

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

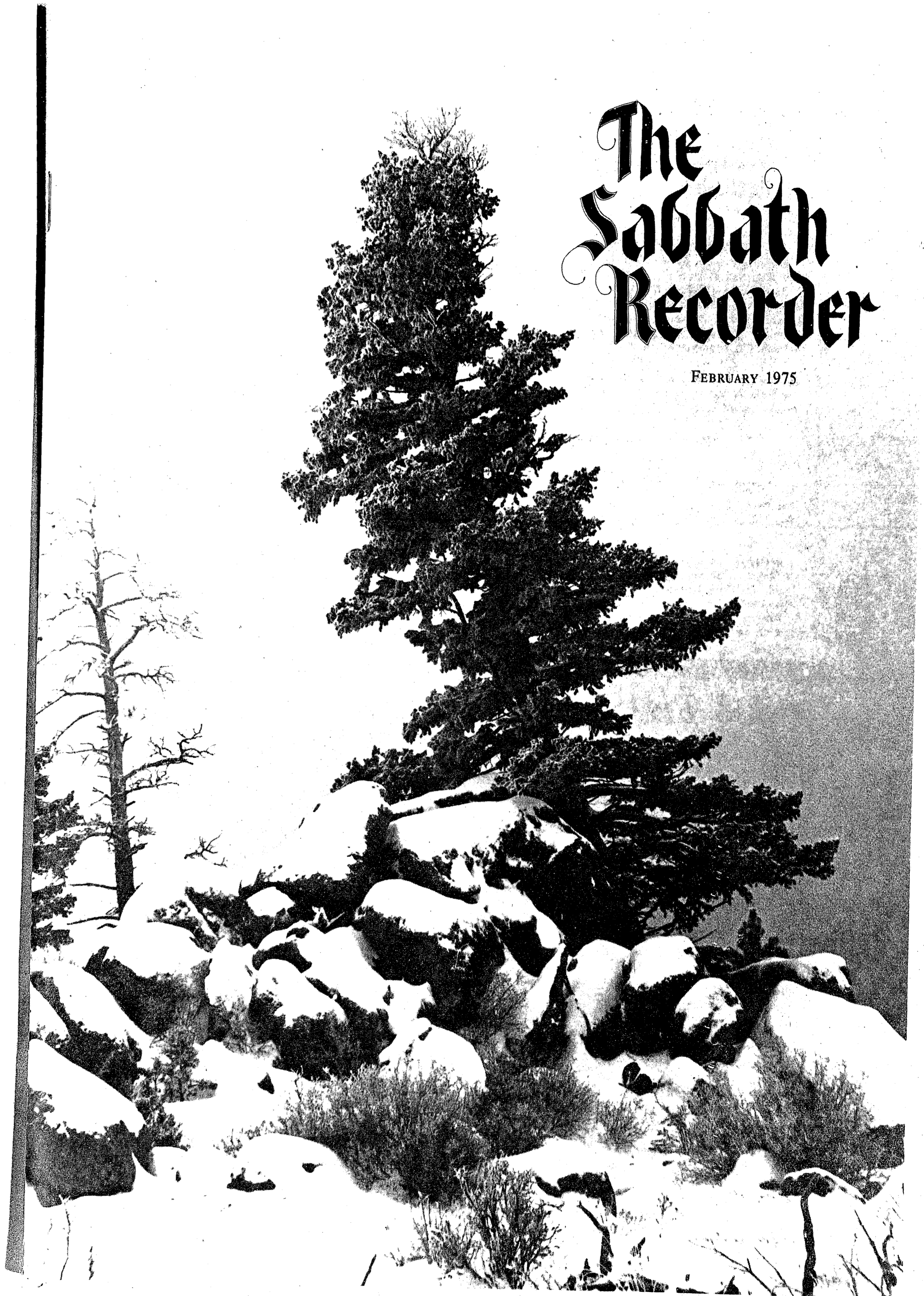
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AN A-MA ZING STORY

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The Sabbath Recorder

FEBRUARY 1975



by Jerold J. Savory

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

You ...

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

His problem was that he was very selfish. one man whose name was Lazarus. Now, whenever poor Lazarus would about himself and getting wrapped up with himself, until one day he died in a most embarrassing situation which you can read about in your Bible. See Luke 16: 19-31.

crazy maze is your invitation to read a little because of his great wealth, and he had about himself and getting wrapped up with himself, until one day he died in a most embarrassing situation which you can read about in your Bible. See Luke 16: 19-31.

started, it's hard to stop, isn't it? Actually, this



A SEVENTH DAY BAPTIST PUBLICATION

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IN THIS ISSUE

Features:

The Second Commandment	4
The Historical Baptist Church	6
Personality Profile	7
Saunders Chosen as Dean	8
A Journey Toward Wholeness	15
S.D.B. Women Ministers	21
What Is the Real Meaning of Liberation?	22
The Church of God	23

Departments:

Board of Christian Education	9
Missionary Society	12
Women's Society	16

Children's Page	30
Denominational Dateline	29
Editorial	33
The Church in Action	24
Our World Mission Report	34
Marriages—Births—Obituaries	31
Accessions	32



I was simply thrilled with the article on Zwingli taken from the *History of the Reformation*. (See August 1974 issue.) May God bless.

—Mrs. Florence Ritz
Riverside, Calif.

* * *

I really appreciated the article, *The Family's Day*, in the January issue . . . I am grateful for the stimulating articles. We all need challenging articles to keep us from getting in a "rut." It was also good to read Pastor Appel's article on the First Commandment.

—Clarence T. White
Monmouth, Ill.

* * *

I really appreciated the article "The Family's Day" by Wardner C. Tistworth in the January issue. I trust all Seventh Day Baptists will read and think seriously on this. I feel that we have become too lax in our Sabbath observance. To some it is only a day to go to church, then do as you please, and I don't feel that God can bless such actions

—Jerome Boyd
Salemville, Pa.

I read with great pleasure the article by Corrie ten Boom in the January issue of the *Sabbath Recorder*

—Mrs. C. Waber
Zurich, Switzerland

COVER

A scene at Camp Paul Hummel, the Seventh Day Baptist camp near Boulder, Colorado. Photograph courtesy of Matt Fitz Randolph.

NEXT MONTH

Special theme section on The Sabbath. This will be an issue you will want to share with others. Order now: 25 for \$3.00, 50 for \$6.00 or \$10.00 per hundred. The Sabbath Recorder, Box 868, Plainfield, N. J. 07061

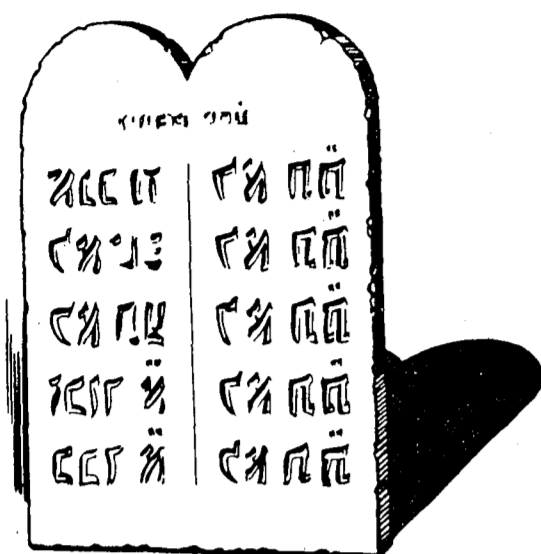
In The Beginning--God

- 1 In the beginning God created the heaven and the earth.
- 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 3 And God said, Let there be light; and there was light.
- 4 And God saw the light, that it was good; and God divided the light from the darkness.
- 5 And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.
- 6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
- 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
- 8 And God called the firmament Heaven. And the evening and the morning were the second day.
- 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.
- 10 And God called the dry land Earth; and the gathering together of the waters He called Seas: and God saw that it was good.

The first ten verses of the First Book of Moses, called Genesis.

Harold C. Miller, Miller Associates, Inc., Washington, D. C. 20006

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



The Second Commandment



—photograph courtesy of *Aramco World Magazine*, New York.



The Ten Commandments deal with the very basics of human relationships. They offer a foundation upon which God-pleasing, man-fulfilling associations may be built.

The Second Commandment provides a frame for our attitude toward God by excluding worship and service (belonging only to God) from our relationships with things and people. It reads in part, "Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself (worship) to them nor serve them."

People of our day are too sophisticated to worship images of wood or stone. But are there not more images graven in the mind, by the mind, than were ever graven by hand? The real order in this commandment is to refrain from attitudes which prevent God from becoming to us what He intended to become, attitudes which prevent an all inclusive relationship with God. Our minds are where we begin to obey or disobey God. It is our minds approaching the things of the world, sky, or seas without the all encompassing sense of God that permits these things to become central in our lives. We worship and serve that which captivates our minds and our loyalties.

There are common terms used to refer to the act of serving and worshiping God, such as, giving our lives to Jesus; loving God with



by Rev. Wayne Babcock

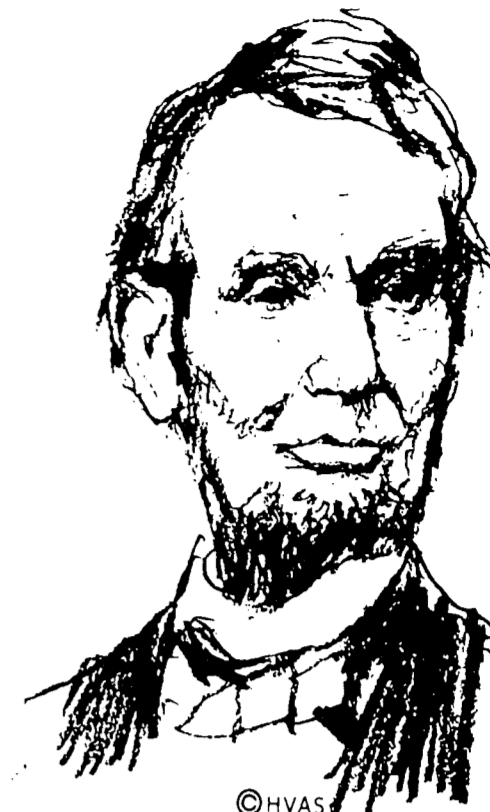
all our hearts, minds, and strength; dedicating our lives to the kingdom of heaven; even claiming to long to spend eternity with Him, and yet, who is able to devote ten minutes a day to His presence, exclusively, in the here and now, without begrudging it? Could it be that this reluctance comes from the fact that we have given our allegiance elsewhere? Is it not true that our minds covertly harbor images of possessions and achievement to which we have really dedicated our lives, contrary to the commandment of God?

The human tendency is to want to be the exception, to seem to feel that in "my case" God will understand. But God says there is no exception. "Thou shalt not make unto thee any graven image or any likeness . . . thou shalt not bow down thyself nor serve them. There are no exceptions, God has been careful to keep His will clear, nothing must take His place.

God's word speaks to us in our day as surely as it did when men were serving idols made of wood and stone, and now as then, we as a people, seem as oblivious to the voice of God as they. Men's hearts are still full of blindness and selfishness, fashioning life and the loyalties of life by their dimensions instead of God's.

We say that God is good. I sense that God intended that we begin to discover His goodness and His mercy in life, through a life lived in harmony with His commandments, and that worshiping and serving God exclusively is a high part of that discovery. □

THE PRESIDENT SPEAKS



ABRAHAM LINCOLN

FAR GREATER LOVE
President Kenneth Davis

A philosopher once observed that it is a hundred times easier to make a friend by liking someone than by trying to make someone like you. He had discovered the genius of Christ's universal appeal. No man has greater love than that he will lay down his life for his friends. Far greater friendship from far greater love.

With the observance of the lives of three men this month who learned to love — Lincoln, Valentine, and Washington — we discover that those who have learned to love more deeply are Far Better Persons.

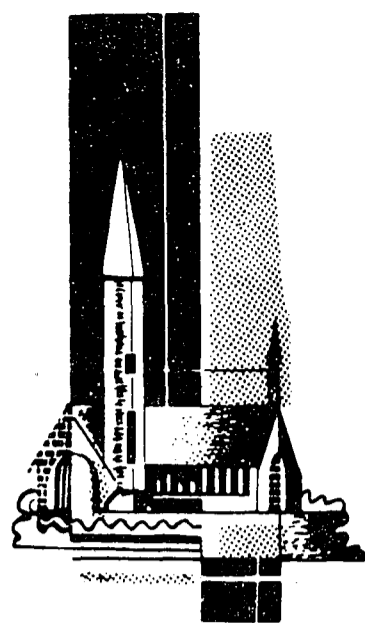
Bible Study and Sermon Suggestions

- JANUARY to AUGUST
How Far Better Men
- FEBRUARY**
—In Relation to Others
February 1—
Reconciliation — Matt. 5:23-26
February 8—
Valentine's Day — Love of ALL — Matt. 5:43-48
February 15—
Race Relations — Matthew 7:1-2
February 22—
Brotherhood — Matt. 7:3-5
- MARCH**
—In Victory of Life over Death
March 1—
Light vs. Dark — Matt. 6:22-24
1 Cor. 2:12-14
March 8—
The New Life — Matt. 7:16-20
March 15—
Passion — Matt. 7:21-23; 6:19-21
March 22—
Triumphal Entry—The Triumph of Christ
March 29—
Resurrection Sabbath

Abraham Lincoln will be remembered for many things, but he may be remembered longest for his prophetic interpretation of American history. His patriotism was of such magnitude that it cannot easily be exaggerated, but it was never idolatrous, and it was saved from idolatry by the overwhelming sense of the sovereignty of God. As the Illinois lawyer grew into a world statesman, he grew primarily by the depth of his thinking which included more than political strategy.

In his mature thinking, which became established by the end of 1862, and which continued with no essential variation until the assassination, the conception of the divine will was paramount. By this time Lincoln envisaged God's will as the primary consideration in any human decision. While God's will concerned the lives of poor struggling individuals of every race and nation, it also concerned groups and, above all, nations. From the prophets of Israel Lincoln had learned the noble idea that there can be no servant people, with a responsibility to the entire "family of man." Patriotism, in this context, became even more compelling, but it was purged of all pride. In Lincoln's understanding, the group calling did not deny the individual calling. But it was in great moral developments, such as the elimination of slavery without the destruction of the Union, that Lincoln saw the working of the divine order most clearly. □
—Elton Trueblood
in *Abraham Lincoln: Theologian of American Anguish*.
(Harper & Row)

THE HISTORICAL BAPTIST CHURCH



by Charles J. Bachman
(Continued from last month)

Those who held to adult baptism after repentance regardless of their name, eventually were grouped under one heading—Anabaptists, or just Baptists. Mosheim, the historian, in commenting on the character of these people, uses a tremendous shower of invective and reproach. He writes, "Were a wrong-headed, a hotheaded, dangerous, deluded, fanatical, chimerical, tumultuous, seditious, furious, pestilential, heretical, rebellious, turbulent, odious, pernicious, wild, savage, detestable, flagitious, mad, insane, delirious, miserable, rabble of wretches, a motley tribe of enthusiasts, madmen, and monsters." It is doubtful if any group of individuals could be worthy of such comment, but this is typical of the Christian charity expressed toward those called Baptists.

Before the rise of Luther and Calvin, they lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany.

One of our main concerns is where Seventh Day Baptists fit into the general Baptist picture historically. Let us consider two directives of the established Roman church, made to those who would go against the teachings of that church, or, in other words, the dissenters. The first is the appeal of Pope Gregory III (731 A.D.) to the Bavarian dissenters to cling to Rome and not to Judaize, a term of the day meaning 'not to keep the Jewish Sabbath.' The second appeal of the Roman church to dissenters is at Liftinae, Belgium. The records of this council mention "the third allocution of the council warns against the observance of the Jewish Sabbath." These appeals made to dissenters in Bavaria and Belgium give some insight to the fact that

the seventh-day Sabbath was being observed and propagated by some group of organized Christians.

David Benedict in his "History of the Baptists," dwells in great length on the persecution of these Baptist dissenters not only by the Roman Church, but also by the Lutherans and the Calvinists. He follows the trail of a migrating church, fleeing through the wilderness, seeking safety and a place to worship God according to the dictates of their consciences. It appears that central Europe was a safe area for some time and much missionary work in the adjoining countries was done by these people. This was probably possible because of the fact Peter Waldo died in Bohemia in 1179 A.D.

The Lutheran missionaries who followed these trails in later years complained bitterly that these folks living in Bohemia and Moravia were either Baptists or Papists. This in itself draws the religious lines quite fine. The well-established church of United Brethren was well organized and full of missionary zeal. Robinson in his history of the United Brethren says, "The Baptists ought always to honor this church; it was a cradle in which many of their denomination were cherished. And all allow that the Anabaptists of Moravia proceeded from a schism in it."

