

“Thou art my hiding place: Thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Think of that! I will instruct thee in the way thou shalt go: I will guide thee with mine eye” (Psalm 32:7-8).

A hiding place!
 Preservation and Songs of Deliverance!
 Instruction and Guidance!
 Praise His Name for the wonderful facts.
 How I need them!
 They shall sustain me throughout this day!

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LET US GIVE THANKS



The Sabbath Recorder

NOVEMBER 1975

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RECORDER REACTION

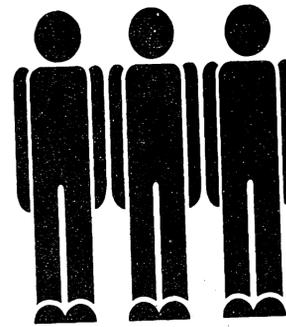
I have enjoyed the studies on
Seventh Day Baptist beliefs in the
Helping Hand, even though I have
difficulty with English. Dear brother,
I don't wait any longer, now is
the time for my decision. I am
a Seventh Day Baptist. Please pray
for my family . . . You are in-
formed that there is here a new
local church, a little church with
one member, but with a very good
leader. We have each morning at
5:00 A.M. committee together!
—Switzerland

SDBURF TIME IS HERE AGAIN

THANK GOD FOR THE BLESS-
INGS OF LIFE HE HAS GIVEN
YOU THIS THANKSGIVING.
THEN GIVE THANKS BY
SHARING WITH ANOTHER
THROUGH THE SEVENTH
DAY BAPTIST UNITED RE-
LIEF FUND (SDBURF). YOUR
CHURCH TREASURER WILL
START IT ON ITS WAY
AROUND THE WORLD — TO-
DAY.

THE SABBATH RECORDER

IS A
BAPTIST
CHURCH
A
DEMOCRACY?



The question "Is a Baptist church
a democracy?" is a legitimate
one. If there has to be a "yes"
or "no" answer, the correct answer
must be "no." Technically it is not.

To be sure, a Baptist church does
operate by democratic processes in
the carrying on of its business. Too,
it makes its own decisions, refuses
to delegate its management affairs
to the deacons, board of directors,
or anyone else. Still, there is a
basic difference between a pure
democracy and the way a Baptist
church should and does handle its
affairs.

A democracy is an excellent sys-
tem for providing and promoting
group thinking and action. It gives
each person the right to speak. It
encourages fair play. It operates by
majority vote. It is refreshing to see
how Baptists will fall into line and
support a cause which has been dis-
cussed fully with no facts being held
back and when all has been taken
into account. Unless it is a matter
of conscience, we can count on
Baptist people to cooperate insofar
as they are able when democratic

principles are followed in getting
answers that involve large bodies
of people.

Democracy, however, often seeks
the mere will of the majority. People
in a democracy tend to look after
their own rights, contend for them,
even contest for them. Each works
for his own welfare in a democracy.
The majority prevails. If minorities
are adequately provided for in a
democracy, it must be through the
thoughtful charity of the majority.
When people lose out, they often
lament that they can't have their
way this time, but they will hope
for better luck next time. And they
move on.

But is this the way a Baptist
church functions? It better not be.
In a church where each member is
trying to look out after his own in-
terest and champion his own rights,
a church not only fragments, it will
fling apart. Fellowship is lost. Pro-
grams fail. Conflicts are inevitable
and serious. So, a Baptist church
must be more than a democracy.
Each worker must be working for
more than his own interest and

The will of that majority must be in harmony with the
purposes of God before a church can find its way and
prosper in the fulfillment of God's purpose.

cause, hoping that the majority will
be favorable to his own personal
views, but always unselfish in at-
titude and approach.

This is why we prefer to call
our Baptist system of church gov-
ernment a "theodemocracy" instead
of a democracy. It is a relatively
new word in Webster's dictionary,
even though the concept is as old
as the New Testament and even
older. A theodemocracy uses demo-
cratic processes. Never is it seeking
the will of a majority who may be
selfishly crusading for their own
personal opinions and rights. A
theodemocracy uses the same pro-
cesses for group participation, cross-
fertilization of ideas, and interac-
tion of person to person in conversa-
tion or debate. The difference is
that in a theodemocracy no one is
seeking to have his own way. All
are seeking diligently to find what
the will of God is. They want
God's purposes to prevail. That is
where the "theo" part of the word
comes in. It is a democracy under
God. This makes all the difference
in the world in the spirit in which
business meetings are held.

Have you ever seen tempers flare
in a Baptist business meeting? If
so, such was prima facie evidence
that the people were functioning as
a democracy. That is really not the
New Testament system. Christian
people must work in a seriousness
and unselfishness in a theodemo-
cracy, never in a spirit of selfishness.
People are never threatened when
they are seeking God's will and
way. There is no occasion for one
to lose his temper or to engage in
loud debate. The very spirit in
which debating is done is in an
entirely different mood. There are
no selfish motivations. There are
no hidden agendas when a Baptist
church business meeting functions
properly in the Christian spirit and
according to New Testament ideals.

Churches prosper when they dis-
cover and follow God's divine will.
The majority vote alone is not
enough, not even in a Baptist busi-
ness meeting. The will of that
majority must be in harmony with
the purposes of God before a
church can find its way and prosper
in the fulfillment of God's purpose. □

by James R. Sullivan
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A Child of the King



In reading the book, *The Total Woman* by Marabel Morgan, I was challenged to write down my philosophy of life as a woman. From my reading, I was to answer these three questions, "Who am I? Where am I going? and Why am I here?" I took this challenge very seriously and here are my answers.

Who am I? First of all, I'm a child of the King; I belong to Jesus! And because of this one simple fact all the other questions have easy and glorious answers (Romans 10:13). My name is irrelevant because that does not answer the question. On this big earth you just might find someone else with a name like mine. But that's all right. I'm unique anyway. No one else can have the same personality I have. They can not laugh or cry like I do. They may not have the same habits or tastes that I have. Yes, I am unique — one of a kind, like a rare jewel, because God made me and gave me every characteristic I have.

Besides being a child of the King, a rare and unique jewel, I am a wife and mother. Yes, I have what some people consider to be the downgrading occupa-

tion of being a "housewife." But I don't look at it like that. My children are important enough to me that I want to give them my time and show them my love. I consider my husband important enough to give him a neat home and warm supper when he comes home from a long day at work. I love being a housewife and I wouldn't trade it in for any money paying, eight-to-five job in the world. My rewards and bonuses don't come in a pay check. They come in the daily blessings God gives me here at home. Despite the fact that God made man the head of the home, the supporter, the decision maker, this does not mean He looks upon me, a woman and housewife, to be any less important. I have my specific functions in our home as wife and mother. And I especially like to think of myself as indispensable. Every housewife should and can think of herself that way. If we homemakers weren't there, look at all the things that wouldn't get done. Each of us, whether man or woman, is important to God and indispensable in his particular role (Gen. 2:18).

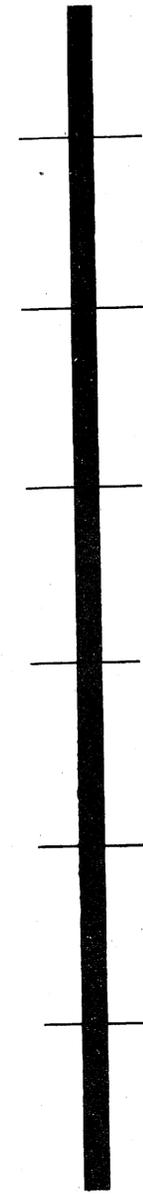
Why am I here? I said before that being a child of the King gives me the answers to all the other questions. I'm here to serve Jesus, my friend and King (Joshua 24:15). He has placed me in the role of housewife. I believe He expects the very best from me in the role He has placed me in. If He has given you the role of nurse, teacher, waitress, etc., then you must give your very best in that role (Matt. 25:40). Besides giving my very best in this area, I'm open and waiting to serve Jesus in any other way He would show me (Is. 40:31).

Where am I going? Because I'm a child of the King, someday I will be going upward, gloriously through the clouds to meet Jesus (1 Thess. 4:17). But always I want to grow as a Christian to go forward in the knowledge of Jesus found in the Bible. I want to know more of His life, His love for me, His suffering and His power. I feel sorry for people who think that their future goals and dreams must include materialistic possessions, important positions, and lots of money. There really isn't anything wrong with all of these things as long as we aren't bound by having and obtaining them (2 Cor. 10:17). The majority of people who attain such goals never find happiness and Jesus is the source of my happiness. He gives me a hope for the future which is not bound up in worldly things but in the hope and expectation of being with Him in that new Jerusalem. Wherever I go and whatever the future holds for me I only want to know that I'm in His will for my life and that He is by my side (Romans 8:28; Matt. 6:34). □

—Ann (Sheppard) Burdsall
Member of the Shiloh, N.J.,
Seventh Day Baptist Church

THE SABBATH RECORDER

from The Way We Were...



The 1975 General Conference commissioned a Task Force "to begin a study immediately to redesign a denominational structure." If the Task Force is to succeed, the entire denomination must get involved, but first . . . be informed. This and subsequent articles from the historian are intended to increase Seventh Day Baptists' knowledge of the history of our organization.

The following chronology of structural changes in our denomination is intended to provide a framework for thought. It covers only General Conference, its related boards and agencies, and their predecessor organizations, from the origin of Conference to 1965, and is drawn entirely from *Seventh Day Baptists in Europe and America*.

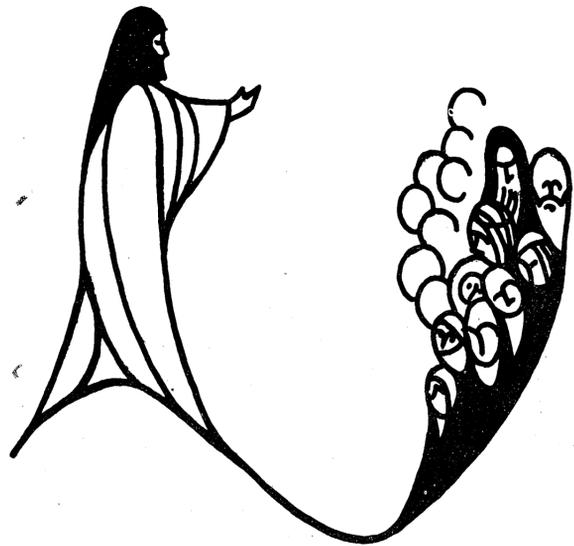
- 1696 The first general or yearly meeting of Seventh Day Baptists was held in Rhode Island.
- Other general meetings followed in New Jersey, Connecticut, Pennsylvania, and New York.
- The meetings exchanged fraternal greetings, letters and delegates.
- 1801 It was proposed that the churches "unite in an institution for propagating our religion in the different parts of the United States, by sending out from the different churches in said Union mission-aries, at the expense of the several churches which may fall in with the proposition."

- 1802 General Conference was organized, and agreed (1) that missionaries be sent out, instructed and supported by the General Conference, (2) that the Conference circulate year by year, and (3) that a copy of the report be sent to each church of the union.
- 1818 Conference established the Board of Trustees and Directors of Missions of the Seventh Day Baptist Order in America. Conference voted to substitute the words "Seventh Day Baptist" for "Sabbatarian" in its name.
- 1828 The American Seventh Day Baptist Missionary Society was organized to have a new and more independent organization.
- 1831 Conference recommended the formation of local tract societies, auxiliary to a general tract committee to be appointed by Conference, for the purpose of encouraging the publication and circulation of denominational tracts.
- 1834 Conference recommended that local educational societies be formed, to raise funds for the aid of young men studying for the ministry.
- 1835 The American Seventh Day Baptist Education Society was organized. The Seventh Day Baptist General Tract Society, also

(Continued on page 32)

to The Way We Are

by Thomas L. Merchant



Second in a series on
the Beatitudes . . .

Blessed are the Poor In Spirit

Matthew 5:3
by Rev. Dale E. Rood

Before we look at this First Beatitude, we need to understand something about the Beatitudes in general. They are *not* descriptions of what true virtue is, nor are they exhortations to right living, but rather they are promises. The promise given in each case is that of blessing, and with each Beatitude a particular group of God's people is covered in a promise meant especially for them.

What do we mean by "blessed"? You say, "I know what that means! It means God makes me feel good." But is that what it means? Let's take a look. The Amplified Bible translates this, "Happy and to be envied . . ." Now this is not to say that envying is right, but it does indicate that the person who is blessed has something that is enviable. The blessed person has something which other people do not have, but which they would like to have. Perhaps you can begin to see that being blessed is not so much a matter of feeling good as it is a matter of others recognizing that you have something truly worthwhile. Thus when a Christian loses a loved one, there is very real hurt, and yet

there is triumph. Others will notice the difference, and therein lies the blessing. When a Christian makes peace, it will be a different sort of peace than what is commonly called "peace." Others will notice that difference, and therein lies the blessing.

We can make what might be a startling observation at this point. It is possible to get blessed and not realize that you are getting blessed. God may grant a happy feeling, and often does. But a happy feeling is not what He promises here. What He has promised is that if we live out our Christian lives and these conditions (poorness in spirit, mourning, meekness, peace, etc.) are part of our living, others will notice the difference. They will look upon the one that is blessed and say, "He's got something." They may persecute. They may even kill. But deep down inside they know he has got something that is different and good.

Something else we need to note about this promise. God is going to cause others to see the difference in us by blessing us. This means we don't have to make a big thing

about our Christian faith just to make sure that others will see we are Christians. Others will see the difference without our having to parade it before them. All we have to do is be ready to share our faith when they take note of the difference.

In the First Beatitude, the particular group of people who receive a promise are those who are poor in spirit, and the particular promise they receive is possession of the Kingdom of Heaven or the Kingdom of God.

Luke has, "Blessed are you who are poor" (Luke 6:20) in his parallel passage. This conveys the idea of those who are poverty stricken. Perhaps our first thought is of welfare people. But we must not mistake the idea of not having much money for what Jesus is talking about here. The phrase "poor in spirit" in Matthew better captures the idiom that Jesus probably used. The poor in spirit are not the needy so much as the ones who know they are needy, especially in that they know they need God. Thus the New English Bible translates this, "How blest are those who

know their need of God." Do you see that it is possible to be wealthy yet poor in spirit, or poverty stricken but not poor in spirit?

Let me illustrate. If you look at Luke 19, you discover the story of Zaccheus. Zaccheus was wealthy, but he knew he needed something more in his life and climbed a sycamore tree, seeking the Lord. Jesus came along under that sycamore tree, looked up and saw Zaccheus, and invited himself to Zaccheus' house. It was there that God dealt with Zaccheus, and Zaccheus' response was to turn from his old ways and to make complete restitution to those he had defrauded. Zaccheus, though he was a wealthy man was spiritually poor. He knew he needed the Lord.

Now consider Peter during the Last Supper when he said he would never deny Jesus. Peter certainly was not wealthy, but he was mighty cocksure of himself. He was poverty stricken in his soul, but he didn't know it or at least want to face up to it. It was only forcibly brought to his attention when, later on, he did indeed deny Jesus three times. There was nothing poor in spirit about Peter as he sat at the table with Jesus that night. Why? Because he failed to recognize his need for God. He thought he had everything under control on his own.

