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Sabbath
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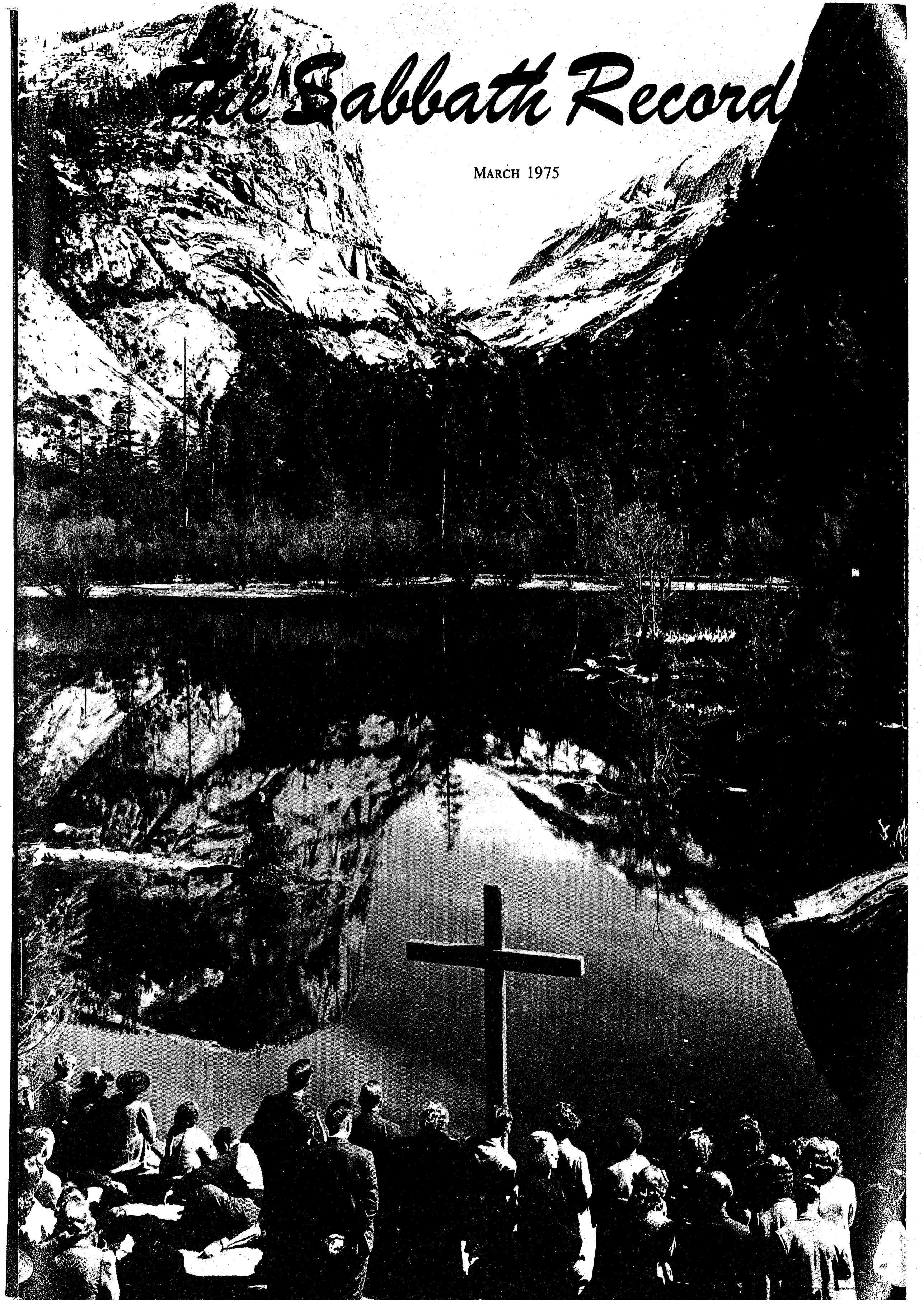
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Sabbath Recorder Day

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MARCH 1975

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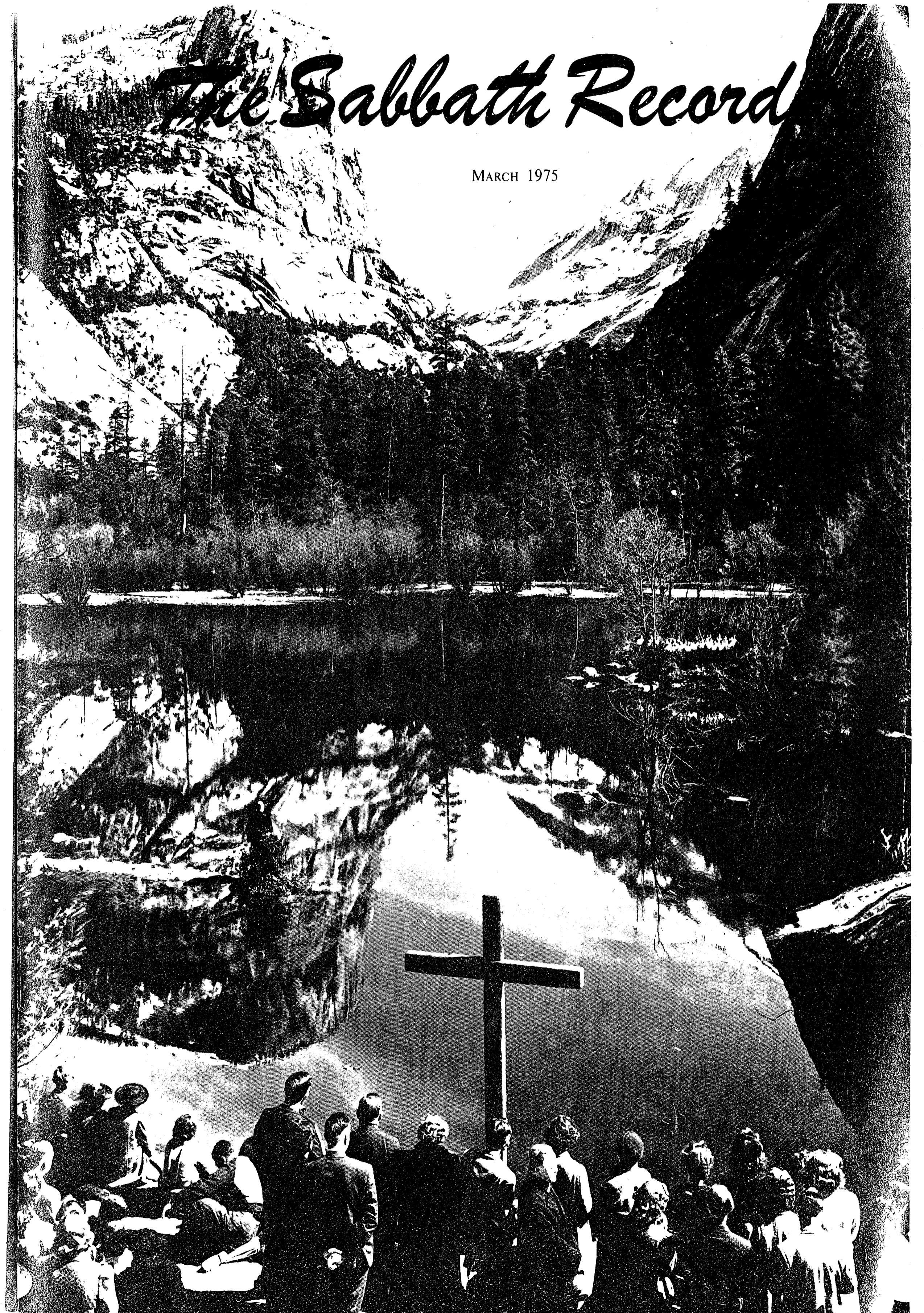
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I am so pleased with the "new face" of our Recorder. Each issue seems to improve over the preceding one. The art work, photos, etc., are refreshing and they attract and hold interest. Keep up the excellent work . . . Enclosed is a check for a gift subscription.

—Mrs. Eleanor A. Walters
Edgerton, Wis.
* * *

Please add our names to the subscription list. Your six-month gift subscription to us as newlyweds has sold us on the "new look." Thanks.

—Tim and Donna Bond
Shiloh, N. J.
* * *

I have enjoyed reading the Recorder. The information therein has given me much knowledge of the denomination and its people. Enclosed please find my renewal.

—Alcott Lynch
Riviera Beach, Fla.
* * *

ROCHESTER, N. Y., SDB'S

A meeting will be held Sabbath afternoon, March 22 at four o'clock; Bible study, fellowship and supper.
Contact: Barbara Snyder
1095 Park
Rochester, NY 14600
or: Rev. Russell Johnson
20 Church St.
Alfred, NY 14802

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

THE SABBATH RECORDER

HE CALLED HER NAME

by Marie L. Olson
Outside the sepulcher she stood
And wept in deep despair,
The One she loved had died — and yet
His body was not there!
Her heart was torn that Easter morn,
Her grief was hard to bear!

She saw Him die that awful death
Upon dark Calvary;
She saw Him laid in Joseph's tomb,
But now where could He be?
The angels said He was not dead
And bade her come and see!

But lo! she turned and saw Him stand
But knew not it was He
Until He called her "MARY"
He spoke so tenderly
Her heart was stilled, and then was filled
With glorious ecstasy!

Yes, Christ was risen; He called her name
And her response must be
But one word, "MASTER." For her Lord
She would serve faithfully!
Her heart was won to God's dear Son
And would forever be!

And still He calls us each by name;
Yes, still He longs today
To hear the answer from each heart!
Oh, may He hear us say:
"Our blessed Lord, be Thou adored
As MASTER, Lord alway!" □



Photo Southern Baptist Radio-TV Commission

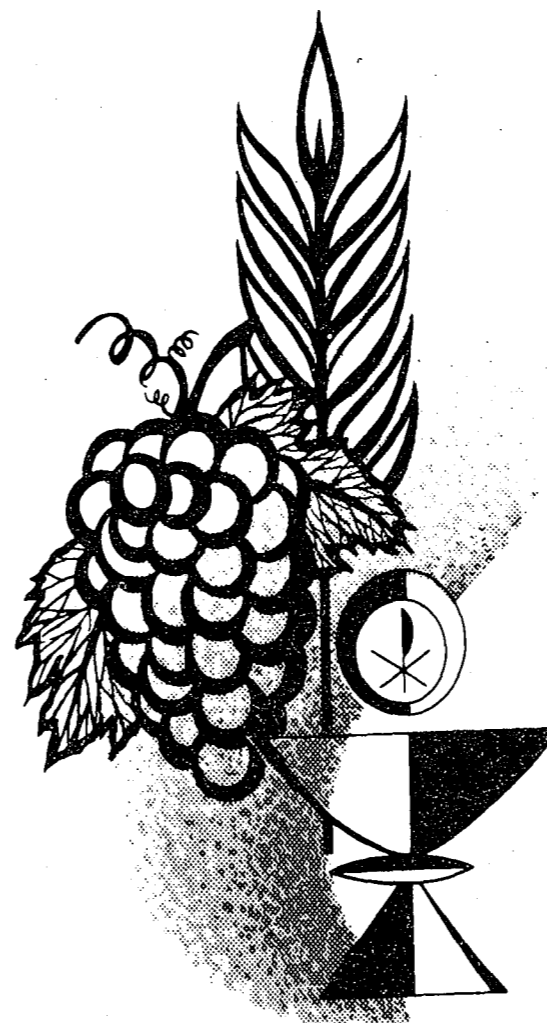
PASSOVER - THE LAST SUPPER

Mark 14:17-25 & John 13:34

From The Living Bible

On the first day of the Passover, Jesus arrived with the other disciples, and as they were sitting around the table eating, Jesus said, "I solemnly declare that one of you will betray me, one of you who is here eating with me." A great sadness swept over them, and one by one they asked him, "Am I the one?" He replied, "It is the one of you twelve eating with me now. I must die, as the prophets declared long ago; but, oh, the misery ahead for the man by whom I am betrayed. Oh, that he had never been born!" As they were eating, Jesus took bread and asked God's blessing on it and broke it in pieces and gave it to them and said, "Eat it - this is my body." Then he took a cup of wine and gave thanks to God for it and gave it to them; and they all drank from it. And he said to the, "This is my blood, poured out for many, sealing the new agreement between God and man. I solemnly declare that I shall never again taste wine until the day I drink a different kind in the Kingdom of God. And so I am giving a new commandment to you now - love each other just as much as I love you."

RELIGIOUS HERITAGE OF AMERICA
WASHINGTON, D.C.



this is my BODY ...



By Rev. Everett T. Harris

Some people say they consider Christmas as the happiest time of the year but others prefer Easter as the most joyous time. In significance they depend upon each other. Christmas is the promise and Easter is the fulfillment. There could be no Easter joy unless Christ had first come into the world. But if Christ had only been born and lived and taught and died and this was all there was to it, there would be no resurrection power. Our faith is not complete and radiantly convincing to others without the message of hope and joy and victory over death which comes with faith in Christ's resurrection.

There is much emphasis placed upon the last days of Christ's earthly life — His last week. His last words. This is important but secondary. It is just the preparation for Easter. The climax of the life and teachings of Christ lies in His victory over death. If He had failed in this, all the other would have been in vain.

Peter and John must have sensed this truth when they came running to the tomb after Mary had brought them the message that our Lord's body was gone from the tomb. We think nothing of it when children run and jump around but when older people run with white, set faces, we know it is a matter of life and death — and so it was when Mary ran to tell the news, and when Peter and John ran to see if what she said was true.