There is much to establish the fact that the Baptist movement was well established in Poland, and that a delegation of Polish Baptists was sent to the brethren of like faith in Moravia. The Bohemian, Moravian, and Polish Baptists were accomplishing in central Europe what Menno Simons and his Mennonites were doing in Switzerland, Germany, and Holland. The total combined effort presents a picture of aggressive missionary work being

carried on in all Europe. Much of the written history contains in great detail the accomplishment of the Roman church in building great cathedrals and monasteries, the Crusades, and the control through the ruling heads of nations of those countries. But interwoven through all this history is the unheralded witness of consecrated Christians to their God.

That many of these unsung Christians were observers of the seventh-day Sabbath cannot be denied. For example there is mention of the prince of Transylvania. He had as his chaplain a Lutheran minister, who upon being removed from his office as chaplain was replaced by a man named Francis Davidis. This Francis Davidis is much like Shamgar in the Bible who is mentioned briefly, but in that briefness is revealed as a great man. It is said of the new chaplain, Francis Davidis, that he was a seventh day Baptist minister. The fact that he was a seventh day Baptist minister reveals much without saying. If there was a seventh Day Baptist minister, then there must have been congregations of the same faith. The year was 1563. It is said that Davidis later became the superintendent of the Baptist churches in Transylvania. Benedict makes this remark, "Many Baptist churches were founded in Transylvania; and Davidis, who was considered half a Jew by his opposers, because he kept holy the seventh day, became the superintendent of them all. It is probable that there were many other Sabatarians in this country."

Many times in jest we say that things seem to pop out of the woodwork. Such is not the case when it comes to religion. The fact that history records Francis Davidis as chaplain to Sigismund, prince of

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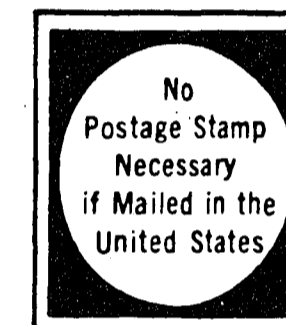
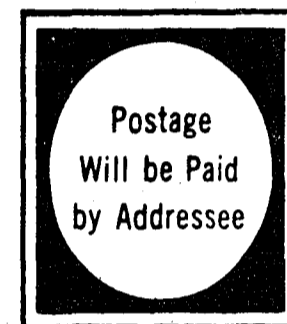
THE SABBATH RECORDER

personality profile

Mildred Jeffrey



Mildred Jeffrey is a remarkable woman. Her



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ing at 49 South Clarkson Street in Denver, where she still maintains her home. They had four children, Joseph D., a naval lawyer in Washington, D. C.; Mary Louise, wife of the Rev. Abraham Akaka, of Honolulu, Hawaii; Horace S., an engineer in Anaheim, California; and Sarah E. Smith of Santa Barbara, California. She has thirteen grandchildren and two great-grandchildren. Her husband, Will, died in 1959.

During the early twenties a few Seventh Day Baptist families met in various places in Denver, frequently in the Jeffrey home. During that time a Sabbath School and Ladies' Aid Society were formed and became the predecessors of the Denver Seventh Day Baptist Church, which was organized in November 1928. Mildred was one of thirty charter members.

Recently, she suffered a stroke which caused her much annoyance because it limited her physical activity for a time, but the mind of Mildred Jeffrey would not be limited by crutches. She is now back in her favorite pew each Sabbath.

When it becomes necessary for her to leave her weary body and transcend to her spiritual home, she will be thrilled to carry on those personal conversations with Him, face to face, which she now has *in absentia*. She will be charmed to hear, "Well done, my good and faithful servant. Come into my rest."

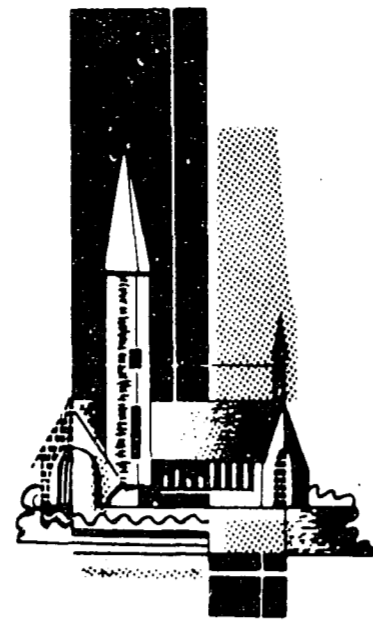
Hundreds of people's lives have been enriched because of their associations with Mildred Jeffrey. Praise God for lives like hers! □

—Written by Margaret Davis with the help of Mary Waterbury.

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personality profile

Mildred Jeffrey



Mildred Jeffrey is a remarkable woman. Her gracious personality has been felt in the life of the Denver Seventh Day Baptist Church for more than fifty years.

Mildred was born in Capitola, South Dakota, on April 11, 1892. Her parents were Charles F. and Louise Saunders. Mary Waterbury, (Mrs. John) a sister, lives in Denver, Colorado, and Paul Saunders, a brother, who taught for many years at Alfred University, resides in Alfred, New York.

Mildred's early childhood was spent in Westerly, Rhode Island. Motivated by a desire to live in a small city with a Seventh Day Baptist church and a university, her family moved to Boulder, Colorado in 1904, where they resided for a few years. However, for financial reasons, when Mildred finished high school, the family relocated in Alfred, New York. There the children could go to college and live at home, with less strain on the family budget. Following her graduation from Alfred University, Mildred taught classical languages in Orchard Park, New York.

On August 25, 1919, she was married to William Maxson Jeffrey. He was a highway engineer in Colorado and Wyoming and had active duty in World War I. Mildred and Will set up housekeeping at 49 South Clarkson Street in Denver, where she still maintains her home. They had four children, Joseph D., a naval lawyer in Washington, D. C.; Mary Louise, wife of the Rev. Abraham Akaka, of Honolulu, Hawaii; Horace S., an engineer in Anaheim, California; and Sarah E. Smith of Santa Barbara, California. She has thirteen grandchildren and two great-grandchildren. Her husband, Will, died in 1959.

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Through the years, Mildred has given unstintingly of her time and abilities. As a musician, she has served as pianist, organist, and choir director of the Denver church. As a teacher and student of the Scriptures, she cheerfully gave her services to the Vacation Bible School and Sabbath School. She currently teaches the Blanche Sutton Sabbath School Class and has for many years. As church historian for thirty-two years, she has kept an accurate record of the church family and its activities. She is always active in Ladies' Aid, prayer groups, and in any other phase of church work where she feels she can serve her Lord. In 1947, Mildred was ordained deaconess. She continues to serve her church in that capacity. Recently, she was appointed historian for the Women's Board.

Mildred, like gold, has had trials in the fiery furnace of life, which would have melted the soul of a lesser person. Yet, in all these personal trials and tragedies of emotional trauma which have beset her, she has manifested an equanimity that continues to be an example of courage to those who know and love her.

Recently, she suffered a fractured hip which caused her much annoyance because it limited her physical activity for a time, but the mind of Mildred Jeffrey would not be limited by crutches. She is now back in her favorite pew each Sabbath.

When it becomes necessary for her to leave her weary body and transcend to her spiritual home, she will be thrilled to carry on those personal conversations with Him, face to face, which she now has *in absentia*. She will be charmed to hear, "Well done, my good and faithful servant. Come into my rest."

Hundreds of people's lives have been enriched because of their associations with Mildred Jeffrey. Praise God for lives like hers! □

—Written by Margaret Davis with the help of Mary Waterbury.

C. O. M. meets with Commission

The Council on Ministry convened at the denominational building in Plainfield, Sabbath afternoon, January 4, 1975, for their midyear meeting.

The primary concern of the committee was the selection and call of a dean for the Center. High on the agenda was the continued education of seven young people enrolled in seminaries across the country and a rapidly-growing number of candidates for assistance and training in the ministry.

This important session was at the call of the chairman, K. Duane Hurley of Salem, West Virginia, to consider the direction that should be taken by Seventh Day Baptists in the training and continued education of pastors and denominational leaders.

Other members present were: Dr. Kenneth E. Smith, interim coordinator of the Center for Ministerial Education, Rev. Melvin Nida of Salem, W. Va., Florence Bowden of Shiloh, N. J., and James Skaggs of Milton, Wis.

The C. O. M. met with Commission Sunday morning, January 5 to share their concerns and to project long-range plans for denominational growth and development.

Of growing importance to the denomination was the emerging concept of complete utilization of the experience and talents of our executive manpower, including the dean of the Center for Ministerial Training.

This joint meeting demonstrated a spirit of close cooperation between the C. O. M. and Commission and their related boards and agencies. The Commission gave wholehearted support to the leadership and actions taken by the Council on Ministry.

The Commission rejoiced in the news that the Council on Ministry has called the Rev. Herbert E. Saunders of Plainfield, N. J., to serve as the new dean of the Center. We believe that the Lord has led as the candidate has accepted this call for leadership. The Rev. Saunders will assume his duties in the spring.

—The Commission

SAUNDERS chosen as DEAN



The Rev. Herbert E. Saunders was born in Nortonville, Kansas, the son of the Rev. and Mrs. Francis D. Saunders. He has two young brothers, Stephan of Westerly, Rhode Island, and Daniel of Clarksburg, West Virginia.

He is married to the former Barbara L. Crandall and they have three children; Brian, Peggy Susan and Michael. The Rev. Saunders is a graduate of Salem College (cum laude) Salem, W. Va.; Alfred University School of Theology, Alfred, N. Y.; and the Colgate Rochester Divinity School, Rochester, N. Y.

He was ordained to the Seventh Day Baptist ministry on May 21, 1966 in Little Genesee, New York, and was accredited by the Seventh Day Baptist General Conference in Redlands, California, in August 1966.

He has served as chairman of the Youth Work Committee of the SDB General Conference, vice-president of the SDB Board of Christian Education, and first vice-president of the American Sabbath Tract Society.

He is the author of "The Sabbath: Symbol of Creation and Re-Creation," and has served as student pastor at Battle Creek, Shiloh, and Salem. He was pastor of the Little Genesee, N. Y., and Hebron, Pa., SDB Churches from 1962-1967, and has served the Plainfield church since 1967. During the past year he has also provided leadership for the New York City SDB Mission. □

APOLLOS

At Milton's Laymen's Sabbath worship service last fall, "Who Are Christ's Disciples?" was acted out by several persons from the congregation. The Rev. Don Sanford had adapted a sermon by George Crumley for a reading theatre presentation. Pastor Cruzan reported that many persons were deeply moved by the presentation. The Board of Christian Education will make a copy available to any inquirers. The title of the program suggests that the various kinds of Christian living—nominal Sabbathkeeping, institutionalized formalities, fruitless faith, indifferent relations, for instance — are confronted by real discipleship.

The Battle Creek Christian Education Board prepared a homecoming program for their Children's Sabbath School department in November. After the worship planned by Supt. Karen Thorngate, there was an open house in the Children's Department rooms which have been beautified. The rooms are newly painted in pastel sherbet colors of grape, apricot and life, and the tables and cabinets were painted a chocolate brown. New curtains were made and much learning was done. The upstairs closet was also painted, new shelves added and the visual aids put in order. (Useability of resources in creating lively learning experiences depends on recurring special efforts, but also on the dedicated work of both teachers and officers of our Sabbath Schools. We are happy in the kinds of experiences Battle Creek had for their homecoming!)

The Alfred Station Christian Education Committee sponsored three major events for its church this winter (before the New Year): worship service Dec. 7 when Elder Edward Sutton preached and other committee members assisted in worship; the annual Christmas Funshop

when sack lunches are eaten together and the Sabbath afternoon is spent in preparation of Christmas gifts and favors for others under guidance of Phyllis Mattison, Faith Palmer, and Jaunita Zwiebel; and the Christmas Community Supper and Program on Dec. 21. (The growth in Christian understanding depends on congregational and community experiences such as these, confirming social involvement in light of personal discoveries.)

Sixty-four persons at North Loup church spent over two hours on a November Sabbath afternoon studying the trial of Jesus and "simulating the Bible" accounts from the several groups concerned about "what shall we do with this Jesus?" Youngsters became involved in research work, in spying on neighbor groups and collecting supplies. Everyone had the exciting experience of deeply feeling the power of Jesus our Christ in His confrontation of Rome's politicking, Jerusalem's religiosity and the zealots anxiety. Thanks to a neighbor pastor and public school, the videotape process was available to record the Biblical simulation. Pastor Victor Skaggs as cameraman caught the essential experiences. Several stayed to analyze the process as videotaped. David Clarke arranged the Bible simulation as one training session of a week's workshops with the church.

Everyone among SDB's knows what SDBYF means. Now the Riverside SDB Church has come up with a group that identifies itself by SDBYA. It appears to be a lively group, and we wish them well in fellowship and growth experiences, for "Seventh Day Baptist Young Adults" everywhere are blessed with a flood of opportunity to put their faith to work amid revolutionary changes of family,

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

personal, social and political values.

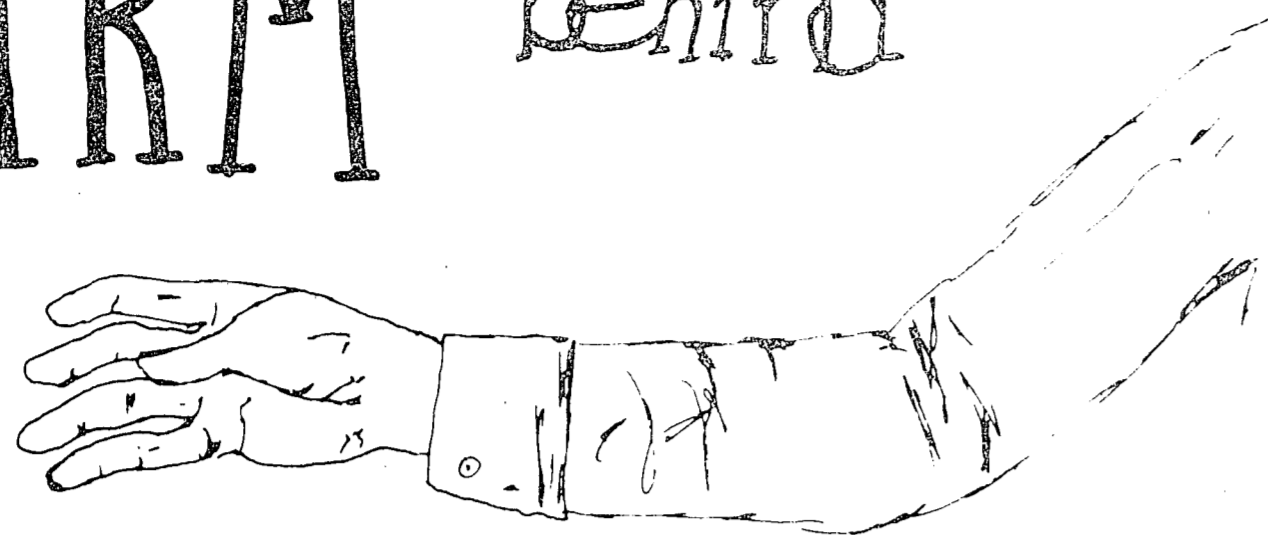
At Salemville "White" Church (white frame building across the valley from the brick German SDB church), Mrs. Mel Stephan enriches family and congregation with beautiful worship robes imaginatively stitched from unique designs of her own creative theology. Yvonne also blesses others with religious folk music sung along with dulcimer accompaniment. Some of the Appalachian Christians carols were taped by Education Sec. Dave Clarke in an early December visit to Salemville. More about the robes and the music is anticipated in *Recorder* and *Sabbath Visitor*. □

RETREATS AND ADVANCES

Allegheny S. D. B. Association Youth are calling their "retreats" "advances" for a variety of reasons. It is important that the current significant method of Christian sharing in "retreats" be kept in vital connection with Christian "advance" or growth and relevance.

S. D. B. youth across the nation are reporting retreats through their local church newsheets and bulletins. The Board of Christian Education is trying to keep resources on hand which are helpful in youth's Christian searching. It will be helpful to other S. D. B. youth and their advisors if you report your retreats to the *Beacon* or *Recorder*, either directly or through the board office. Share the highs or lows of worship, fellowship, study, inspiration, dynamic relations. Share the books, leaders, ideas that launched the rockets of spiritual growth among you. □

the ARM behind



The Helping Hand

In what has often been thought to be a conflicting, rather than complementary relation, the Uniform Series of Bible Lessons is compared to the many electives for primarily Protestant church schools. A healthy future for the Uniform Series as a major curriculum source for millions of Bible study groups was pictured at a mid-December meeting in Nashville. Twenty-two denominations were represented, including Seventh Day Baptists who have used the Uniform Series as their basis for the *Helping Hand* for many decades.

Not only had the increased use of elective Bible or religious study plans caused the assembly in Nashville but a definite need to sharpen up its own use of distinctive ideas and format. Readers' and editors' and writers' evaluations were shared.

Developed as *outlines* for coverage of the entire Bible every six years, the Uniform Series suggests lesson development around a basic Bible experience with adaptation for the different age groups. The process is governed by these principles: the Bible is the basic medium of divine revelation, Bible truth is relevant to the life of growing persons, the Bible is essential to Christian learning, and Bible study is a lifelong process.