There is another point of view we need to consider. The poor in spirit are those that have the same attitudes as the poor. The thing that most strongly marks a poor person is that he doesn't have many possessions. Therefore he is not so afraid of losing something as those who have more. In the same way, the poor in spirit, though they may be wealthy, are not afraid of losing their possessions. They are willing to give God first place in their lives and remain obedient to Him regardless of the consequences on what they own.

Do you know what vested interests are? They are the people or groups who resist change because change would cause a reduction in the value of their investments. The oil and automobile companies, for example, have resisted pollution standards because they stand to lose money.

Now do you know that Christians can have vested interests which cause resistance to the things the

Lord wants to do with their lives? Maybe you've heard the following reactions or even had them yourself: "I've got a car that needs to be paid for, and the only job I can find works on the Sabbath. So I guess I'll just have to give up church and the keeping of the Sabbath." "Lord, I can't be a Christian when I'm with my boyfriend! Why, he might leave me!" "I've got to work long hours to keep this job and support my family. Guess my family will have to do without my company one more night."

That's what vested interests can do to one's spiritual life. But the poor in spirit are not so. They live as if they didn't have any vested interests. Perhaps we could paraphrase Matthew 5:3 in this regard to read: "Blessed are those who have no vested interests in earth, for theirs is the Kingdom of Heaven."

This brings us to the promise, ". . . for theirs is the Kingdom of Heaven." Why the Kingdom of Heaven? Why not wealth or security? Many friends? Power and authority? Or even the right girlfriend? First we need to understand what the Kingdom of Heaven is. First let us understand that it is the same as the Kingdom of God.¹ If we look at Romans 14:17, we find a working definition of the Kingdom of God. "The Kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit." I don't have space to go into all the different angles on this, but for our purposes, let us keep in mind that according to this definition the Kingdom of God is not so much a place as it is a condition. "It is the condition of righteousness, peace, and joy. Jesus brought this out in a different way when He said in Luke 17:21 that ". . . the Kingdom of God is within you" or ". . . in your midst."

Now why did Christ promise the poor in spirit the Kingdom of God and not something else? What is so special about the Kingdom? Let us take note of what the promise did *not* include. It did not include riches, wealth, or popularity. It did not include deeply moving, emotional highs. On the other hand, it did not exclude the possibility of imprisonment, persecution, revilings, and slander. (Note the parallel promise in Matthew 5:10.) But the promise does include the deep,

long-lasting qualities of righteousness, peace, and joy. It includes the quality of righteousness — the conviction that you have done and are doing the right thing despite what others may say or do. It includes the quality of peace — when you are free from guilt and when all the elements that make up your nature are in harmony. And it includes the quality of joy — praise flowing out of our spirit to the Lord. Look at these three qualities. Are not they the most precious commodities in the world today? People pay millions of dollars to try and obtain them. They seek security, quietness, and pleasure, but these are all false in comparison to righteousness, peace, and joy.

During World War II, the famous Christian Dietrich Bonhoeffer was imprisoned and finally killed by the Nazis. During the time of his imprisonment he wrote several books and his witness during that time has since become well known. This man had something. They say the Nazis had to keep changing the guard that watched him because they were so strongly influenced by his life and faith. Why? Because that man had righteousness, peace and joy in the Holy Spirit. What is righteousness, peace, and joy in the Holy Spirit? It is the Kingdom of God. Dietrich Bonhoeffer was not subject to his external circumstances. He lived above them, appropriating the promise even while in prison. If Bonhoeffer appropriated the Kingdom of Heaven while in prison, ought we not to appropriate it in our homes? "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." □

¹ Matthew almost always uses "Kingdom of Heaven" where the other New Testament writers use "Kingdom of God." Note the parallel Beatitude in Luke 6:20, for example. This was due to Matthew's aversion to using the word "God." The Kingdom of Heaven and the Kingdom of God are to be understood as the same.



Pastor Dale Rood, Waterford, Conn.

"Have you seen Jesus, my Lord?
He is here in plain view.
Take a look, open your eyes,
He'll show it to you.
Have you ever looked at a cross
With a man hanging in pain,
And the look of love in His eyes?
Then I'd say you've seen Jesus, my Lord."

Love is a Decision

—Gerry VanDyke,
SCSC Chairman

To decide to love a person so much to be willing to die the painful and shameful death that Jesus died, must have been a very hard decision to make. But thank God, Jesus did make that decision.

Learning that "Love Is a Decision" was not easy for those of us who were in the SCSC program. We struggled long and hard with it all summer, and are still working at it. But we did get a taste of what it means, and that made all the struggles worthwhile.

Deciding to sacrifice your own needs to help support SCSC so generously this year must have been a difficult decision for many of you readers. Though travel expenses have increased and we traveled more miles than ever, your love and confidence in SCSC, so much in evidence by your generous gifts, let us finish the summer with all bills paid, and enough left over to give us confidence to work harder this next year. Thank you for deciding to love through generosity and sacrifice.

The selfless giving of so many people in Salem, W. Va., made possible the caring of every physical need we had at training, so that we could turn our entire beings toward the decision to be loving. Words can never tell each one of you people in Salem how much we appreciated all you did for us during those nine days we stayed in your homes, ate your wonderful cooking, messed up the lower level of your church, prayed in your sanctuary, and shared with you. We hope you saw our appreciation in our tired eyes, and in our touch. If we missed a single one of you, let us tell you now. We love you. A very special thanks to Paul and Denise Green who made us feel so welcome in their home, and to their great kids who soon became a part of our family.

For several years now, Dave Clarke, Leon Lav-ton, and Mynor Soper have helped in the entire SCSC program. Each one of these men gives so generously of his time and talents. (They have wonderful hidden talents that you have never seen. Those three men can get more luggage and more bodies in two cars and a van than anyone would believe possible. And they stuff them all in there with love!) We picked their brains, asked questions, and the beauty of it all was the good and loving answers they always seemed to have available for us. And to those wonderful wives of these men, who shared their men with all of us across the denomination, we want to say a special thanks. Most especially, my deep appreciation goes out to my husband, Van, for making it possible for me to have such an active part in the entire SCSC program.

Patty Lawton, a newcomer to staff, but certainly no newcomer to SCSC made "Love Is a Decision" a snap, because she is one of the easiest persons to love that I have met. The joy she brought us by just being there would have been enough, but her music, ready smile, and lovely voice were bright spots in our lives.

I must tell each of you about our "Twelve Disciples." How they love the Lord, and want to serve Him! Maybe you had a chance to meet them when they served your church — or maybe you had an opportunity to hear their testimony in word or song at Conference. But if you missed out on knowing these young people don't let it happen another year. Plan now to have a team so you can experience SCSC. These young men and women can praise the Lord in ways that make your heart sing. They are filled to overflowing with love for God and for each other. God is so creative, and He made each one of them so special and unique, yet they became "one in the bond of love." If I could give each of you readers a gift, it would be the gift of working in SCSC with these great kids.

To each of you, Susie, Sharon, Norma, Debbie, Barbara, Lisa, Patty, Marian, Valerie, Cindie, David and Perry, I would like to tell you how very much I love you, and how very proud the Women's Board is to have you represent us across the denomination.

Jerry Van Horn, Robert Van Horn and Dorothy Parrott were auditing the training sessions, but were instantly SCSC'ers. We thank them for all they shared with us.

To the five projects and their directors, we want to offer our congratulations, for I am sure you are reaping the benefits of having these young people with you this summer. We know how loving and generous you were to each team, and we thank you for wanting them enough to do all the necessary groundwork to have a team.

Several years ago the Women's Board had a vision to reach out to people across the United States, and started the Summer Christian Service Corps program. This vision has become a growing reality, and we see everywhere across our denomination the impact this program has made. So many of the workers have gone on to become our spiritual leaders. Children who have met and talked with workers at VBS and camps are now workers themselves. Many kids have seen

(Continued on page 11)

WHY

WHY

WHY

WHY

WHY

Let's face the facts, it's not happening today. A revival swept the Brookfield community 133 years ago and 155 were added to the church in one year! It was not an isolated case. The same thing was happening elsewhere, though not on as large a scale. What is the picture today? How many bona fide conversions have you heard of this year? How many have come into the church besides boys and girls who would probably have joined anyway? How many have accepted the Sabbath truth, and how many noncooperating members have come back into fellowship? Would one need more than his fingers to count them?

It isn't happening today! Why not? What factors contributed to the revival in Brookfield and in other places that are lacking today?

We notice first that there was earnest prayer offered. For a year the people had been praying for an outpouring of the Spirit in revival. Not just half a dozen people, and not just a few hurried moments at home, but in prayer meetings —

go on our way, indifferent to the need of salvation of others? Do we give people the idea that it is a matter of little importance, so they neglect the things of God?

Those people back in 1821 must have lived their faith, so that people were attracted to the church, seeing something there which they felt they needed to bring them true joy. Their Sabbath observance seems to have been of such a deeply spiritual nature that people saw the effect in their daily lives and were drawn to investigate the source of their nearness to the Lord and their joy in His holy day.

When the disciples asked Jesus why they could not deliver the demon-possessed boy, He replied, "Because of your unbelief. This kind cometh not out but by prayer and fasting." Fasting, in a physical sense, is denying the body food. In a spiritual sense it means separating oneself from the things of the world and seeking first the Kingdom of God. It means sidetracking everything else and giving the whole attention and energy to the work

WHY NOT TODAY?

not just one a week, but several in different parts of the community. In those meetings they prayed! The report says they "wrestled" in prayer. Do we have any idea what that means?

They prayed in faith. A revival was "talked of and expected." They believed that God could and would work a miracle, and they looked for it! Do we expect our prayers will be answered, or would we be surprised if what we asked for came to pass? Then there is the matter of Jesus' statement, "If ye abide in me . . . ye shall ask what ye will, and it shall be done unto you." Are we "abiding" in Him?

They had a burden for souls. They believed that people out of Christ were under condemnation and headed for "outer darkness." They were concerned about the lost condition of friends and loved ones. People, too, realized their sinfulness and need of a Savior. They were asking what they must do to be saved. How about us? Are we satisfied to

of the Lord — "putting first things first." Do we do this when we have "special meetings"? Back there in Brookfield they took time out for the business of soul-winning. Perhaps this is one of the reasons why "it's not happening today."

There was a positive Christianity. There was a note of certainty in their preaching because they accepted the Bible as the revelation from God, and acknowledged its genuineness, authenticity, and authority. They did not spend time in questioning its statements and in doubt-instilling discussion, but accepted it as true. To them the promises of God were "yea, and in Him, Amen." They did not call sin a "weakness" or a "mistake" or a "disease." They did not tone down the truth concerning the state and standing of unbelievers, nor the wages of sin. They knew Jesus, the virgin-born Son of God, as the only "Way" and accepted His statement

(Continued on page 31)

*If you're not part of the solution,
you're part of the problem.*

The community has the right to know which crimes and accidents are caused by persons who are under the influence of alcohol. The whole family has the right to know that "Uncle Charlie" is not just "not feeling well" but has over indulged. Young people have the right to know the difference between the habitual drinking of the village drunk and the occasional family celebration at which a moderate amount of wine is served. Children have the right to know that alcohol is a depressant drug and the effect of alcoholic drinks on their bodies, minds, and lives; and having this knowledge each one has the right to make a decision concerning his use of alcohol.

At a very early age a child can begin to make good decisions for himself. The way these decisions are made depends on the parents' attitudes concerning self-indulgence, concern for others, regard for laws, the discipline of the child.

Adults in the home and community must listen to each child, encourage him to think for himself and to understand his personal worth. Not only should Christians set an example of abstaining from alcoholism but they should be joyous in their living so that the youth want to live in the same manner.

As the child grows into a teenager, it is important that the parents continue to show concern for the child by supporting him in every way possible in his acceptable activities and disciplining him when his actions are unacceptable. The teenager should be encouraged to choose proper companions and to learn to stand against peer pressure for actions contrary to his standard of conduct, and to set high goals of achievement for his life.

Most important, children and teen-agers must discover a lasting faith in Jesus Christ as personal Savior, and a faith in God the Father so that the storms of life may be met and overcome in a Christian manner.

Today's teen-ager, restless in a changing world, overindulged in an affluent society, undisciplined and

neglected by parents' intent on their own pursuits, pushed aside by teachers more interested in salary than education, are turning to the drug, alcohol, as a way of life.

The time has come for each member of society to recognize that the rapid increase of teen-age alcohol-abuse is everyone's problem, and that we must work together to combat that weakness in our society.

First, we must recognize that alcohol is the most abused drug which causes more trouble than any other drug. Then we must become informed about alcohol and the effect it has on our minds and bodies, and pass this information on to our young people.

We must understand why teen-agers (and adults) turn to alcohol—lack of a feeling of self-worth; frustration with life, peer pressure, lack of parental and school discipline and sometimes, just plain curiosity about the drink.

Having learned what we can about the problem, we must act. Letters to the editors of magazines and managers of radio and TV stations concerning advertisements of alcohol, do have an effect on policies. The local police appreciate support for their actions concerning drinking and drunks. At social occasions, the non-drinker's presence is felt when, with courtesy, alcohol is refused and a request for a non-alcoholic drink is made.

NOW . . . YOU
PONDER DEEPLY ROMANS 8: 28. Think about how God ties together (1) personal moral standards, (2) communication of reasons or motives for challenging evil, (3) action, writing, speaking, and (4) broad "social change." With HIM brought into our lives, we can turn the tide of alcoholism back toward a more reasonable way of life.

YOU, THINK — AND PRAY MUCH—ABOUT SUGGESTIONS MADE. FIND WAYS TO BEAT ALCOHOL ABUSE! □

—by Mrs. Mary G. Clare, member of Life Ventures Committee, SDB Board of Christian Education.

GOD'S VISION FOR US

based on James 1:19-27; 2:8-13

My friends,
God's righteous purposes are available to us,
and we must be sharp to hear
but not sharp with our words.

It is too easy to use our God-given passions for
self-chosen aims — even the sad malice of
simple indifference to God's truth.

Be humble
before God and His word to His children.
And that word is brought to your ears
for attaining wholeness of life.
It is not just for mental assent,
but for practical application.

God's word is like a mirror held up
for intelligent beings to see God's wholesome
image in themselves,
and then to wisely work with God to
perfect all of life.
That means God's whole design for man
frees man for intelligent,
independent,
loving and faithful relations
with God and his fellows.

So this is the crown of our life with our Parent-God
—to proclaim God's care for the needs of all of us,
never disclaiming our share in meeting those needs
nor indulging in destructive materialism.

Don't fail to reflect in your actions what you see
in the royal law of God
as His purpose for you and your neighbors.

That mirror reflects all sides of life and
calls for consistent application of
God's word toward self and neighbor and God.

But it is a mirror, not a straightjacket,
and you and I have the freedom to
create God's kind of mercy
in the judgments that life requires.

—From a paraphrase of the entire book of James, shared as
a sermon by David Clarke with his Alfred congregation.

JAMES SPEAKS TO SABBATH SCHOOL LEARNERS AND TEACHERS

A paraphrase of the "Early Church Teacher," appropriate to challenge and inspire both teachers and learners in the continual renewal of Sabbath School commitment — whether you are teacher, learner, pastor, young or old, shut-in or actively involved in many groups.