This was not a message that could be carried sedately and saunteringly. It called for pounding feet and pounding hearts, for blanched faces and for unutterable joy. And so it was this first, best Easter morning.

Those mysterious sayings of the Lord were coming to pass. He had said, "I must needs go to Jerusalem and be crucified and after three days be raised again." The disciples did not understand. John records that Jesus said, "Destroy this temple and in three days I will raise it up." Again, the disciples didn't understand. The Pharisees did not forget that Jesus said this for they taunted Him with these same words. John adds in later years. "He (Jesus) spoke of the temple of His own body. When, therefore, He had risen from the dead, His disciples remembered that He had said this unto them" (John 2:19-22).

The truth of Jesus' words did not come to Peter and John and the other disciples all at once. It dawned on them gradually. This was but the dawn after the dark despair of calvary. For three days they had been tortured by the memory of what they had seen happen at Golgotha. Death apparently had won. Jesus had apparently died before their very eyes. The shock of it had made them numb. They were stunned and crushed, their hopes shattered. They wandered aimlessly about, the blackness of night descended upon them. On the Emmaus Road two of them

sadly expressed it this way, "We trusted that it had been He which should have redeemed Israel." We can sense the hopelessness in their words.

And then — on this bright Easter morning — something wonderful happened — Mary came running breathlessly to tell the disciples a message that changed their lives, as it has changed yours and mine. It was a message of hope in the place of despair. It was a message of gladness and joy in the place of grief and sorrow; and it was a message of life conquering death. This was and still is the wonderful Easter message.

It was a message of hope overcoming despair. Only those who have waited through the blackness of a long night by the bedside of some dear one, or have felt the night of despair in their own souls can realize what that Easter dawn must have meant to Mary and the disciples of Jesus.

A friend of mine told of an experience he had several years ago in the north woods. He told of taking a trip to the vast woodlands of Canada where he and a companion had camped out. Now the companion had died and he thought first he would give up the trip they had planned to take together. Then, my friend said, he decided to go alone. He went, set up his camp, built a nice fire, sat alone for awhile, then finally turned in. Sometime during the night he awoke—

the fire was out — no light in the East — everything was breathlessly still. It seemed the whole earth was waiting for something. After awhile a dull grey color began to be noticeable in the East. Then a little bird nearby awoke and twittered. Then another and another made little awakening sounds. A shaft of light sprang upward in the sky. And as the dawn broke in a riot of color, the full orchestra of the birds began to swell. My friend said the beauty of it almost made him cry out. He sensed the near companionship of his lost friend, as though he was right there with him. He summed up this experience by saying he now realized what the Psalmist must have meant when he said, "Weeping may endure for a night but joy cometh in the morning." And so the sun rose that morning in Jerusalem on a world that never again would be the same. The light of Jesus, our risen Lord, had overcome the darkness as the sun overcomes the night, turning the dark despair in the hearts of the disciples into a living, wonderful hope.

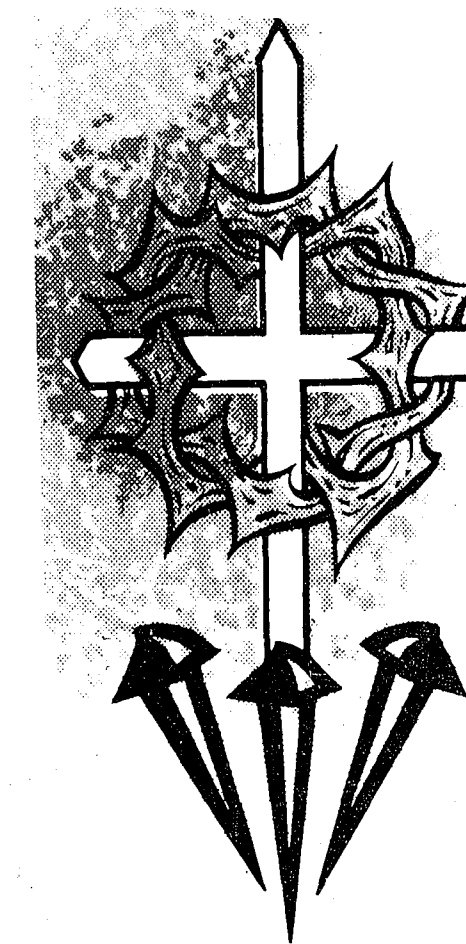
And any that believe in Him today that may know despair or grief, may fill up their hearts with hope this Easter day and know that to us who take this same Jesus as our Lord and Savior there is coming a glad morning. "For we sorrow not even as others that have no hope. For, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The message of Easter is a message of hope driving out grief and despair.

And the message of Easter is one of overflowing gladness. Mary was so glad she could only cry "Master" when she beheld Him. This was the One that had had faith in her when others condemned. He had called out the best in her and she had been drawn away from a sordid, degraded life to one of service and fellowship with God. She had thought she would never see Him again and now, behold, He stood before her, radiant and shining. Not the beaten and crucified man she had watched die on a cross but a victorious Christ approved by Almighty God. She uttered a little cry and would have clasped her arms around His knees but He forbade her and then, even as He told her to tell the others,



He disappeared from her sight. Could she have been dreaming? The thought must have occurred to her. But then immediately she knew she was not dreaming. It must be so. Jesus was alive and that precious fellowship with Him would not be broken. Oh, the bursting gladness of it! She must tell someone and that quickly, so she ran to tell the news.

Wonderfully good news always bursts to be told. We feel that we must share our joy or burst. It is written, "Then were the disciples glad when they saw the Lord." How do we read these words today? In a dull monotonous tone of voice? Or do we feel like shouting it: "Then were the disciples GLAD when they saw the Lord." They were a defeated, distraught group huddled in an upper room for fear of the Jews. And in the midst of these conditions the Lord Jesus appeared among them — not with any spectacular burst of thunder but in the same quiet, simple, direct way in which He had lived among them. He encouraged them. He gave them assurance that their en-



emies could no more stop them than they could stop Him. God would uphold them as He had upheld Him. Small wonder that the disciples were "glad" when they saw the Lord. Glad indeed! They were filled with joy, full and overflowing.

A part of the unutterable gladness of the disciples poured out of them a little later when the Holy Spirit came upon them. They who had been cowed and despondent suddenly felt the promise of a mighty movement coming into the world through them. Who would not be glad, having the consciousness of being used by the Lord, feeling a purpose in life, feeling oneself a co-worker with the Eternal God?

This gladness can still be ours today as the Holy Spirit moves us to bear a faithful witness as to what the risen Lord means to us and as He gives purpose to our lives. We, too, can know the joy of being used by our Lord. The promise is for us to have a new and deeper fellowship with our Lord in this present life and a continued fellowship with Him after this life on earth is over and we go to be with Him in glory. Such gladness should break the band of silence that seals our lips because of shyness or self-consciousness and cause us to speak out gladly and boldly for our risen Lord.

The message of Easter is a message of hope and joy and it is also a message of life conquering the last enemy, death. The apostle Paul wrote to the Corinthians, "If in this life only we have hope in Christ, we are of all men most miserable." Those who believe only that Christ was a great teacher and prophet giving a high moral example by His life and death — and not realizing nor caring that the heart of His message was His resurrection — His life beyond physical death — well, these people may not feel miserable but they certainly are missing something — something great, wonderful, radiant and life-giving — they are missing the heart of the message of Easter.

"He could not be holden by the grave," runs the Bible account. Jesus was just too valuable, too superior to be conquered by dust and ashes. Sometimes we catch the

(Continued on page 30)

Part II of dramatization
at Salem General Conference.

Characters:

Samuel D. Davis — Larry Graffius
Elder Jacob Davis — Leon Wheeler
Orlando Davis (son) — Frank Zinn
Brother Randolph — Kevin Chroniger
Brother Bond — Roger Chenoweth



By Albert N. Rogers

Introduction—

Another great name in the Seventh Day Baptist heritage in West Virginia is that of Samuel D. Davis, affectionately known as Uncle Sammy. He was pastor of the Lost Creek Church most of his adult life, while operating his farm at Jane Lew and doing home missionary work in Ohio and North Carolina as well as in his home state.

During the Civil War Uncle Sammy's life was threatened more than once because he was widely known as an Abolitionist preacher. And on him fell the full burden of misunderstanding by those in the North who criticized the Lost Creek church for allowing two of its members to own slaves. His critics did not know that the whites were only legal guardians for the blacks, who had been set free but under the law before Secession would have been forced to leave their home or be sold again into slavery. Both whites and blacks were members in good standing of the Lost Creek congregation.

Elder Jacob Davis of Salem and Greenbrier, and Elder James B. Davis of Middle Island, were ordained by Uncle Sammy. Others came to help from away a few years at a time. In 1867 a call came from Dr. William J. Gordon of Shelbyville, Tenn., asking for a preacher to visit him and hold a series of evangelistic meetings. We see now Uncle Sammy and his son Orlando who have come from Lost Creek by horse and wagon for a conference on the steps of the Salem church.

Uncle Sammy—We'll stay here, son, until Elder Jacob and the brethren meet us.

Orlando—Elder Jacob is coming over from Greenbrier, now, father. (points)

Elder Jacob — (Enters) Good day, Brother Samuel. Your son is growing into a fine young man.

Uncle Sammy — Good day, Elder Jacob, and thank you! Will the others be here soon?

Elder Jacob — I am sure Brother Randolph and Brother Bond will be here directly, but the others may be detained.

Uncle Sammy — I hope we can leave on the afternoon train for Cincinnati. Dr. Gordon writes me there are several near Shelbyville who are wrestling with the Sabbath truth, and he earnestly prays that we may come and help.

Br. Randolph — (Enters with Bond) (All shake hands) Brother Davis, I'm sorry to tell you that we believe it unwise to send Elder Jacob with you to Tennessee.

Br. Bond — Yes, the Salem church considered your letter, Uncle Sammy, but does not see its way to accept your request for its pastor to go with you.

Uncle Sammy — Brethren, we have prayed this matter through and believe it to be a Macedonian Call. The Lost Creek church has voted to send me, but my good wife is not willing that I should go alone. If a lack of money is the trouble, I will pay for Elder Jacob until my money runs out.

Br. Randolph — No, we could never allow you to do that.

Br. Bond — And Elder Jacob is not in good health, you know; and is preaching both at Salem and Greenbrier.

(There is an awkward pause. All stare at the ground. Then Uncle Sammy goes to his son who is outside the group and touches him on the shoulder.)

Uncle Sammy — Son, go back and tell your mother that I have gone to Tennessee; and that I did not go alone, for Jesus will go with me all the way.

Orlando — Yes, father. (He goes out)

Br. Randolph — (Earnestly) Forgive us, Uncle Sammy. We will raise the money some way, Lord willing, if Elder Jacob can make the trip.

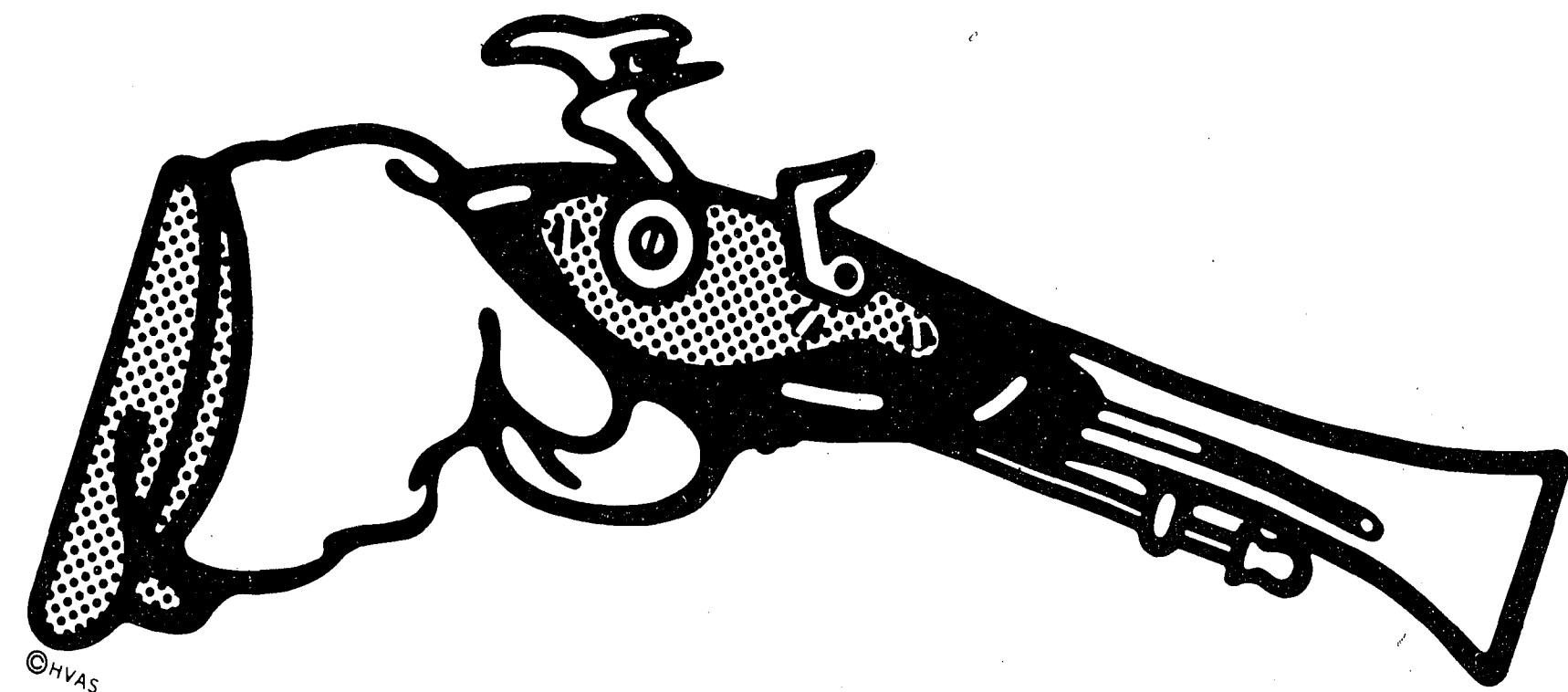
Elder Jacob — I'll go, and the Lord will give us strength.