Being strongly Bible-content oriented, the outlines sometimes are criticized as neglecting learner needs. Howard Colson, veteran Uniform Series worker, responds that "sometimes the deepest and most fundamental needs of learners are not necessarily *felt needs*. Learners may

be quite unaware of their own greatest spiritual needs until the Bible shows what they are We are quite aware of the vital relation of Bible truth to learner need and are concerned about positive learner responses to Bible truth."

One of the strengths of the Uniform Series process, now over 100 years old, is freedom in developing Scripture study as publishers (both in denominations and commercial units) develop lesson resources. Adaptation of the outlines is encouraged by the basic manual of the Series. In fact, this vitally connects the Bible lessons to customs of speech and action which often are peculiar to any denomination.

As the *Helping Hand* looks forward to Mrs. Elaine Kuehn Stonestrom's producing materials to begin with the Dec. '75 - Feb. '76



Ms. Elaine Kuehn Stonestrom

quarter, we anticipate creative experiences to continue in Seventh Day Baptist church schools. Pastor Duane Davis, retiring *Helping Hand* editor, has made many helpful suggestions on class procedure as he has adapted the Uniform Lesson outlines and then written the lesson content. We thank God for his many helpful lessons.

The Helping Hand in School Work is prepared for older youth and adults. The Bible cannot speak through the quarterly unless creative commitment is used by teachers and learners alike. Daily Home Bible Readings support in a devotional experience the broader meaning of the lesson. Uniform Series outline writers, denominational editors and writers, Sabbath school teachers and learners form a partnership of those who grow into the full stature of Jesus as Christ.

The Board of Christian Education's directors are currently working to arrange for upcoming Editor Ms. Stonestrom to be at the April 13-18, 1975 Uniform Series work session in New York City so that she may benefit from other editor-writers and may make her contribution.

The mid-December consultation on the future of the Uniform Series ended on an optimistic level with several suggestions to sharpen the force of the unique gifts the Series makes in Christian education. David Clarke was privileged to be there, to share in debate and to make helpful contacts with youth, audiovisual, publishing and program executives after the meeting. □



SOURCES FOR ENABLERS OF CHRISTIAN GROWTH

Conferences, as well as materials to be used in classroom or study group, are real *Sources for Enablers*. In a new relation between the agency that manages the Uniform Series of Bible Lessons and the agency governing Friendship Press, *Education for Mission* will become an increasing reality in the educational planning of both groups. This will help make Bible study have relevance to mission study, but also a new creativity is expected in this union.

Education for Mission leaders are providing some very useful materials for the American Bicentennial under the theme "A Nation Under God." Key text is "The Nation Yet To Be" with a process manual "The Parish and the Patriot." Overseas missions are emphasizing in '75 and '76 "Southeast Asia; Christian Presence."

Next summer there will be conferences in several regions in which these themes will be developed. We give here the time and place of several and suggest that you write us at Alfred, NY 14802, or Friendship Press at 475 Riverside Dr., New York City, 10027 for details.

June 8-13, Mt. Sequoyah (Fayetteville, AR) Conference on Ecumenical Mission

June 23-27, Eastern Ecumenical Conference at Silver Bay, NY

July 25-29, Pacific Southwest Conference on World Mission at Pacific Grove, CA

August 4-8, Northwest International Mission Conference, Willamette University, Salem, OR

July 28-Aug. 1, Midwest Conference on Christian World Mission, Naperville, IL

Sept. 16-17, Minnesota School of Missions, Minnesota, MN

Friendship Press's *Advance News* on resources in mission education and Christian discipleship will be shared with each of the churches in a mid-winter mailing from the Board of Christian Education. Ask

your pastor or Christian Education keyworker for a copy telling about forthcoming resources.

Managing Change in the Church is a new book about which Robert Torbet (frequent American Baptist conferee with SDB's at our Conferences) comments: "Most of us fear change, especially when it threatens our identity and purpose or the identity and purpose of the institution which is important to us. How, then, in this age of rapid change can we cope with it in the church?"

"The author of this book, a Methodist minister (Douglas W. Johnson), provides a thoughtful and very readable answer to this important question.

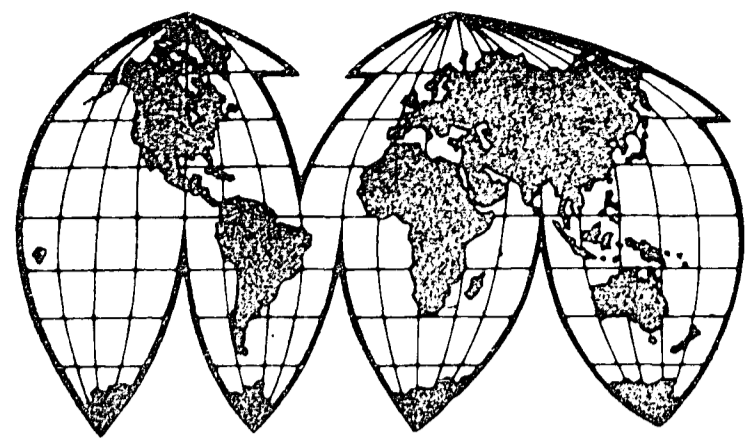
"In nine pithy chapters, Dr. Johnson calls for: (1) an acceptance of pluralism in modern life with its

openness to people, to ideas, to new structures and even to conflict; (2) to use a new model of decision-making that will increase effectiveness, lessen conflict, and deal with diverse points of view; (3) a willingness of the church to provide 'a context of supportive relationships' which will enable people to handle tensions and resolve conflict; (4) a recognition 'that all institutions function on compromises rather than ideals, but their aim is to move the organization closer to the ideal'; and (5) a need for a 'great deal of humility for our little knowledge and desires for a new day.'

"This book, written in practical terms and supplied with stimulating questions for discussion at the close of each chapter can be a useful tool." □



One of the most interesting methods of drawing a group into the depth study of God's Word is being called "Biblical simulation." The method is adaptable for groups of considerable size (30 - 50) or much smaller size. Essential to the process is direct study in small groups of different, assigned portions of the Biblical record of God's encounter with men and women and/or children. But the attempt to relate to each other in the same frame of mind and spirit as the Bible characters is also essential. Bible simulation used at the 1974 Workshop at Conference in Salem proved in a one-and-a-half-hour involvement together that the Bible record can become so personal and powerful that learners can hardly leave the study for other responsibilities.



MISSIONS—Leon R. Lawton



GUYANA, SOUTH AMERICA

Completing his seminary training in Jamaica Theological Seminary, *Pastor Samuel Peters* and family returned in the fall of 1974 to his homeland—*Guyana*—to become the first full-time *Field Worker* for the SDB Conference there. He will lead in Christian Education, Youth Work and Evangelism. The continuing camping program, Bible Schools during vacations and training of youth for periods of Dedicated Service are goals for helping other discover the joy of witness and service for Christ.



NEW AUBURN, WISCONSIN

A familiar face in a new role — *Missionary Pastor* at the New Auburn, Wis., SDB Church (from Dec. 1, 1974)—*Pastor Leroy C. Bass* finds challenge and opportunity serving on the "home field" after two terms service with the Guyana S.D.B. Conference, South America.

Though usually not recognized, it takes time to make the adjustment to life in hectic changing America in the 70's! Returning from overseas, workers in various fields share their need to recognize and face up to this "culture shock."

We look forward to his leadership and service in a local church as new outreach ventures are begun and God's Word is faithfully taught, preached, and lived.

God calls and works through individuals. These men have responded to particular calls for service in Seventh Day Baptist mission outreach. They are also your servants, for Christ's sake. They depend on your prayer and giving through Our World Mission if their ministry is to be accomplished.

4 MEN and their MISSION



MALAWI, AFRICA

A new bicycle, purchased through sacrificial saving, makes the journey to the new Sandama Dispensary, south of Makapwa Medical Center, easier to reach for *Medical Assistant (M.A.) Msowoya*. Whether seeing the hundreds of patients that come to outpatient clinic at Makapwa, supervising the Under Five's (year old children's) Clinic or acting as chairman of the Makapwa Station management committee, Mr. Msowoya seeks to serve His Lord. He has recently become a member of the Makapwa SDB Church. His load was lifted a bit by the addition of M.A. Muhura who began work in January.



ALL OVER THE U.S.A.

The New Year opened up a new and growing role of service as *Rev. Mynor G. Soper* begins work as our *Director of Evangelism*. For several years he has led in lay training sessions, in evangelistic services, as "father" to the Light Bearers for Christ music and witness teams. In addition to continuing these ministries he is now available to counsel and aid churches and groups in their outreach ministries.

"WHERE THERE IS NO VISION THE PEOPLE PERISH"

MISSION NOTES

IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

—*Pastor G. L. Bowen* reports nine baptized the end of November at the *Parika SDB Church, Guyana*. Several were Indians. He wrote: "Our plans are to go to more Indian villages and share the good news. Please pray for us. At Parika seven more should have been ready, an Indian man, his wife and his eldest son, (included) but you know how it is, the old devil is still at work."

—*Bible studies* are being held each Sabbath at the home of Charles Young, *Lebanon, New Hampshire*. The families have been seeking new contacts to increase numbers and outreach. *Pastor Edgar F. Wheeler* of Ashaway, R. I., has visited them.

—While on holiday in Rhodesia in December, *Missionary David C. Pearson* and family worshipped with the SDB church at Selukwe. They report an ongoing witness, but with several difficulties. Let us uphold *Pastor J. Sithole*, of the *Selukwe, Rhodesia, SDB Church* in prayer!

—For ten years the *Shiloh SDB Church (NJ)* has sponsored a "Film Festival" for several months. This year films are planned for one night each month. November through April 1975 (except in March). These are top Christian films and offer an outreach into the community. How does your church make such outreach?

—*The Youth Group* of the Charles Street SDB Church, *Kingston, Jamaica*, is leading in efforts to reconstruct the vestry adding needed Sabbath School rooms and other facilities. They have raised US\$1,100. to get the project started!

—*Pastor Sam Peters*, full-time field worker in the *Guyana SDB Conference*, was appointed at their annual

conference session, corresponding secretary.

—*Pastor Marion C. Van Horn, Daytona Beach, Fla.*, writes: "Church membership has increased by 16 percent and attendance at Sabbath services is up by an average of more than 20 percent above the same period of the year before. The pastor sometime back had only one youngster up front for the children's story. Now there are from six to eight and on up to twelve—a whole seatful." Praise the Lord! What are the statistics at your church? Why?

—*Do you agree?* "The church (and each believer) is, or should be, a communication system—bringing a genuine intercommunication among all the People of God, and beyond them to the whole world." How do you, your church do this?

—*The Mission in New York City* called a council to consider organization into a full S.D.B. Fellowship on January 11, 1975.

—*The 1975 Calendars and Prayer-Marks* (of and for our missionaries) were mailed to every Seventh Day Baptist home in January. We hope these are placed where each day they can remind you of your work and workers (carried on through your Missionary Society).

—Resources were pooled by several boards/agencies to help meet the need, and "buy up" the opportunity to obtain a *Gestetner duplicator* for the publication work of the Rev. L. Sawi Thanga in *Rangoon, Burma*. Pray for this vital and growing ministry!

PRAYER

A Prayer Reminder for Each Day!

MARCH 1975

Verse for the month:

"Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank Him for His answers."

—Philippians 4:6 LB

- 1—Revival in your life/church
- 2—Director of Evangelism, Mynor G. Soper
- 3—Rev. Joe A. Samuels, Kingston, Jamaica
- 4—Jin Sung Kim, Seoul, Korea
- 5—S.D.B. Theological students
- 6—David Pearson and family, Malawi
- 7—New York City mission outreach
- 8—Your Sabbath school teachers
- 9—SCSC applicants — 1975
- 10—Rev. E. Ferraren, Cebu, Philippines
- 11—For a Reach Out Now project
- 12—Douglas/Jane Mackintosh, Jamaica
- 13—SDB youth in college
- 14—Rev. Antonio Barrera, Curitiba, Brazil
- 15—Your pastor as he leads
- 16—Planning Committee meeting/ Plainfield
- 17—SCSC projects — 1975
- 18—Toronto, Canada, SDB Mission group
- 19—Pastor Samuel Peters, Guyana
- 20—Menzo/Audrey Fuller, Makapwa, Malawi
- 21—For vision! Proverbs 29:18 KJV
- 22—SABBATH SCHOOL MISSION OFFERING
- 23—General Secretary Alton L. Wheeler
- 24—Plans for SDB summer camps
- 25—Dallas/Fort Worth, Houston, TX SDB Groups
- 26—Kenneth Burdick, Kingston, Jamaica
- 27—Rev. L. Sawi Thanga, Rangoon, Burma
- 28—Rev. B. John V. Rao, Nellore, S. India
- 29—PRAISE GOD FOR A LIVING SAVIOR!
- 30—Editor John D. Bevis, Plainfield, N. J.
- 31—Pray as Jesus said, Matthew 9:38

CORNER

NEW! TODAY!

A New Year is well begun—a time of beginnings. What's "new" with you? How about goals (resolutions)?

As your Missionary Board we are excited about the full-time director of evangelism on the home field — Mynor G. Soper. His service as field evangelist since 1969 has offered insights and experiences that are now vital and relate to local church and individual outreach and growth.

In his new role as director of evangelism, time will be given . . .

. . . To prayerful study of ways the Lord would have us move in fulfillment of the Great Commission (Mt. 28.19) in the first three areas—"Jerusalem, Judea, Samaria" — our community, our state, our neighboring states;

. . . To learning from other Christians how God has led them and blessed their witness;

. . . To helping individuals develop their spiritual talents and put them to use in specific ways;

. . . To developing and discovering resource materials to aid in outreach and witness;

. . . To counsel and cooperate with local churches and associations in planning evangelistic emphasis and joyfully experiencing modern fruitful evangelistic methods;

. . . To lead out in new areas where an "open door" for service is offered to your church and Seventh Day Baptists.

Will you join us in prayerful support of Brother Soper?

Will you join others in seeking his help and understanding to fulfill your challenging opportunities?*

Will you join him in prayer that God may give us all new vision, new power by His Spirit, new experiences of His grace as new people enter into the joy of salvation and the strengthening life of obedience with our Lord?

IF so, then we can all enter into many new exciting experiences together! Be assured, they are too good to miss! Remember God's promise: "Behold, I make all things new" (Rev. 21:6)! Such can begin now! Today!

* For receiving his services write:
Seventh Day Baptist Missionary Society
401 Washington Trust Building
Westerly, R. I. 02891 —or . . .
Rev. Mynor G. Soper
North Loup, Nebr. 68859.

NOTICE OF ANNUAL MEETING

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church in Westerly, 120 Main Street, Westerly, R. I. 02891, on Sunday, March 16, 1975, at 2:00 p.m. for the following purposes:

1. To elect voting members, a Board of Managers, and officers to hold office until the next annual meeting and until their successors are elected.

2. To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1974, to December 31, 1974.

3. To ratify the appointment of independent public accountants for the current fiscal year.

4. To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 26, 1975, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

—Elston H. Van Horn
Secretary

LOOK!