Dateline: September 29, 1975, from David Clarke
"Now laced up in a 'straightjacket' after a complicated fracture of the upper part of my right arm, I have new appreciation for meanings in that last paragraph! I am very thankful to God that my injuries from falling down a steep bank (the 'short cut' to our garden across the creek) did not break me at 'the weakest point' (my head). I am also very thankful for family, friends, and board members who help create 'God's kind of mercy.'" □

LOVE IS A DECISION

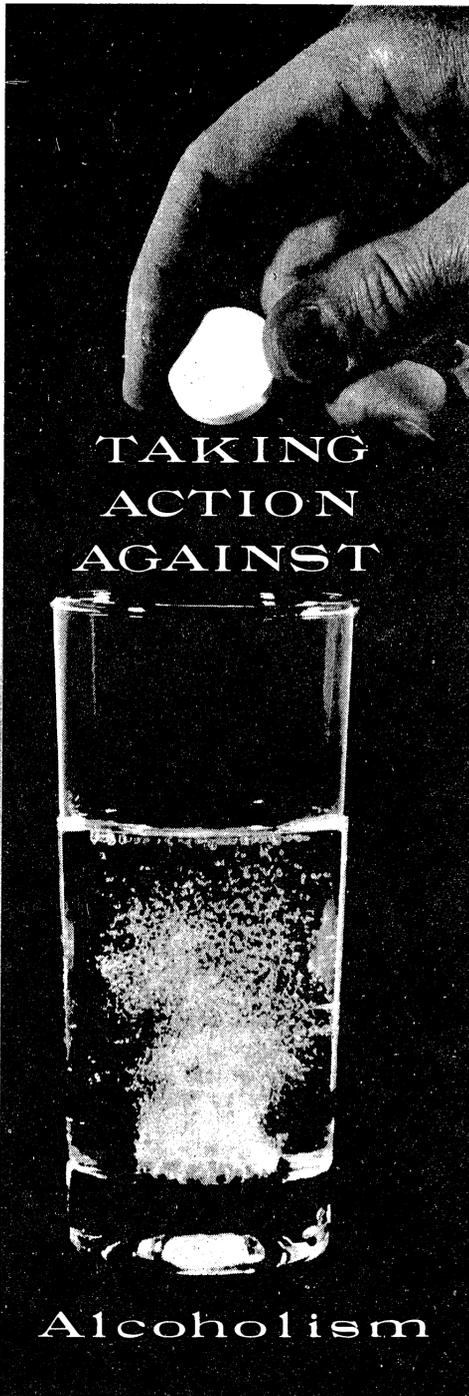
(Continued from page 8)

their brothers and sisters come back from a summer of dedicated service really changed, and have gone on to have a similar experience. Men and women, boys and girls, have had their lives touched by the enthusiasm, love, and dedication they have seen in SCSC workers.

I realize that this is not the usual kind of committee report. I know that it is not filled with statistics of money raised and spent, number of persons saved, projects accomplished. I realize that it is far more personal than some people might like it to be. But to give an honest report of SCSC it has to be on a personal, one to one basis, because that is what it is all about. Individuals meeting Christ on a personal basis, and then *deciding to love* enough to share it with others. Not each one of us can become a worker in SCSC, but we can share our love and our faith with others in many ways. But the greatest way, the way that is the most important, and gets the job done fastest, is through our love.

Christ said, "I demand that you love each other as much as I love you. I demand that you love each other, for you get enough hate from the world." We can only give this kind of love by making a decision — a decision for Jesus Christ, and for love.

"May you be able to feel and understand, as all God's children should, how long, how wide, how deep, and how high His love really is; and to experience this love for yourselves, though it is so great that you will never see the end of it or fully know or understand it. And so at last you will be filled up with God Himself" (Ephesians 3:18-19). □





Which Stage

Are We In?

President Gary G. Cox

We have a study presently under way looking at possible reorganization within our denomination that might lead to more efficiency, better use of our resources, and a structure which would help our denomination grow. While I wholeheartedly support this study, it seems most evident to me, and I believe to everyone, that any change resulting from this study is not the sole solution to our program for growth. Richard M. DeVos, in his book *Believe*, indicates that there are four stages which affect any organization and that the same cycle occurs over and over again. He indicates that these four stages are: 1) the creating stage, 2) the organizing stage, 3) the defending stage, and 4) the stage of dividing the spoils.

In the first stage, he outlines that all groups begin with a unique idea; a challenge is created, and all of the energies of the people are poured into making the purpose a reality. The second stage is a time when progress occurs. New mem-

bers join the organization, growth occurs, buildings are built, plans are laid to manage the success, and the leadership of the group is very busy taking care of what is being developed. With stage three comes a time when the organization begins to protect itself from encroachment. The organization becomes obsessed with safety, with hanging onto what it has. Energies are spent feeding the flock, serving the present members, trying to hold the young people. There is little time spent on new converts. The fourth stage is the point where all energies of the group are turned inward. It is forgotten what it is like to be on the cutting edge. There is much arguing, squabbling, with everyone working to justify his own importance. There is stagnation with no atmosphere of excitement. No one is bringing in new people, growth has stopped, and downward momentum accelerates.

What becomes the answer to this downward spiral? DeVos says you simply go back to stage one. You

must recapture the original purpose, define the original mission, and the leadership must get out of the office and start working directly to win new converts. The church must turn back to the basic goal of bringing new people into the kingdom. We quit playing church. The excitement of the new converts joining the group should motivate the old ones and force a reassessment of everybody's personal commitment.

I believe that each one of us can see examples of the four-step cycle in the Seventh Day Baptist movement. It is my prayer this year that we might all search for the light which will vividly brighten our minds. It is our mission that we can share this "Fellowship in Light" with each other in a new and meaningful way. □

Autumn . . . season of mist and mellow fruitfulness.

—Keats

One of our students
may someday be
your pastor.
He needs YOUR PRAYER. Now.

"We can give him the tools; but only God can make the man."

Seventh Day Baptist Center on Ministry
Rev. Herbert E. Saunders, Dean
510 Watchung Ave., Box 868
Plainfield, New Jersey 07061

STUDENTS IN SEMINARY



HELEN GREEN
MILTON, WISCONSIN
SENIOR STUDENT



BAPTIST THEOLOGICAL SEMINARY
OAKBROOK, ILLINOIS

Ashland Theological Seminary
Ashland, Ohio



ROBERT HARRIS
SHILOH, NEW JERSEY
WIFE: LINDA DAVIS HARRIS
SENIOR STUDENT





JAMAICAN PRIME MINISTER WILL SPEAK AT WORLD COUNCIL ASSEMBLY

The Prime Minister of Jamaica, the Hon. Michael N. Manley, has agreed to address the Fifth Assembly of the World Council of Churches which opens on November 23 in Nairobi, Kenya. He will be speaking to some 2,500 people assembled in the Kenyatta Conference Centre, including delegates from the 271 churches holding membership in the WCC.

A leading Methodist layman, Prime Minister Manley has been asked to relate the Christian Gospel to the social issues of the contemporary world in an address entitled "From the Shackles of Domination and Oppression." It is anticipated that he will challenge the churches particularly to more courageous engagement in the struggle for social and racial justice.

The Fifth Assembly participants are also scheduled to hear addresses on the main theme—"Jesus Christ Frees and Unites"—on Christian Unity, Evangelism, and Human Survival in a Scientific, Technological World.

Mr. Manley has been Jamaica's Prime Minister since March 1972 following the election victory of the People's National Party of which he was President.

WCC assemblies convene every seven years to decide policy and direction for the programs in which member churches cooperate and to give expression to their unity in the Christian faith. □



Martina Sicajan (center) joins with other Cakchiquel Indian women in singing God's praises. Martina, a new reader in Guatemala who learned to read the New Testament through the American Bible Society's Scripture Literacy Selections, is one of the people featured in the new film, "A Way to the Word."

A new color 25 minute 16mm movie "A Way to the World" is available from the American Bible Society, 1865 Broadway, New York, N. Y. 10023. To show the film, please write and give two alternate dates.

* * *

Airlines Clergy Bureau is a service organization cooperating with 15 international, 6 domestic and 12 U.S. commuter airlines offering the "Clergyman's Half-Fare" program. Ministers and missionaries are eligible to receive on stand-by basis, 50% discount. For information write: Airlines Clergy Bureau, Box 7375, Sacramento, CA 95826.

A WELCOME DESIGNATION: "BAPTIST CHRISTIANS"

The term "Baptist Christians" was used repeatedly during sessions of the Baptist World Congress in Stockholm. We like it. It says much more than the word "Baptist" itself to the world at large.

There is no debate that we Baptists are members of the Christian family. We are Christians before we are Baptists, because Baptist church membership is open only to those individuals who have made a personal profession of their faith in Jesus Christ.

Let me tell a story that illustrates the value of attaching the word "Christian" to our Baptist name. It

happened at the time of the Baptist Youth World Conference in Beirut in 1963. A reporter from a daily newspaper asked me, "What is a Baptist?" I started talking about soul liberty, baptism by immersion, and other things that I would say in my native America to distinguish Baptists from other Christians.

"You do not understand my question," this reporter interrupted me. "What I want to know is, do you believe Jesus is the Son of God?"

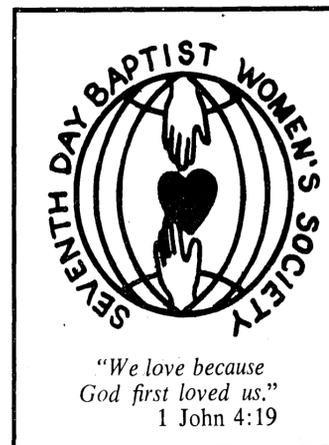
All of a sudden I felt condemned that I had not told her first of all the center of my faith. We are in a land where people are counted as Muslims, or Jews, or Christians. The reporter wanted to know to which of these major faiths I belonged.

So it is in most of the world. Asia and much of Africa are dominated by religions other than Christianity. A Baptist missionary going into a Buddhist area of India, for example, must first of all declare himself a Christian.

I am happy to be a Baptist. I am proud of the Baptist name. But primarily I am a Christian. Christ is the center of my faith. And it is well, as we communicate in this world which has become a global village, that we let it be known we are Baptist Christians. □

—Cyril E. Bryant

A dead branch is inflexible.



"We love because
God first loved us."
1 John 4:19

by Madeline Fitz Randolph

We were never so far from home on Sabbath Eve as we were in July while attending the Baptist World Congress in Stockholm, Sweden. More than a little homesick for family back in Colorado, we were thinking of them while hanging on to a strap in the jostling, noisy train as it sped out of Stockholm. One by one the stations were reached and the doors slid open. People stepped off the train, to be met by Swedish Baptists. Our station was at the very end of the line. There were still about thirty-five of us to be met at Marsda. There we boarded a waiting bus.

The bus carried us to the ancient village of Sigtuna where we were guided about, standing in the ruins of an ancient medieval church, inspecting the runic stones and seeing the narrow streets just as they were hundreds of years ago. Eventually we were taken in the bus to the little white wooden church of the village. It was the Salem Baptist Church of Sigtuna. There we entered and noticed that each pew had been marked with the family name of the hosts who would receive us all. We sat in the pew marked with "Eurell" for it was the home of Gunnar Eurell we were to visit. Again we boarded the bus, and at each stop the "family" name was called and the designated group left the bus. Next to the last stop we heard our signal, and stepped off . . . there they were; Gunnar (Goo-nar), Majvor (May-vore) and two sons. The boys were sixteen years of age, yes, they were

A VISIT TO A SWEDISH FAMILY

identical twins. Jon Edvard and Per Olaf were their names, and they were the most friendly, happy boys we have met in a long time. Dressed in flare leg trousers and flowered shirts, they looked like the boys of our country, but the parents had dressed in their native costume for our benefit. The father wore black knee trousers with woolen stockings; a white bloused shirt, with embroidered narrow collar. The mother wore the traditional striped skirt of dark colors, covered partly by a white apron; a white blouse with an embroidered kerchief around the shoulders and the little shell cap with fine white lace framing the face. Just one look at the beaming faces reassured us as to our welcome. As we approached the gate and entered the yard we saw the loving care these people gave to the home. It was beauty in the profusion of flowers, lawn, and patio. There we sat down and introduced ourselves all around.

We hadn't been there very long when the mother went in the house with one of the boys and brought out a large platter of meat balls. "Of course, you must have some of her meat balls," said one of the boys. The boys were constantly answering for their parents, and as I wished to see for myself, just how much we would be able to communicate, I asked the mother, "Aren't you proud of these boys?" Before she could answer, the boys both laughingly exclaimed: "She is!"

It was apparent that everything had been carefully planned ahead of time as to the sequence of events. The boys took us on a tour of the house from the basement which held the workroom, furnace, and "family room," upstairs to the bedrooms. It was a cozy home, well-cared-for and beautiful. We noticed too that the mother, Majvor, reminded the father of the time . . . "remember that at nine o'clock . . ." It was very light at nine, for we

had about twenty hours of daylight during July in Sweden.

Precisely at nine, we were all taken out into the front yard where a flagpole stood. We watched and listened while the family stood by the flag and sang the Swedish National Anthem. The flag was then ceremoniously taken down, folded, and brought into the house.

The preparation of food must have taken several days to accomplish. Many kinds of cookies, pastries, tarts, cake, and pies were spread out for our group. I asked Majvor if she had baked them all, to which she replied, "Ya, but they all helped me!" Delicious coffee and good conversation caused us to lose all track of time. Someone noticed the piano and we found that the boys were studying piano so of course we asked them to play. Jan Edvard, (or was it Per Olaf?) remarked, "Well, it will not be good, but we will do it." And they played a duet with much spirit.

We gathered in a circle for a prayer together before it was time to leave. When we were still joined in our circle we heard the bus arrive to pick us up. There were groans of disappointment, and Majvor exclaimed "The time was too short!" We began to say goodbye for we knew the train would not wait at the station.

"Come to Colorado," we said. We had hugs all around even from the two boys. The bus was waiting and so we reluctantly departed.

As we pull up to the station and we begin to run for it — all at once we see the Eurell family, they had all driven down to tell us "Good-bye" once again! Once again we had hugs all around, once again we say, "Come to see us in Colorado!"

"We will, we will!" the boys shouted back.

We know that even if we do not see them again, we will never forget them. □

PHOTONEWS



Fifty-four campers from twenty-four churches were present at Pre-Con in California. Their faces radiate their knowledge of the Spirit and their reliance on faith that truly "God is in Control."



Rollie Maxson directed the group in the musical "I'm Here, God's Here, Now We Can Start." Lisa Powell of Battle Creek, Mich., was one of the soloists at the Conference presentation.



