issue will stress the role of women in the church today and should prove very interesting to all our readers.

In March we plan another theme issue on "The Sabbath." This subject proved to be the most popular of our special issues in 1974. The Sabbath Promotion Committee, who will plan the issue, hopes that many churches will take advantage of this colorful and appealing insert and will order in quantity for large-scale distribution. In May Miss Ann Williams of Milton, Wisconsin, will edit a special theme section on church music. Later in the year two pastors, Leslie Welch and Clifford Beebe, will combine their efforts to produce an issue on devotional life. October will again see a special emphasis on General Conference and in November we will stress the many facets of the work of the American Sabbath Tract Society.

Now is a good time to "resolve" to make full use of these special theme issues during the year. Churches and individuals should place their orders soon as we print according to the orders received.

Beginning with this issue we will have a series of articles on the Ten Commandments as they apply

to our day. Ten of our clergymen have consented to present their views on the various commandments. We hope this will be a series that you will look forward to from month to month.

We welcome back "Mission Notes" which has been a part of the *Sabbath Recorder* for several years and last year was a separate publication. The Rev. Leon Lawton will edit this section in the *Sabbath Recorder*, and will also share prayer concerns through the "Prayer Corner." Each board and agency will continue to report to you through the pages of your denominational journal.

We urge each church to select a church reporter and to see that we receive news from the churches on a regular basis. We invite you to send photographs with your news as this visual impact adds much to your story. We are happy that Mrs. Ethel Dickinson will continue to edit our Children's Page and are encouraged to know that so many children are now feeling a part of this magazine.

The editor continues to solicit your prayerful support as he endeavors to bring articles to you that will aid in your spiritual growth. We are extremely interested in your comments and suggestions and urge you to write to us and share what's on your heart. The editor plans to visit in several areas of the country this year in an effort to improve our channels of communication. With your help 1975 will be the best year yet in the distinguished history of the *Sabbath Recorder*.

### PRAYER CONCERNS FOR BAPTIST WORLD ALLIANCE SABBATH



1. For fellow Baptists of all nations
2. For worldwide responsiveness to the gospel
3. That God will thrust forth laborers to capture today's remarkable opportunities
4. For Christian witness in those areas of great difficulty and slow response
5. For genuine reconciliation among families, Christians, nations, and races
6. For greater understanding and genuine love across cultural, racial, and nationalistic barriers
7. For youth within church families to become new persons in Christ
8. That every believer will become an effective witness for the Lord Jesus Christ

9. That we will become God's agents for the alleviation of the world's suffering multitudes. "Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen." — Ephesians 3:20, 21 RSV