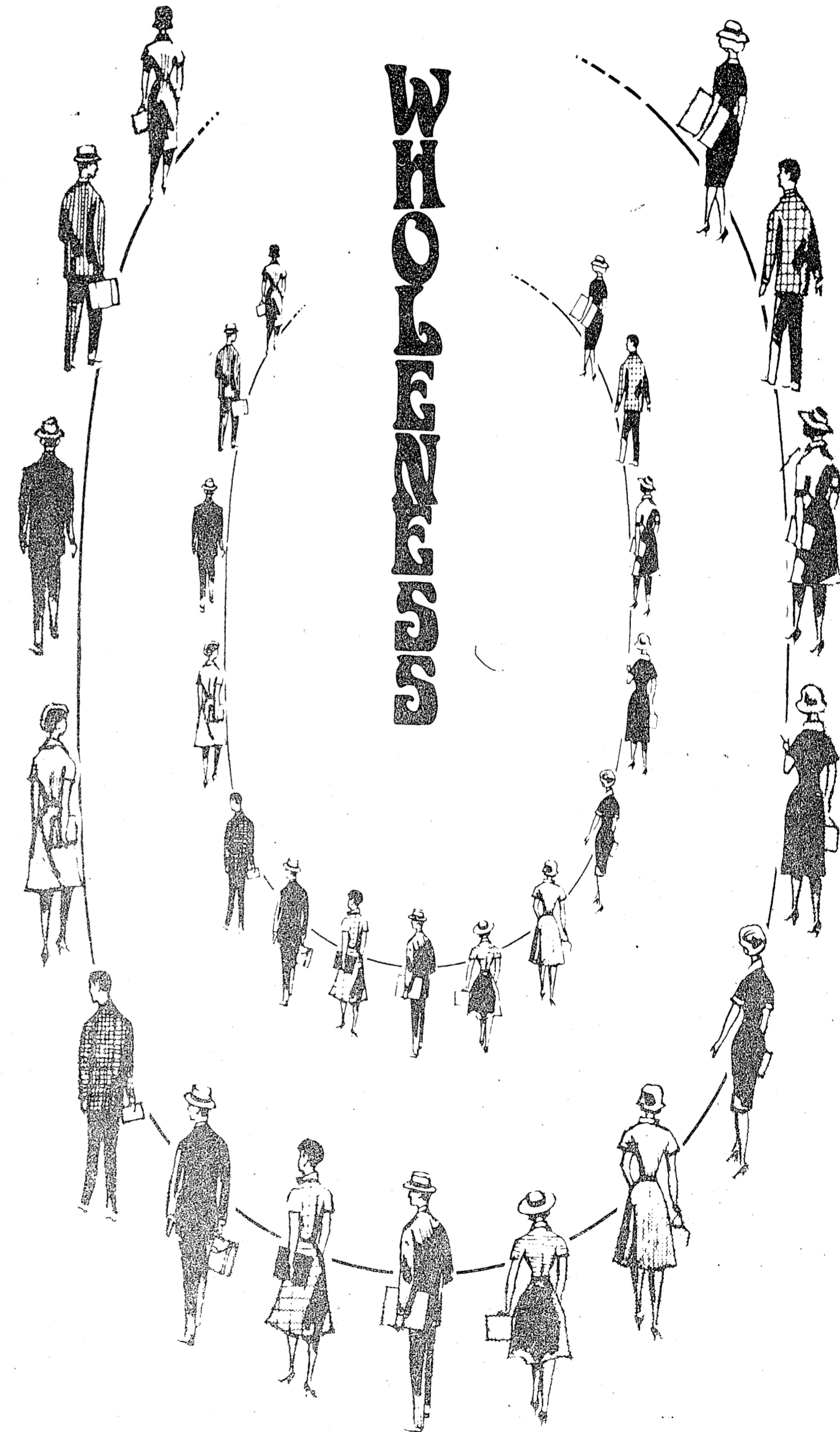
Seventh Day Baptist Beliefs A Manual for Study

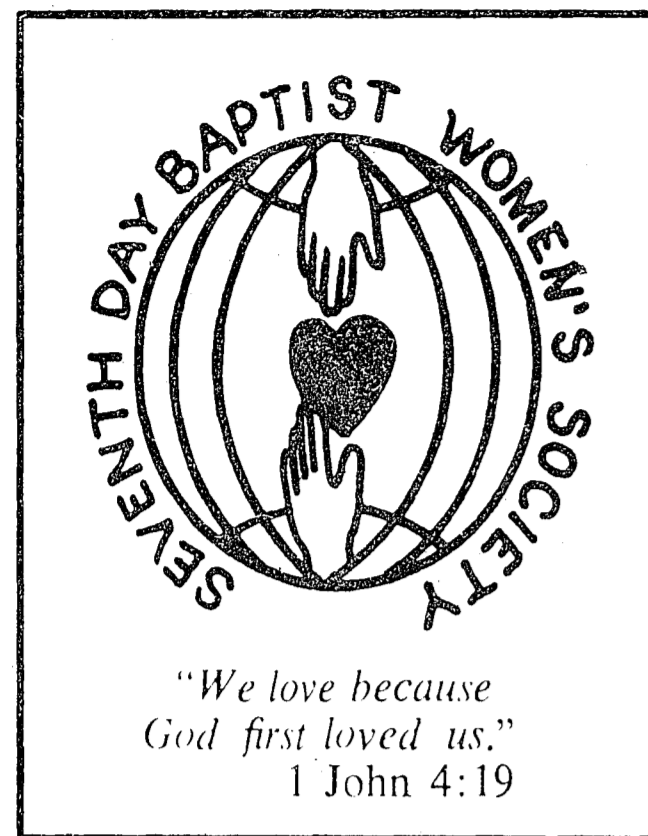
We are happy to announce that once again the study manual is available.

Single copy \$1.25. Ten or more copies to the same address \$1.00 each.

Seventh Day Baptist Publishing House
P.O. Box 868, Plainfield, NJ 07061.

A JOURNEY TOWARD





journeying toward WHOLENESS

by Madeline Fitz Randolph

We have chosen to use this theme having believed for a long period of time that we must really want to be "whole" and must head in that direction or nothing will happen to cause us to grow in our Christian life. In the gospel of John, Chapter 5, verses 2-9, Jesus observed a sick man by the pool of Bethzatha. He knew that the man had been ill for thirty-eight years. Although the sick man did not know Jesus, the Scripture leads us to think that the Master knew a great deal about him. It must be that Jesus was not sure the man wanted to be healed. Perhaps he knew that life would be very difficult for the man with demands upon him he was not willing to fulfill. At any rate, in answer to the question of Jesus, "Wilt thou be made whole?" the sick man answered that he had no one to put him in the pool, and someone else always got in ahead of him. He never did tell Jesus that he really wanted to be healed . . . we are not told whether he was grateful to Jesus, in fact later on he told the Jews that it was Jesus who had healed him. This angered the Jews who were looking for more reasons to kill Jesus, and healing on the Sabbath was a violation of their laws.

All this leads us to think that WHOLENESS is something we must want, not only for ourselves, but for the world of God's creation.

Does Today's Woman Really Want To Be Whole?

It would probably surprise us to know how many women in the world are not even a little bit concerned about "liberation" or "women's rights." Every time a minute ticks by, 200 females are born into the world. Many thousands of them grow

up, grow old, and die without being concerned about much more than feeding themselves and a family. In India, for example, many women expect to have no food for their families at times during the rainy season. Hunger is a familiar face in many parts of the world, and many mothers know that their children will not all live to grow up. In Africa, many women spend most of their time raising and preparing food. We American women take for granted so many things that women of other countries long to have.

Let us look at the scene for women in our own country — what keeps us as wives and mothers, or single women, from WHOLENESS?

In a recent questionnaire given to high school girls this question was asked:

Question:

How do you feel about women's liberation?

Answer:

I feel my mother is in a very subservient position. She'll never take a stand. She has gotten the most she can out of her role. She is using it to get what she wants. She says to me: "What do I have to complain about? I have food; I have a family, I have a car when I need it. It's all right."

But I ask "Doesn't it bother you that one of the major decisions of your life is picking out the color of the bathroom tissue?"

"No, that doesn't bother me," she replies.

"And doesn't it bother you that you are the one who always goes and picks everyone up?"

"No" she said.

Answer No. 2 (same question):

Liberation means that you have to find an identity. One that is truly *you*. Your identity can't be in

your role as a wife and mother or in your looks. It has to be something more, and that's harder. Liberation demands that you make yourself strong."

In a time when we are all tired of hearing about it, "Women's Lib" is a reality of life. We know that, like other great movements of our history, a lot of bungling and misguided efforts have been part of it. We do not belabor the idea, nor do we "put down" the cause, but women need to "make themselves strong" more now than at any other time in history. In the same way that *all* persons need to be strong, and move in the direction of world brotherhood. It is not enough to be sorry that women all over the world, including America, lack freedom, are discriminated against, and have no harmony or peace in their lives; we must lead out and help make it possible for our sisters everywhere to have better, fuller lives.

Matthew Arnold, great English poet and critic said, "If ever the world sees a time when women shall come together purely and simply for the benefit of God and mankind, it will be a power such as the world has never known." I believe that the time has come, and that God is working through such organizations as Church Women United, and North American Baptist Women. What we need to think about is that we, as Seventh Day Baptist women, have purpose and power within our ranks to exert an influence to do great things for our world. □ —Madeline Fitz Randolph

"As Christian women we cannot be whole until we unite and become involved in doing what we believe must be done for those less fortunate than we are . . ."

A JOURNEY TOWARD WHOLENESS

Church Women United in Ecumenical Assembly

In October 2,000 church women of many faiths met, uniting to study many of the problems confronting the world. This study was structured to bring about an awareness of need, which would in turn trigger action, as delegates left the assembly and returned to their areas of influence and concern. Workshops were called *Mini-Communities for Study*, and included these areas:

Women and Prisons

Women and Faith

Political Action

Women and Poverty

Children's Advocacy and Education

women and poverty

A mini-community attended and reported on by Nedra Shepard.

Those of us who sat together and thought on the problems needing to be solved were made aware that we have narrowed our thinking to include only our own small area of the world . . . instead of thinking of the "global village" on which we live together with all God's Creation. Our responsibility to the world is very great. We no longer say "Who I am," but instead we say, "Whose I am" as we take action against all things that dehumanize and debase.

One woman told of an experiment her own family of four took part in as they lived, for a period of time, on the same amount of money allotted to a family of four living on welfare. Existing on this amount, without drawing from any reserve, made this family more sensitive toward the needs of others.

When community calls for help are made, as they constantly are, do we feel responsible, or do we turn a deaf ear?

The pressures of meetings, crowds, closely scheduled events was great, days were filled to the brim, but there was an "E.S.P." room (Extra Special Place). There we could go and be in silence and meditation; to pray or listen to devotional messages on tape. We did go to this special place, and asked God for direction as leaders of your Women's Society, that we might learn to reach out to all women everywhere and help each other along on our journey toward wholeness.



The ladies enjoyed a cruise on the Mississippi River.

women and prisons

reported by Ada Davis

A film entitled *Release* was presented to our group and told the story of a woman who was released after spending four years in prison. She went to look for a job, not only to support herself, but her three children who, while she was imprisoned, were cared for in foster homes. The story tells of how, with the support of other women in a Halfway House, and with the love and understanding of her family, she tried to find strength to stay off drugs and begin a new life. During the discussion which followed the film, these ideas for action were brought forth:

We might organize Halfway Houses in our communities.

We should attend court trials when women and children are involved.

Developing a sensitivity to the needs of women offenders and families.

Find out what other groups are doing for women in prison.

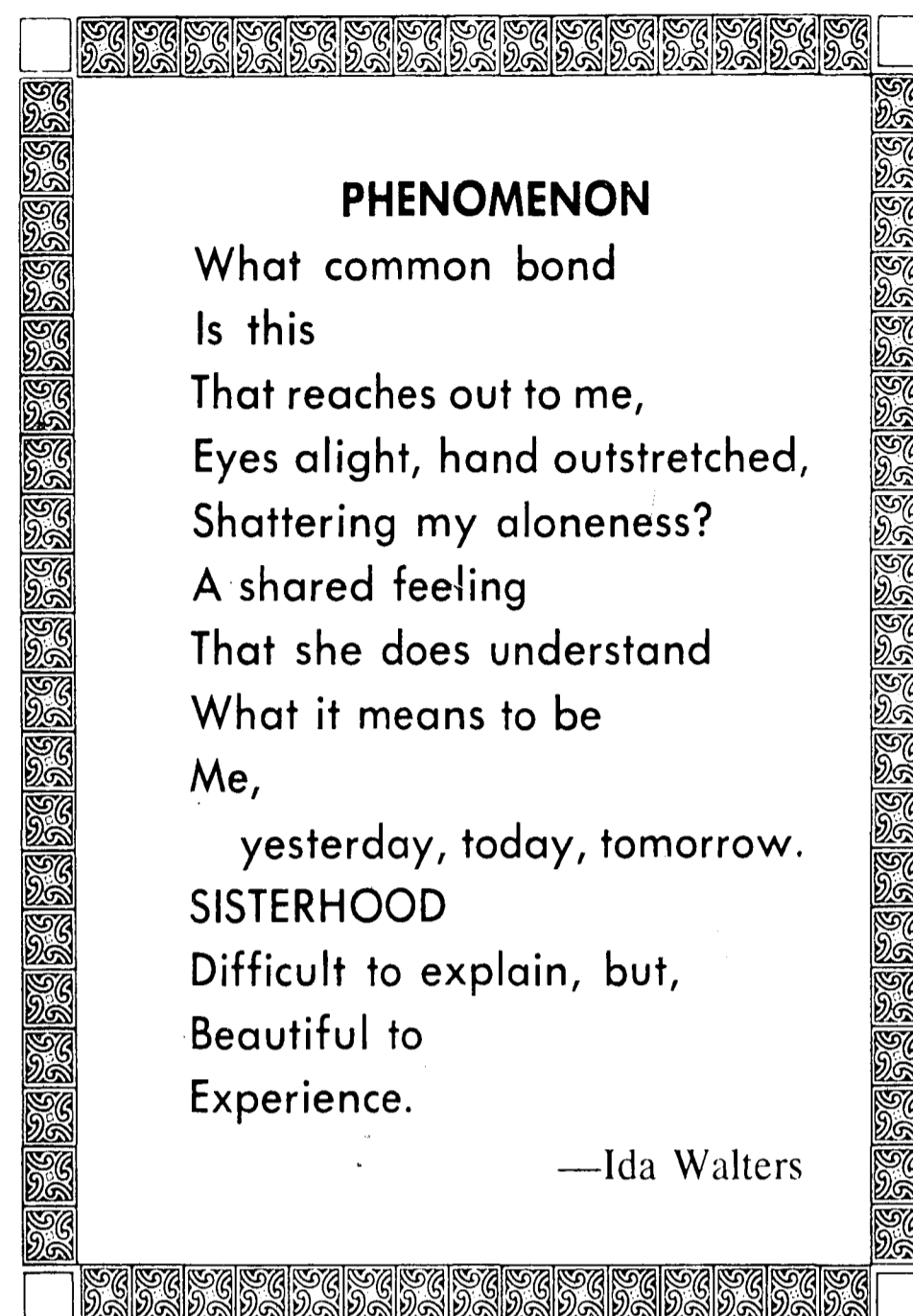
Help in whatever way possible with rehabilitation of offenders.

Help to make a citizen of the ex-offender.

Many of these women lack education, have little or no job skills, have an unstable work history, and are unfamiliar with community resources. Those who are well-educated cannot find work because they are parolees. These women need our help . . . *Are we our sister's keeper?*



Mrs. Ada Davis of Denver, Colorado, and Mrs. Frances Clarke of Alfred, New York, were among those representing S.D.B.'s at the Memphis meeting of Church Women United.



PHENOMENON

What common bond
Is this
That reaches out to me,
Eyes alight, hand outstretched,
Shattering my aloneness?
A shared feeling
That she does understand
What it means to be
Me,
yesterday, today, tomorrow.

SISTERHOOD

Difficult to explain, but,
Beautiful to
Experience.

—Ida Walters

political actions

reported by Ada Davis

In the journey toward a "preferred world," the belief that a better future is possible must come first, before there can be progress toward implementation. The vision of the kind of future for our world is the first step toward making it happen. We found that we must have a knowledge of the law and be aware of discrimination, if it exists—discrimination against age, handicapped people, sex, religion, etc. Much of our discussion centered around World Hunger. These suggestions grew out of our thinking together.

Each person might fast for twenty-four hours, giving the cost of food saved toward alleviating hunger.

Each might try to live for one week on the same amount of money that some of our senior citizens are allotted.

Each of us must not only look to his own interests, but to the interests of others . . . slow down! . . . ease up! . . . look around . . . take notice . . . For, under God, we are each indeed responsible for our part in completing this journey to wholeness.

Seeds of hope and love were planted at this assembly that could grow in this ever-expanding universe of new possibilities, if we will all travel together.

A list of resource books are available on all these subjects, for those interested in reading more about these areas of concern. □

Women and Faith

HOW ARE WOMEN COMPREHENDING THEIR FAITH AND LEARNING TO COMMUNICATE IT IN THE MIDST OF TODAY'S COMPLEX LIFE?

If you were asked to write what the good news means to you, would it be hard for you to do so, not too hard, or easy? What is your role as a woman in the church today? As we look back at the early church, we get the distinct impression that women for centuries have not had the chance to express their full potential in the service of the church, nor to work to their full capacity. Strangely enough, they have been criticized at the same time for not being active enough!

In October, when five Seventh Day Baptist women attended the Ecumenical Assembly of Church Women United in Memphis, Tenn., they became painfully aware of the vastness of poverty and hunger in the world today. For example, are you aware that in the last two seconds, twelve children were born in developing countries? What will happen to them if nothing changes for the better?

"Two will die in early childhood. Five will never go to school. Only two will complete the elementary grades. All will have known diseases and hunger at some time in their lives. Several will suffer all their lives from the results of inadequate food.

All the children will have been born full of newborn promise. All the children who survive will be involved in tomorrow. What happens to children in one country will affect the lives of people everywhere in our interdependent world."

Many of the changes we want can wait, but the children cannot wait. Right now is the time their bones are being formed, their minds are developing, their attitudes toward tomorrow are being shaped. To them, we cannot say, "wait until tomorrow." Their name is TODAY.

How do women in the church communicate their faith today? One way can be through mission support whether it be in the form of prayers, project involvement, or money. Our faith gives us our identity which says not *who* we are, but *whose* we are. If we are going to be unique, we must take risks in our security, our prestige, our responsibility. It is time that we stopped being invisible.