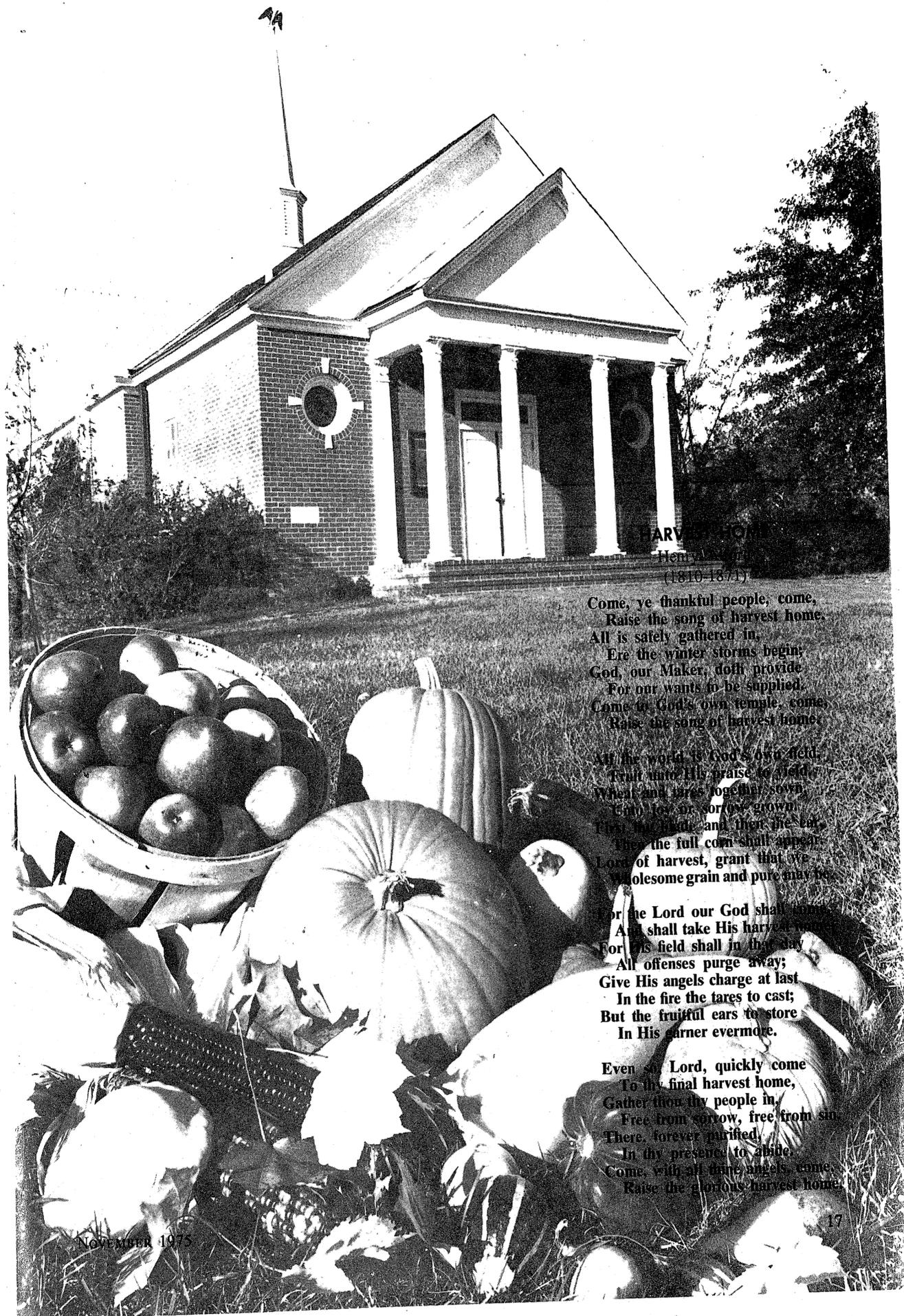
Recreation is an important part of a successful Pre-Con Camp. The skate board proved to be an integral part of the 1975 camp.



The dedicated staff at Pre-Con was ably directed by Bob and Lorna Austin of the Dodge Center, Minn., church.

—photography by Elizabeth Maddox

THE SABBATH RECORDER



HARVEST HOME
Henry W. Longfellow
(1810-1871)

Come, ye thankful people, come,
Raise the song of harvest home,
All is safely gathered in,
Ere the winter storms begin,
God, our Maker, doth provide
For our wants to be supplied,
Come to God's own temple, come,
Raise the song of harvest home.

All the world is God's own field,
Fruit unto His praise to yield,
Wheat and tares together sown,
Good and evil, joy and sorrow grown,
First the blade, and then the ear,
Then the full corn shall appear,
Lord of harvest, grant that all
Wholesome grain and pure may fall.

For the Lord our God shall come,
And shall take His harvest home,
For His field shall in that day
All offenses purge away;
Give His angels charge at last,
In the fire the tares to cast;
But the fruitful ears to store
In His garner evermore.

Even so, Lord, quickly come
To thy final harvest home,
Gather thou thy people in,
Free from sorrow, free from sin,
There, forever purified,
In thy presence to abide,
Come, with all thine angels, come,
Raise the glorious harvest home.

NOVEMBER 1975

PHOTONEWS



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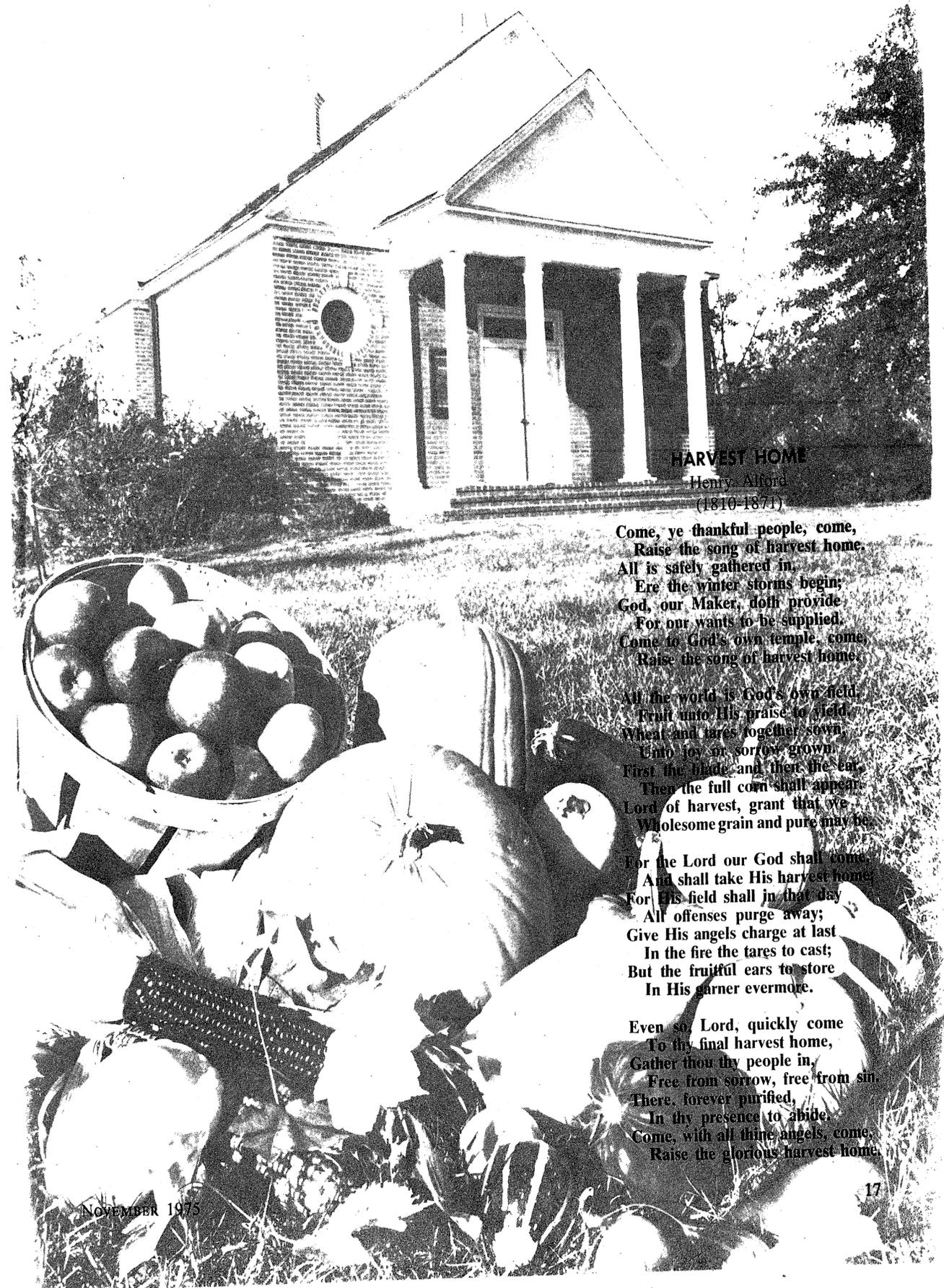
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THE SABBATH RECORDER



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Henry Alford
(1810-1871)

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NOVEMBER 1975



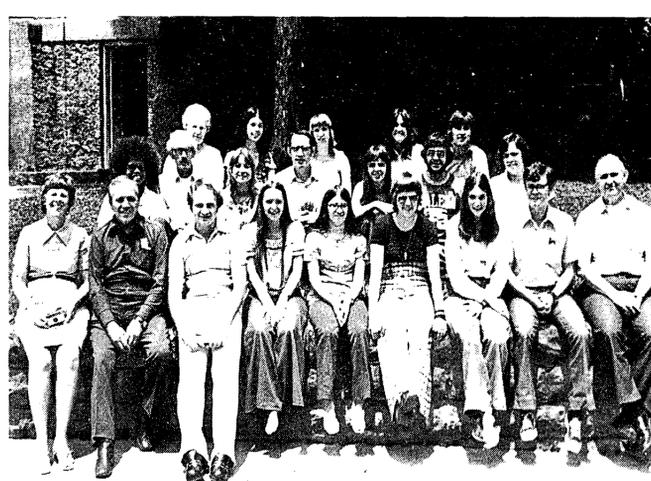
Rua Van Horn, Washington



Pearson Family—Missionaries to Malawi



SDB Girls in the Philippines



S.C.S.C. Teams — 1975



S.D.B. Children in Brazil



Kingston High School Girls — Jamaica



Linda Hays — Louisiana



Sonshine Singers — Denver



The Fullers — Missionaries to Malawi



Light Bearers for Christ Team



Sarah Becker

THANKFULNESS

First among the things to be thankful for is a thankful Spirit. Some people would grumble at the accommodations in Heaven if they ever got there. They take their blessings here so much as a matter of course, that even a day of general Thanksgiving once in a year is more than they feel any need of. And if their personal blessings in any measure fail, gratitude for what they have had or still enjoy is the last thing they think of. Another class really desires to be thankful, but they are naturally despondent. Their sky is as dark with clouds as though special Old Probabilities were employed to keep it full. They go through the world in a deprecating spirit, hoping things may turn out well yet fearing for the worst. We always feel glad for this class when Thanksgiving Day comes around. They then have an official warrant for gratitude. If their own hearts do not formulate blessings, they can listen to the sermon, or look to the President's proclamation.

How different with the thankful heart! What a gift it is to be born with an outlook toward the bright side of things! And if not so by nature, what a triumph of grace to be made thankful through a renewed heart! It is so much more comfortable and rational to see what we have to be thankful for and to rejoice accordingly, than to have our vision forever filled with our lacks and our needs. Happy are they who possess this gift! Blessings may fail and fortunes vary, but the thankful heart remains. The happy past, at least, is secure — and Heaven is ahead. □

—Golden Rule.

THANK YOU LORD FOR HAPPY FACES

HARVEST-TIME



In the year 1668, with the appointment of November 25 as Thanksgiving Day, these words were written into the Plymouth Colony records: "It has pleased God in some comfortable measure to bless us in the fruits of the earth."

FASTING ON THANKSGIVING?

You have to be kidding! Nobody does that!

Right on! — Well, at least half right on. Nobody fasts on Thanksgiving through choice. But millions of people in our world *will* be fasting this Thanksgiving simply because there is nothing to eat. As a matter of fact between 10,000 and 15,000 people will die of starvation and diseases related to malnutrition on Thanksgiving Day alone while you and I overeat.

Someone once asked Helen Keller if it was not terrible to be blind, and she replied, "It is more terrible to have eyes and not see." The Bible talks about having eyes and not seeing;

And also about letting "your light shine before men, that they may see your good works, and glorify your Father which is in heaven";

And about doing "good unto all men . . .";

And about working hard so that we "may have to give to him that needeth";

The parable of Lazarus and dives

The book of James

The Good Samaritan.

But we already know that. And there is no satisfaction in whipping ourselves with those truths again. The GOOD News is not to make us feel *bad*. The

Good News is that God cares and because He does, we care; and because He loves us, He has given us an outlet for our care, a part in His ministry.

Through the Seventh Day Baptist United Relief Fund (SDBURF) you can be sure you are alleviating hunger and misery throughout the world in the name of Jesus Christ. Every cent you give goes to direct relief and, further, is multiplied many times because of food companies and drug companies who provide free of charge their products for distribution by authorized relief agencies. Your penny may well be a dime by the time it reaches hungry mouths and sick bodies in Bangladesh, the Sahil, India, and disaster-torn areas all over the world.

Please send your gift through your own church treasurer if possible. Otherwise send it to Gordon Sanford, treasurer, Our World Mission, R.D. 1, Little Genesee, NY 14754, and label it "SDBURF"; and have a happy, satisfying Thanksgiving.

"YOU ARE THERE BECAUSE YOU CARE"



THE SABBATH RECORDER



A VISIT WITH SEVENTH DAY BAPTISTS IN MEXICO

In May 1975 members of the Denver and Boulder Seventh Day Baptist Churches, Mr. and Mrs. Kenneth Crosby and Mr. and Mrs. Daryl White traveled to Torreon, Mexico, to visit the brethren of the "Baptist Church of Christ of the Seventh Day." No difficulties were experienced as they traveled the 1,050 round trip miles from El Paso, Texas, in their recreational vehicles. Gasoline was plentiful but much higher in price than in the USA. Regular was 65 cents while 'no lead' was 96 cents per gallon.

Torreón, Mexico, is the largest in a complex of three cities, Torreón, Gomez Palaccio, and Lerdo. With a population of about 200,000 it has a bustling economy fed by the local manufacturing, power and agriculture plants. Its people are proud of their city which has good parks, centralized modern businesses, educational facilities, etc., all of which are serviced by highway, rail, and jet air transportation.

We found the people with whom we came in contact to be very nice, cordial, and polite, always eager to serve in any way they could. Communication was not at all impossible but interpreters were needed on several occasions in order to establish good understanding and communication.

Located in the colony of Nueva Rosita in the city of Torreón, "The Baptist Church of Christ of the Sev-

enth Day" stands as a living witness and house of worship for all who will come and honor Jesus Christ by meeting together and praising Him who is the giver of all life. With a membership of twelve and an average attendance of twenty-five to thirty-five, Pastor Eugenio Aldave reports their church is experiencing progress and impact in the community where it is located. Worship services are held several times each week with two of them being on Sabbath Day. The beaming faces and expressions of joy from the church's congregation is indicative of their sense of pride of ownership and humble gratitude to God for the gift of "this temple of worship" that He has given them.

Blending into the same style of structures in its community the church building is about 20' wide by 30' long with a high ceiling of about 18'. The walls are native brick (adobe) with fired brick facing on the front. Set on a solid foundation of concrete footings and caissons, the sanctuary is constructed with steel reinforced columns in the walls to support a planned second story to be built in the future to serve as a parsonage. Construction costs of approximately \$4,800 have been paid to date by individual gifts and funds from the Sabbath School of the Denver Seventh Day Baptist Church as God has blessed them all in their support of this independent mission project.