Br. Bond — Here, take this. (Puts money in his hand) We'll telegraph you more for the trip back home.

Uncle Sammy — God be praised! You'll not regret this brethren. ((All clasp hands and leave)

The work of the Davises and Dr. Gordon met with some success in Tennessee, but regrettably it died out after Dr. Gordon's death some years later. Samuel D. Davis was known as the general missionary of a wide area and in 1885 was instrumental in helping organize the Salemville Seventh Day Baptist Church in Morrison's Cove, Pennsylvania. He was prominent in General Conference sessions for some years also, and in 1890 participated in the Chicago Council called by General Conference as a representative of the West Virginia churches.

(The Rev. S. Kenneth Davis, president of General Conference, is a great-grandson of Samuel D. Davis.) □



JUST BEHIND the seven elders, thirty-six deacons and a score of deaconesses processed down the red carpet toward linen-covered tables laden with the symbols of the Communion. Three-tiered trays bore hundreds of tiny glasses with their portions of unfermented wine. Silver platters lay beside them filled with squares of unleavened bread.

The service progressed with a precise orderliness which I've grown to treasure at my church. Passing through the great congregation the deacons move in intricate patterns up and down the aisles, but the effect is sheer grace. In quiet dignity fifteen hundred people would be waited upon with the emblems of the Last Supper.

The choir sang. The organ played. The bread was broken, blessed, and served. The service, as usual, was beautiful. Everything was as usual. Including me. Attentive. Respectful. Untouched.

A wave of deacons flowed down the aisles. One came down my row. From his tray and its grid of rubber-buffered slots, I selected a glass. He moved on to other rows.

Suddenly the tiny glass slipped from my fingers. In horror I saw the

contents spill across my purse and into my lap.

As the grape stain spread over my skirt, I was immobilized. I no longer saw silver Communion sets and white linen tablecloths. I heard gunshots in Dallas — news bulletins staccatoing over teletype machines — voices of radio announcers edged with shock.

In a flash I was as stunned as I had been that Friday afternoon I bent against the November wind at a prairie college in Nebraska and first heard that President Kennedy was wounded. In fact, he was dead.

A weekend of agony unfolded. During college vespers that night the audience rose for a long and troubled moment of silence. It was the beginning of grief.

In the days that followed a television set took an unprecedented position on the podium of the women's residence-hall chapel. In the atmosphere of stained glass, mosaic tile, and long wooden pews I took up my vigil, often a solitary one, when the TV coverage winked on at 6 AM and off again past midnight.

LBJ took the oath of office. Air Force One bore home the flag-

draped coffin of a President cut down in a savage murder.

I remembered the announcer whose voice faltered as the President's wife and daughter knelt beside the honor-guarded casket lying beneath the Capitol Rotunda. I remembered drums and horses and funeral marches. I remembered the bugler whose form trembled as he played taps across Arlington Cemetery to a nation of mourners.

But mostly I remembered a widow who returned to the nation's capital in the night wearing a pink suit still stained with her husband's blood.

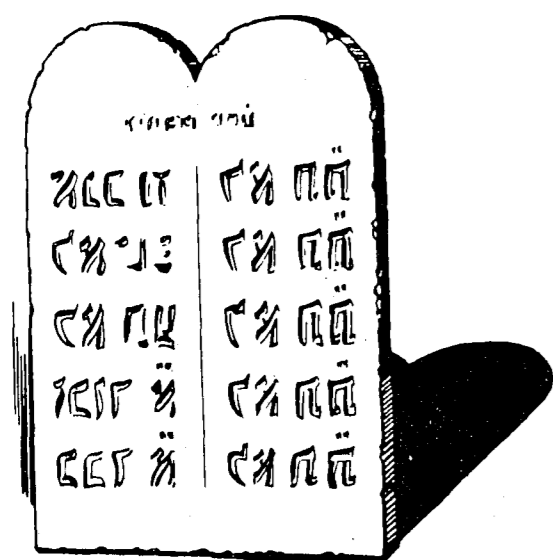
On my left a woman scrambled in her purse for a tissue, and I quickly blotted the wine. O, my right a friend took my empty cup and poured a share from hers to mine.

As we drank together, the death at Calvary could no longer be contained in the dignity of symbols. The murder had spilled down the centuries into my church. The grape juice on my dress was the blood of a Man who died for me. □

by Kit Watts

MURDER in the church

—Reprinted by permission from
These Times, Nashville, Tenn.



The Third Commandment

Rev. Elmo Fitz Randolph
Boulder, Colorado

To study the Ten Commandments brought in ancient times to the children of Israel from the mountaintop meeting of Moses with God is to be struck by the universality and timelessness of this moral code.

The Third Commandment, "You shall not take the name of the Lord your God in vain" (Exodus 20:7) stands with the other nine in confirmation of the above statement. In 1974 the day would be rare when one could expect to be spared the offense and embarrassment of hearing profanity in abuse of the names we attach to Divinity. All too often these offenses against our spiritual sensitivities come through some branch of the mass media and are heard in the conversations of persons idolized by our society. (Who of us was not appalled and shocked by the disclosure that past President Nixon, in contrast to his public show of public religious piety, habitually used profanity in conversation with his staff and close associates that required radical censoring to be publicly acceptable.)

It is typical for many of us to associate the Commandment against "taking the Lord's name in vain" with common cursing and swearing. It has been suggested that habitual profanity by an individual clearly marks him as a conversational cripple. Certainly, profanity in the language used by the young is a sign of insecurity and of a misguided desire to gain attention and to impress others by shock. John Bunyan, author of the Christian classic *Pilgrim's Progress*, is reported to have suddenly left off the habit of swearing and to have said, "Now, I could, without it, speak better and with more pleasantness than ever I could before." Many are the persons who, in their Christian conversion and growth, have shared a comparable experience with John Bunyan and so have been richly blessed.

However, an in-depth understanding of the Third Commandment reveals that it probes much deeper into man's relationship with God than the level of one's speaking. Here it is important to remember

that God's people, to whom the Commandments came, held God, in His nature and character, in such reverence and awe as to believe it sacrilege to even speak the name of God. In their efforts to avoid profaning the name of the Holy One, they went to elaborate ends to devise words and ways of speaking to keep free from guilt. There is strong evidence that in our time great numbers of people have never had — or have lost — a genuine sense of the holiness and majesty of the God who is Creator, Lord, and Father of us all.

True insight into the demands of this Third Commandment upon us requires us to get at the meaning of "in vain" as it relates to our thoughts, attitudes, and actions toward God. Certainly, to use any form of God's name as a magical formula or incantation is to disobey the Law Moses brought to the people on tablets of stone.

Both Old and New Testament Scriptures give instances of superstition, occultism, and magic being practiced in Bible times. In every such case the Lord's name was "in vain" whenever that usage broke with reality or truth.

Tragically, in our time we are seeing an alarming resurgence of occult practices that involve profane participation in black magic and demonic worship. Often disenchanted young people are attracted to these dangerous forms of blasphemy. However, as long as thirty years ago I was troubled as I heard a mature Seventh Day Baptist church member describe how her prayers to sprinkle the "blood of Christ" on the feed her chickens were fed would cause them to grow faster and lay more eggs. It would have horrified her to think she might be disobedient to the Commandment, "You shall not take the name of the Lord your God in vain..." How important it is to realize that revering and honoring God is accomplished in right living rather than through any incantation of magic formulas that are surely "in vain."

It is suggested by qualified interpreters of the Ten Commandments that even the very religious—

including Christian ministers — may disobey the Third Commandment through careless use of pious phrases or doctrinal cliches designed to cast a comfortable spell over those who listen. Insincere repetition of such phrases as "the blood of Christ," "the power of the HOLY Spirit," or "the brotherhood of man" may constitute a breach of the Law that we are not to take holy and sacred names or ideas in vain. It may be a special temptation for ministers to please and lull congregations by repeating formulas of the faith that have long been beloved. Such a practice is in violation of Christ's admonition, "Do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words." Again, our Lord's warning that "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven," seems to speak pointedly to the danger of slipping into this error.

Doubtless, many honest, sensitive searchers for Christ's Way have been turned from their course on hearing the great issues of the faith carelessly presented. Christian leaders, ordained or lay, carry a most serious responsibility to share the good news of Jesus Christ with sincerity, meaning, and integrity. Perhaps some of us have more guilt in this area than we had ever supposed.

Bible critics have sometimes found fault with the negatives — "you shall not" — on which most of the Commandments have their focus. How fortunate we are as followers of Christ who have

not only His teachings but His living example to guide us in our interpretation and practice of God's Laws. What could be more positive and dynamic than the Lord's Prayer. It is a perfect antithesis to "taking God's name in vain."

In today's world, opportunities abound for Christians to witness to the meaning and power of God in Christ for their lives. While language and speech are important in such witnessing, the best method is that of demonstration—living and loving out one's testimony. The American author-philosopher, Ralph Waldo Emerson put it succinctly when he said, "What you are sounds so loud in my ears I can't hear what you say."

Would you find the Commandment that deals with our attitudes and responses to God's holiness more palatable for contemporary life if it were framed positively? John Newton, born in 1779, does this for us in his hymn "How Sweet the Name of Jesus Sounds." Speaking of himself as "once an infidel and libertine," after his conversion to Christianity he preached for many years with power and persuasion and wrote numbers of valued hymns among which are "Amazing Grace" and "Safely Through Another Week." Let us join with the Christians who sing in a spirit of praise and celebration:

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear." □

HOW FAR BETTER? IN OUR DESIGN FOR LIVING

President S. Kenneth Davis

HOW "FAR BETTER MEN"?

April — In Living a New Life

April 5—

Benevolence—Matt. 6:1-4; Mal. 3:10; 2 Cor. 9:6-8

April 12—

Second Mile Theology — Matt. 5:38-42; Luke 3:9-11; 12:31-34; Acts 20:35

April 19—

Personal Integrity — Matt. 5:33-37; 5:19-20; Eph. 4:23-32; 5:1-5; 15-20

April 26—

Going on to Perfection — Matt. 5:48; 2 Cor. 13:11; Eph. 4:13; Heb. 6:1. Elements of Perfection — Matt. 19:21; Col. 3:14; Jas. 2:22; Jas. 3:2; 1 John 2:5 □

"When I get old and have nothing to look forward to except dying, then I am going to become a Christian," he said. What a mistake! For some, religion may be a crutch to die by. For the Christian, the life, death, and resurrection of Christ are a challenge to live — to really live by being unshackled from the fear of death; to really live by giving life away; to really live life measured in terms of fullness — never length, for eternity has no length — it is unending.

Far better living, far fuller living, for understanding our eternal worth.

(For March Bible study and sermon suggestions please see the February *Sabbath Recorder*.)

DENOMINATIONAL DATELINE

APRIL 11-22

SDB Church
White Cloud, MI
President S. Kenneth Davis

APRIL 13-18

Committee on Uniform Series
Rev. David S. Clarke
Editor Elaine Kuehn Stonestrom

APRIL 20

Quarterly Board Meeting
American Sabbath Tract Society
Marlboro, N. J.

APRIL 20

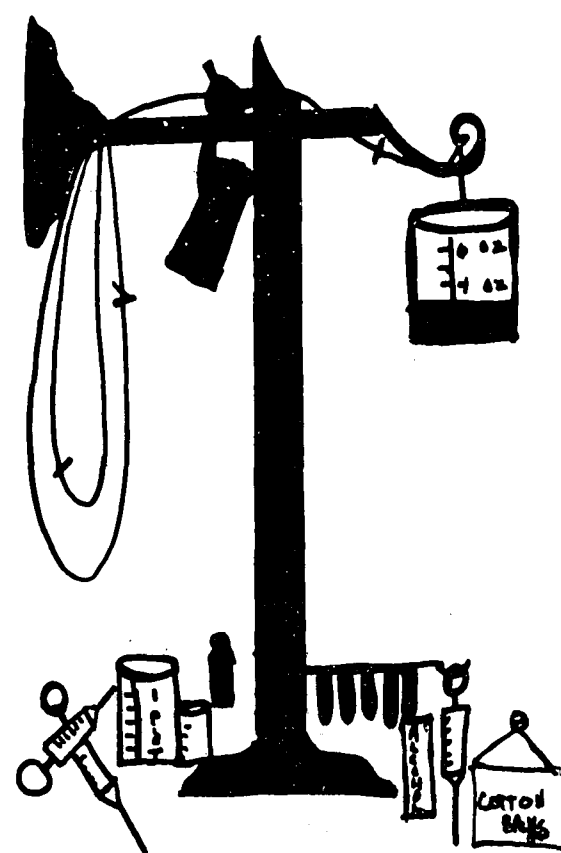
Quarterly Board Meeting
Board of Christian Education
Alfred, N. Y.

APRIL 23-30

SDB Ministers Conference
Dodge Center, MN

APRIL 27

Quarterly Board Meeting
SDB Missionary Society
Westerly, R. I.