We are women of all shades, of many ethnic backgrounds, of varied economic circumstances, of this nation and others. We are different, but there are certain crossroads where we meet. Just as it seems that one woman is representing a totally unique and alien life experience, a commonality emerges. Her suffering stirs us; her laughter catches in our throats, too. We remember



Mrs. Ada Davis and daughter, President Myrna Cox view the Mississippi River.

our common human family. There are jagged edges to each of us, signs of hope suddenly discovered, pulses under the ground swells caused by wars, famine, violence, injustice—movements which push people closer together. We press our ears close to the ground. We listen as, if we held a conch shell close to our ears to hear the sound of waves beating against the shore.

We are all the women . . . the downtrodden, the materialists, the workers in the fields, the imprisoned, the oppressed, the oppressors, the factory workers, the executives, the teachers, the nurses, the doctors, the volunteers, the lawyers, the peasants, the rich, the alcoholics, the mentally ill, the restless, the drug addicts, the lonely, the faithful, the abandoned, the cynics, the leaders, the followers, the old, the young, the wives, the mothers, the orphans, the widows. We are women of every kind and condition. We have claims on one another.

We want doors opened so that distant horizons can be seen by all of us, not just those who live in privileged lives while the rest worry about tomorrow's struggle for existence. We want the chance to learn, to earn a living, to have babies, if we choose to have babies, in sanitary conditions without the fear that they will eventually die of mal-

S. D. B. Women Ministers

by Rev. Albert N. Rogers

nutrition. We want the opportunity to be leaders, to have friends across racial lines and national boundaries, to enjoy basic human freedoms. We want to know that there are people who will stand beside us. We claim each other as our sisters' and brothers' keepers and sustainers. We meet at the point of our own hunger, whether it be physical or spiritual — and we find that we are all parts of each other in our yearning to be folded into the fullness of life together.

There have been signs along the way showing our involvement with each other. They have led to halfway houses, to nutrition projects, to day-care centers, to havens for Vietnamese orphans who need milk and blankets, to rescue work for victims of floods, earthquakes and tornadoes, to hospitals, to those who have been hungry, to those who have been without shelter, to help for those who could not read and those who did not have the courage to make it alone. All the signs reflect our common needs and our little victories over adversity. *But the claims are constantly changing.*

The challenge is to see the needs when they arise, to meet them in the way that is called for. To hear the cries for help when they come.

Jesus said, "I am the same yesterday, today, and tomorrow." What does tomorrow look like for you and me as church women? Is Christ to really be the center of our lives and activities? Where are we in our journey toward wholeness?

In the silence we can listen to the voices within ourselves. We can think about where we are in our journey toward wholeness. Sometimes it seems as if we are caught up only with distractions that invade us. They threaten the serenity we would like to attain. Then we remember that women have always adapted themselves to the moods and needs of others. We are all involved in each other. But we know we must take time to know God. We must find the center of ourselves and nourish it. If love is to grow, it must be fed.

PRAYER

*God, help us to find it in our hearts to thank Thee
for our time and place.
Give us to know that underlying every age are
the everlasting arms.
Standing where old ways end and new ways open,
We say to all that has been — thanks.
To all that shall be — yes.
Through Jesus Christ our Lord.*

Amen.
Myrna Cox



PERIE RANDOLPH BURDICK (1852-1906) was ordained at Berea, W. Va., in 1885. Member of a distinguished family, she served at Lincklaen and Otselic, N. Y., and New Auburn, Wis. She was married to the Rev. Leon D. Burdick.

MARIAN HOWARD HARGIS (1893-1968) studied with her husband, the Rev. Gerald D. Hargis, at Johnson Bible College in Tennessee and worked closely with him in evangelistic work in Jamaica and in his pastorates in Walworth, Wis., Battle Creek, Mich., Little Genesee and Richburg, N. Y., and Riverside and Los Angeles, Calif. Following his death she was lay leader of the Los Angeles church. The Riverside church ordained her to the ministry.

LENA GREENE CROFOOT (1865-1951) worked as co-pastor with her husband, Rev. A. G. Crofoot, at Rockville, R. I., and at West Edmeston, N. Y. At his death she succeeded him as pastor at the latter for nine years. Returning to her early home at Berlin N. Y., she was ordained a deaconess and served there and at Daytona Beach, Fla., in that capacity.



MINNIE GREEN CHURCHWARD was trained as a W.C.T.U. worker and worked as pastor of the Marlboro, N. J., and New Auburn, Wis., churches. Her career (1880-1967) also included being mother of two daughters.



ELIZABETH F. RANDOLPH (1890-) trained for the ministry at Alfred University, Oberlin College, and the University of Chicago and was ordained at Andover, N. Y. Her pastorates included Hartsville, Scio, and Petrolia, New York; Hebron and Hebron Center, Pa.; Denver and Boulder, Colo.; Daytona Beach, Fla., and Washington, D.C. She retired in 1963 and is presently living at Daytona Beach. In 1968 she received the Women's Board Robe of Achievement award.



ANGELINE (PRENTICE) ABBEY ALLEN was ordained at Dodge Center, Minn., in 1919 and served in Wisconsin and Minnesota churches. She had trained at Alfred University, Methodist Theological Seminary, Chicago, and Minneapolis Nurses' Training School. Following her marriage to D. S. Allen she taught at Fouke School and pastored the Fouke church. In 1926 she organized the church at Edinburg, Tex., serving it for three years.



MALVINA G. TOWNSEND (1880-1967) studied at Oberlin and married Dr. John Townsend, Holdrege, Nebr. There she accepted the Sabbath under leadership of an evangelistic team of Milton College students. She was licensed by the Milton church and did evangelistic preaching and personal work for the Missionary Society in Colorado, Iowa, and Wisconsin.

What is the real meaning of LIBERATION?

by Euphesenia Dean

In the wake of "women's liberation" I've asked myself: What do we seek liberation to? What is the goal? I have seen many manifestations, but somehow I can't believe that many of these really spell liberation. There seems to be a medley of confusion as to its real meaning. For some women it appears to mean functioning without limitations at any point, to be able to do what one wants to do without hindrance. For others, it is to be protected against any force that may move into their lives with a swift and decisive imperative. For still others, it means to be limited in power over others only by one's own strength, energy, and perseverance.

The real meaning of liberation is found in none of these!

They lack the precious ingredient, the core of discipline and inner structure without which liberation is delusion. For discipline of the mind and of the emotions is at the very center. The mind must be centered upon a goal, a purpose, a plan. Of all possible goals, a single one is lifted above the others and held as one's chosen direction. Then the individual woman knows when she is lost, when she has missed the way. There emerges a principle of orderedness which becomes a guide for her behavior and action. Under such circumstances, goals may be changed deliberately and the sense of random, pointless living is removed.

Such a principle of orderedness provides a channel for one's emotions and drives. Energy is no longer dissipated but it is used to supply dynamics for the pursuit of the end. For then, only then, liberation becomes the living of one's life with confidence that transcends discouragement and despair.

Life often seems as being something to conquer, to struggle with and against, it is the enemy. It is not to be embraced, to be lived. Therefore, we creep through our days, reacting to our world as if our trust were in magic, rather than in life.

A truly liberated woman must experience life, with her whole being she must feel that life belongs to her and she to life. The experience of life and not IN life will teach her not to fear life but to love life. She will discover that the test of life in her is to be found in the amount of pain, of frustration, she can absorb without spoiling her joy in living. To keep alive an original sense of aliveness is to know that life is its own restraint and then she is able to stand ANYTHING that life can do to her.

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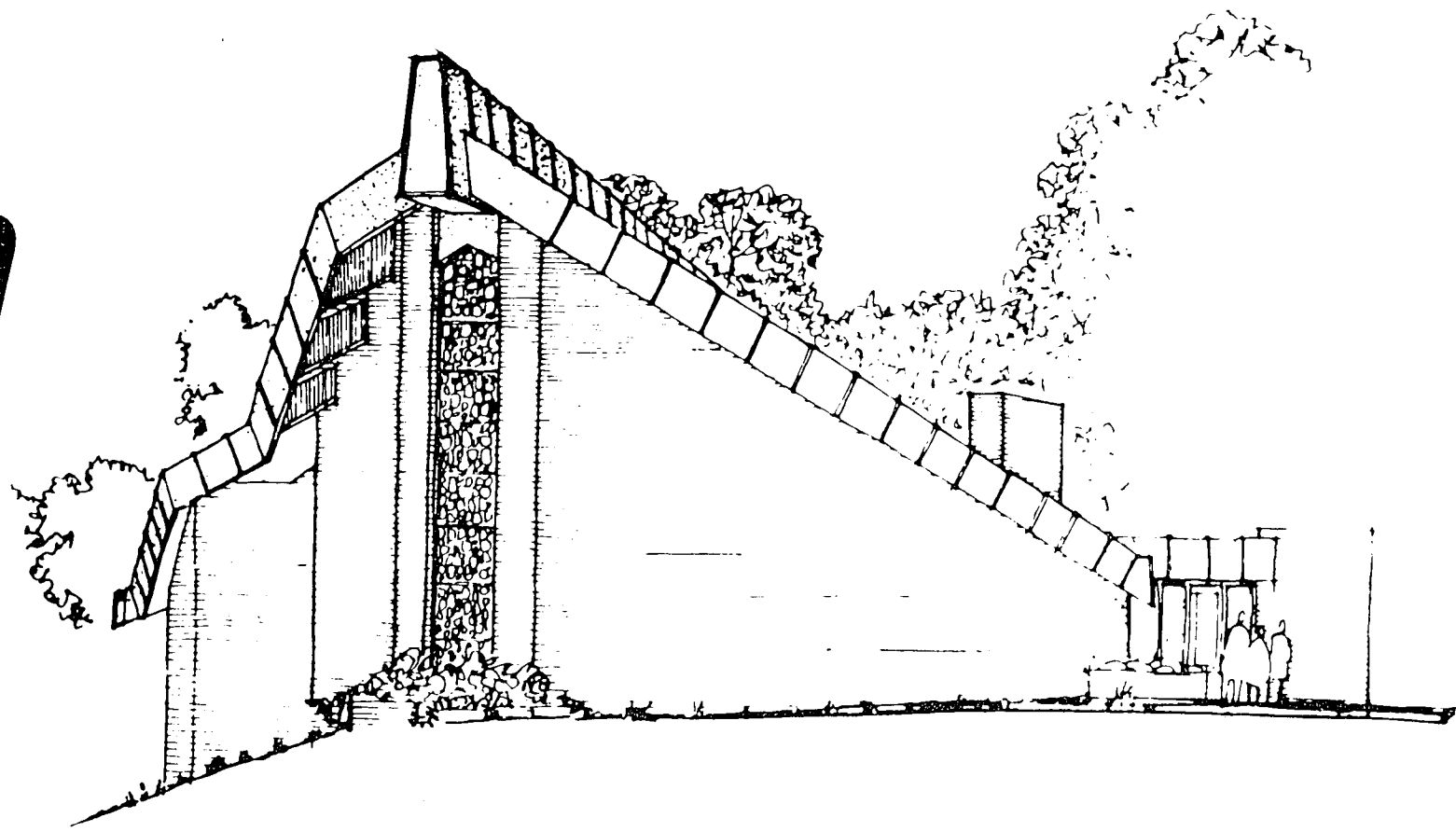
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The Council of Apostles and Elders of the Church of God.

The Church in Action



NEWS FROM THE CHURCHES

Denver SDB Church

MARLBORO STUDIES "UNITY IN CHRIST"

MARLBORO, N. J. — Recently the Ladies' Aid Society sponsored a yard and baked goods sale which netted a nice sum enabling the purchase of a sofa bed and carpet for the parsonage.

Casino gambling was recently defeated in the state of New Jersey. The Marlboro church assisted by providing funds to advertise in local newspapers against the gambling proposal. We rejoice in its defeat.

"Unity in Christ" was the theme of the Harvest Home Festival. The church was decorated for the service by Jonathan A. Davis. Following a fellowship dinner discussion groups met. Some of the groups discussed "Roadblocks to Unity" and "Oneness Toward Unity." The young people sponsored a roller-skating party which benefitted Ranch Hope.

The church was also involved with a Halloween party, a public turkey dinner and a joint Thanksgiving service with the Shiloh church. We continue to participate in the West District hymnsing. Our Friday night Bible studies are on "The Christian and Prayer."

Our Ladies' Aid Society recently met and packed twenty-five fruit boxes for shut-ins and lonely persons. Our annual Sabbath School Christmas program was under the direction of Mr. and Mrs. Myron McPherson. Pray for the Lord's blessings on the Marlboro church as we begin this new year.

—Mrs. Ella T. Davis

DENVER INSTALLS CONROD

(Summary of Pastor Conrod's Response at His Installation Service)

And all the believers in Christ met together constantly and shared with each other. They worshiped together regularly at the temple and in small groups in homes and each day God added others being saved to their number. — Acts 2:44-47

Occasions like this especially remind us of what the New Testament Church was like and cause us to compare our church with the church of that first century. We cannot help but express the desire for our church to be like those members because even though they had problems, they were a vital, growing, dynamic church.

Do we dare ask ourselves in these moments: Can we also be a vital, growing, dynamic church? The answer of course is, "Yes, —if!!" IF we really want to be. In other words, are we willing to accept the dedication such a church requires?

Let us look at some of the basic facts that made that early church this kind of church: First, the people had a deep and abiding conviction that their Heavenly Father was always directly watching and caring for them and determining all that was happening to them as individual Christians as well as a church body. They believed that they should "in everything give thanks for this is the will of God in Christ Jesus concerning you" (1 Thessa-

lonians 5:18). Even in persecution "they rejoiced that they were counted worthy to suffer for his sake" (Acts 5:41).

Secondly, they knew when they acted in obedience to His commands, God would empower them with His Holy Spirit, believing that what God commanded them to do, God would also give strength in which to do it. Even when told by government officials to stop sharing the gospel of Christ they replied, "We cannot help but share the things we have seen Jesus do and say" (Acts 4:20).

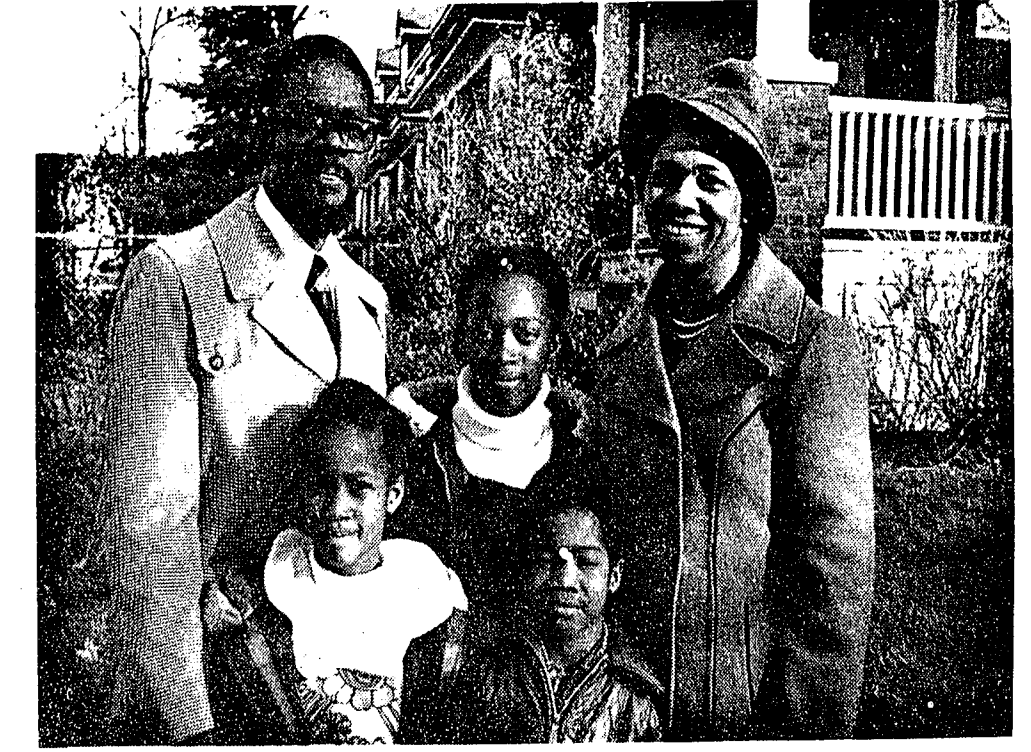
And lastly, they had a complete oneness in these basic convictions. They undoubtedly remembered Jesus' prayer when He said, "Father, I pray that they will be of one heart and mind, just as you and I are one, so that the world will believe you have sent me" (John 19:21). They desired with their whole heart to bring the world to Jesus and this desire to fulfill the Great Commission of Christ helped give them a oneness of spirit.

I would like to close my response to your welcome to me with this challenge: Do you desire to have this kind of church here in Denver? Are you willing to work in God's strength — yes, even sacrifice, if necessary — that our church may be this kind of vital, growing, dynamic church? If so, I would like to ask you to stand right where you are and join me in dedicating ourselves to God that this may become a reality for our church.

—Denver Church Newsletter



Seventh Day Baptists in Toronto meet at the Temple Baptist Church, 14 Dewhurst Blvd., in the east end of metropolitan Toronto.