SOUTH of the Border

—Daryl and Barbara White
Kenneth and Margaret Crosby

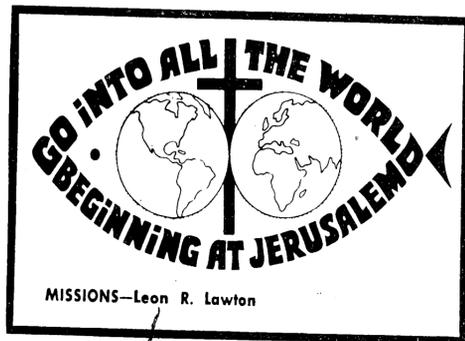
As this little church in Torreón is nearing completion of its first stage of construction, and payments on the land which it occupies are continuously reducing their small corporate obligation, the Mexican Government will soon officially recognize and register the church as "The Baptist Church of Christ of the Seventh Day," thereby giving their approval that all building codes and requirements have been complied with to their satisfaction. In the future as in the past, the church will continue to be operated corporately by its pastor and the official membership.

One needs to be in company

(Continued on page 30)



Kenneth and Margaret Crosby, Barbara White, Moises Aldave, Pastor Eugenio Aldave.



GUYANA REPORT

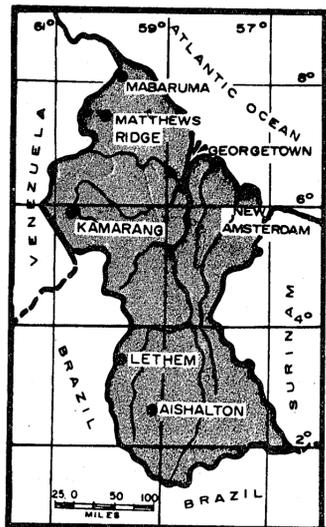
GUYANA YOUTH CAMP '75

Youth Camp 75 was held September 2-8 at the Riverview Baptist Camp site near Bartica, some 30 miles from Georgetown up the Essequibo river where it meets with the Mazaruni river. Sixty-four campers and ten staff took the boat to camp. The theme for the week: "It Only Takes a Spark" was taken from the song with the same name.

Pastor Sam Peters has written: "Again the Lord undertook tremendously as we launched out in His Name. The Lord saved us from any mishaps, and filled our days with blessings upon blessings. Each day our hearts were blessed as we served the young people and as we saw them under the conviction of the Holy Spirit."

"When a few began to inquire about baptism and make public confessions of their faith without any promptings on our part, we began to experience the hands of the Lord. On Sunday the 7th we planned baptism for four persons. After these were buried with the Lord we offered the invitation to those who knew the Lord was speaking to them. Fourteen others came with tears streaming down their faces. They came one after the other. About ten of these have had little or no contact with us before. They were also new to camp. So the Lord undertook and our praises are flowing to Him daily for all He has done at Youth Camp 75!"

"Our concern now is to be able to see these that the Lord gave to us grow to maturity in Him. We thank you for your prayers and crave your continued supplications for the new babes in the Lord. Please pray also for wisdom in organizing follow-up work." □



Co-operative Republic of GUYANA



S.D.B. Church and Conference headquarters are located in Georgetown, Guyana.

MATTHEW'S RIDGE

Pastor Sam Peters of Georgetown, Guyana, has written: "We have possibilities of starting another group in a place called Matthew's Ridge. It is costly to go there, but we are not unduly worried about the expenses, as we have seen the hand of the Lord at work in spite of the lack of funds."

"A family which used to attend one of our churches moved to this area and although we thought that we had lost contact with them, earlier this year I received a letter from Sis. Mae Fraser, telling of her desire to be reinstated with us as a member."

"She reports that the Lord gave her a Sabbath school group of about twenty-five and she is in contact with many others who have not been attending any other church. We feel that an early visit to this area is necessary and we are praying that the Lord will prepare the way and show us exactly when we should go."

Though our maps do not show this community of Matthew's Ridge, it seems likely that it is one of the many new settlements in the interior of Guyana, perhaps along one of the new roads recently built to give access to the mineral and natural resources and to enable new areas to be inhabited and cultivated.

Praise the Lord for scattered believers who seek to live their faith and share it with their new neighbors! As it was in the early church, so it has been since — the growth of the church comes in great measure to the faithfulness of each member in the place where they are living. □

"WHITE GIFTS—1975"

OPPORTUNITY ^{AND} RESPONSIBILITY

The season in which the birth of Christ is remembered is a time of giving gifts and receiving gifts. As Christians we can rejoice daily in God's Great Gift to us — JESUS CHRIST! "God so loved that He gave His only begotten Son, . . ." is the key of His Word and His nature.

Throughout the year we are more and more besieged by good organizations seeking our generous support for their work. This will be especially true as the year closes. Appeals to give during the current tax year "that could cost you several hundred dollars less at tax time next April 15" present a realistic picture and motivate some to give generously. A better motive is to give for Jesus' sake.

As Seventh Day Baptists — individuals, Sabbath school classes, youth, women's groups and churches — we will be giving during these closing weeks of 1975. The continued commitment to Our World Mission is vitally needed. Without a growing support in these weeks we are apt to close the year \$30,000 below our goal which we set at Conference at Salem in 1974 (estimates the Commission). This means cutting back by all boards and agencies or going in arrears in their accounts. To do the latter means starting a new year with an additional burden.

Thus we give a twofold appeal:

1. to increase your regular support given to Our World Mission, that we might prove Commission's estimate to be too pessimistic!
2. to designate White Gifts for items within the work of Seventh Day Baptists, to "those who are of one family with us in the faith."

Every board and agency can use designated support. The Missionary Society has a large designated item in its budget and looks to each of us for help in meeting the needs which this sets forth. Thus we would suggest White Gifts as follows:

\$10.00 pays about half toward the monthly salary of a pastor in Malawi;

\$15.00 pays toward the monthly allowance given a Guyanese pastor whose main source of income must come from another vocation;

\$19.00 a month is the average cost of education of Joanna Pearson in Malawi;

\$20.00 is the average monthly need toward student aid at Crandall High School, Kingston, Jamaica;

\$20.00 pays one month's travel allowance for Sam Peters in Guyana;

\$30.00 a month is the allowance given David Pearson as he visits the churches in Malawi and serves in many ways that require travel;

\$40.00 a month is paid toward the travel of the medical vehicle in Malawi. Patients are taken to hospitals, drugs are distributed to Thembe and Thomas dispensaries and workers transported to several sites to hold clinics;

\$50.00 provides funds to enable a Jamaican or Malawian pastor/student to attend special classes where training is given that equips him to be a more effective minister;

\$75.00 is half the monthly rental

"Let us practice generosity to all, while the opportunity is ours; and above all, to those who are of one family with us in the faith."

—Gal. 6:10 (Knox)

need (in 1975) for the residence of Douglas and Jane Mackintosh, your missionaries in Kingston, Jamaica.

\$100.00 meets the monthly commitment toward the work being done by the Central Africa Conference of Seventh Day Baptists. This includes the salary of their missionary, Rev. Watson Mataka, in Kenya;

\$215.00 a month is the budgeted amount for your Missionary Society's Executive Vice-President to visit the churches, attend mission meetings and participate in Association and other sessions;

And there are many, many other items that could be listed. But these give a representative picture. Will you, and your group, support these items within your Our World Mission budget by special giving — white gifts — during the closing weeks of 1975? Please designate your gift as above, or by field or just "Missionary Society." Given through your church and the OWM treasurer it will accomplish its vital task in meeting the need specified. It is our OPPORTUNITY and RESPONSIBILITY. □

DENOMINATIONAL DATELINE

OCTOBER 24-26

Youth Leadership Training Retreat

Rev. Russell Johnson
Salemville, Pa.

OCT. 29 - NOV. 2

Rev. Charles Graffius
Light Bearers for Christ
Waterford, Conn.

NOVEMBER 15

Editor John D. Bevis
Seventh Day Baptist Church
Washington, D. C.

NOVEMBER 22

Thanksgiving Sabbath
SDB United Relief Offering

NOVEMBER 22

Church Organization
North Jersey Fellowship
Basking Ridge, N. J.

NOVEMBER 24-26

Dr. K. D. Hurley
Baptist World Alliance
Wake Forest, N. C.

DECEMBER 20

Nativity Sabbath

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

—The Mill Yard SDB Church, London, England, has purchased a house for a church center. Located not far from its meeting place (the Upper Holloway Baptist church) the members plan to renovate it. This is the first property Mill Yard has owned since losing their chapel, school, and manse nearly ninety years ago. (See *Seventh Day Baptists in Europe and America*, Vol. 1, p. 42)

—Special evangelistic outreach was planned for Simpak, Lala, Lanao del Norte, Mindanao, The Philippines, to be conducted by Rev. C. Cabasa, Sept. 25 - Oct 25. Other meetings were held by Rev. E. Gulfan at Caridad, Leyte. Praise the Lord for the continuing witness in the Philippines!

—There was an SDB booth at the Ventura County (Calif.) Fair, October 1-5, in the commercial building. Twenty persons were enlisted to share literature and give their witness for Christ. It is hoped that a satellite mission group can begin in this area, about 100 miles north of Los Angeles.

—The General Conference at the Bona Ventura SDB Church, Guyana, called Bro. Ewart Caesar to serve part time in the group to be organized in Wakenaam while he continues his study for the ministry. Pastor Peters writes, "Again the Lord undertook and the sessions ended with a spirit of unity, concern, and love. The month of November was designated as 'Sacrificial Month.' All the churches will give liberally to a fund that will be used for the ministry."

—On learning of the personal need of Pastor Joseph Okero of Kisii, Kenya, through their missionary, Pastor W. Mataka, special contributions were given by individuals

in the Blantyre and Nolo SDB churches in Malawi.

—"If everyone would tithe, we would need to call special budgetary sessions to determine what to do with the excess. The Bible makes it clear that all the tithe is the Lord's, whether of the soil or of the herd. Note Leviticus 27:30-32. The Bible also sounds forth in the world of Jesus, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' This is ours to do. There is no option." — Missionary David Pearson

—During November the Light Bearers for Christ will give concerts and assist in special meetings at SDB churches in Waterford, CT, Shiloh, NJ, Richburg, NY, Lost Creek, WV, and Salemville, PA. In addition they will minister in other churches and sing in the rest homes, on the radio, in schools, and it is planned on TV in some of these areas.

—Rev. B. John V. Rao, Secretary of the India SDB Conference, attended the Ministers Conference in Madras, India, in September sponsored by World Vision International. Over 500 pastors were in attendance.

—During the summer Bro. Jin Sung Kim visited the SDB groups in Dwang-Ju and Yeo-su, Korea, encouraging their outreach and growth. He continues to lead the group at Sung-Nam city near Seoul.

—Workers for Summer Christian Service Corps (SCSC) 1976 are needed. Prayerfully encourage those who have graduated from high school by June to enter this service. Application forms and information can be obtained from the General Conference or the Missionary Board office.

PRAYER

CORNER

A Prayer Reminder for Each Day!

DECEMBER 1975

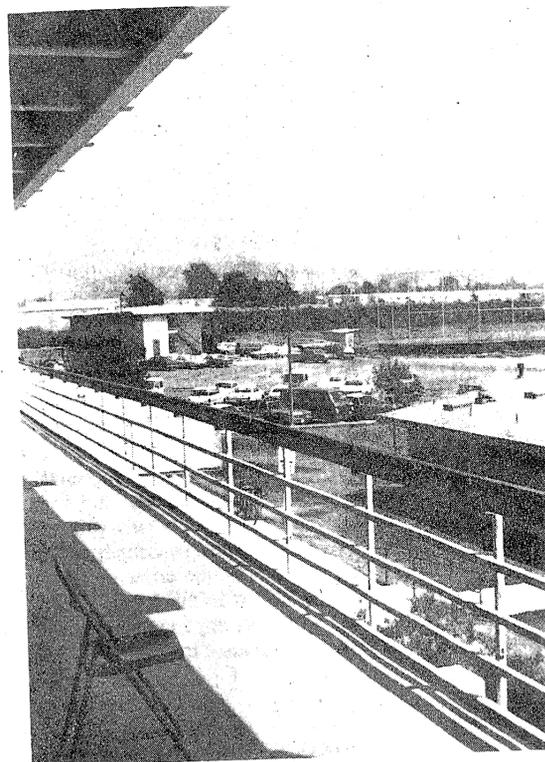
Verse for the month:
"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us; And if we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him."

—1 John 5:14, 15 KJV

- 1—To share with one person my experience in Christ
- 2—Exec. Sec'y. K. Duane Hurley, Plainfield, N. J.
- 3—Medical staff, Makapwa, Malawi, Africa
- 4—Pastor Antonio Barrera, Curitiba, Parana, Brazil
- 5—Light Bearers for Christ, Washington, D.C., SDB
- 6—THAT WE MAY REACH OWM GOALS FOR THE YEAR!
- 7—Missionary pastors and their churches
- 8—Students at Likubula Bible Inst., Blantyre, Malawi
- 9—Teaching staff, Crandall High School, Kingston, Jamaica
- 10—Burma Seventh Day Baptists and their needs
- 11—Dean Herbert E. Saunders, Plainfield, N. J.
- 12—How can I show others my love for Christ, today?
- 13—FOR MY PASTOR AS HE LEADS IN WORSHIP THIS SABBATH
- 14—Possible SCSC workers for summer of 1976
- 15—Pastoral students in Guyana, S. A.
- 16—Sec'y. David S. Clarke, Alfred, N. Y.
- 17—Menzo and Audrey Fuller, Makapwa, Malawi, Africa
- 18—For new satellite groups
- 19—That I may become a more effective witness
- 20—YOUR SABBATH SCHOOL OFFICERS/TEACHERS
- 21—Year end gifts — tithes, to bring 1975 figures to date
- 22—Douglas and Jane Mackintosh, Kingston, Jamaica
- 23—Dir. of Evangelism Mynor G. Soper, North Loup, Neb.
- 24—David, Bettie, and Joanna Pearson, Blantyre, Malawi
- 25—Praise God for His Perfect Gift — Jesus Christ!
- 26—Our World Mission support before year ends
- 27—SABBATH SCHOOL MISSION OFFERING
- 28—SDB work and workers in England
- 29—Your church's Missionary Keyworker
- 30—For those who have gone through 1975 without Christ
- 31—For vision! Proverbs 29:18 KJV

Was Your Chair Vacant?

GENERAL CONFERENCE — 1976



Was your chair vacant at Azusa? Make your plans now to be a part of the next General Conference — you are needed!

As plans are now, General Conference will be held, August 8-14, 1976, on the campus of Houghton College, Houghton, New York. Houghton is located on State Route 19, and is about a forty-five minute drive from either the Alfred area or the Richburg area. It is located about seventy miles south of the Buffalo International Airport.

The Host Committee, under the chairmanship of Mrs. Ronald (Luan) Ellis, R.F.D. Alfred Station, N. Y. 14803, has divided responsibilities in the following manner: General Arrangements, Mr. Donald Van Horn, Almond, NY 14804 and Mrs. Ellis; Physical Arrangements, Dr. Milton Tuttle, 1296 Randolph Road, Alfred, NY 14802; Financial Responsibilities, Ronald Ellis; Registration, the Rev. Russell Johnson, 10 Church Street, Alfred, NY 14802; Publicity, the Rev. Rex Zwiebel, Box 115, Alfred Station, NY 14803.

General sponsorship of the Conference is under the Seventh Day Baptist State Council (NYS) who selected the site last summer.