BLOOD TRANSFUSIONS

St. Michael's Hospital, during the early fifties, had no blood bank facilities such as we have today. At that time, almost any type of emergency used up our small supply. An old refrigerator, turned down low, kept a few units for two to four days. This blood came by way of a pay-back program in which relatives and friends donated two units to each one used in surgery or some other unfortunate situation.

One evening about five-thirty, I was preparing to leave the hospital when my telephone rang. An elderly man had just been brought in bleeding profusely. In a matter of minutes a few simple tests confirmed what the doctor suspected — a ruptured peptic ulcer. If a certain blood level could be reached and maintained, the surgeon would be able to remedy the situation in a short time. I had two units of "O" Negative blood and the patient needed six in reserve. A silent, but effective prayer session began. I quickly picked up the telephone and called the T.V. station for help. A spot announcement concerning the need for blood donors was instantly made. The results were amazing.

Fifteen minutes later — by the clock — men and women were appearing out of the night and filling up the hall. There were men of all ages and walks of life, and a few women who also wished to give. An orderly who was helping me by this time counted about fifty people. Never had the story of the Good Samaritan appeared so clear. A gift of life for a stranger! Parallel after parallel could be drawn about these two stories. These people had gone out of their way to help another on the coldest night of the year. Many had left their warm firesides in order to respond to this call.

As the need became less pressing, a few would-be donors were turned away. Disappointed, but still searching for a way to serve, some left their telephone numbers to be used later. Sister Romano, the Catholic nun and laboratory supervisor, said she had never seen such warmth and concern as had been shown this particular night! She complimented me several times on handling it so well by myself. But you and I know better, do we not? Without Christ, we can do nothing. How wonderful to have a friend like Him.

Eighteen pints or units had been collected. While in surgery, the patient had been given five units and was doing well. A few days later, he went home to complete his recovery. Transfusion constitutes the finest life-giving help for many diseases. Blood, when properly collected and stored, can be kept in good condition for twenty-one days. This is under new and improved blood bank methods, of course. Certain components are useful only up to forty-eight hours. Dried plasma used by the Military in World War II lasted for months. What a fluid! Scientists since the early thirties have sought in vain for a comparable substitute. None can equal its effectiveness. Medical technologists go to the telephone today and order any number of common to rare types of blood from a central bank only three blocks away.

We have been thinking, out loud you might say, about the wonderful results possible through proper use of human blood. How much more important is that of spiritual transfusions? How willingly did



THE SABBATH RECORDER



our Lord and Savior leave the beautiful courts of heaven to spill His blood for you and me. To do a patient some good, blood must make a transfer — from the donor to the recipient. Christ gave His blood and stored it in a heavenly bank in unlimited supply and free to all who will accept His gift. Human blood is worthless unless at least a spark of life is present. Not so with the blood of Christ. His blood can be given to one already dead; dead spiritually, dead in trespasses and sins. This healing power transforms the dead into a warm and vital person who is sympathetic and concerned with others. His blood truly holds the power of resurrection.

I have seen a few patients and their families refuse a transfusion of blood. They were very foolish, of course. Yet none are so short-sighted as those who refuse the blood of Jesus for their cleansing. By faith, we obtain this gift of blood by believing and trusting in Him. Afterward, we depend on it all through our Christian lives. In His blood may be found power for victory over sin. Who is it that doesn't need this healing power?

The blood of Christ is the very center of our gospel message. We know, all of us, that apart from it; there is nothing worthwhile. No living water, no breath of life, and no bread of life upon which to feed. The most important lack . . . if there is such a thing . . . could well be that without Christ, we have no defense against Satan. Let us each pray for a large portion of the Holy Spirit which should be part of our armor against Satan. The shortness of time has made Satan strike out with increased fury in all directions and some unlikely places.

This divine transfusion can be mine. I need Him and in sincere repentance and faith accept His gift to me. You too, dear friend, can draw from a bank that never experiences a shortage. Remember, it's good throughout eternity! □

—Yours for a more bountiful life in Christ.
Paula Juanita Ogden, M.T. (ASCP)

christian social action

Hardly a day passes, it seems, that we do not hear of some new disaster. If not that, then we are made aware of the intense suffering due to starvation situations and efforts to alleviate the critical conditions.

March 15 has been set aside as the time when we observe One Great Hour of Sharing. It is through this effort that Seventh Day Baptists can participate in the larger relief program. Church World Service is one of the organizations that promotes One Great Hour of Sharing.

Did you know—

That the CWS Material Resources Program maintains a ready-to-move disaster response capability which includes three pre-packaged 200 bed hospitals and additional aid stations including generators, Xrays, surgery ward, instruments and litters, in addition to 20,000 blankets, 5 million water purification tablets, and 200,000 pounds of clothing?

Did you know that any of these can be moved by CWS truck to any airport or pier within hours?

Support for the Material Resources Program was provided not only by the CWS constituent denominations, but also by Church Women United, by various corporations, and by CROP. —from *Church World Service, What It Is and What It Does* (this bulletin has been sent to all pastors).

The bulletin mentioned above tells of other projects in which you cooperate when you send your contribution to One Great Hour of Sharing through your local church or, if you do not have a local church, then to the OWM treasurer.

The response to the Thanksgiving appeal was tremendous and exciting. Over \$5,400 has been received. By sharing your material wealth the Christian Social Action Committee can assure you, "You Are There Because You Care."

The balance of the 1974 SDBURF (\$362) was sent for relief of the disaster that struck Darwin, Australia, on Christmas Day.

It is through designated giving to One Great Hour of Sharing, etc., that we are able to support organizations that provide the personnel, communications, transportation, and other administrative facilities that are necessary to operate the relief programs.

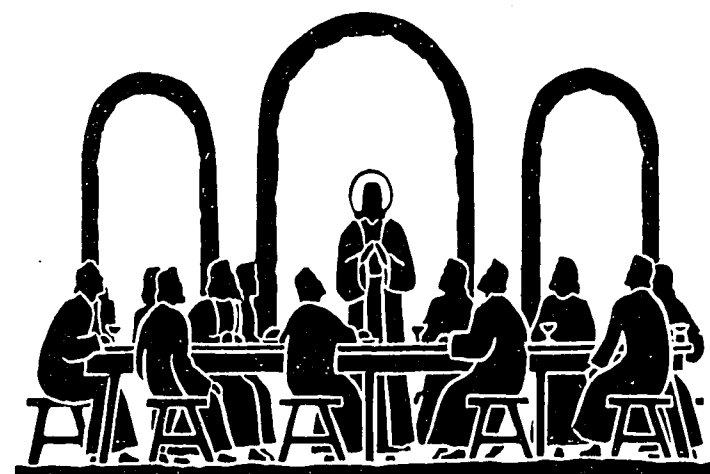
It is because we have such agencies on the field that we can direct that all the money collected for SDBURF be used for direct aid, and none of it is used for administrative costs.

Notes of appreciation have been received by CSAC for increased involvement on the part of Seventh Day Baptists in ministering to acute human needs.

Truly, "You Are There Because You Care."

—Dorothy Parrott

A LITTLE LEAVEN



by Rodney Henry

The sacrament of Communion is a very important part of our lives as Christians. It is the only thing that Christ told us to do, "in remembrance of Him." There are, of course, two elements in the service: the bread and the cup or fruit of the cup. The element I wish to discuss here is the bread which is symbolic of Christ's body. In my travels with the Light Bearers, I became concerned that there are churches using leavened bread in their communion services. I would like to share a few thoughts on this practice.

Let's take a look at the last Passover Christ shared with His disciples. The week in which the Passover took place was called "the Feast of Unleavened Bread," as well as the Passover (Luke 22:1). It is called the Feast of the Unleavened Bread for the obvious reason that only unleavened bread was to be eaten. In fact, according to Ex. 13:7, they were not to even be seen with leavened bread: "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." According to Matthew, Mark, and Luke, it was the Feast of Unleavened Bread, or the Passover, that Christ partook of that night in the upper room with His disciples.

Why the big concern over leaven? The leavened bread for Passover was instituted when the children of Israel left Egypt and they had to bake unleavened bread because of their haste (Ex. 12:39). In the New Testament, however, leaven becomes very important as a symbol for sin. Christ uses this symbolism Himself in Matthew 16. This chapter opens with the Pharisees and Sadducees begging Christ to show them a

sign. In verse 4, Jesus tells them there will be no more signs and calls them a "wicked and adulterous people." Jesus tells His disciples in verse 6, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." The disciples didn't understand at first what Christ was telling them until verse 12: "Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Christ here is using leaven to symbolize the sinful, wicked and adulterous teachings of these men.

Paul also uses leaven as a symbol for sin in 1 Cor. 5:6-8: "Your glorifying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Here, Paul is saying very plainly that leaven is sin, malice, and wickedness, and that unleavened bread is sincerity and truth.

The symbolic importance of unleavened bread cannot be overemphasized. Christ "knew not sin"

(2 Cor. 5:2). He was our sacrificial lamb without spot or blemish (John 1:29). He is the "unleavened bread of sincerity and truth" (1 Cor. 5:8). The unleavened bread on our communion tables represents the perfect and pure body of our Passover Lamb, Jesus Christ.

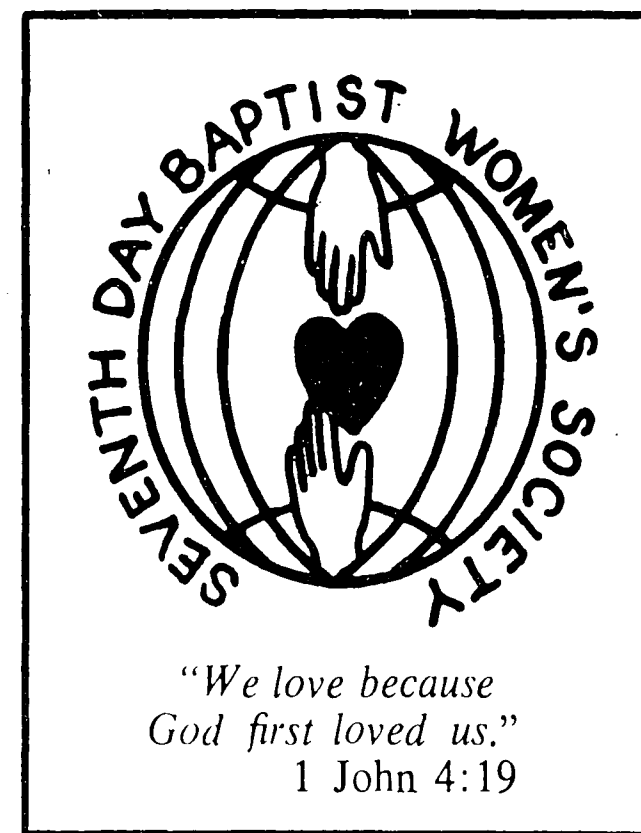
Your ask, "Does it really matter whether it's leavened or unleavened bread? After all, God is looking on my heart." God is looking on our hearts, all right, to see if we are seeking Him. God is looking to see if we are growing in our knowledge of Him. God is looking to see if we are being changed into the likeness of His Son. Yes, it matters that we follow His example and teachings as close as we can. I'm reminded of Moses in the wilderness. God told him to speak to the rock and water would come forth. Moses instead, struck the rock, and God still produced the water. Moses was an obedient servant of God, but this small detail in a life of 120 years was costly to Moses. He was not allowed to enter Canaan, the Promised Land.

The Kingdom of God does not hinge on this point. However, I know God wants us to worship Him in spirit and in truth, and that our worship will change as more truth is revealed to us. □

UNLEAVENED COMMUNION BREAD

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Mrs. Ruth Horvick, Denver



by Madeline Fitz Randolph

THE GREATEST GIFT

*You can't put love in a box
You can't tie love with a ribbon
For it has to start
Deep in the heart
And it must be freely given!*

—Don Gardiner in the January American Baptist Women's Newsletter

Henry Van Dyke once said, "We make a living by what we get; we make a life by what we give." O, yes, we are rich with gifts and we are made richer by the giving. As we have pondered on the magnitude of our Love Gift of this past year, we are positive that there were many whose gift was carefully planned and tended for a whole year before we met together to share in this experience.

Deep in the heart it began . . . and "freely given" . . . it was!

Our latest total count for our gift for 1974 is now \$1,379.24. Some additions keep coming and have been sent along to join the rest of our gift, which is, you may believe, hard at work both in India and in Jamaica. We must tell you what we have learned regarding the use being made of it . . . From India we have a letter addressed to President Myrna Cox, and we quote:

"Greetings to you in the name of the Lord Jesus Christ!

Words do not suffice to express my gratitude on behalf of the SDB Indian Women's Society for your contribution of \$400.00 for sewing machines in respectful favor of the Women's SDB Society of USA. This is a great help to us and now



we are able to do much and fast work of sewing institutions. Here-with I enclose one picture of village sewing school, which is self-explanatory, how our women are (solving) troubles in India. Our work is moving very rapidly in our India, on behalf of our SDB women. Please pray for our work . . . My best wishes to you and to all our SDB women in USA.

Women's SDB Society of USA
Yours in His calling,
Mrs. B. Mary Suseela."