Herlitz and Hazel Condison and three of their children. Herlitz is the leader of the Toronto Fellowship.

TORONTO FELLOWSHIP ORGANIZING

Greetings in the matchless name of Jesus. We are rejoicing that the Toronto Seventh Day Baptist group is active and growing. On Nov. 30 we elected officers and took the first step in organizing ourselves into an S.D.B. Fellowship.

The Sabbath School officers are: Elon Sinclair, superintendent with Herlitz Condison as assistant; Sister Euphenia Anderson, secretary, with Sister Sylvia Lindo as assistant; Sister Isolyn Sinclair, treasurer, with Sister Vihette Reynolds as assistant. The teacher of the adult class is Herlitz Condison and the children's classes are taught by Sisters Hazel Condison and Dawn Francis.

Herlitz Condison was elected leader of the Fellowship and Sister Isolyn Sinclair secretary-treasurer. Hopefully we can be represented at the 1975 sessions of the General Conference in California. Our average attendance now is eighteen. There are others who have indicated that they will be attending now that we have a longer period for Sabbath School and worship. Brother George Lyons serves ably as our pianist.

We are not many here but we know that if we are zealous and allow Christ to rule our lives completely we can accomplish much in this city of some three million people. Please remember the Toronto Fellowship when you make your petitions to God.

—Herlitz Condison

SEATTLE EMPLOYS SECRETARY

SEATTLE, WASHINGTON.—Miss Esther Losey has been employed to work for our church as office secretary. She will be at the church office each morning, Monday through Friday.

Esther was a Summer Christian Service Corps volunteer in 1974, and worked in Seattle with Shelley Hunt, as "Team Pass It On." She is the daughter of Mrs. Charlotte Losey of White Cloud, Michigan, and granddaughter of the Rev. and Mrs. Charles Swing of Albuquerque, N.M. Esther is making her home with Dave and Dixie Inabnit.

We rejoice in the forward step in our church work, made possible through a gift from the PCA, to release Pastor Davis for more time in calling and outreach work for the Lord.

NEWS FROM LITTLE GENESEE

LITTLE GENESEE, N. Y.—The Sunshine Society of our church, made up of women from the church and community has been working on the project of raising money to replace an old stove and the floor covering in the community center kitchen. The floor covering was laid and two Hardwick ranges were installed before Christmas. The money was raised by suppers and gifts from interested people.

The Adult Sabbath School class has been taking a collection for S.S.M.O. each week. This class has been meeting for prayer each Friday night. There are twelve to fourteen members.

With God's help four teachers have been procured to teach classes of young children through teenagers of the community. The classes are slowly building.

Pastor Ken and Doris are holding a youth Bible Club each Wednesday p.m. at the Dean Gleason home. The children learn more about Jesus and His love for them and how to use their Bibles.

A special candlelight and "Thank You, Father" service, followed by Communion was held on Wednesday night before Thanksgiving. It was a very impressive and inspiring service.

The Sunshine Society sponsored a Christmas supper and program Dec. 19 for the whole community.

These events could not have been brought about without much prayer and God's direction. Praise the Lord for His goodness.

—Vera Reynolds

HIGH SCHOOL GRADS SCSC NEEDS YOU!

For information and application forms write to:

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



Miss Cindy Graffius

SECRETARIAL CHANGE AT PUBLISHING HOUSE

Joining the staff at the Seventh Day Baptist Publishing House is Miss Cindy Graffius. Cindy is the daughter of the Rev. and Mrs. Charles Graffius of the German church in Salemville, Pennsylvania. She attended Salem College in West Virginia and most recently served with the Light Bearers for Christ team.

Cindy will serve as secretary to the publishing director. We welcome her to denominational work and know that she will have many talents to share in this publishing ministry.

Cindy is taking the position formerly held by her new sister-in-law, Jani Williams (Mrs. Larry) Graffius. Jani served the American Sabbath Tract Society and the Seventh Day Baptist Historical Society for some fifteen months as secretary. She did many tasks and was very dedicated to the ongoing witness of the church. We shall all miss her. Jani and Larry are living in Salem, West Virginia, where he is finishing his last semester at Salem College. We wish them much happiness in their new life together. □

REV. BABCOCK ACCEPTS DODGE CENTER CALL

The Rev. L. Wayne Babcock has accepted the call extended to him by the Seventh Day Baptist Church at Dodge Center, Minnesota. Pastor and Mrs. Babcock have served the Verona, New York, church since January of 1971. Prior to their service at Verona they had served the Dodge Center church. We pray God's blessings on the Babcocks as they serve the cause of Christ and the church in Minnesota.



Mrs. Jani Graffius

AWAY FROM HOME BUT NOT FROM GOD

Where does a Sabbathkeeper worship when there is no Seventh Day Church in the area that he lives? What does a Sabbathkeeper do when he has to work on the seventh day? Well, being in the military it is not easy: not to work on the Sabbath, or to find a church to worship in.

My wife, Wanda, our son, Richard, and I landed at Kadena Air Base, Okinawa, Japan, about 8 p.m., 8 September 1974, aboard a Pan Am Airlines. An Air Force sergeant was there to meet us and to take us to a hotel in Okinawa City. The next day we had to process into the base and the unit that we were assigned to. Everything went as well as we could expect. Our first Sabbath was spent in the hotel, but our question was: where would we worship on the Sabbath for the next two to two and a half years, while in Okinawa? The only answer was, in our house that we could be moving into within the next week. So we decided that as soon as we got settled in our house and as soon as we could get enough chairs and song books, we would start going door to door inviting people to services in our house on the Sabbath. At this time we are still trying to get enough chairs and books. As a family we worship each Sabbath at home and tell as many as we can of the Sabbath. As in many places, a lot of people have never heard of a Baptist that worships on the Sabbath (seventh day), so we have to explain to them why we worship on the seventh day.

With the problem of where to worship having been taken care of, another problem came up. When I reported for duty, my unit put me

to working the midnight shift and also working on the Sabbath, I explained to them that I worship on the seventh day and do not believe in working on the Sabbath, but they would not listen to me, and being in the military you just can not quit, so we turned to God and on the fifteenth of November I started working on the day shift, and will start having the Sabbath off. So as always, when men will not listen, God will and HE will always see you through.

Every Christian knows that it is not always an easy road and, being a Sabbathkeeper, the road is just a little more rough, and being a Christian, a Sabbathkeeper, and in the military the road can really be rough, unless you let GOD take care of it all.

So, Sabbathkeepers, wherever you are, don't let anyone tell you that you can not worship on the seventh day just because there are no churches in the area and don't let anyone tell you that you have to work on the Sabbath. Just call on GOD, lay every thing before HIM and before you know it your prayers will be answered. □

—Thomas D. Tingley



Mr. and Mrs. Thomas Tingley and son live in Okinawa. They are conducting Sabbath services in their home.

Israel: The Twentieth Century Miracle. An up-to-date documentary of Old Testament prophecies "beginning to come to pass." Filmed in color in the land of Israel, 16 mm —32 minutes. For more information write: American Association for Jewish Evangelism, 5860 N. Lincoln Avenue, Chicago, Ill. 60659

Fouke and Texarkana Churches Combine in an Activities Outreach

The Texarkana and Fouke churches have pooled resources to develop a youth activities program for the two churches. It may also, God willing, be an avenue of outreach to both communities.

Mr. and Mrs. Sam Ogden, of the Texarkana church, have donated the use of their building which is a building once used as a roller rink. Dr. Floyd L. Goodson, pastor of the Fouke church, has agreed to supervise and to develop a program.

There are great possibilities that might be developed around the use of the building. The first priority will be to develop a well-organized social program for the youth of the two churches and their friends.

A recreational program centered around table tennis, chess, music, and other activities is one of the projects which Dr. Goodson is planning.

His wife, Lois Goodson, is planning to teach classes in arts and crafts which will be open to any interested persons in the area.

Mrs. Ogden has experience and interest in Little Theater, and she has dreams to develop an interest in drama among the youth.

In addition, Dr. Goodson plans to expand his athletic program to include several activities. At present, he is sponsoring and instructing judo and tumbling. His Fouke Judo Club took nine trophies in state and regional competition last season. His son, Tom, was runner-up in the sixteen-year-old heavyweight division this year. Tom, will compete in the 205 pound senior division this year with aspirations of competing on the national level. Two young girls of the club competed this year in the National Women's Championship. These girls, Angela Attaway and Tammie Taylor, competed very well.

Young men and boys have shown an interest in boxing, wrestling, karate, weight lifting and other sports. Women have shown an interest in a "slimnastics" class. These activities will be developed as equipment and facilities are provided.

The churches' plan is to provide a service to the communities as well as for their own use. □



Pastor Goodson and a Judo class.

LOVE IS A DECISION

"Love Is a Decision" is the theme of the SCSC program this year. We must decide to be loving, and want to reach out to others. You can help SCSC. We need workers who will give a summer of dedicated service. We need projects, we need a host church for the training sessions, and we need funds to carry on our work. The deadline for workers and projects is February 15, 1975. So please get your application in as soon as possible. These are available from the Rev. Alton L. Wheeler, Box 868, Plainfield, N. J. 07061.

If you would like to host the two-week training session, please contact Mrs. Gerry Van Dyke, 12 Cornell Drive, Longmont, CO 80501. If you want to send a gift to help the funding of SCSC, it will be most gratefully received by the treasurer of the Women's Board, Mrs. Tom Bottoms, 1118 Ravenwood Road, Boulder, CO 80303. Decide today to be a part of the SCSC program. □

—Mrs. Gerry Van Dyke

SPECIAL PRICE

on *International Lesson Annuals*: Priced at \$3.50, the partially outdated books are available to the first three buyers at \$2.00 each. Invaluable commentary on the Uniform Series, these are geared for Sept. '74 - Aug. '75 lessons used in the *Helping Hand*. □

NEW DIRECTORY PUBLISHED

The Bible Sabbath Association has recently published a new *Directory of Sabbath-Observing Groups* around the world. This is the most complete work ever compiled and includes beliefs and statistics of the various Sabbathkeeping churches. The price is \$3.50. Order from: The Bible Sabbath Association, Fairview, Oklahoma 737837. Membership in the nonsectarian, non-denominational association is \$10.00 per year and this includes a subscription to *The Sabbath Sentinel*, monthly journal. □



President Terril D. Littrell of the Bible Sabbath Association.

NEW YORK SDB'S STUDY SOCIAL CONCERNS

Each Christian needs to be aware, well informed, and personally involved, and that means actively involved in the real life problems people face. Many know this but how many are committed enough to get involved? This past weekend November 22-24, about fifty people from various N. Y. State churches gathered at Watson Homestead near Bath, N. Y., for either part or all of the weekend "charge."

It was designated as "charge," for instead of retreating from the scores of problems, SDB's should charge ahead by making a "Commitment for Involvement" (our weekend theme).

The first part of commitment means being aware. Sabbath morning Garth and Mayola Warner led us in a Bible study on "The Gifts of the Spirit." After the group Bible study we divided into groups to discuss the Scriptures. It is important that Christians give spiritual support in helping others to become aware of their God-given gifts. Add to this the insights gained from the morning message "How Good Do We Have To Be?" by Richard Burdick and one begins to discover the limitations one places on his commitment. To bring us to a deeper awareness of how a Christian could and should become involved with the real life situations of his fellowmen, Dr. Regier from the N. Y. State Council of Churches, shared with us what the council was doing and informed us of various actions that we could employ.

This leads to the next step in commitment. One must be well informed. This means researching and knowing factual and accurate information to support your beliefs. The afternoon program consisted of four panelists presenting four topics of concern in our Christian world today: Pastor Russell Johnson — slide and tape presentation on Abortion; Pastor Wayne Babcock—overhead projection program on Hunger; LuAnne Ellis — using local news articles discussed Criminal Justice; and Pastor Harmon Dickinson discussing the issues of Amnesty.

Hunger: Seventy people per minute in the world starve of malnutrition. Rats, drought, corrupt government, scarce or expensive fertilizer help to prolong the hunger problem. What can we do? Doctors recommend twenty grams of animal protein daily — we do not need more. Don't waste food. Grow gardens and preserve food. Eat less, resist the second helping. Support hunger programs by sending money to relief funds. Some even cut down to two instead of three meals a day. It might be even better to send money to countries to develop them instead of sending food they can't use.

Amnesty: Unconditional love and forgiveness is from God and we should always strive for His perfection. According to some in the groups it is a privilege, not a right, to return to this country. There is no absolute justice for there is no justice in warfare. There are centers where returnees can be helped and counseled. We should support these.

Above all we have a responsibility to know our priorities and to pray for all things. We must learn to live by faith and lift all concerns up to our Heavenly Father who has victory over all. □

CONFERENCE PUBLICITY

The attractions of attending Conference in California in August are many. There are Disneyland, Knott's Berry Farm, Sea World, Hollywood, the Dodgers and many other attractions nearby. However, let's stop right there and think — is this really what Conference is all about? What do you expect from your stay on the Azusa-Pacific campus?

President S. Kenneth Davis, pastor of the Battle Creek Seventh Day Baptist Church, and the other officers have spent many months planning a program that promises spiritual rewards as well as business meetings and good social times.

The Conference site on the Azusa-Pacific College campus is quite compact. Those who wish to be close to all of the week's activities may do so. You may have a room within close walking distance of the cafeteria, the committee rooms and the auditorium where the general meetings are to be held.

Make your plans now to attend General Conference in California August 10 - 16, 1975. □

CHRISTMAS IN PLAINFIELD

PLAINFIELD, N. J.—Our Thanksgiving offering for the SDB United Relief Fund amounted to \$111, besides the \$33 and many cans of food donated for our local Star-Fish. In place of exchanging Christmas cards we signed a huge card designed by Mrs. Pat Cruzan, who also created a large manger scene. We shared the money saved with someone in need.

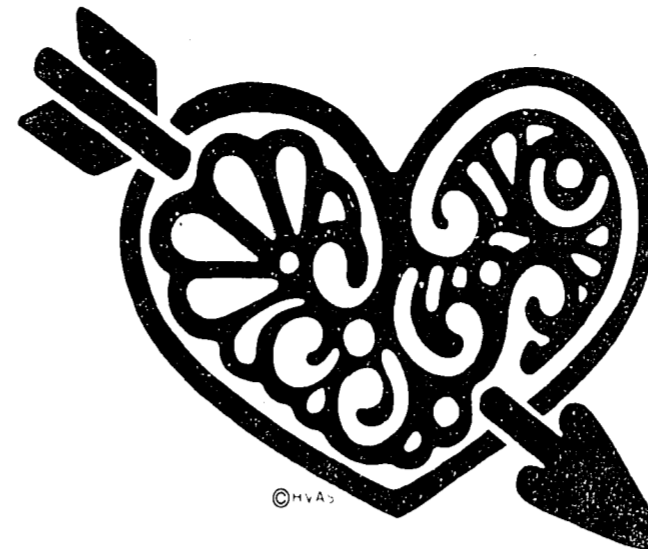
Our Christmas celebration began November 30 with the lighting of the first Advent candle. Pastor Herbert Saunders wore the Advent robe designed by Mrs. Yvonne Stephan. (Each week he added a symbolic panel.) Bernard Keown and Debbie Barber gave the children's message. After lunch many children and adults took part in the Family Advent Festival by stuffing toys and decorating cookies for the needy, creating banners and wreaths for the church, and preparing a family Christmas service for all of us.

On December 7 our monthly Sabbath School Mission offering came to over \$25. Three Christmas parties were held at the parsonage —Pro-Con December 8, Women's Society December 9, and Young Adults December 15. Women's Society members chose secret prayer pals for 1975, and a baby shower was given to Mrs. Pat Seymour. Our celebration was climaxed by an inspiring Christmas Eve service, at which the offering for an SDB orphanage in India was over \$115.

On December 28 Conference President S. Kenneth Davis challenged us to a "Far Better Faith," and Mrs. Jean Davis sang "The Lord's Prayer." The Rev. Davis conducted the afternoon services in New York City. The New York Mission is to be organized as the New York City Fellowship on January 11.

During the SDB Week of Prayer January 5-10, prayer services were held each evening in various homes and at the church.

—Ruth Parker



FEBRUARY

Saint Valentine was a young pagan priest in Rome during the reign of Claudius II. Despite his devotion to idolatry, Valentine was horrified by the persecution the Roman authorities unleashed against the Christians. Secretly he assisted the embattled believers, but he was finally caught and thrown into prison.

Valentine quite likely would have been released after a short term had he not been converted to Christianity while behind bars. That sealed his fate. Not even the restoration of sight to his jailer's daughter, in answer to Valentine's prayers, could deliver him from martyrdom. He was clubbed to death on February 14 in the year 269, a date later set aside to his memory.

While Valentine was in prison he often thought of his family and friends, and he yearned to assure them of his affection. Tradition has it that he could thrust his arms through the bars of his cell window and barely reach some violets which grew outside. He picked many of the heart-shaped leaves, pierced them to spell the message, "Remember your Valentine," and sent them to his loved ones by homing pigeons. On each subsequent day, as long as the violets lasted, he sent additional messages, but he changed the wording to a simple, "I love you."