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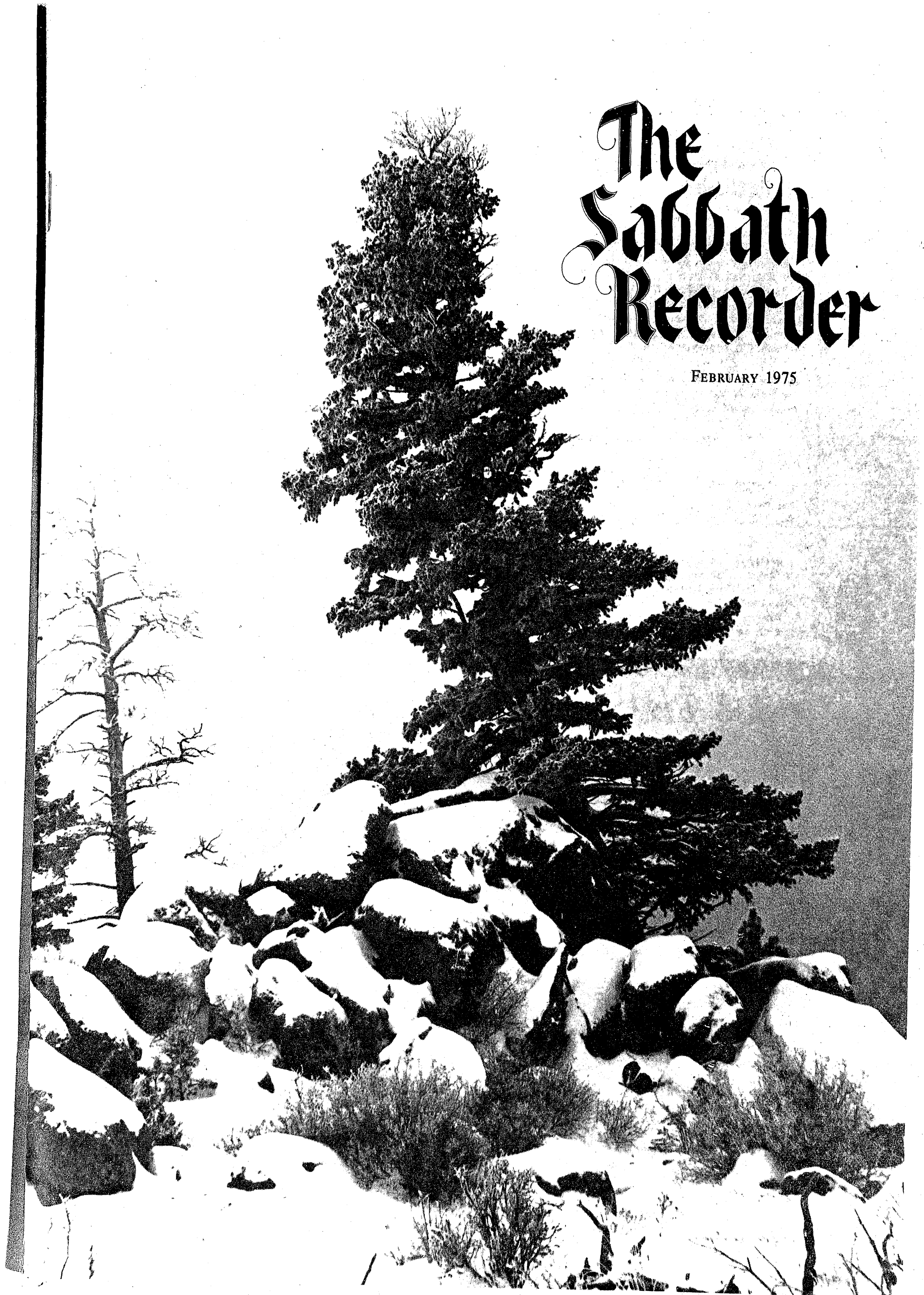
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# AN A-MA ZING STORY

975  
 MRS STAIL & HENLEY  
 MILTON WI 53568

# The Sabbath Recorder

FEBRUARY 1975



by Jerold J. Savory

TEST YOUR READING SKILL. If you can read the following in thirty seconds or less, either you are a genius or you have weird sockets for your eyeballs. If it takes you closer to one minute, you can consider yourself normal (assuming that a normal person has crossed eyes and a headache). If it takes you more than one minute, it is probably because your hands are not as fast as your eyes. Ready? OK. Go.

You . . .

. . . may think that this is just a tricky way to get story about a rich man who got himself trapped in a mixed-up mess much worse than this. absolutely no concern for poor and starving people around him, especially come for food, the rich man turned his back and went on stuffing himself in a most embarrassing situation which wrapped up with himself, until one day he died. you can read about in your Bible. See Luke 16: 19-31.

and suddenly found about himself and getting wrapped up with himself, until one day he died. ing people around him, especially in a mixed-up mess much worse than this. absolutely no concern for poor and starving people around him, especially come for food, the rich man turned his back and went on stuffing himself in a most embarrassing situation which wrapped up with himself, until one day he died. you can read about in your Bible. See Luke 16: 19-31.

you to read this. You're right! But now that you've started, it's hard to stop, isn't it? Actually, this crazy maze is your invitation to read a little because of his great wealth, and he had whenever poor Lazarus would about himself and getting wrapped up with himself, until one day he died. ing people around him, especially in a mixed-up mess much worse than this. absolutely no concern for poor and starving people around him, especially come for food, the rich man turned his back and went on stuffing himself in a most embarrassing situation which wrapped up with himself, until one day he died. you can read about in your Bible. See Luke 16: 19-31.

one man whose name was Lazarus. Now, His problem was that he was very selfish. crazy maze is your invitation to read a little because of his great wealth, and he had whenever poor Lazarus would about himself and getting wrapped up with himself, until one day he died. ing people around him, especially in a mixed-up mess much worse than this. absolutely no concern for poor and starving people around him, especially come for food, the rich man turned his back and went on stuffing himself in a most embarrassing situation which wrapped up with himself, until one day he died. you can read about in your Bible. See Luke 16: 19-31.