Through correspondence with Mrs. Arabeth DeLand, who has been in close touch with the India group, and who is a member of the Battle Creek, Michigan, SDB Church, we have learned more about the work there at Nellore. The Battle Creek church sent the White Christmas gift to this center in care of Dr. John Rao (husband of the above Mary Suseela) and from him they received a short description of some of their services to children who are orphans. We quote excerpts from Dr. Rao's letter . . . "Generally we have children below 13 years only. We have separately for boys and girls. In some places we have both boys and girls in hostels (orphanages). Each hostel is attached to our schools or to some private school. In some places we have only one and second classes in our SDB schools. If a boy or girl pass the second class we send them to a government school from our hostel. We do not allow any orphan SDB within our hostel without giving

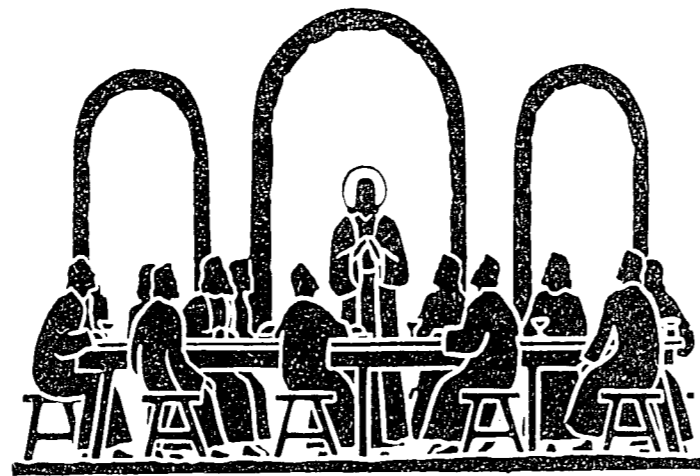
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From Crandall High School, in Kingston, Jamaica, we hear through Executive Vice-President of the Missionary Society, Rev. Lawton, that two stoves were purchased and installed at the cost of \$611.90 for the

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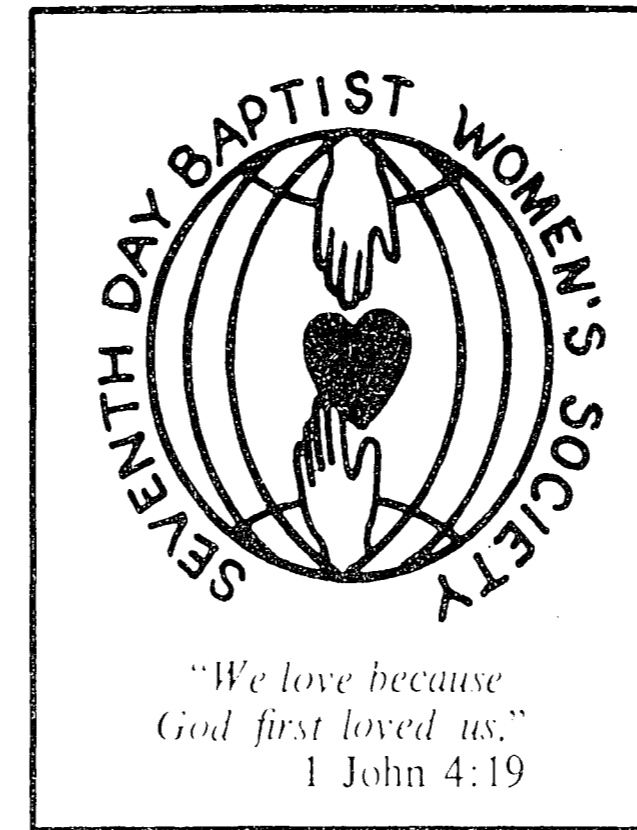
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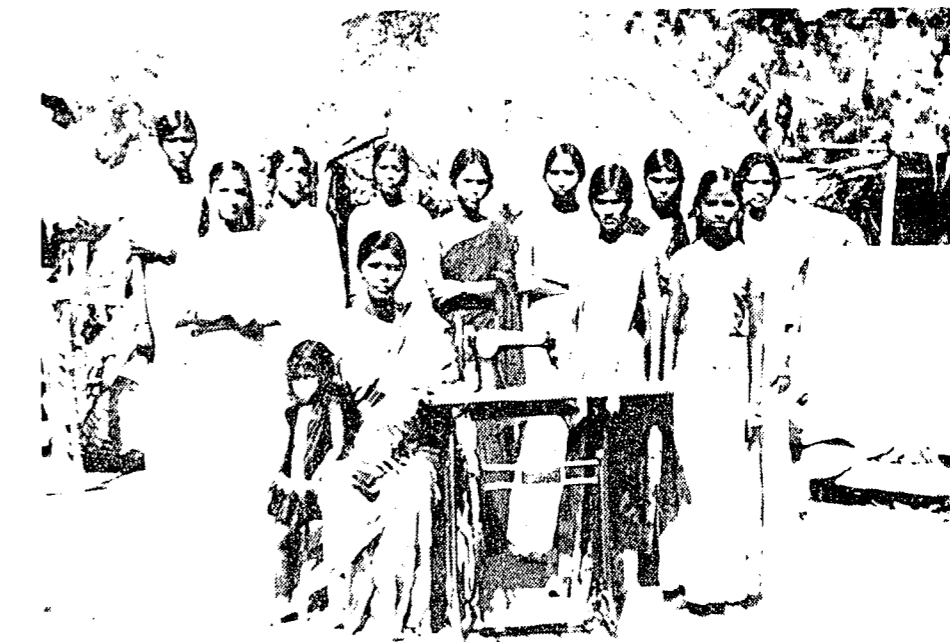
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by Alma Long

FASTING

A ROAD TO DISCOVERY

"Aren't you going to eat anything?" Mrs. Hassell asked as I returned with only a glass of water from the food-laden table of the band potluck supper at school.

"I'm fasting today," I said simply.

"Really! Do you do this often?"

"On Thursdays."

"Won't you get hungry? Don't think I ever knew anyone who did that."

Why would anyone decide to fast? What good would that do?

It has taken five years to find out.

"This kind cannot be driven out by anything but prayer and fasting" (Mark 9:29). Although these words had been read many times before, this time they jumped off the page and I really began to think seriously about the verse. Prayer and Bible study had been a daily practice . . . but fasting? Is there a special power that comes from this discipline? What does the Bible actually say about it? Why observe it today, and what happens when this discipline is practiced?

Both the natural world and the power of God within have been my intense interests since childhood. Why not explore this personally? It may prove as exciting as hybridizing irises or hunting fossils and maybe as rewarding. Little did I know the blessings that await this pursuit.

All the 65 references which the Bible listed on fasting were looked up as daily devotions. Studying these for reasons and results, I found that many Old Testament persons and groups fasted for purification, in grief, and while seeking the will of God for themselves, their nation or others, often with amazing results (David in 2 Sam. 12:16, Nehemiah in Neh. 1:4, Ahab in 1 Kings 21:27).

Jesus assumed fasting, he did not deny it: "When ye fast" . . . not *if* (Luke 5:33-35). He put it in its proper place, as an inside discipline with outer as well as inner results. His only caution was that one be sincere (Matt. 6:16).

Moses, Elijah and Jesus fasted 40 days and then were able to reveal God to man in new and meaningful ways (Ex. 34:28, 1 Kings 19:8, Matt. 4:2).

Then the early church practiced fasting before commissioning leaders, or seeking guidance. "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them!' Then after fasting and praying they laid

their hands on them and sent them off" (Acts 13:1-3). "And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they believed" (Acts 14:23). Thus fasting was an important practice and method at crucial times.

Five years ago, after Bible study and prayer, I decided to try this discipline myself, choosing at least one day a week to go without solid food. And on occasion, I have fasted with family and friends for longer periods for special causes.

On fast days, I first read the scriptures relating to food for meditation and I found special meaning for these verses. In the beginning, one does get hungry . . . eating is a habit. Soon it became apparent to me just how food-oriented our society really is. Food is so much a symbol that once one puts food in its proper place, other desires—for material possessions, power, selfishness—find their place as lesser priorities. Much of the body's energy is used to digest and assimilate food. Fasting frees this energy to be used in other areas of mind and spirit.

Two years ago, I wondered if fasting was just becoming a habit or ritual. Having had the freedom to fast, now I needed the freedom *not* to. So I skipped a week and found what Jesus said to be true: "I have food to eat of which you do not know" (John 4:32). "My food is to do the will of Him who sent me, and to accomplish his work" (John 4:34). "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matt. 4:4).

Strange as it may seem it is difficult to tell what fasting really does. It is a personal, nonverbal reality that must be experienced. How can anyone relate how it feels to be a parent for the first time? Or describe the serenity of soul as one sees

the sun set? Somehow words spoil it. It happens slowly, like a caterpillar becoming a butterfly. Suddenly, one day I noticed one or more of these truths:

—Food is no longer a temptation, on fast day or other times.

—One is seldom hungry; less food is required to sustain one.

—Although food is not craved, it tastes better when eaten. (Corn on the cob in season continued a challenge for a long time!)

—Body processes are slowed down; heart beat and breath rate are decreased; one is more relaxed and less keyed up, uses less energy, requires less sleep.

—One has more energy on fast days and often is more rested at the end of a day of fasting than at its beginning.

—There is an energy from other than food that sustains. Jesus' words, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6:35) are experienced afresh.

—One has more patience and is more serene.

—It is easier to let others excel; there is less need to compete with others.

—One comes "to the knowledge of the truth" (2 Tim. 2:4) because "When the Spirit of truth comes, he will guide you into all the truth" (John 16:13).

—One can feel with others more easily; "Rejoice with those who rejoice, weep with those who weep" (Rom. 12:15).

—One sees oneself more clearly, loses one's temper less, is less harried.

—Ideas come more clearly and concisely. One knows where the needs are and better how to let the Spirit be used to meet them.

—Scripture and the words of Jesus become clearer with study; prayer is more

personal, a constant communion.

One sees one's sins more clearly—the secret ones—and knows they must be dealt with openly and honestly if the Spirit is to flow through to others and one is to have peace within oneself.

Somehow, fasting brings a new sensitivity, an added dimension, a more lively awareness that cannot be explained.

The above are results, not reasons how and why. How does a butterfly tell you how it came to be? Given the right conditions, growth and new life take place. We experience what "Behold, I make all things new" (Rev. 21:5) means, because we find it happening in and through us. A kind of metamorphosis transforms us.

Fasting does not eliminate problems. One still has them. It was after Jesus had fasted that the devil tempted him, but he had the power to resist then. The change occurs more inside than out. Suddenly, the Sermon on the Mount about attitudes and motives comes clearly into focus. It sharpens the spiritual tone. One sees sins now which one never knew existed before, not because they were not there before, but in growing toward God, one realizes how unholy one is. He sees why Isaiah could say, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts" (Isaiah 6:5).

More miracles are made manifest on fast day: healings of body, mind, and spirit occur. The knotty problems of life somehow are solved. Relationships are more real. Pretense is more easily put away. Compassion becomes more complete.

Fasting helps unmask us to see ourselves as we are, and God as he is. Fasting helps purge impurities. The physical body can clean itself of poisons, and rebuild. The mind can clean out its clutter, and the spirit is set free to accomplish its purposes.

Someone may say, "Surely, fasting didn't make that much difference!" All I can say is this: "I know that I'm different now. It hadn't happened before." I was my own "control" in this experiment. I had not then read any of the more popular books on fasting (*God's Chosen Fast* by Wallis, *Rational Fasting* by Ehret, *Journal of a Fast* by Smith, *Restoration Through Fasting* by Prince, *Fasting—A Neglected Discipline* by Smith) or really talked with

anyone who had had personal experience with this discipline. However, in reading more recently in this area and discussing it with others, including our son Doyle who had experienced a 100-day liquid fast, I find most of my experiences parallel those of others who have attempted fasting as a discipline.

This experiment was not begun to prove something to anyone else, but to find for myself what the values of fasting actually were.

The purpose of this sharing is not to convince anyone, because I've found when we try to convince another, that is the very time we can't. It is when we state simply where we are and let others choose for themselves, when we don't try to convince, that others choose for themselves what is most convincing.

To me fasting is part of a process: one segment of a continuum of spiritual seeking. Spiritual healing and the miracles of Jesus have been a continuing interest and area of exploration since childhood. Intercessory prayer was studied in depth, discussed, and practiced with college friends. Later while teaching public school, when classroom discipline became a problem, it was revealed to me that it was because I lacked self-discipline and inner serenity. Then followed the decision to arise each morning before the family for personal devotions—a practice that has continued for over 15 years. This provided opportunity to pray, to study the scriptures and writings of saints and seekers, and to investigate Christian doctrine, principles, and practices. As the Spirit led, new areas have been explored. So fasting has been just one interest, the others paving the way for the discipline required for this undertaking.

Hebrews 12 was an incentive and points up the need for discipline if one is to become a disciple of our Lord: "My son, do not regard lightly the discipline of the Lord. . . . For the Lord disciplines him whom he loves. . . . It is for discipline that you have to endure. . . . He disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it" (Heb. 12:5-7, 10, 11).

The decision to fast is a very personal one and needs study, discipline, and commitment if it is to become the blessing it

can be; one must seek the leading of the Spirit. An extended fast requires preparation and study of what happens inside the body as it cleanses itself. Also one learns how to go into and off a longer fast, which is very important.

Is there a relationship between one person's decision to fast and the wider out-reaches of the kingdom? Can feeling the need for food help us relate to the hungry of our world?

Can we be made actively aware of the beatitude, "Blessed are those who hunger and thirst for righteousness" (Matt. 5:6) if we have never really felt hungry or thirsty? Or realize what a blessing it is to be filled once we have been empty?

World conditions may soon demand that we eat less. Fasting points a new direction for Brethren who historically have prided ourselves for our food-laden tables.