God says the same thing to you, but God did not send a sentiment. He sent His Son, Jesus Christ. The Bible tells us, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

If it makes sense, as many by their practice suggest it does, to rush out and purchase a valentine

for someone who has sent you one —someone you had overlooked—how much more sense does it make for you to offer yourself wholeheartedly to Him who has loved you so much? □

—Raymond L. Cox
American Tract
Oradell, N. J.

HISTORICAL BAPTIST CHURCH

(Continued from page 6)

Transylvania, and that he was the leader of other seventh day Baptists as well as the first day Baptists, establishes the presence of an organized seventh day Baptist church in the country. It is unfortunate that Davidis was imprisoned because of his teaching and that he died in prison. The church however, did not suffer as the government protected the churches by law. The successor of Davidis was a preacher named Hunyedine and he in turn was succeeded by a preacher named Enyedine. This elaboration as to the successors of Davidis would imply a well organized system.

We have all read the accounts of the English Baptists and especially the English Seventh Day Baptists in the three volume set entitled "Seventh Day Baptists in Europe and America," published by the Seventh Day Baptist Publishing House, Plainfield, N. J. A further restatement of this historical background in England, Scotland, Ireland, and Wales is not necessary at this time. But it is apparent that the history of the Baptist church cannot be separated from the history of the dissenting church at large.

It is also apparent that people who are willing to stand up and be counted in opposition to the popular tide, must indeed have deep convictions. This author is proud of his ancestors who were a part of the Anabaptist movement in Switzerland and who died in prison rather than recant. The memory of Rudolph Bachmann, and his daughter Elisabeth, both siezed by the Roman bishop and sentenced to prison, died there, after "much want, misery, and wretchedness." Such fortitude in the face of intense opposition deserves recollection and retelling in order that our faith may be reestablished.

The memory of all these dissenting Baptists should stand out boldly,

for it was they who fought the front line defense, in order that we might enjoy the freedom we enjoy today. We take for granted that our religious heritage and freedom is a right, and must be given us. But rights are not obtained easily. Much "want, misery, and wretchedness" went into the granting and obtaining of religious freedom. And the courage to stand in defense of this right comes from conviction, —and a relationship with God, and His Son Jesus Christ. □

—All quotes taken from David Benedict's *History of the Baptists*, published by Lincoln and Edmonds, Boston, 1813, and from D'Aubigne's *History of the Reformation*, published by Robert Carter, New York, 1846.

ADDITION:

Last month's issue had "AN A-MAZING STORY" on the back page as special interest for youth. It should have been noted that the maze and its invitation to read one of Jesus' parables came from AWARE magazine of June 1974, published by American Baptist Churches' Board of Education and Publication. The article was written by Jerold J. Savory and was used with permission.

DENOMINATIONAL DATELINE

FEBRUARY 27—March 2
Board of Managers' Meeting
Church Women United
Kansas City, Mo.
Mrs. Myrna Cox

MARCH 8
Seventh Day Baptist Church
Alfred Station, N. Y.
Editor John D. Bevis

MARCH 14-15
Seventh Day Baptist Church
Battle Creek, Mich.
Mrs. Myrna Cox

MARCH 16-22
Planning Committee
Plainfield, N. J.

MARCH 17
Plainfield Women's Society
Mrs. Myrna Cox

MARCH 22
New York SDB Mission
New York City, N. Y.
Mrs. Myrna Cox

GOD IS LOVE

Dear friends! Let us love one another, for love comes from God. Whoever loves is a child of God and knows God. Whoever does not love does not know God, because God is love.

This is how God showed His love for us: He sent His only Son into the world that we might have life through Him. This is what love is: it is not that we have loved God, but that He loved us and sent His Son to be the means by which our sins are forgiven.

Dear friends, if this is how God loved us, then we should love one another. No one has ever seen God; if we love one another, God lives in us and His love is made perfect within us.

—1 John 4:7-12
*The New Testament,
Today's English Version*



THE BIRD CHARMER

On a lovely May day James and Lucy went out for a walk in the fields. By and by they saw a man a long way off. They went toward him, and when they came near they saw a strange sight.

The man had a kindly, smiling face, and a great many birds were about him. Some were on his head, some on his arm, some on his hand, and some on his back.

They ate bits of crumbs from his mouth, and they flew around him and near him, and seemed to kiss him. Then they sang, as if they wished to say: "Thank you, kind man. We love you.

"While other men try to kill us, or catch us and put us into a cage, you speak kind words to us. You let us perch on you, and do not hurt us. We can eat from your mouth, and you do not rob our nests."

The boy and girl could hardly believe their eyes. It was such a new and pleasing sight to see a man so kind, and all the birds so happy with him.

He had no gun or net; he simply spoke kindly to them. He said, "Dear birds, the good God has made you things of joy. There is love in your song, and yet man will catch and kill you, and call it sport."

The girl said, "The dear birds seem to know you and love you. How do you make them so tame?"

"I am kind to them, that is all," replied the man. "The little things know I would not hurt them for the world."

As the children went on their way they still saw the birds on the man's head and all round him, and they thought, "How like a king he looks, with a crown of birds about his head!"

It is better to rule by love than by fear. □
—Story reprinted from *The Webster-Franklin Second Reader*, copyright 1878.



Marriages

Mazza - Dickinson.— Frank Mazza, Jr., son of Mr. and Mrs. Frank Mazza of Shiloh, N. J., and Lois Etta Dickinson, daughter of Mr. and Mrs. Everett Dickinson of Shiloh, N. J., were united in marriage on Sabbath, November 23, 1974, at the Seventh Day Baptist Church in Shiloh, with their pastor, the Rev. Charles H. Bond, officiating.

Ritter-Lippincott.— Robert Ritter, son of Mr. and Mrs. Bob Ritter of Janesville, Wis., and Joyce E. Lippincott, daughter of Mr. and Mrs. Walden Lippincott of Milton, Wis., were united in marriage at the home of the bride on Dec. 14, 1974. The bride's pastor, Earl Cruzan, officiated. They are making their home on Rte. 3, Janesville, Wis.

Births

Wheeler.— A son, Jon Christian, born to Leon and Linda (Cooke) Wheeler, of Salem, West Virginia, on November 26, 1974.

Obituaries

BABCOCK.— Grace M. (Sprague) was born in Eaton, N. Y., Feb. 14, 1899 and died Dec. 13, 1974 in Community Hospital where she was a patient for one and a half days.

A month ago she had moved into the new Springview Towers. She was a member of the Battle Creek Seventh Day Baptist Church and Ladies' Aid, Mothers of World War II, Lakeview Senior Citizens Club, Three-quarters Century Club, and the WCTU.

She was the widow of Ernest J. Babcock. Surviving are sons: David A. of Battle Creek, Charles W. of Dowling, Robert O. of Battle Creek, and Ronald A. in the U.S. Air Force at Midwest City, Okla.; a brother, Fred Sprague of Eaton, N. Y.; and seven grandchildren.

Services were held at the Farley Funeral Home with her pastor, the Rev. S. Kenneth Davis officiating. Interment was at Reese Cemetery. —S.K.D.

BENNETT.— Miss Ardis, was born Nov. 25, 1899 in the town of Lima, Wis., and died at Mercy Hospital, Janesville, Wis., on Dec. 12, 1974 after a brief illness.

She was the daughter of Mr. and Mrs. James Bennett. Ardis was a trained nurse, a good musician. For the past three years she had made her home with her sister, Mrs. Mizpah B. Whitford, in Milton. She is survived by two other sisters, Mrs. Charles Sutton of Springfield, Ill., and Mrs. Harold Burdick of Raytown, Mo. Funeral services were held in the Milton Seventh Day Baptist Church where she had been a member for over sixty years, by her pastor, Earl Cruzan, with burial in Milton Cemetery. —E.C.

BALTZ.— Verna Foster, daughter of Mr. and Mrs. Mike Foster was born Sept. 16, 1896 at New Philadelphia, Ohio, and died at Viroqua, Wis., on Sept. 28, 1974.

She spent her youth near Battle Creek, Mich. She was a Sabbath convert and joined the Battle Creek church in 1913, later transferring her membership to Milton. She was a graduate of Milton College and also a nurse. She married Lloyd Baltz who preceded her in death. —E.C.

BOND.— Mabel Stutler Bond, daughter of the late Thomas A. and Ruth Stout Bond, was born April 9, 1918, in Clarksburg, West Virginia, and died November 23, 1974, at Clarksburg.

Surviving are her husband, Richard W. Bond of Salem; a son and daughter-in-law, William and Shirley Bond of Miami, Fla.; one niece, Mrs. Catherine Cavezza of Pittsburgh.

Funeral services were held at the Harbert Funeral Home in Salem with William J. Stroud officiating. —J.P.G.

BRANCH.— Eva L., daughter of William and Mary Jane Parker, was born in Illinois on February 8, 1889, and passed away December 12, 1974. She was the wife of the late John F. Branch who preceded her in death.

Mrs. Branch was a faithful member of the Seventh Day Baptist church in White Cloud, Michigan, and until her failing health prohibited, she was always doing her share in helping others.

She is survived by one son Dr. Forrest Branch of Milton, Wis.; a daughter, Mrs. Verne (Mildred) Babcock of White Cloud; two sisters, Mrs. Harry (Stella) Branch of Kalamazoo, and Mrs. Paul (Vida) Hepinstall of Sparta; one brother, Jon Parker of Florida. Two brothers, Walter and Amos Parker preceded her in death. Also surviving are five grandchildren, three great-grandchildren, and several nieces and nephews.

Funeral services were held in the White Cloud church with the Rev. H. Earl De Land, pastor, and the Rev. Orville W. Babcock, pastor emeritus, officiating. Interment was in the White Cloud Cemetery. —H.E.D.

DAVIS.— Anna E., the daughter of the late George and Anna Endicott Doyles, was born in Millville, N. J., on October 21, 1886, and died at home Nov. 29, 1974, after being in failing health for the past two months.

Mrs. Davis was the wife of the late Deacon Herbert D. Davis. After their marriage they made their home in Shiloh where she has resided for the past fifty years. She was a member of the Shiloh Seventh Day Baptist Church.

Surviving are a daughter, Mrs. Daniel (Ruth) Davis, East Ave., Shiloh, and several nieces and nephews.

Funeral services were held on Dec. 1, 1974, in the sanctuary of the Seventh Day Baptist Church, Shiloh, with her pastor, Rev. Charles H. Bond, officiating. Interment was in the Shiloh Cemetery. —C.H.B.

DAVIS.— Robert H. Davis, 42, died unexpectedly at 11:30 p.m., October 6, 1974, at his home. He was owner and operator of Salem Auto Supply. He was born January 10, 1932, at Salem, a son of Lawrence and Edna Zinn Davis, who survive. —A.A.A.

On June 30, 1960 he married Janice (Peggy) Glaspell.

Surviving, in addition to his wife and parents, are one son, Mark Aaron, and two daughters, Robin Rochele, and Scarlett Sue all at home; two brothers, Carlton Davis, Clarksburg, Edsel Davis, Salem; six sisters, Mrs. Clyde (Juanema Kinney, Jr.) and Mrs. Wilbur (Donna) Ash, both of Salem, Mrs. Kenneth (Glen-na) Van Pelt, Vienna, Mrs. Edward (Lula Ann) Roukema, Jacksonville, Fla., Mrs. Dale (Carolyn) Hudson, Trenton, N. J., and Mrs. Ronald (Elaine) Marks, Weirton.

He was preceded in death by one infant son, Robert Todd Davis, and one sister, Mrs. Robert (DeVera) Sutton.

The funeral services were held at the Salem Seventh Day Baptist Church, Pastor Paul Green officiating. Burial was at the I.O.O.F. Memorial Park in Salem. —J.P.G.

FRUIHT.— Anna Finetta was born Jan. 16, 1891 in Shelby County, Ohio, and died on October 13, 1974 at Fairfield, California. She was married to Greely J. Parks who died Nov. 22, 1943. Later she was married to Fred Fruiht.

She had been a member of the Milton Seventh Day Baptist Church since 1925.

She is survived by three sons: Duane L. Parks, Suisun, Calif., Dwight K. Parks, Madera, Calif., and Donald E. Parks, Palmdale, Calif.; two daughters, Mrs. Geraldine G. Richardson, Denver, Colo., and Mrs. Genevieve A. Nelson, Placerville, Calif.; seven grandchildren, and two great-grandchildren.

Burial was in the Suisun-Fairfield Cemetery. —E.C.

GREEN.— Myrtle L. (Mrs. Clinton J., Sr.), daughter of William A. and Hattie Webster McCarthy, was born in Albion, Wis., January 7, 1904, and died December 25, 1974, in Memorial Community Hospital, Edgerton, Wis.

Myrtle was a graduate of Edgerton, Wis., High School and graduated from Milwaukee Normal in 1924. She was married to Clinton J. Green in her Albion home May 27, 1925, by Rev. Charles Sayre and Rev. C. W. Thorngate.

She was a faithful member of the Seventh Day Baptist Church of Albion for more than fifty years, having joined in 1917. She had taught the Primary Sabbath School Class for many years. She was also a member of the ladies Missionary and Benevolent Society.

Mrs. Green was the Albion news reporter for the "Edgerton Reporter" for several years.

Surviving are her husband; a son, Clinton J., Jr. of Albion; two daughters, Mrs. Austin (June) Vaught, Edgerton, and Mrs. Carl (Joyce) Butcher, Janesville; eleven grandchildren; a great-grandchild; a sister, Mrs. Robert (Ruby) Gaines, Evansville.

Funeral services were conducted by her pastor, Rev. A. A. Appel, Dec. 28, 1974, in the Albion Seventh Day Baptist Church, and interment was in Evergreen Cemetery, Albion. —A.A.A.

JACOX.— Cleo Brown Jacox was born in Potter County, Pa., August 18, 1894, and died in the St. James Hospital, Hornell, N. Y., November 29, 1974.

Mrs. Jacox was the widow of Clarence Jacox. Surviving her are a daughter, Mrs. Aileen Hunt and one son, W. Richard Brown; three stepdaughters: Mrs. Richard Pierce, Mrs. Fern Snyder, and Mrs. Lee Darling. There are nine grandchildren, and eight great-grandchildren.

Farewell services were conducted by the Rev. Rex E. Zwiebel, pastor of the Alfred Station Seventh Day Baptist Church, at the Crandall and Crandall Funeral Parlor, Hornell, N. Y., Dec. 1, 1974. Interment was made in the Alfred Rural Cemetery.

—R.E.Z.

LANGWORTHY. — Miss Susan M., daughter of Isaac Maxson and Ruth Sherman Place Langworthy was born June 18, 1878 and died in the Davenport Memorial Hospital, Bath, N. Y., on November 16, 1974.

She lived most of her life in Alfred, and was graduated from Alfred University and earned a Master's Degree in Library Science from the former Geneseo State Normal School.

Miss Susan served as librarian at Salem College in Salem, W. Va.; at the former New York State Agricultural and Technical College of Alfred and the Alfred High School, retiring about 1940.

She was a member of the Alfred Seventh Day Baptist Church and was involved in many Alfred community activities. She was matron of the Alfred Order of the Eastern Star in 1928.

She is survived by nieces and nephews. The funeral and committal services were held in the Crandall and Crandall Funeral Home in Hornell. Burial was in the Alfred Rural Cemetery. The Rev. Russell G. Johnson, assisted by Rev. David S. Clarke, presided at the service.

—R.G.J.

SWIGER.— Mary Helen Witter, daughter of E. Adelbert and Mary Benjamin Witter, was born in 1887 at Niantic, R. I., and died Sept. 2, 1974, following a few days' illness.

Her father was serving as pastor of the Second Westerly and Hopkinton churches. After the death of her mother, she moved with her father and stepmother to Albion, Wisconsin. The family later moved to North Loup, Nebr., and in 1901 to Salem, W. Va. Mary studied music at Salem College and following her graduation in 1907, married Otis F. Swiger, Sr. After a career as a merchant and postmaster, Otis died in 1940.

Mary continued to make her home in Pittsburgh, Pa., to live with her daughter. Although she had been in failing health for several months, last August she was able to attend the SDB General Conference in Salem for a day in a wheelchair, happily greeted by a host of old friends.

Mary Swiger was a faithful and valued member of the Salem S.D.B. church for over seventy years. She was a leader in music, women's work, and many other areas of church life. In 1947, she and Sally Bond (Mrs. S. C. Bond) were chosen as the first deaconesses of the Salem church.

Surviving are one daughter, Mrs. Mary Helen Coll of Pittsburgh, with whom she made her home; two sons, Sam W. Swiger of Mount Dora, Fla., and Otis F. Swiger, Jr., of Milwaukee, Wis.; two sisters, Mrs. Isabel Hamilton of Rhode Island, and Mrs. Delberta Greene of New York, eight grandchildren and six great-grandchildren.