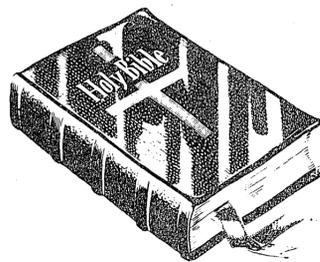
Accommodations on the campus of Houghton are more than adequate for the comfort and need of all who will come. Spectacular, scenic wonders are nearby, the most extravagant of which is the Niagara Falls, less than 100 miles away. You will want to visit our SDB Churches, and the Alfred University campus.

Start laying your plans now to attend General Conference. Watch for future announcement as plans develop. □

WHAT SAY THE SCRIPTURES?

I have read of a woman who broke her mirror because it showed how ugly she was. God's Word is a looking glass, it shows us up, not as others see us but as God sees us, and when we see ourselves as God sees us, we do not feel complimented. In this shallow, sentimental day, when sermons on sin are rarer than December roses, when dainty sermonettes dust off sin with a powder puff and spread cold cream on cancers, when a sin-sick world is told that it needs polish instead of pardon, culture instead of Calvary, let us return to the only authority that ever made a correct diagnosis and prescribed a certain cure. "What say the Scriptures?" □

—Isobel Garver



Task Force Meeting
Battle Creek, Michigan
September 20-21, 1975

RESUME

The Task Force members sense a feeling of anxiety among Seventh Day Baptists about carrying out their distinctive witness as a part of the mission of Jesus Christ throughout the world.

The record shows that in recent years overall denominational membership has been declining, some churches have been disbanded, evangelistic outreach (particularly on the home front) has been weak, and financial support has not been commensurate with the needs and opportunities.

So the Task Force has been asked to assess the situation and ultimately make recommendations regarding denominational structure and procedures. The job cannot be done without the wholehearted support of everyone concerned.

Please consider carefully the alternatives for effective and efficient use of our resources in "an attempt to get the fat out of our administration, inertia out of our mission, muscle into our money, and people into our polity."

SUGGESTED ALTERNATIVES

Many suggestions have been sent to the Task Force by churches and individuals, and we are referring these on for additional consideration by all the churches without indicating where the preferences of the members of the Task Force might presumably lie. We prefer to have many options expressed prior to arriving at any specific final recommendations. The following are submitted for your consideration without any evaluation by the Task Force.

Option I. General Conference would be the only corporate body; the present boards would be discontinued. Commission, probably with longer terms and more frequent meetings, would set policy and budget, determine programs, and employ personnel.

Alternative—Basically the same as above, but General Conference itself would assume more responsibility for budget, program, and policy. Commission would be given authority to execute Conference decisions.

Option II. Eliminate Commission. Planning Committee would assume responsibility for programs and budget, and report directly to General Conference.

Alternative — Variation might be to eliminate OWM and have boards and agencies present their financial appeals directly to the churches. Only funded programs would survive.

Option III. — Retain the present corporate entities and have Planning Committee responsible for all programs and budget. Commission would continue with other aspects of denominational work.

Alternative — With this plan might come a recommendation for boards to meet at General Conference sessions so delegates to General Conference could participate in board meetings.

Options I and II obviously constitute major reorganization plans whereas Option III is more of a revision of the present structure.

Your comments and suggestions would be appreciated.

Do you prefer major denominational reorganization?

Do you prefer a modification of the existing organization?

Do you prefer to retain the present structure?

PRELIMINARY CONCLUSIONS

The Task Force would caution that it feels no plan of denominational restructure will answer the basic problems which many confront Seventh Day Baptists. Smallness, a lack of urgency about our mission, doctrinal vagueness, insufficient financial support, inadequate Christian education; all are problems which will not yield to organizational tinkering. On the other hand, such things as the new Christian awareness of our youth and the growing number of Seventh Day Baptists entering the ministry are occurring without reference to our denominational structure. Structure is far less important than the faith and commitment of Seventh Day Baptist Christians to the survival and growth of our denomination. □

LOOK! NO ENVELOPE!

You will *not* be receiving an individual mailing for your Thanksgiving gift to the Seventh Day Baptist United Relief Fund this year. Why not make out your check to your local church and label it "SDBURF" right now while you are thinking about it?

PARENTS - DISGRACE

Parents who can expect to be disgraced by their children when they grow up:

1. Parents who can't say "NO" to their children.

2. Those who lie for their children.

3. Those who laugh — when their children do wrong, act smart, use "grown up" slang and bad language — and think it's cute.

4. Those who stick up for their children when they do wrong.

5. Those who think their children won't do anything wrong, because they can "trust" their children.

—Catholic Quote

MAKE YOUR FAITH KNOWN!

S.D.B. Auto Tags \$2.50

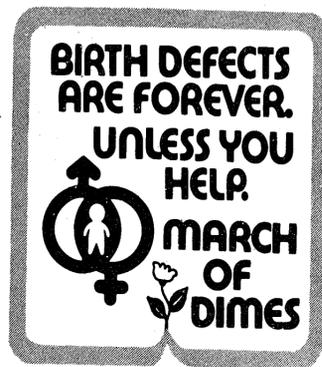
S.D.B. Gold Pins 1.00

S.D.B. Ball Point Pens

Bicentennial .50

S.D.B. Decals .25

Seventh Day Baptist
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THIS SPACE CONTRIBUTED BY THE PUBLISHER



FROM THE EXECUTIVE SECRETARY'S DESK:
—K. D. Hurley

The establishment of a Task Force to study Seventh Day Baptist denominational organization and procedures implies a concern about growth — or lack of it!

Task Force members, meeting at Battle Creek, Michigan, September 20-21, 1975, to make a preliminary review of their assignment, reported discovering "a feeling of anxiety among Seventh Day Baptists about carrying out their distinctive witness as a part of the mission of Jesus Christ throughout the world."

The record shows that in recent years overall denominational membership in the United States has been declining, some churches have been disbanded, evangelistic outreach has apparently not been strong enough, and financial support has not been commensurate with needs and opportunities.

What to do about the dilemma? That is the question — which immediately starts thoughts about church growth.

A very helpful booklet, "Guidelines in Church Growth," has been prepared by Dr. W. O. Thomason, executive vice-president of the Southern Baptist Sunday School Board, and distributed through the Commission on Evangelism and Mission of the Baptist World Alliance.

Many statements in that publication are pertinent to the Seventh Day Baptist restudy of structure and program.

In the introduction the author points out that "increase or growth is specifically affected by the laborers. In fact, it does not occur where laborers do not go! But the more important conviction is that God raises up the laborers and He gives the increase. The size, quality, nature and length of the harvest are due to a combination of factors which God controls."

Then in outlining the church growth experience, he includes the following statements:

The dynamic presence of Christ may be restricted or ignored by a people who cling in false security to traditional observances and methods which have lost the power of their original meaning.

A mission based on the revelation of God should not strive at building Babel towers or guarding status structures. It should neither save nor destroy institutions. It should continuously create, improve, alter and eliminate form and structure in order to communicate the living Word to a living world.

When structures have served their purpose, they must be allowed to die.

Church growth cannot progress far on the words of men. God has promised that His Word shall not return void. When offering the message of life to others, the message must be identified as being from God who is the power behind the message and in the message.

We, who are engaged in church growth, must assess our own valuation of the gospel message to the unbeliever. If we do not accept the principle of priority, we will not urgently press our growth efforts. If unbelievers do not accept the new life in Christ as being of high value, they will block efforts to share this message.

Even in the most stable and affluent society, there are individuals whose life needs are inadequately met.

The beginning of a particular growth experience occurs when a messenger of God, desiring to share the good news, begins to share the message of Jesus Christ with unconverted persons in order that they might enjoy the "new



life." The messenger is the key factor.

We Baptists need to assert more strongly the meaning of the doctrine of the priesthood of each believer. The Christian messengers in a growth experience are not just those ordained to the gospel ministry. God gives many persons gifts which are sorely needed and exceedingly important to the spreading of the gospel — in the growth of the Church. Agents of church growth must esteem and honor all those whom God has gifted.

Organization is the relationship of the necessary elements for accomplishing any human endeavor. It usually includes both people and things. People who disdain organization disdain accomplishment.

Organization should be developed so the messengers can effectively use their gifts and time to penetrate culture and social barriers to the gospel and to communicate their message to individual persons of diverse and varied economic, political, social, educational, and emotional backgrounds.

The best communication of the gospel is through form, structure, and organization created for specific people living at specific times and places.

Agreeing that organization and structure alone will not answer our denomination's basic problems, the Task Force makes a plea for "faith and commitment" and express the hope that even the time of study together may provide an opportunity for "spiritual renewal." □

The Church In Action

NEWS FROM THE CHURCHES

NEW YORK CITY CHURCH ORGANIZED

Sabbath, September 27, was a beautiful sunny day following a week of heavy rain in New York City as Seventh Day Baptists gathered for the organizational meeting of the New York City SDB Church.

The services were held at the Thomas West Memorial Church on West 126th Street. Some 125 people were present for the afternoon service. Delegates were present from Victory Tabernacle in New York City and the following Seventh Day Baptist churches: Salem, W. Va.; Waterford, Conn.; Verona, N. Y.; First Hopkinton and Pawcatuck in R. I.; Plainfield, Irvington, North Jersey Fellowship, Shiloh, and Marlboro all in New Jersey.

The clerk, Pat Thompson, read a short history of the group. It was on March 23, 1974, that the first meeting was held in New York among Jamaican Seventh Day Baptists. Pastor Herbert Saunders of the Plainfield church and John Bevis, editor of the *Sabbath Recorder*, had spent some time in calling and making arrangements to bring Seventh Day Baptists together from many parts of the metropolitan area. Meetings continued each Sabbath with the Evangelism Committee of the Plainfield church coordinating the services. On January 11, 1975, the group was organized into a Fellowship and was given official recognition at General Conference



Corrie ten Boom (right) visits Julie Harris in Holland during location filming for "The Hiding Place." This major motion picture is currently being released across the country, an unique Christian story. Check your local newspaper or Christian bookstore for screening dates in your community.

in Azusa, California, in August of this year.

Dean Herbert Saunders lead in the Council Meeting as New York Seventh Day Baptists voted to establish a church, accepted their constitution and bylaws, as well as church covenant. A Charge to the Church was given by Dr. K. Duane Hurley, Executive Secretary of the Seventh Day Baptist General Conference. Words of welcome to the new church were given by Deacon Linford Walters of the Plainfield church. The response was given by the Rev. Socrates Thompson of the New York church. Brother Thompson stated that "the New York church is today lighting a torch in this great city — a torch which we trust will never go out."

The members of the new church then came forward to sign the membership roll and to join together in reading the church covenant. Following a prayer of dedication the entire congregation joined in singing "Draw Me Nearer." At this point the ladies of the New York church served a bountiful dinner to the delegates and guests.

The worship service included many musical selections from New York church members, the Missionary Volunteer Chimes and the Victory Tabernacle Seventh Day Christian Church musical group. The message and challenge to the new congregation were given by the Rev. Leon Lawton, Executive Vice-President of the Seventh Day Baptist Missionary Society. It was especial-

ly fitting that Pastor Lawton be present as a former missionary to Jamaica where he ministered to many of the people at their home churches in Jamaica. Pastor Lawton was accompanied by his wife Dorothy, and son Jeff.

The officers of the New York City SDB Church are: Leader—Socrates Thompson, Assistant Leader — Franklin Ross; Clerk—Pat Thompson; Assistant Clerk—Clara Thompson; Treasurer—Beryl Mamoy; and Assistant Treasurer, Vera Stewart. Attendance at Sabbath services ranges between 35 and 50. Services will continue to be held at the Sloane House Y.M.C.A. on 34th Street in Manhattan for the present time.

Seventh Day Baptists around the world join in praise to God for this new church and pray that the members will continue to be used and guided by the Holy Spirit as they seek to reach out and share the Gospel of Love with those who are in need in this great city. □

NEWS NOTES

The White Cloud, Mich., church has recently made several improvements in its church property. Sidewalks were installed around the church and a new loudspeaker system was given as a memorial by Tom Stacey and Mrs. Gladys Branch. A new rostrum was given by Rodney Doebler in memory of his father. New carpets have been installed in the hallways.

Miss Beverly Hambleton of the Riverside church has recently joined the Light Bearers for Christ, Inc. She will serve as secretary, bookkeeper and Bible store attendant.

The Boulder church has begun a series of Sabbath Eve Bible studies on "Bible Teaching About the Kingdom of God."

Accessions

ALFRED STATION, N. Y.
Rev. Rex E. Zwiebel, Pastor

By Baptism:
Ruth (Mrs. Leland) Emerson
Kenneth Allen Lorrow
Beatrice Anne (Mrs. Allen) Lorrow
Andrew Stevens

By Testimony:
Leland Emerson

BOULDER, COLO.
Rev. Elmo Randolph, Pastor

By Letter:
Deacon Daryl Write
Deaconess Barbara White (Mrs. D.)

By Baptism:
Joseph Lederer
Denice Hedghes
Lenice Hedghes

LITTLE ROCK, ARK.
Rev. John Camenga, Pastor

By Testimony:
Virgil Heide
Mrs. Virgil (Roberta) Heide

By Baptism:
Lou Ann Heide
Sherry Heide

NEW YORK CITY, N. Y.

By Letter:
Gladys L. Hamilton
Pauline D. James
R. L. James
Cecil D. King
Beryl A. Mamby
Mavis M. Morrison
Willhelmina A. Powell
Franklin D. Ross
Leonard Stewart
Vera A. Stewart
Clara C. Thompson
Patricia A. Thompson
Socrates A. Thompson
Dorothy L. Walsh

STONEFORT, ILL.
Rev. Carlos McSparin, Pastor

By Baptism:
Ricky G. Bethel

WESTERLY, R. I.
Rev. Francis Saunders, Pastor

By Baptism:
Kenneth Jacobsen
Denise Petrone
Chester Poole

Births

Loofboro.— A son, Michael Wyatt, to Warren and Arleen Loofboro of Milton Junction, Wis., on June 26, 1975.

Ochs.— A son, Craig Brandon, to Ronald and Renee Ochs of East High Street, Milton, Wis., on August 27, 1975.

Rogers.— A daughter, Jennifer Lynn, to Alfred R. and Cheryl (Blagg) Rogers of Salem, W. Va., on April 29, 1975.

Marriages

Carter - Ashcraft.— Victor Carter, son of Mr. and Mrs. Ralph Carter of Rialto, Calif., and Lynn Ashcraft, daughter of Mr. and Mrs. Richard Ashcraft of Covina, Calif., were united in marriage Sept. 6, 1975, at the Los Angeles Seventh Day Baptist Church by the bride's pastor, Rev. Leland E. Davis assisted by Rev. Mynor Soper.

Mackintosh - DeLong.— Ralph E. Mackintosh, son of Mr. and Mrs. Albyn Mackintosh of Los Angeles, Calif., and Denise DeLong, daughter of Mr. David DeLong of Ann Arbor, Mich., were united in marriage Aug. 9, 1975, at the Los Angeles Seventh Day Baptist Church by their pastor, Rev. Leland E. Davis assisted by Mr. John Peil.

Obituaries

BURDICK.— Earl Daniel was born to Daniel Franklin and Carrie (Still) Burdick, July 18, 1887, in Ashaway, R. I., and died August 10, 1975, in Orlando, Florida.

In 1911 Earl was united in marriage to Blanch Merritt. They had a daughter Anna, who died at age 16.