What could happen in our homes, churches, communities if, after prayer and fasting, we as individuals:

—became less hooked on food and ate less at home and at church functions, thus freeing food and money for the famine areas of the world?

—could become aware in a real way what hunger is all about, giving us a chance to tighten our belts and take up the towel?

—took seriously Matt. 18, admitted our pride and came clean with God and each other?

—became sensitive to the joys, sorrows, and needs of our brothers and sisters?

—would spend more time in silence, so the seeds of the soul could sprout?

—could choose our priorities, and let the simple life become manifest among us?

—allowed Christ and his message for our day to become incarnate in us?

Fasting is one way to the Way. The method dare not become an end: only God and Christ should be. I have found prayer and fasting effective in opening the way to "the way, the truth and the life" (John 14:6), and found renewed freedom and a greater understanding of who Christ is and why he came to earth and what my role is as one of his followers.

Fasting is not new. It is a time-tested practice that continues to be a blessing. I've looked at things from both sides now, and can say that fasting is one road I am glad I was led to travel because it has opened vistas I may never have seen otherwise. []

—From the Church of the Brethren *Messenger*, with permission of the author.

Miss America's Testimony

Testimony of Miss Terry Anne Meeuwson, Miss America 1973, given at the Little Genesee SDB church on October 19, 1974.

I want to share with you some of the things that Christ has done in my life, and the change that has been made in me as an individual because of the goodness of Him.

I was raised in a family that was very ecumenical. My father was Catholic and my mother was Lutheran. I had the advantage of knowing a lot about both denominations. When my parents were married and we were very young it was imperative in a relationship like that, that the children be raised in the Catholic church. I went to Catholic grade schools, and, of course, to Catholic church every Sunday with my dad. My folks are very good people, and we had a wonderful home when I was growing up. But, in order not to step on one another's toes and offend each other's personal denominational beliefs, I had lost the message of the fact that the church really was the members of the "body of Christ," and not four walls that I went to worship in each Sunday. I think in my life, I found that I went to church to find Christ. I wasn't really aware of the fact that He was someone that could be found in my home. Although I said my prayers every night, He was a man that I had a mental image of somewhere 200,000 miles away in the sky. It was a very unrealistic relationship, and one that after I graduated from high school and went away to college, I found very difficult to take with me, and very difficult to steer my life in any one direction. I really didn't have a personal relationship to Christ. As Pastor Kenneth Van Horn said, I had never committed myself to

Him. I was totally unaware of the fact that I had to, even though I had been baptized.

I had an opportunity after my first year in college to start singing professionally, which was what I had always wanted to do. A lot of little girls growing up want to be Miss America. I had the good fortune of having that happen to me, but what I really wanted to do was to be a professional singer.

Then, one day, I got a phone call, and had the opportunity to join a group called The New Christy Minstrels. I flew out to Los Angeles and spent almost two years with the group. We traveled all over the world, and finally I was doing the thing that all my life I had said I wanted to do — I was singing professionally. We were recording, not just in America, but in other countries, and their languages. I was supposed to be—I should have been, very happy. I should have felt very fulfilled. I was with seven other kids my age between the ages of twenty and thirty. We had a ball a lot of the time, but you know life was really very empty in spite of the fact that I had all these things I had said I wanted. I really could not understand why. Because I couldn't find happiness with my life. I thought there must be something wrong with me, and I began to dislike myself. As a self-protection mechanism, I reached a point where I didn't like to have people show me any kind of emotion or sentimentality, and I couldn't show it to my parents. I couldn't tell my own parents that I loved them. I missed my family more than ever, but, you know, I'd get on the phone and I couldn't even say, "I love you, and I miss you." I'd hang up, and be so frustrated. I'd go back

to my hotel room, and cry, but nobody knew about it.

We never played at denominational colleges or schools, and then we had a concert at a Baptist college at Plainview, Texas. We went in to do the show; and there was a minister, a traveling evangelist, who had a rally that night before our show. I didn't know what a rally was. They said that some of the kids in our group had been asked to go and give their testimonies. I didn't know what a testimony was. I found out that one of the new girls in the group had offered to give a testimony.

I didn't know her well enough to ask her what she was doing, or what it was about, but I was impressed with the fact that she was going to stand up in front of 5,000 college kids, our age, and say that Jesus Christ really meant something to her. Because in the interim of college and working professionally in the entertainment field, I had reached the point where I thought I believed in God.

We did our show that night. Every time during the show that we mentioned God or religion, or hymns, everybody in this auditorium just went crazy. They started shouting and clapping, and we thought, boy, these kids are really strange. We went up and gave the peace sign and every hand in the place came up and went like this. Well at that time the Jesus movement was just starting, and we didn't know it, but this meant "one way to salvation through Christ." Well, the banjo player was standing next to me, and he said, "What are they doing?" I said, "I don't know. It's probably some new fad. Let's give it back to them." So we did, and everybody in the place thought we were

Christians. We kept saying, "Boy, did we do a good show tonight. Look at these people. They loved us. They just can't stop clapping." Then kids started coming backstage. They asked us if we were "born again?" "Did we know Jesus?" You know, a lot of us were looking at each other. We didn't understand any of this. We had never met kids like this before. A couple of them asked us if we were "saved." We didn't know, "saved from what?" We didn't know what they were talking about.

We hadn't eaten all day. Funds were a little short. We went to McDonalds for dinner that night. When we walked in, some of the kids from the rally were there. I walked over and sat down with the leader of our group, and we started talking about that night's show: what had gone wrong, what needed to be improved, and what we thought had gone over well. One of the girls that was working with the evangelist came and sat with us, and began talking. Finally, she looked me right in the eye, and out of the clear blue sky she said, "Terry, are you a Christian?" I was twenty-two years old at that time. I had been raised in a denomination that claimed to be Christian. I had been baptized. I had been confirmed. For many, many years of my life I had gone to church, and catechism classes during the week. However, I didn't know what to say to this girl! I said, "Well, I guess I believe in God." She said, "No, you don't understand. Part of the word 'Christian' is Christ." I had had a lot of people approach me before this, and talk to me about Christianity. But they always said, "You've got to stop this; you can't do that; God doesn't like this; you can't say this anymore, and



boy, don't do that." I said, "Forget it. I don't want that. I'm having too much fun doing what I want to do."

But this girl didn't say that. She knew there was a void in my life. She talked to me about it. We spent a lot of time talking about it. She said, "I bet you buy a lot of new clothes for yourself, don't you?" And I said, "Well, when I can afford it, yes." She asked, "How long does the thrill last?" I said, "Well, until I've worn it a couple of times and everybody has seen it. Then I guess I need to go and get something new, again." She looked at Rick the leader of the group that I was sitting with, and she said, "I bet you like to buy new cars, don't you?" He said, "Yes, I guess I really do." She asked him, "How long does that thrill last?" He said, "Well, I guess until somebody dents it, or I run it into something, or everybody has seen it, and it's not new anymore." She started to talk to us about the fact that a relationship with Jesus Christ, whether it stays new and exciting every day,

is entirely up to you. But He is there available to make it that way if you'll take the time to go to Him daily for that.

She gave me a little pamphlet called "The Four Spiritual Laws," and she said "I want you to take this home tonight and read it, and meet me for breakfast in the morning and tell me what you think of it." Well, I was very busy and we had a 7:30 flight which meant I would have to meet her at 5:30 in the morning, and I wasn't very excited about that, but I thought, "She's a nice girl." She had one of those Christian faces that smiles when it isn't smiling, and I had one of those unchristian faces that was always kind of drooping. I thought it was kind of nice and comfortable to be with her. I went home and read this little book. However, I had no intention of making a commitment. When I got to the end of this book, and it said, "If you want this peace and this love that comes from knowing Christ, here is a

(Continued on page 18)

MISS AMERICA

(Continued)

prayer that you can say until you learn to talk to Him in your own words."

My commitment was very cynical that night. I said, "Lord if you're there come on in and see what you can make out of this mess that I have made of my life. And if you're not, I guess I've got nothing to lose."

I went the next morning — I didn't really realize what I had done. I had breakfast with this girl. I was twenty-two and she was eighteen. She made me feel like I was about thirteen, and she was twenty-two. I sat down with her. She said, "Did you read the book?" I said, "Yeah, I did." She said, "What did you think of it?" I said, "Well, I made the commitment." You would have thought I had given this girl a check for a million dollars. She jumped up out of her chair. She started hugging and kissing me. She went and called the minister.

I had a chance to really grow, and to grow rapidly as a Christian. I want you to know that it was a wonderful, wonderful experience. It made all the difference in my life. Since that time both my parents, my sister, and my two younger brothers have made commitments to Christ. It has changed our relationship as a family.

What a wonderful thing it was for me and what a surprise for them the first time I was able to call them on the phone and say, "You know, I really love you." I think that was what started to change our relationship. Christ just opened me up so much as a person. He took me outside of Terry Meeuwson and her selfish needs, her selfish wants, and her selfish desires long enough to see other people and their needs, for what they really are. Since then, I think one of the things I have treasured most is the wonderful relationship I have been able to have with my grandmother, who has been a Christian and prayed for me all of these years. When I was a little girl she used to sing with us.

All of us who have come to Christ belong to His body. We are all members of the church of Christ. That is what the church is, and not a building that we worship in once a week. □

CHRISTIAN EDUCATION—Sec. David S. Clarke

MINISTERS' BIENNIAL MEET PREVIEWED

Leadership Development chairman Harmon Dickinson outlined plans for the April 23-30, 1975, Ministers Conference, bringing together pastors, executives, teachers, and other ordained personnel from all over the USA. Sessions have been previewed in a letter sent to about seventy ministers. The Conference at Dodge Center, Minn., will focus around the parish led by "called-out" leadership. Although the minister's role will be primarily dealt with, the conference expects to send back pastors and other leaders with a stronger sense of partnership with the whole "body of Christ" in their home towns.

Stewardship will be intensively studied. A variety of Bible study methods will be conducted. Conference and board executives will advise on denominational priorities and seek advice in local church implementation. Creative group processes and pastors' problems will be aired. An intensive study of SDB Beliefs will be led by Faith and Order Committee chairman, Victor W. Skaggs of North Loup, Nebr.

The hosts have plans well under way for the housing of thirty-five or so ministers anticipated. Village churches will serve one meal a day, and the SDB church will provide the other two.

Exact costs of program and hosting are not yet announced by the planning team who have written to church clerks asking them to present to their churches the need for sending their pastor to this biennial national gathering of parish professionals and other clergy. □



EDWARD J. HALES TO LEAD
SDB SEMINAR

WHEATON, ILLINOIS.—The Rev. Edward J. Hales is director of field services of the National Association of Evangelicals.

Among his duties as head of the Field Services office he correlates the supporting membership of the three million member organization with the present and projected ministries of NAE; provides the services of NAE to its constituent member churches, organizations, associations and individuals; and provides counsel and assistance in organization and programming for regional, state and local evangelical associations.

Hales, former director of stewardship and finance promotion for the Baptist General Conference, serves as a consultant to the Stewardship Commission of NAE and is a featured speaker in workshops across the nation. He is a member of the editorial board of the interdenominational stewardship newsletter SALT, and serves as chairman of the Christian Stewardship Council which brings together stewardship, development and executive leaders from the evangelical denominations, missions and schools of the country.

Rev. Hales will be the "seminar leader" for Stewardship for Friday, April 25, at the biennial Seventh Day Baptist Ministers Conference in Dodge Center, Minn. □

CRANDALL NEW DIRECTOR



Wayne N. Crandall

ENABLER, ADVISOR SHARES SEVERAL PROJECTS

Executive Secretary David Clarke began his January report to the directors: "The calendar year 1974 saw your executive traveling 25,000 miles (plus) in meeting with our churches, schools, camps and sharing ecumenical ventures with Baptists and others. I am very grateful to you directors for the opportunity to represent the quality-goals of this board. I am also very humble in knowing how much Christ wants done (at least, in some measure, knowing) and how often I might better have heard Him, others and you directors in carrying out our mission. Your continued partnership is a real joy and hope for me."

"During this quarter, conferences led by others were attended: Death Crisis Seminar in Jamestown (with Russ Johnson, Rex Zwiebel and other Allegany Co. friends), Nov. 6; Uniform Series of Bible Lessons Consultation in Nashville, Dec. 15-17; camp leaders conference, N. Y. State Council, in Syracuse, October 24; American Camping Assn. with Extension Service conference, Syracuse, January 9-11; Amnesty and Returning Veterans, for the N. Y. SDB Council, in Syracuse, January 15.

"While in Nashville, Methodist films were previewed, a Baptist youth executive was interviewed in the upcoming North American Baptist Fellowship youth ministers meeting (of which I'm convener),

The recently returned principal of our SDB High School in Jamaica, West Indies, and a long-time western New York high school educator, Prof. Wayne N. Crandall, was elected a director of the SDB Board of Christian Education at its first 1975 meeting. He fills the place of resigning director, Mrs. Helena Knox Aldrich. Mr. Crandall got right into the harness in the work of the Life Ventures Committee, assuming responsibility for securing a site for the 1976 Family Pre-Conference Retreat. He will also assist in the programming for that event. As past president of the directors of this board, and past Conference president, Mr. Crandall's service to Christian Education will be much appreciated both from religious and professional standpoints.

As one of her concluding director's tasks, Mrs. Aldrich has secured daily units for the LOVE IN ACTION devotional book to be jointly published by the Women's Society and this board later this year. Many will remember Helena as youth field worker and as author of the booklet that presented the basics of SDBYF's at the opening of that movement in the late 1950's.