She was preceded in death by a son, A. M. ("Del") Swiger. Funeral services were held at the Salem S.D.B. Church conducted by Pastor Paul Green and former Pastor Clifford W. P. Hansen. Interment in the I.O.O.F. Memorial Park, Salem.

—J.P.G.
WORDEN.— Dean M., son of Lynn A. Worden and Ivalou Maxson Worden, was born in Brookfield, N. Y., October 2, 1897, and died December 12, 1974 in Utica, N. Y.

He is survived by his wife Violet Curnow Worden; two sons, Richard R. of Berkeley, Calif. and Geoffrey B. of Brookfield; one daughter, Mrs. James H. Roberts of Unadilla Forks, N. Y.; two sisters, Mrs. John Grantier of Brookfield and Mrs. Ross C. Thoms of Fitchburg, Mass.

He was a member of the Plainfield Seventh Day Baptist Church, the Masonic Lodge and the American Legion. He was a veteran of World War I. He was editor and publisher of "The Brookfield Courier" from 1958 until his death.

The farewell service was conducted by Rev. Neal D. Mills and interment was in the Brookfield Rural Cemetery.

—N.D.M.

Accessions

BOULDER, COLO.

Rev. Elmo Fitz Randolph, Pastor

By Baptism:

Mr. Robin Planer

MILTON, WIS.

Rev. Earl Cruzan, Pastor

By Letter:

Tom L. Merchant

Diane L. Merchant

SALEM, W. VA.

Rev. J. Paul Green, Pastor

By Letter:

Q. Eugene Smith

Associate Members:

Debbie Barber

Gene Davis

Ken Davis

Ron Goodwyn

Stan Lewis

Clara Robinson

Roberta Robinson

Henry Ross

Debbie Rossi

Terry Sanford

Dean Thomas

Helena Thomas

Kevin Warner

WELCOME NEW SUBSCRIBERS

Ms. Martha Udell
Brooklyn, N. Y.

Clayton Baumel
Centralia, Wash.

Rev. Michael Markham
Mission Hills, Calif.

Norris Wheeler
Lawrence, Kans.

Carl DeLand
Columbus, Ohio

Mr. and Mrs. Scott Burdick
San Antonio, Tex.

Dean H. Campbell
Ft. Vermilion, Alberta, Canada

Jeffrey R. Harris
Lansdale, Pa.

Mrs. Frieda Crosley
Farina, Ill.

Mr. and Mrs. Thomas Merchant
Woodstock, Ill.

Miss Lynn Ashcraft
Covina, Calif.

John F. Williams
North Loup, Nebr.

Arden L. Davis
North Loup, Nebr.

Rolland L. Davis
Hastings, Nebr.

Ray C. North
Seminole, Fla.

PORTUGUESE TRACTS AVAILABLE

The American Sabbath Tract Society is happy to announce that it now has three titles available in Portuguese. There are many Portuguese-speaking people in the U.S. now especially in the New England area — let's share the good news with them.

—*What and Why Are Seventh Day Baptists?*

—*That Blessed Hope*

—*A Family Devotion for the Sabbath*

We also have tracts in Spanish and Swedish. Order from:

The American Sabbath Tract Society, Box 868, Plainfield, NJ 07061

EDITORIAL

IT'S THAT TIME AGAIN!



It's that time of the year again when we all receive an envelope from our dear "Uncle Sam" giving us the great opportunity of filing our income tax return for the past year. Few there be who accept this folder with anything but a sense of dread and foreboding. According to Benjamin Franklin, in this world nothing is certain but death and taxes and certainly neither of these do we anticipate with any degree of excitement! As one wag wrote: "It seems a little silly now, but this country was founded as a protest against taxation."

Many people have the idea that it is quite acceptable to "adjust" the figures a little when filling out the income tax return. After all, we reason, we are overtaxed and the government only wastes our hard-earned money on bureaucracy and unnecessary programs.

It is easy to rationalize as we work on this yearly task. However, many people who do "adjust" their reports later experience a change of heart as their conscience reminds them of their duty "to render unto Caesar," and that honesty is indeed the best policy — even when it comes to income tax.

The U.S. Department of the Treasury now maintains an account designated as the "Conscience Fund." In the fiscal year of 1974 it received \$44,165.71 in mostly unsigned "donations." This fund is not something new as it was begun in 1811 when an anonymous person sent in five dollars stating that he had defrauded the government. Through the years over three million dollars have been sent to the government by those with guilty consciences. Many of these include a note asking for forgiveness.

One recent letter sent with five dollars simply stated: "My conscience has been bothering me, and I feel better now." An Episcopal priest in Texas recently sent a check for \$45 — money for the Internal Revenue Service given to him in confession.

We have heard much in recent months about a "credibility gap." The cry across the land has been, "Tell it like it really is." In this day of so much dishonesty people are really searching for truth and integrity. We who are professing Christians indeed have a larger responsibility and should make sure that we are honest in all that we do. Because if the world is to believe our testimony as Christians, we must be found trustworthy in all things. We have all heard the expression: "What you DO speaks so loud I can't hear what you say," and certainly this is true.

We might carry this just a little farther and conclude that as we should be honest with the government and with each other, we should also be honest in our relationship to the Lord. I am sure that each of us as we look back over the past year realizes that we left much undone in the work of the Lord. Our World Mission budget was not raised — true we are in a recession — but have we really been "honest" with the Lord and given Him back a part of what He has so graciously bestowed upon us?

Yes, it's that time of the year again. Time to square up with "Uncle Sam." Let's also square things up with God as we begin this new year. "Bring all the tithes into the storehouse so that there will be food enough in my Temple; if you do, I will open up the windows of heaven for you and pour out a blessing so great you won't have room enough to take it in! Try it! Let me prove it to you!" (Malachi 3:10, 11 LB). □

OUR WORLD MISSION

OWM BUDGET RECEIPTS FOR DECEMBER 1974

	Treasurer's		Boards'	
	December	12 months	12 months	
Adams Center NY	\$ 116.00	\$ 1,102.44	\$135.00	
Albion WI	52.41	774.60	135.58	
Alfred NY	828.25	7,336.90	560.00	
Alfred Station NY	690.92	3,075.59	30.00	
Ashaway RI	310.00	4,951.68	450.00	
Assns & Groups		1,071.79	5,702.19	
Battle Creek MI	792.59	7,046.09	385.00	
Bay Area CA	168.00	573.00	10.00	
Berea WV	60.00	514.39	162.64	
Berlin NY	432.15	2,712.25	55.00	
Boulder CO	94.76	1,497.37	510.64	
Brookfield NY	216.65	786.90	82.50	
Buffalo NY	210.00	1,160.00		
Daytona Beach FL	179.04	1,996.24	120.00	
Denver CO	1,665.37	8,690.19	365.64	
De Ruyter NY	183.00	1,181.00	35.00	
Dodge Center MN	339.97	4,399.96	70.00	
Farina IL	26.00	711.46	35.00	
Fort Worth TX	10.00	60.00		
Fouke AR		161.65	10.00	
Hebron PA	525.50	1,943.35	95.00	
Hopkinton RI	175.00	285.00	140.00	
Houston TX		602.30	10.00	
Independence NY	42.00	585.75	50.00	
Individuals	100.00	3,917.30	799.07	
Irvington NJ	1,100.00	3,125.00	200.00	
Kansas City MO	47.58	966.17	110.00	
Leonardsville NY	71.65	567.65	77.50	
Lincoln Fellowship NE		150.00	50.00	
Little Genesee NY	268.19	1,978.68	45.00	
Little Rock AR	40.50	318.42	240.80	
Los Angeles CA	525.00	6,433.42	1,395.00	
Lost Creek WV	937.78	3,925.24	100.00	
Marlboro NJ	636.49	5,328.05	100.00	
Metairie LA	18.00	268.00		
Milton WI	2,692.70	15,632.87	920.00	
Milton Junction WI	79.90	1,019.60	110.00	
Monterey CA		450.00		
New Auburn WI	116.67	1,226.27	88.47	
New Milton WV	125.00	730.00		
New Orleans LA			10.00	
New York City NY	270.99	324.59	15.00	
North Loup NE	604.65	3,847.05	202.00	
Nortonville KS	248.05	3,400.75	160.00	
Ohio Fellowship OH	350.00	1,490.00	175.00	
Paint Rock AL	223.25	1,114.80	147.82	
Plainfield NJ	664.36	6,456.97	578.00	
Putnam County FL		100.00		
Richburg NY	180.50	2,105.78	80.00	
Riverside CA	1,815.00	8,057.00	80.00	
Rockville RI	77.50	706.50	80.00	

	Treasurer's		Boards'	
	December	12 months	12 months	
Salem WV	394.00	3,760.19	300.00	
Salemville PA		568.00	206.00	
Schenectady NY	33.00	218.50	125.00	
Seattle WA	78.88	1,297.57	10.00	
Shiloh NJ	1,158.61	11,809.34	400.00	
Stonefort IL	80.00	560.67	20.00	
Texarkana AR	20.00	110.00	20.00	
Verona NY	670.11	2,752.49	50.00	
Walworth WI	180.00	2,045.00	20.00	
Washington DC	812.20	2,472.37	105.00	
Washington				
People's DC			10.00	
Waterford CT	501.08	2,752.47	100.00	
Westerly RI	500.00	3,703.85	628.69	
White Cloud MI	99.23	1,122.15	35.20	
Totals	\$22,838.48	\$160,032.61	\$16,942.74	
Non-Budget	698.78			
Total To Disburse	\$23,537.26			

DECEMBER DISBURSEMENTS

Board of Christian Education	\$ 2,139.66
Council on Ministry	1,112.08
Historical Society	12.64
Ministerial Retirement	1,974.47
Missionary Society	9,883.82
Tract Society	2,843.38
Trustees of General Conference	36.51
Women's Society	249.54
World Fellowship & Service	256.42
General Conference	5,028.74
	\$23,537.26

SUMMARY

1974 Budget	\$183,650.00
Receipts for twelve months:	
OWM Treasurer	\$160,032.61
Boards	16,942.74
	176,975.35
ARREARS — 1974 Budget	\$ 6,674.65
Percentage of year elapsed	100%
Percentage of budget raised	96.36%

Gordon Sanford
OWM Treasurer

We rejoice together over the amount received for 1974 OUR WORLD MISSION. Although not 100 percent, we feel that all should be thanked for participating as much as possible in these economically hard times. As we look forward to 1975, we want to call your attention to the fact that the current OWM budget calls for 20 percent more than was received during 1974. Let us pray and give together for God's work through OUR WORLD MISSION.

—Paul Osborn, Stewardship Chairman



THE SABBATH RECORDER

OUR WORLD MISSION - - IS PEOPLE!

PEOPLE--called by God to serve in general yet specific ways:

- =Editor/publisher John D. Bevis in Tract ministries;
- =Missionary Pastors in ten local churches;
- =Director of Evangelism, Mynor G. Soper;
- =Executive Secretary David S. Clarke in Christian Education ministries;
- =Conference General Secretary Alton L. Wheeler;
- =Dean Herbert Saunders, Center for Ministerial Education;
- =Executive Vice President Leon R. Lawton, Missionary Board.

PEOPLE--sent to other lands as His missionaries;

- =Douglas and Jane Mackintosh, Crandall High School, Kingston, Jamaica;
- =Menzo and Audrey Fuller, Makapwa Medical Center, Malawi, Africa;
- =Kenneth Burdick, dedicated teacher at C.H.S., Kingston, Jamaica;
- =David and Bettie Pearson, evangelism/Christian education, Malawi, Africa.

PEOPLE--linked with SDB's in America in God's reconciling work in...

- ...Guyana, So. America-Georgetown and country church witness;
- ...Malawi, Africa and neighboring Rhodesia, Mozambique and northward their missionary in Kisii, Kenya;
- ...Burma, serving Chin Hill SDB churches or publishing Christian literature in Rangoon;
- ...Jamaica, leading nearly 30 churches and groups;
- ...India, offering leadership for dozens of pastors and hundreds of churches in Telegu speaking areas primarily;
- ...The Philippines, beginning a new witness in the islands of Cebu, Leyte and Mindanao;
- ...and others--each receiving limited, often matching funds through your missionary board (a vital part of Our World Mission).

PEOPLE--preparing for ministry at seminaries...

- ...in California, in Oregon, in Kansas, in Washington D.C., in Missouri, in South Dakota, in Illinois, in Ohio;
- ...and gathering in weekend seminars and spring courses together in knitting their lives, understanding and outlook/vision.

PEOPLE--seeking, discovering, committing, serving;

- seeking to have fellowship with others who understand God's Word and will as do Seventh Day Baptists;
- discovering a new way of Christian walk that knows the joy of obedience made possible through His grace;
- committing their lives into the hand of Jesus Christ, knowing Him as Savior and Lord of their lives (what a discovery/experience/joy!).
- serving on Conference committees, commissions, boards; who give their time freely and find fellow Christians making possible the effective ministry in their area of responsibility because funds are available through Our World Mission.

PEOPLE--rejoicing to be Children of God, given common vision and tasks, finding joy in working together toward spiritual goals to the glory of God, and finding one vital way is through their regular weekly participation in OUR WORLD MISSION giving.

...and it is expressed in dollars and sense.

--Stewardship Committee

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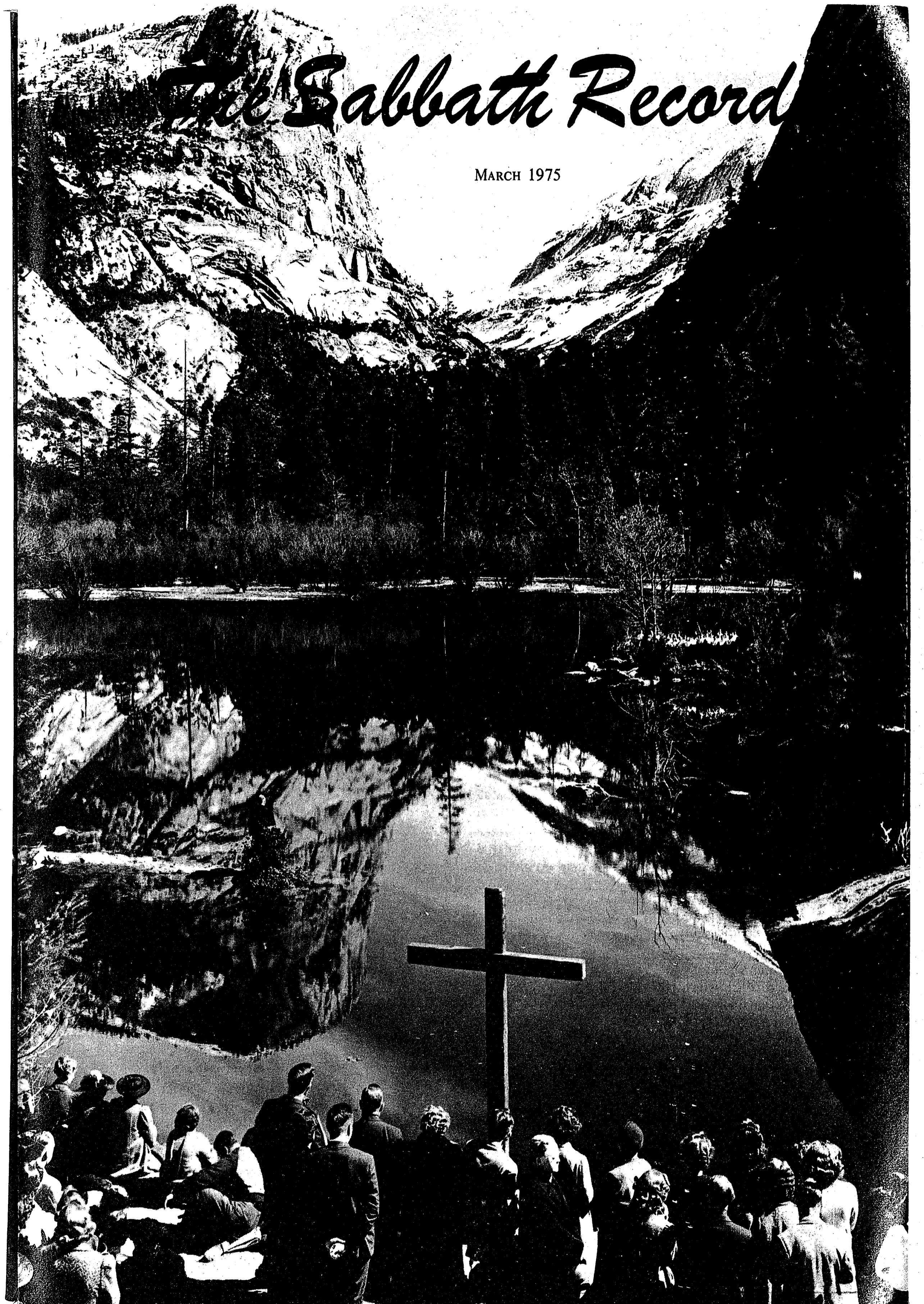
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