Mr. Burdick worked many years as a grocery clerk. The family were members of the Ashaway Seventh Day Baptist Church where Earl was a deacon.

In 1950 they came to Florida and bought a home in Orlando, because Earl could not find work in Daytona Beach. He became the first custodian of the Reaves Memorial United Methodist which was being built just three blocks from their home.

They brought their membership with them from Ashaway and united in membership with the Daytona Beach S.D.B. Church. Earl became the senior deacon of the church and served as president of the church for a number of years. They were faithful in attendance driving to Daytona every other week as long as they were able.

Blanch preceded Earl in death in 1965, and was buried on their 54th wedding anniversary.

Earl had no surviving next of kin.

Funeral services were conducted by his pastor, the Rev. Marion C. Van Horn, assisted by the Rev. Charles R. Bruce, pastor of Reaves Memorial Church, in Carrie Hand Chapel in Orlando and burial was beside his wife in Glen Haven Memorial Park, in Winter Park, Florida.

—M.C.V.H.

CRANDALL.— Kenneth, the son of Daniel Pearce and Arabella Satterlee Crandall, passed away July 18, 1975 at the Vandalia, Ill., hospital, after a long illness.

He was a member of the Farina S.D.B. Church since he was fourteen years old.

He served in the Pacific Theatre during World War II with the Aviation Engineering Battalion. After the war he operated a jewelry store in Farina for eighteen years. Until his retirement, he was supply superintendent for the Vandalia State Farm.

Very active in the Masonic order and his church, he was one of three trustees of the church, as well as the church clerk.

He fathered the church "Historical" marker, and worked untiringly until his dream became a reality.

He is survived by his wife, Kathleen, one sister, Mrs. Blanche Burdick of Bloomington, an aunt, Eva Coon of Effingham, and nieces and nephews.

The funeral was at the Farina church with his pastor, Kenneth Chroniger, officiating. Interment was in the Farina cemetery. —L. S.

DAVIS.— Dr. Richard Ross, son of the late Rev. Herbert Eugene and Mary Ross Davis was born in Walworth, Wis., Feb. 21, 1913, and died in Holy Family Hospital, New Richmond, Wis., on Aug. 27, 1975.

He was a graduate of Milton College and of the University of Wisconsin, Madison. He had practiced medicine at River Falls, Shell Lake, and at New Richmond, Wis., since 1952. He discontinued his medical practice in 1971 due to illness. He served as mayor of New Richmond from 1968-1972.

He was a member of the Milton Seventh Day Baptist Church and the SDB Missionary Society. During the past year he set up a memorial to his parents, the Rev. and Mrs. H. Eugene Davis, through the SDB Memorial Fund.

Funeral services were from the United Methodist Church at New Richmond on August 30 with burial in New Richmond Cemetery. He is survived by his wife, Carol; two sons: Richard, Jr., in the U.S. Navy, and Bruce, New Richmond; a daughter, Christine, of Minneapolis, Minn.; also a brother, Winthrop E. of Berkeley, Calif.; and two sisters: Carol (Mrs. Burton B. Crandall) of Alfred, N. Y., and Marcia (Mrs. Kenneth Kreiser) of Penfield, N. Y. —E. C.

FRERICHS.— Pastor Frederick M. was born May 25, 1896, and died suddenly at his home in Valley Stream, N. Y., on September 21, 1975.

Pastor Frerichs had served as pastor of the People's Christian Church, an independent Sabbathkeeping church in Manhattan, since 1946. He was known for his Biblical scholarship and deep interest in sharing the love of Christ with others. He was highly respected by the members of his congregation where he preached the Sabbath before his death on Sunday.

A friend of Seventh Day Baptists, Pastor Frerichs was especially interested in our foreign mission work. On several occasions he used the facilities of the Plainfield church to conduct baptisms.

Survivors are: his wife May; two daughters: Mrs. Barbara Ryder and Mrs.

Carol George; two brothers, Henry and George; and one sister, Mrs. Helen Loede. He is also survived by six grandchildren.

Farewell services were conducted at the People's Christian Church in New York City by the Rev. Eugene Stoeckly assisted by Mr. William Warren. Interment was at Linden Hill Cemetery.

—J.D.B.

RASMUSSEN.— Irene C., was born in Racine, Wis., on February 12, 1897 and died at Madison General Hospital on Sept. 5, 1975 after an extended illness.

She moved to Milton, Wis., in 1909. In recent years she has made her home with her sister, Ruth Saunders and her husband. She is also survived by a sister, Annette. She was a member of the Milton Seventh Day Baptist Church. Funeral services were conducted from the Albrecht Funeral Home of Milton on Sept. 8, 1975 by her pastor, the Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E.C.

RUMBAUGH.—Mrs. Clea Ellen, 89, of Salem, W. Va., was born Nov. 16, 1885 at Salem, a daughter of the late Alfred and Lucetta Davis Meek, and died Feb. 19, 1975.

She was a member of the Salem Seventh Day Baptist Church and worked especially in the Sabbath School and Women's Society. She had been a member of the Pythian Sisters at Salem for more than fifty years.

Surviving are one daughter, Mrs. Winston (Louetta) Davis, Salem; one half-brother, Simeon C. Bond, Salem; one granddaughter, Mrs. Tom (Sonja) Davis, Greenwood, Miss.; three great-grand daughters, Jill Louetta, Shari Ellen, and Wendy Rene Davis, all of Greenwood.

—J.P.G.

TOWNE.— Pearl E., daughter of Frank and Flora Coburn, was born October 15, 1886 in Fremont, Mich., passed away Sept. 15, 1975 at the Newaygo County Medical Care Facility, Fremont, Mich., after a lingering illness.

She was married to Henry Towne, Oct. 5, 1963 in the White Cloud, Mich., Seventh Day Baptist Church by Rev. Don A. Sanford. Besides her husband she is survived by two sons, Meredith Trimble of Holton, and Clayton Trimble of Lansing; two stepdaughters, Mrs. Alvin Schutter of Muskegon, and Mrs. Wayne Young, St. Louis, Mich.; two stepsons, James Towne of Holland, Mich., and Lloyd Towne of Muskegon; three grandchildren and six great-grandchildren.

Services were conducted in the White Cloud SDB Church on Sept. 22 by her pastor Rev. H. Earl DeLand with burial in the Woodville Cemetery, Woodville, Michigan.

—H.E.D.

*He who thanks but with the lips
Thanks but in part;
The full, the true Thanksgiving
Comes from the heart.*

—J. A. Shedd

SOUTH OF THE BORDER

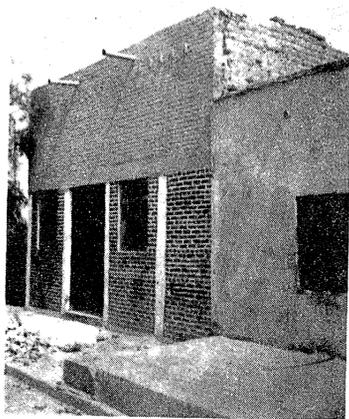
(Continued from page 21)

with the people of the Torreon church only a few moments until God's love is made known. The character of God's love was found to be the prime factor of His Holy presence in the hearts and lives of these humble people. Their lives truly exhibit grace, joy, and the peace of Christ's presence within.

The Seventh-day Sabbath as ordained of God is honored, kept and an integral part of their lives. Testimonies given with joy and happiness are the very evidence of their firm belief in Christ's command to believe, repent, and be baptized. All people, regardless of their cultural, social or financial status are given a warm open arms "Bienvenidos para Dios es Amor" (Welcome for God is Love) greeting and invitation to come and worship with them. The doors of their church are not closed to anyone.

Evidence that this little church in Torreon is "alive and working" is found in the testimonies from those who have taken Jesus Christ into their lives as their own personal Lord and Savior, and in the most recent letter, that in June as they fasted and prayed every Thursday, five persons became converted, confessed Christ, and were to be baptized.

Future plans by the members of this group of Christians call for construction of a new church in Gomez Palaccio; the establishment of a weekly radio program to be aired from a station in Torreon; publication of tracts for local distribution; and an additional second story construction on the existing



Church in Torreon, Mexico

church building.

Vested into the leadership of one of the finest Christians we have had the opportunity to meet, is the earnest, sincere and dynamic preaching of Pastor Eugenio Aldave. Declaring that God's Salvation is for all mankind; that His Love reaches the very poor as well as the very rich; that the Sabbath ordained of God is His Holy Day of rest; that the Christian experience is only possible through the cross of Christ as one repents, believes, and is baptized; we found in his life and in his personality those qualities which mark a man truly called of God to be His humble minister in the gospel of peace.

This family of God that worships in a small but spirit filled temple, exhibits many characteristics found in growing churches. Prayer as an essential part of each person's life; witnessing to the Truth of Jesus Christ; Joy shared by all as people are converted; Reverence for God's Holy Word and a hunger for its revelation; and most evident of all — Love — that which transcends national borders, barriers of language, culture and customs, that wonderful Love of God that only His children know and experience. These and much more are found in the lives of the people who make up the congregation of the church of Torreon.

If what we witnessed in Torreon is any indication of the life, love, and opportunity in other churches of like faith in Mexico, then it behooves us as Seventh Day Baptists in these United States to make every effort to help in any way possible these souls of God who dwell in the land just south of the border. They have extended an open invitation to Seventh Day Baptist brethren in the USA to visit them and share their joy in Jesus Christ.

It is the sincere and earnest prayer of each of us who were privileged by God to make this trip, and blessed beyond description; that we should continue not only our contact with our Mexican brethren, but reach out with organizational, financial and missionary support in the country just south of the border.

With grateful hearts and humble spirits let us all support in every way possible the work of God in all areas, whether it be our local church, our community, our nation, or our foreign lands. □

WHY NOT TODAY?

(Continued from page 9)

that "no man cometh to the Father but by me," at its face value. They knew and preached that salvation is by faith in the atoning death of the Lord Jesus, our sin-substitute.

When they faced their neighbors with the picture of their lost condition and the hopelessness of their own efforts to escape the wages of sin, conviction of sin came, and with it a burning desire to find a way of deliverance from the burden of guilt and the bondage of sin and Satan. When men cried out, "What must we do to be saved?" back came the positive answer, "Believe on the Lord Jesus Christ and thou shalt be saved"; "the Lord hath laid on him the iniquity of us all"; "ye must be born again."

We can deduce, too, that the people did not leave it all up to the preacher and the evangelist. The laymen were busy also — organizing prayer meetings, inviting people to the services, coming to church and bringing others with them, and presenting the way of salvation personally to individuals.

Fellow Seventh Day Baptists, it could be happening today! — if we would meet the conditions. They could say, "That which we have seen and heard declare we unto you," for they had had a real experience of the saving power of God in their own lives. What about our salvation experience? Is it real? Do we want to see souls saved, and our churches grow by baptism of those who accept Christ as Lord and Savior, and by testimony of those who have come to believe the Sabbath truth? Would you like to see a different report in our *Year-book* than we have had the past several years? Would you like to see a revival in your church?

There is a way! It is: faith — taking God at His word, and acting on it; prayer — earnest wrestling with God in concern for the lost; fasting — separating ourselves from worldliness, putting aside everything that would hinder the Lord's working, and giving ourselves to the King's business — proclaiming the message, "O be ye reconciled to God." □

—Lester G. Osborn

(*Sabbath Recorder*, April 1954).



Why Conservative Churches Are Growing — A Study in Sociology of Religion, by Dean M. Kelly (Harper & Row, Publishers, 1972)

Having heard Secretary Alton Wheeler mention the relevant significance of a book by the name of *Why Conservative Churches Are Growing* a couple of times, I have often wanted to purchase the same and learn the answer. However, I put off the urge until I recently found it necessary to read the book to fulfill the requirements of a seminar I am taking at Wesley Theological Seminary this fall.

The book notes that "man has a deep craving to make coherent sense of his life within a framework of ultimate meaning, and if that craving is not satisfied to a substantial degree for most men, their whole society is in trouble." We find that much of the ultimate meaning which humankind gets out of life is developed within the setting of organized religious experience . . . i.e. within the context of one's church experience. Unfortunately, the current growth records of the established "mainline" churches (the larger ecumenically-minded and increasingly liberal ones) do not exactly indicate that men and women are being drawn to them in that *search for "ultimate meaning,"* as was once the case.

Quite the contrary is true. While the more liberal branches of the Baptists, Lutherans, Methodists, and Presbyterians have been showing declines in overall membership, their more conservative counterparts in the same movements, respectively, have either held their own or continually advanced — usually the latter. This is to say nothing of the statistical growth of such conservative groups as the Church of the Nazarene, the Seventh-day Adventists, and the Mormons.

Why would a respected National Council of Churches executive like Dean Kelly take the time to write a book suggesting that the growth patterns of the more conservative churches contain a message for all to observe and heed? The answer

to this question goes back to the importance of humankind's *search for ultimate meaning*, our search for "a clear sense of life's purpose." Where religion fails to assist in this process (as evidently the statistical trends at least partially indicate), church, (even) while busying itself with a host of programs, inevitably declines and even dies."

But why do such trends manifest themselves among many of the more liberal, ecumenically minded churches? Much of the problem came about as a result of the widely held view that successful church organizations must be "reasonable" and restrained and "change with times." The author goes to great lengths to indicate that allegiance to and faith in an identified means to a specific goal (such as soul-winning) produces a commitment and a mission zeal which becomes lukewarm when the content of those means and goals is diluted . . . i.e. willingly submits to changing with the times and cultural reasonableness.

Many are looking for something to be committed to even more than they are interested in negotiating with society or other churches to see if what they are looking for will be acceptable to others. The author of *Why Conservative Churches Are Growing* argues that a really vital faith "must be untamed in order to survive the (otherwise inevitable) social leveling of spiritual energies. . . ." There may be, indeed, a relevant message for Seventh Day Baptists in Dean Kelly's writing and conclusion. □

—Kent L. Martin
Washington Scene

WELCOME NEW SUBSCRIBERS

Arthur Rowe
Clearbrook, B. C.
Canada

Mr. & Mrs. Leo Leveillee
Hope, R. I.

Andrew F. Stevens
Alfred Station, N. Y.

Mr. & Mrs. Donald Jefferds
Almond, N. Y.