Twenty directors met for the regular Quarterly Meeting, January 19, 1975, at the Alfred S. D. B. Parish House. President Mary Clare guided the meeting through staff and committee reports, explorations and recommendations. The session closed with plans put into motion for the annual report and Conference program, plus several actions by each of the committees.

a Baptist Education executive was interviewed on the forthcoming Baptist Christian Education executives session.

"Five leadership programs were conducted in North Loup, Nebr., Nov. 20-24, plus many personal contacts and a supper-conference with Presbyterians in Ord. Curricular materials and family life matters were extensively discussed with Pastor Skaggs. Nineteen to sixty-four persons were in each session (not including many more at Sabbath worship).

"The Southeastern Association Youth Retreat at Salemville, Dec. 6-8, was attended, and several programs discussed with Pastor Stephan and his people. Larry Graffius and other youth leaders were contacted in slices of time between retreat activities. The Creative Camp movie was shown. Twenty-one days were thus spent in field work."

The board's executive then reported on various developments as he had sought to enable the projections of the various committees.

1975 FAMILY PRE-CON HOPES SMASHED

Luan Ellis of the Life Ventures Committee reported open negotiations on the proposed 1975 Family Pre-Conference Retreat before the Azusa assembly. Subsequent contacts report that a suitable site will not be available in this busy tourist season, so this means that the California hosts and this board have had to cancel the event for this year.

Plans for the first USA Family Pre-Conference Retreat to meet in 1976 are thus the next steps for the assigned board committee. At a January 29 meeting, Life Ventures elected a director and put Wayne Crandall to work on sites, as noted above.

Life Ventures Committee also arranged for Vocations Sabbath, March 8 (or whenever churches choose to observe this concern.) "FREE TO BE . . ." is the theme with suggestions for discussing our purpose in life as Christian believers and servants/stewards. Churches are urged to choose a vocations key-worker with interests and job outlined in this 1975 promotion.

YOUNG ADULT CONCERNS

Materials are being prepared to explore the enrichment methods toward fuller Christian family life. A young adult survey will go out to churches seeking the sharing of attitudes and plans among the 18 to 35-year-olds. Observance of Christian Family Week among our American churches in May will be aided by a packet of thought-and-action-starters. Mrs. Amanda Snyder is heading up this compilation.

PRINTING COSTS RAISE HELPING HAND

The Resource Development Committee reported negotiations with Elaine Kuehn Stonestrom as new editor of the *Helping Hand*. Her work will appear in Dec. 1975 quarterly (as announced in the Feb. *Recorder*.) Hopes for her to attend the Uniform Series work session in New York City there reported are now firm arrangements. It was also voted to assist Ms. Stonestrom in attending part of the Ministers Conference in Dodge Center if that is possible with her other obligations.

The committee had worked out with retiring editor, Duane Davis, a plan to publish a revised *SDB Beliefs* Quarter for the June-August unit. This is done in consultation with the chairman of the Faith and Order Committee of the conference, which will produce a revised *Manual of SDB Beliefs* about 1977. Sabbath Schools, families, study groups of various sorts, and individual SDB's are invited to anticipate a rich use of the summer quarter's *Helping Hand* in re-searching our fundamental beliefs.

Rising printing costs have necessitated an increase in budgets for the publishing of the *Helping Hand*. Already much behind times in advancing its costs to subscribers, the board voted to seek an additional \$1,500 from OWM for paying the Publishing House for 1975 issues. Subscribers will find a new rate for the quarterly study-guide published in March-May 1975 issue. The new rates are: \$3.00 per year, in group subscriptions (five or more); \$4.00 per year in individual subscriptions; \$1.25 for single copies of any quarterly. □

YOUTH is



AWARE

Aware has been the youth magazine for several years to serve American Baptist youth primarily. Formerly *Aware* had been titled *Impact*. Keith Ignatius, "Bud" Carroll, Ron Schlosser, Jan Corbett and others had been at major managerial spots for these youth publications in recent years.

In September 1974, *Aware* discontinued publication in favor of *Youth* monthly so it may be all right to transfer our statement of confidence that today's "youth is aware" to also mean that the monthly magazine has changed names, and *Youth* continues to serve *Aware's* subscribers . . . *Youth is Aware* for all practical purposes.

Ten denominations now promote *Youth* magazine for high-school-age youth — and for those who are young in spirit. Publishers believe this is one of, if not the, largest ennumerical youth monthly.

Cooperation began in February 1966 when both the Episcopal Church and the Anglican Church of Canada joined the United Church of Christ *Youth* team. Since then, the backers have lined up as follows: United Presbyterian Church USA in Nov. '71, American Lutheran Church in Jan. '72, Moravian Church in June '72, Lutheran Church in America in Nov. '72, Presbyterian Church US (Southern) in June '73, American Baptist Churches and Cumberland Presbyterian Church in Sept. '74.

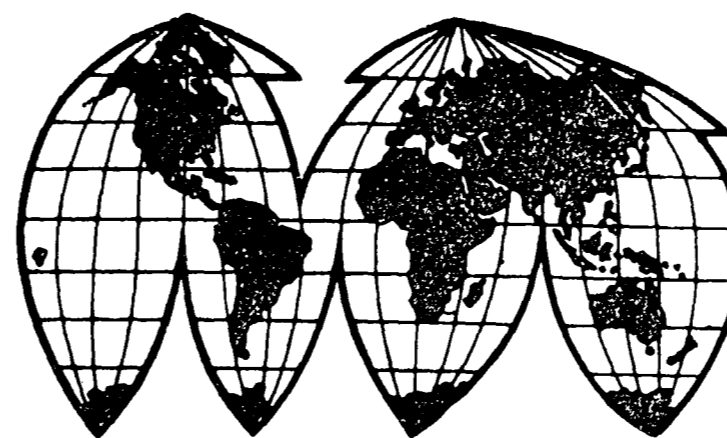
Youth has been published for

twenty-five years, originating as the joint publication of the two churches that formed the United Church of Christ (Evangelical and Reformed, and Congregational, in case you forgot).

Editors point out that *Youth* "has tried to be an advocate, an interpreter, a conscience, an entertainer, and a friend. It has survived controversy, change, and inflation. And with a little help from our friends' we will continue to make our mission possible."

The first issue in which *Aware* subscribers became *Youth* readers opened up the story of Kyle Rote, super-seminarian; led a Bible study on "Is There a God?"; probed imaginations on "Are sun and wind safer than atoms?"; reported on Pentecostal youth work project; evaluated films; and gave graphic beauty to prayer-poems.

Following issues have had such articles as these: How to Read the Bible; Prophets—Amos and Martin; a "far-out" 1975 calendar appealing for anyone's wall. December issue displays some thrilling poetry and art in reporting the 1974 Creative Arts Awards from among 1,600 entries. Seventh Day Baptists have many youth between ages of thirteen and nineteen who could compete well in the 1975 Creative Arts program. May 1, 1975 is deadline, and the office to check on details is: Creative Arts Awards, Youth, Rm. 1203, 1505 Race St., Philadelphia, Pa. 19102. □



MISSIONS—Leon R. Lawton

"...wherever a man feels that he has communicated to other men what he feels is the one vital principle of life, that man is a missionary; and wherever a church, however small in numbers it may be, however recent its origin, sends out men to preach the truths for which it stands, that church has a missionary society, whether organized as such or not."
-- Agnes N. Daland

S.D.B RENEWAL IN FAITH LESSONS ON "MISSIONS" BY ELIZABETH MADDOX

Perhaps the reason our children grow up with the misconception that missionary work involves the giving up of loved ones and "normal" living and necessities encounters with strange and unfriendly cultures is that most parents and church teachers portray it that way. Perhaps this is the way they learned it as children themselves, or perhaps they feel that in order to make missions appealing they have to shock or confound the listener with breathtaking tales. It cannot be said stories of strange happenings such as witchcraft are not true, but such stories often override the humanness of the people involved.

If a story of the conversation of an African medicine man is told, what part of the story is emphasized--his struggle as a human against self and his joy and contentment in the discovery of the love of Christ, or the strange practices he used on his patients and his violent struggle with Satan one evening? This is not to say that any part of the story should be eliminated, but the emphasis should be not on how different he is from the listener but on how much he is like everyone who shares the story--on how each of use in our own way has experienced this struggle to free ourselves from self and serve God.

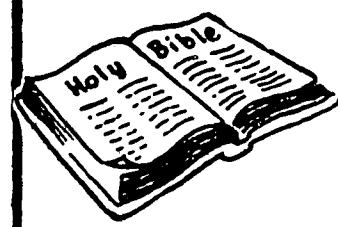
Hopefully, you will experience the same feeling as the writer: the feeling that missionary work is communicating with other men--communicating what you feel is the vital principle of life--the gospel of Christ, God's love. It is not going off to another land necessarily, but going where God needs His worker most--at home or abroad. The teacher can begin teaching children the naturalness of mission work by not emphasizing the differences of other peoples but the likeness we all share as humans. Here is an example of an approach to the first lesson:

A child may ask, "If everyone is like me, why do Indian girls were a cloth wrapped about them for a dress? Why don't they wear dresses like me?" Point out that many do, but just as some of us like short dresses, and some of us like maxis, Indian girls like the style of a sari.

Perhaps a child may wonder why Malawians eat such strange fruit as mangos and papaya, and not apples. Explain that apples are not a tropical fruit, and that Malawi, a country near the equator, is a tropical country. It is too hot for apples. Don't just say that Malawi is a different country than ours. Explain that people in Mexico live in adobe (mud and straw) houses because that it is the most available material to use and cooler in their hot summers than our wooden houses would be. Don't just leave it that Mexicans are so different from ourselves.

(These lessons are available from the General Conf.)

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

—Yeo-Su, Korea, is the location of a new Seventh Day Baptist group meeting, reports *Jin Sung Kim*, leader of the group at Sung Nam City near Seoul. Yeo-Su is in southern Korea about 125 km from Kwang-Ju City where a third group meets.

—In September '74 the CE of the Ashaway, R. I., SDB Church started a *Bible Club* for children in the *Rockville, R. I.*, area on Sabbath afternoons. Under the leadership of Gwen Bowyer, this outreach project continues to build on the effective DVBS held last summer. Our congratulations to these youth in Christian Endeavor who are obedient to our Lord!

—PRAISE GOD for a *new medical assistant, Mr. Muhura*, at Makapwa medical center, Malawi, Africa. A former hospital assistant (HA) at Makapwa, Mr. Muhura began work in January to assist in the growing *branch-clinics/dispensaries*.

—Missionary Pastor Duane L. Davis has been "*given*" more time for calling and outreach work in the Pacific Northwest. *Esther Losey*, who worked in SCSC in 1974, is employed in the Seattle area SDB church office. This is made possible by a grant from the Pacific Coast Association of SDB. How can your pastor be "*given*" more time to involve himself in his primary responsibilities?

—*Guyana Bible College*, Georgetown, Guyana, SA, has Pastor *Samuel Peters* on its staff this term. Most of the Guyanese SDB leaders have received training at this school. Pastor Peters has also been appointed a *marriage officer* for Guyana.

—*Dorothy Parrott* has recently been designated *reach out field worker* in the North Central SDB Associa-

tion. She is working in the *new satellite mission* at Lansing, MI, begun in late January. Director of Evangelism, Mynor G. Soper, was present at their first meeting. Your prayer support is asked for the new field worker and the mission that their witness may be effective and growth into a fellowship a reality in 1975.

—The *annual retreat* in Guyana, S. A., is to be held March 21-24 offering courses in witnessing and teaching as well as Bible study. Many of the lay leaders and youth in the Guyana Seventh Day Baptist church plan to attend.

—Fire destroyed the brick *Nagapur SDB Church* in South India on January 15. Rev. B. John V. Rao wrote of visiting this area soon after to look after matters and for "the purpose of SDB field election and its developments in Maharashtra State." In a previous letter he spoke of their *new office in Nellore* "in the middle of the city . . . we have good rooms and accommodation. We opened another *new SDB church* in the office . . . in a big central hall . . . Nearly thirty members are attending the Sabbath service."

—The annual meeting of the *Burma SDB Conference* is scheduled for March 4-8 at Tahan in the Chin hills. Rev. L. Sawi Thanga and family are attending and planning to visit a number of townships, villages, and SDB churches for several weeks following before returning to their home in Rangoon.

—*Ladies* of the Jamaica SDB churches held their "*weekend of fellowship*" at Maiden Hall, December 20-22. "Plans were made towards the improvement of the Women's Board and the denomination." Everyone left "with a feeling of satisfaction and great achievement," Prudence Robinson reported.

PRAYER

A Prayer Reminder for each day!

—APRIL 1975—

Verse for the month: "Keep alert and pray. Otherwise temptation will overpower you. For the spirit indeed is willing, but how weak the body is!"