THE WAY WE ARE

(Continued from page 5)

- called the American Seventh Day Baptist Tract Society, was organized.
- 1838 "The American Seventh Day Baptist Society, for the promotion of Christianity among the Jews" was organized; shortly after the name was changed in 1843 to the "Seventh Day Baptist Jewish Missionary Society," the program ceased.
- 1839 The first education society dropped out of history.
- 1843 The Seventh Day Baptist Missionary Association (later "Society") a new organization for missionary work, was established. The General (later "American") Sabbath Tract Society was organized.
- 1846 The American Seventh Day Baptist Missionary Society merged with the new missionary association.
- 1848 The Seventh Day Baptist Publishing Society was organized.
- 1850 An educational society was organized in an effort to form a college and seminary.
- 1855 A new Seventh Day Baptist Education Society was formed and the organization of 1850 was disbanded.
- 1856 The Education Society, Tract Society, and Missionary Society were each incorporated in the State of New York.
- 1857 Alfred University was founded through the efforts of the Education Society.
- 1862 A seminary was founded at Alfred by the Education Society.
- 1863 Conference appointed an Historical Board.
- 1866 Conference appointed a Sabbath School Committee. The Publishing Society was disbanded.
- 1867 Conference appointed a Sabbath School Executive Board.
- 1872 Conference created a Sabbath School Department. Conference appointed a Board of Trustees for a Memorial Fund, indorsing the action of the associations to raise a centenary educational fund of \$100,000 or more.
- The first denominational publishing house began operations in Alfred, N. Y.
- 1873 The Memorial Fund was incorporated in the State of New Jersey.
- 1880 The Missionary Society was incorporated in the State of Rhode Island.
- 1884 Conference appointed a Ministerial Bureau.
- 1889 Conference elected the Permanent Committee on Young People's Work.
- 1895 The publishing house began operations in Plainfield, N. J.
- 1897 Conference added to its committees an Advisory Council consisting of representatives of the Boards and fifteen other persons.
- 1898 Conference approved of a denominational Advisory Committee to consist of the Executive Committee increased by the addition of the Corresponding Secretaries of the three societies.
- 1904 The Young People's Permanent Committee was renamed the "Young People's Board," and located at Salem, W. Va.
- 1908 The Sabbath School Board was incorporated in the State of New York.
- 1912 Conference created the Commission of the Executive Committee of the Seventh Day Baptist General Conference.
- 1916 The Seventh Day Baptist Historical Society was organized and incorporated in the State of New Jersey.
- 1918 The Commission of the Executive Committee shortened its title to "Commission."
- 1919 Commission presented to the Conference its first truly unified benevolence program, launching it as the "New Forward Movement."
- 1921 The Tract Society was incorporated in the State of New Jersey.
- 1922 The first phase of the denominational building, the new publishing house, was dedicated.
- 1924 Conference extended its unified giving program under the new name of the "Onward Movement."
- 1927 Conference was incorporated in the State of Rhode Island.
- 1929 The denominational building

- was dedicated.
- 1938 Conference was incorporated in the State of New Jersey.
- 1940 The Education Society, Sabbath School Board, and Young People's Board were merged to form the Seventh Day Baptist Board of Christian Education, Inc.
- 1948 The executives of denominational boards were asked to work with the Conference president in budget promotion, a forerunner of the later Planning Committee.
- 1951 Conference established the office of executive secretary. Commission asked representatives of the missionary, tract, Christian education and women's boards to share in its long-range planning responsibilities as a Coordinating Council (later "Planning Committee").
- 1952 Conference named a Committee to Consider the Theological Training of our Ministers.
- 1956 Commission renamed the denominational budget, "Our World Mission."
- 1963 Conference established the Council on Ministerial Education with its Center in Plainfield, N. J.
- 1964 The First World Consultation of Delegates from Seventh Day Baptist Conferences, predecessor to the Seventh Day Baptist World Federation, was convened.
- 1965 Conference changed the title of the office of executive secretary to "general secretary." □

SERMON CONTEST

The Christian Sermon Society is pleased to announce \$1,500 in Awards for Preaching in 1976. Ministers, priests, seminary students, and laypeople are invited to submit sermons (either written or on cassette tape) to be considered for the awards. Interested persons may write for an entry form, P. O. Box 10467, Raleigh, North Carolina, 27605. The deadline for submissions is June 1, 1976. All sermons will be judged anonymously.

The winning sermon will be published in *The Christian Ministry* (published by the Christian Century Foundation) and will receive a \$1,000 honorarium. Second and Third Place sermons will receive \$300 and \$200 respectively. □

Children's Page

"THIS IS THE DAY THE LORD HAS MADE
LET US REJOICE AND BE GLAD IN IT"



One day in the fall Mother took Frank and Mary for a walk. They saw some autumn flowers. Some of the flowers were blue and violet, and others were golden.

The children wanted to pick them. But Mother said, "Oh, no! The flowers are beautiful here. They are like a lovely picture. If we do not pick them, this place will be beautiful again next fall."

Mother and the children went on. Soon they came to the woods. "How pretty the woods look in the bright sunshine!" Frank cried. "The trees are brown, red, yellow, and orange. I like fall colors."

Mary ran to Frank and said, "Let us pick up some of the autumn leaves." We can find leaves of rainbow colors."

By and by Frank and Mary ran to Mother. Mary

said, "See these beautiful leaves that we have picked up. I am going to take them home and make a book for them."

"You will have a pretty book," said Mother. "When winter comes, we can look at the autumn colors in it."

—Adapted from ART STORIES
Life Reading Series

Ned: "Why is it that a black cow gives white milk which makes yellow butter?"

Ted: "Oh, that's easy! For the same reason that blackberries are red when they are green!"

—Contributed by Mary Clare

AUTUMN-AUTUMN-AUTUMN

SEVENTH DAY BAPTIST
WEEK OF PRAYER
January 4 - 10, 1976

Theme: "The Commandments of God
and the Faith of Jesus."



The first full week of the new year, 1976, will be a Week of Prayer for Seventh Day Baptists around the world. The Week of Prayer is sponsored by the World Federation. Daily morning or evening prayer services in the churches, group meetings in homes, or other services for prayer in churches will gather members and friends together. Individuals and families will also join in the special emphasis in their homes.

The prayer booklet is written this year by the Rev. Francis S. Johnson under the theme "The Commandments of God and the Faith of Jesus." Pastor Johnson was ordained in 1940 and has served as pastor of the Seventh Day Baptist Church in Auckland, New Zealand, for many years. He attended the Seventh Day Baptist World Federation session hosted in Westerly, R. I., in 1971. He continues in efforts to make contacts in the name of Christ, extending expressions of fellowship, love and witness especially in New Zealand and Australia.

Sample copies of the Week of Prayer booklet have been sent to pastors and church leaders across the country. It is hoped that every church, every family, every individual, will actively participate in this Week of Prayer. Let us begin 1976 with prayer. Additional copies of the booklets may be ordered from the Seventh Day Baptist Publishing House, P.O. Box 868, Plainfield, N.J. 07061 □

OUR WORLD MISSION

OWM BUDGET RECEIPTS FOR SEPTEMBER 1975

	September OWM	9 mos. total OWM and Reported Boards	September OWM	9 mos. total OWM and Reported Boards
Adams Center NY	\$	801.85		
Albion WI	75.09	718.95		
Alfred NY	732.00	5,958.17		
Alfred Station NY	1,273.60	3,272.18		
Ashaway RI		4,579.44		
Associations and Groups	44.45	9,337.64		
Battle Creek MI	446.50	5,872.90		
Bay Area CA		116.00		
Berea WV	50.00	309.45		
Berlin NY		1,819.66		
Boulder CO	320.76	1,261.84		
Brookfield NY		250.50		
Buffalo NY		1,134.00		
Dallas-Ft. Worth TX	55.28	206.85		
Daytona Beach FL	113.95	2,301.00		
Denver CO	805.45	9,185.09		
DeRuyter NY		1,293.90		
Dodge Center MN	714.69	3,592.77		
Farina IL		306.02		
Fouke AR	55.90	764.02		
Hebron PA	217.95	1,495.84		
Hopkinton RI		140.00		
Houston TX		342.02		
Individuals		2,083.22		
Irvington NJ	100.00	1,460.00		
Kansas City MO	93.30	968.42		
Leonardsville NY	50.00	185.00		
Little Genesee NY	166.68	1,761.13		
Little Rock AR	28.27	335.04		
Los Angeles CA	525.00	6,660.65		
Lost Creek WV		2,087.06		
Marlboro NJ		3,197.20		
Metairie LA				
Milton WI	1,924.67	12,446.98		
Milton Junction WI	114.20	948.10		
Monterey Fellowship CA		400.00		
New Auburn WI	321.52	1,878.67		
New Milton WV	110.00	530.00		
New York City NY	119.75	379.75		
North Jersey Fellowship NJ	135.02	579.15		
North Loup NE	641.00	3,381.00		
Nortonville KS	305.65	2,508.88		
Ohio Fellowship OH		2,493.00		
Paint Rock AL	40.00	801.18		
Plainfield NJ	458.00	5,238.71		
Richburg NY	91.00	4,028.28		
Riverside CA	580.00	5,800.00		
Rockville RI		282.00		
Salem WV	260.00	3,893.57		
Salemville PA		946.30		
Schenectady NY		101.66		
Seattle WA	279.72	1,346.24		
Shiloh NJ		7,444.47		
Stonefort IL	30.00	320.00		
Texarkana AR	35.00	165.00		
Verona NY	185.00	1,718.89		
Walworth WI	100.00	1,208.75		
Washington DC	600.00	2,478.00		
Waterford CT		2,307.92		
Westerly RI	300.00	3,635.87		
White Cloud MI	80.55	900.38		
Totals	\$ 12,579.95	\$ 141,960.56		
Non-Budget	65.00			
Total To Disburse	\$ 12,644.95			

SEPTEMBER DISBURSEMENTS

Board of Christian Education	\$ 1,138.96
Council on Ministry	691.23
Historical Society	7.86
Ministerial Retirement	876.58
Missionary Society	4,862.33
Tract Society	1,751.78
Trustees of General Conference	7.86
Women's Society	242.08
Council on Ecumenical Affairs	39.27
General Conference	3,027.00
Total Disbursements	\$ 12,644.95

SUMMARY

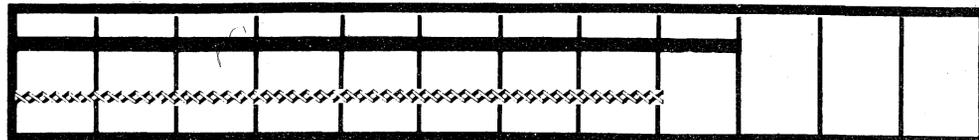
1975 Budget	\$ 210,030.00
Receipts for nine months	141,960.56
Due by December 31, 1975	\$ 68,069.44
Percentage of year elapsed	75%
Percentage of budget raised	67.59%
Nine months:	
Due	\$ 157,522.50
Raised	\$ 141,960.56
Arrears	\$ 15,561.94

Gordon Sanford
OWM Treasurer

January Feb. March April May June July August Sept. October Nov. Dec.

Months

Receipts



When will receipts catch up with monthly requirements?



ARE WE COMMITTED?

As you study carefully the Our World Mission figures on the preceding page you will notice that we are currently \$15,561.94 in arrears.

If this trend continues it means simply that the work and witness of the

Seventh Day Baptist movement will have to be curtailed. This is a time of new opportunities at home and abroad, certainly not a time to decrease our witness to the world!

The 1975 Conference offering greatly helped the budget. Treasurer Gordon Sanford reports that \$2,450.72 reported in September was part of the special offering which makes the total \$18,813.83. Perhaps we should have another "Conference Offering" in December.

The Southern Baptist unified budget, which ended the fiscal year on September 30, had receipts totaling \$4.1 million MORE than the operating and capital needs of their boards and agencies!

Evidently Southern Baptists believe in what they are doing. One would conclude that by over-subscribing their budget they are concerned about and involved in their mission to the world. What about Seventh Day Baptists? Are we really concerned and involved — are we committed? Our giving seems to say that we are not! □

JEWES FOR JESUS IMPACT FELT

One of the concerns of Christians over the years has been how to effectively share the gospel message with the Jews. In recent times this problem has been partially met by such groups as the Jews for Jesus.

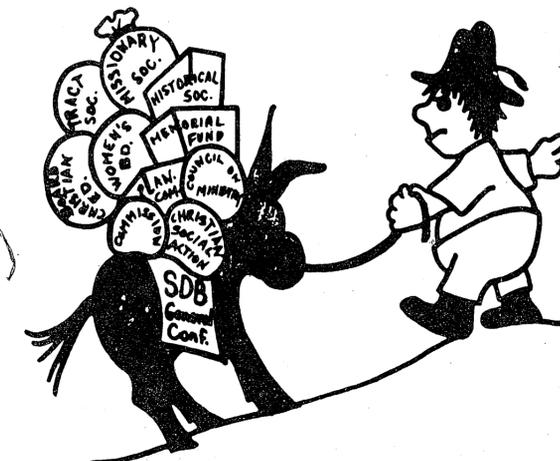
This past summer this organization, composed mainly of young people, made a concentrated effort

in New York City. They conducted some 300 outdoor meetings (most Jews would not attend an inside Crusade type service) and distributed 450,000 pieces of literature. The Jews for Jesus approach is an attempt to catch the spirit of the public ministry of the prophets of the Old Testament period and indeed of Jesus Christ himself. Their movement and work is more "seed planting" than harvesting. However, their summer work in New York did produce 200 decisions for Christ and no doubt many others began a serious study of Christianity for the first time.

The *American Jewish Ledger* reporting on a new congregation of Jews in New York City confirms mainline Jewish fear of the recent trend to study the life and teaching of Jesus. The newly organized congregation is called the Temple of Universal Judaism. It includes in its teachings sections of the New Testament. Rabbi Rosenberg stated: "Jesus was a teacher of Judaism. A human being who lived and worked in the Galilee so the meaning of true spirituality might come into the hearts of those who listened." He therefore justifies the study of the life of Christ. The *Ledger* concluded its story on the new temple by echoing long-held fears of Christianity by stating: "instead of teaching Jews about Christianity, instead isn't it time Christianity started learning about Judaism?" We would agree that both religions would benefit from a mutual study of beliefs.

We can only pray for the efforts of our Jewish Christian friends as they attempt where we have for the most part failed. They will encounter much opposition but surely some of their "seed" will fall on good ground and with the cultivation of the Holy Spirit yield an abundant harvest.

Jews for Jesus will be glad to send without charge a booklet explaining how Gentile Christians can share Christ more effectively with Jewish people. Write to: Jews for Jesus, P.O. Box 3558, San Rafael, CA 94902. □



"He'll never make it unless something is done about that load!"



Meditations Book
written by
Seventh Day
Baptists

Order your **MEDITATIONS BOOK** today, ideal for Christmas giving.

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Box 868, Plainfield, N. J. 07061
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975
MRS SYBIL R HOWLEY
MILTON WI 53563

SABBATH DISCIPLINE

In Exodus 34:21 it is written, "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest."

Why did God find it necessary to emphasize "in earing time and in harvest thou shalt rest"? The answer is rather evident. God knows the inner struggle that takes place in a farmer's mind when the hay is down and Sabbath Day comes along, clear and beautiful. The hay is ready to be brought into the barn. What if it should rain the next day! Shall he work in the hay or go leave it and attend church? Should he let ripe tomatoes go unpicked over the Sabbath Day? What if the contractor says the peas are ready to harvest? Shall he harvest the peas on Sabbath or tell the contractor he will NOT do so, no matter what the cost? What if it is early spring and the sap is flowing in the maple grove? Will he let the maple tree sap flow while he goes to church on Sabbath Day?

We Seventh Day Baptists take quite literally the words of Leviticus 23:32: "From even unto even shall ye celebrate your Sabbath." But do we take literally Ex. 34:21: "in earing time and in harvest thou shalt rest"?

There was a time when our fathers had the faith and courage and spiritual discipline to keep the Sabbath holy unto the Lord, all day — from even unto even. How is it with us today? What do we do if we forgot to fill the gas tank in the car on Friday? Do we give up that trip on Sabbath? What do we do if we forgot to buy a loaf of bread on Friday? Do we go without bread over Sabbath? I think I know the answers. Do you?



The year that is drawing toward its close has been filled with the blessing of fruitful fields and healthful skies . . . they are the gracious gifts of the Most High God! —Abraham Lincoln