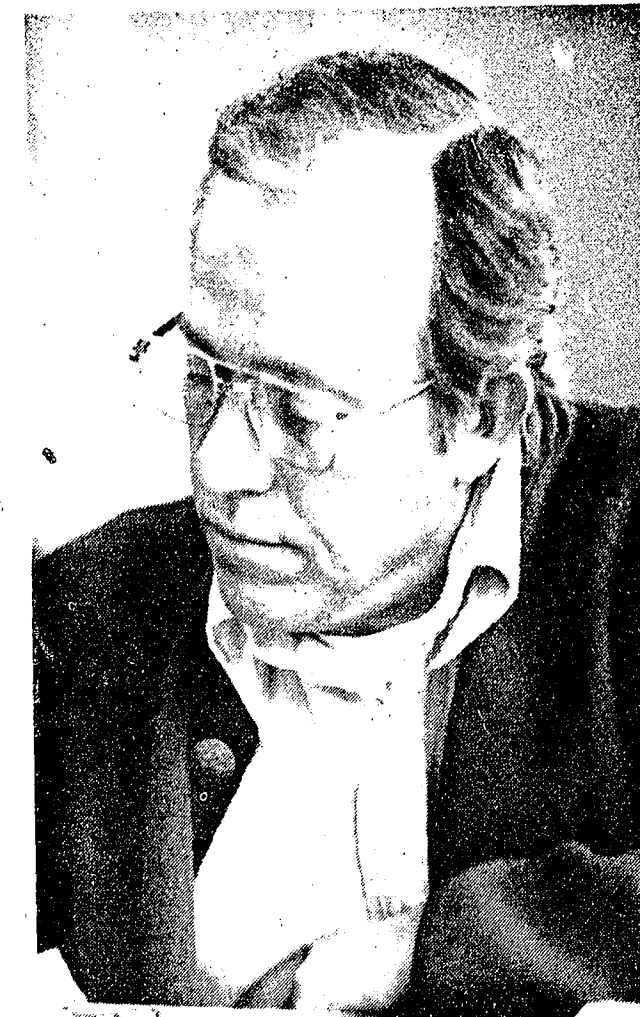
—Matthew 26:41 LB

- 1—Dean Herbert Saunders, Plainfield, N. J.
- 2—*Missionary church pastors*
- 3—Kenneth Burdick, Kingston, Jamaica
- 4—My spiritual goals for April
- 5—My Sabbath school teacher/superintendent
- 6—Holland SDB leaders/churches
- 7—Director of Evangelism, Mynor G. Soper
- 8—David Pearson and family, Blantyre, Malawi
- 9—For reaching Our World Mission goal—April
- 10—Editor John D. Bevis, Plainfield, N. J.
- 11—Douglas / Jane Mackintosh, Kingston, Jamaica
- 12—Your pastor as he preaches the Word
- 13—England SDB leaders/churches
- 14—Growth in Bible study groups
- 15—For forgiveness of specific sin
- 16—Menzo/Audrey Fuller, Makapwa, Malawi, Africa
- 17—German SDB leaders/churches
- 18—Lansing, Mich., SDB mission outreach
- 19—Revival in my life/my church
- 20—Gen. Sec'y. Alton L. Wheeler, Plainfield, N. J.
- 21—India SDB leaders/churches
- 22—Praise God for answered prayer!!
- 23—Ministers Conference, Dodge Center, Minn.
- 24—For lone Sabbath-keeping families
- 25—New Zealand SDB leaders/churches
- 26—SABBATH SCHOOL MISSION OFFERING
- 27—Missionary Board quarterly meeting
- 28—For love to my "enemy"
- 29—South Africa SDB leaders/churches
- 30—Sec'y. David S. Clarke, Alfred, N. Y.

CORNER

From the first days of sensing that God was calling me into the ministry, my interest was in evangelism. While I was in Salem College the Rev. Alton Wheeler came to the college as speaker for Religious Emphasis Week. I recall getting an appointment to talk with him about future possibilities in the ministry and telling him of my special interest in evangelism. To my disappointment (and his, also) he told me there just wasn't any opportunity for evangelism among our people at that time.

Later as a pastor I still longed to be in full-time evangelistic work. I shared my longings with Everett Harris of the Mission Board. He remembered that conversation and in 1969 asked me to serve as home field evangelist on a part-time or project basis. He said, "I don't know if there will be any demand for your services, but we'll try it and see." There was a demand and it has increased each year.



By Rev. Mynor G. Soper

church where we held evangelistic services who said she had never wanted anything to do with evangelistic services. Her opinion of them was from hearsay rather than personal experience. About half through the week of meetings she came and told me this and added, "but I wouldn't miss one of these meetings for anything!" Her church had never had evangelistic services in her memory.

Obviously, evangelism is not one stereotyped approach. There are numerous ways to carry on an evangelistic program. How we praise the Lord for opening up to us many avenues to get help in doing the work of evangelism. And how we thank the Lord for moving amongst us until evangelism is now recognized as one of our "top priorities." As a result of this awareness the Mission Board in collaboration with the Planning Committee has decided to call a director of evangelism to put full time into the development

a

GROWING

awareness

In January 1972 Light Bearers for Christ, Inc., was organized to add to the evangelistic thrust. This program, while intended to be used as much as possible by our own people, was designed to have an outreach ministry, also. Nearly all of our churches have used the team and have been greatly blessed by them. In addition, the Light Bearers have been used in camping programs, association meetings, conferences and across the country in churches of practically all denominations, nursing homes, camp grounds, high schools, junior high schools, radio, and television. They have been known and respected as Seventh Day Baptists. Light Bearers for Christ, Inc., can be called upon for musical programs, spiritual retreats for the church or youth retreats. In addition to my serving as an evangelist with LBC, Pastor Charles Graffius is also available as an associate evangelist.

This past year a new type of evangelistic program was added to your home field evangelist's program: "Deeper Life Retreats" for the church. They are called retreats because they are designed only for the church rather than community outreach and are versatile in that they may be conducted in the church or homes or alternated. They consist of three or four group meetings where a message is given dealing with victorious Christian living, with opportunity given for discussion following. From that, appointments for personal counseling are set up with those who desire further help.

In future articles I would like to point up some other types of available programs developed by the denomination to help the churches do the work of evangelism. For many people evangelism has been almost a dirty word. They wanted nothing to do with it. Like a lady in one

of a Department of Evangelism. As we move into this phase of the work God has called us to do we covet your prayers that the Lord be allowed to be the real director and that we, serving under His direction, might be keenly sensitive to all that He wishes to develop in order to prepare us to do the work of evangelism He has called and commissioned us to do.

We have waited long and the hour is late. The words Jesus spoke about Himself are certainly appropriate for us also: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Certainly those under persecution in Communist countries would testify to that fact. We call all of our people to be aware of the urgency of evangelism and to stand with us in every way to do this work. □

The Church In Action

NEWS FROM THE CHURCHES

ROCKVILLE BIBLE CLUB

ROCKVILLE, R. I.— It all began with General Conference, 1973, in Milton, Wisconsin. With many prayers and a lot of hope, the Christian Endeavor of the Ashaway church began what we call our "mission project."

It started in the early summer of 1974. We set out one Sabbath afternoon with flyers in hand to tell the townspeople about the Vacation Bible School we would be holding at the church in July.

In July we held a VBS in the evening. It was a beautiful sound to hear the bells ringing throughout the little country town. The children really enjoyed the stories, games, and songs. But, as usual, the week passed too quickly and it was time to hold our closing program. Our youngest class had worked on learning Bible verses. It was so beautiful to hear one little boy say, "I wub the Word," which is translated, "I love the Lord."

So, come September, we began our Bible Club on Sabbath afternoons. Our attendance ranges from ten to fifteen. We have three separate classes and there are two teachers for each class.

Our activities since then have been varied. In October, we delivered sunshine baskets for the shut-ins in town. It was so good to see the children as they gave out the baskets, the glow on their faces was priceless. The people who received the baskets couldn't figure out why they were getting them. And we really had a tough time

convincing them that we didn't want to be paid for them. It was so neat to see the children receive the joy of giving.

At Christmas, we presented a program about the birth of Jesus. Also, some of our older children told what the world is like without Jesus and what He can do when He enters people's lives.

We really have enjoyed working with the children in the little town of Rockville, R. I., and are looking forward to experiencing much more growth and joy in the future. As a poster I once saw says: "Grow where you are planted." And that means any place—even if there is only one of you in a town where you don't know anyone. We must do our best to spread God's word.

We have appreciated all of your prayers and we ask you to continue to support us in prayer. May God bless you all with His peace, love, and joy forever. —Dee McCall



The church which neglects the children will have children who neglect the church.



Officers of the New York City Fellowship

FELLOWSHIP ORGANIZED IN NEW YORK CITY

On Sabbath, January 11, 1975, some fifty-five people gathered at the Sloane House YMCA for the organizational meeting of the New York City SDB Fellowship. The New York City Mission has been in existence for about ten months and is a satellite of the Plainfield, New Jersey, SDB Church.

The Rev. Herbert E. Saunders led in the organizational service and spoke on the subject "Formula for Fellowship." Greetings were brought on behalf of the General Conference by the Rev. Alton L. Wheeler, and on behalf of the American Sabbath Tract Society and the Missionary Society by Editor John D. Bevis.

Representatives were present from the Plainfield, New Jersey; Shiloh, New Jersey; Alfred, New York; and Washington, D.C., churches. The officers elected were: Fellowship leader, Brother Socrates Thompson; assistant fellowship leader, Brother Franklin Ross; secretary, Sister Patricia Thompson; assistant secretary, Sister Clara Thompson; treasurer, Sister Beryl Mamby; Sabbath School superintendent, Sister Wilhelmina Powell; assistant Sabbath School superintendent, Brother Cecil King; Sabbath School secretary, Sister Beverly Powell; and assistant Sabbath School secretary, Sister Mavis Morrison.

We pray for God's blessing on these officers and the new fellowship. May God lead and direct this work in the nation's largest city. □

THE SABBATH RECORDER

NEWS NOTES

The Executive Committee of the North Central Association recently appointed Dorothy Parrott as "reach out field worker." The Association plans to become more involved in outreach.

The Los Angeles Seventh Day Baptist Church is sponsoring a Spanish Bible Class in the Fellowship Hall taught by James Mendoza and Peter Morris.

The Dick Shepard family recently moved from Billings, Montana, and are settled in their new home in Monroe, Ohio, where they are active in the Ohio Fellowship.

The Ashaway, R. I., church is sponsoring an eleven-week study using the Seventh Day Baptist Beliefs manual as the text. The series is intended to be a study not only for facts, but for enjoyment in sharing our faith and experience.



The Rev. A. Peat of the Mill Yard Church in England recently toured the Holy Land and visited the tomb of Christ.

GUIDE SALUTES SENATOR RANDOLPH

The January, 1975, issue of *Guide Magazine*, a children's weekly published by Seventh-day Adventists, contained an article "The Senator Who Keeps the Sabbath" about our own Senator Jennings Randolph.

The author, Mr. Skip Baker, visited General Conference at Salem where he interviewed the Senator and spoke with several denominational leaders. He was impressed with the strong faith of Jennings Randolph and the fact that he is the only Sabbathkeeper in the U.S. Senate. □

MARCH 1975



These children enjoy their Sabbath School class taught by Mrs. J. Ogden at Texarkana, Ark.

MADRIGAL SINGERS AT SALEM

SALEM, W. VA.— The Madrigal Singers of Clarksburg sang at the Seventh Day Baptist Church in Salem on December 7, 1974. Singers from our church were Paul and Denise Green, Shireen Hurley, and Dallas Bailey.

The church choir sang "The Magnificat" (by J. S. Bach) on December 14, 1974. It was directed by Dennis Cox with Kathy Cox, accompanist. Soloists were Shireen Hurley, Paul Green, Denise Green, Frank Green, and Ruth Rogers.

Our Christmas program was directed by Venita Zinn and the Women's Society served refreshment. Dr. and Mrs. Fred Spencer had a New Year's Eve party for the church, with some fifty-eight in attendance.

The church has a ball team in the Salem churches league. The president is Walter Swann, the coaches are Alfred Rogers and Phil Calise. They did very well last year.

The community has a clothing center. The workers from our church are Mrs. Elizabeth Percy, Mrs. Chaetie Mae Swiger, and Kathy Davis.

We also participated in the Prayer Week of January 5-11. We had two prayer meetings in homes. The prayer week concluded Sabbath morning with Pastor Green speaking on Jeremiah 29:10-14. □

—June Kenyon

ALFRED NEWS

ALFRED, N. Y.— The Alfred church-family celebrated the coming of the Christ-child in several ways. Members of the choir spent long hours on Sunday evenings practicing for the presentation of Handel's *Messiah*, given by the area choir, in a neighboring town, Canis-
teo, N. Y.

The ladies enjoyed their special Christmas luncheon, hosted by the Christian Education Committee, the program for the day being "Christmas Music."

On the night-after-the-Sabbath before Christmas the members met together for the annual family dinner and program. This year we broke from tradition and instead of a planned program, we had an impromptu crèche scene in the dining room and divided into groups to enjoy creative crafts pertaining to the season.

Several of the group concluded the evening on a carol-sing hay ride around the village, returning to the parsonage for hot cocoa before returning to their homes.

—Mary Clare.

What shall it profit a church if it goes round the world to make converts and loses its own sons and daughters?

SEVENTIETH ANNIVERSARY CELEBRATED

BATTLE CREEK, MICH.—Our thirteenth annual Homecoming Sabbath was held on November 30 and was a memorable day of worship and fellowship, with many non-resident members and friends present for the day's planned activities. At the morning worship service, Pastor S. Kenneth Davis gave the sermon, "To Make a House a Home," and the choir sang "Festival Te Deum." Over one hundred people enjoyed the noon potluck meal. Since it was also the seventieth anniversary of the organization of our church, Russell Maxson, in his after dinner program, included a short historical sketch of two church members for whom Sabbath School classrooms had been named. The Children's Sabbath School Department then presented a short program emphasizing Thanksgiving. The day concluded with an Open House in the children's Sabbath School rooms upstairs, which had been newly re-decorated.

Pastor Ken, as our 1975 Conference president and a Commission member, must be away from our pulpit many times in fulfilling his duties. Bimonthly he travels to Ohio to meet with the fellowship there. Laymen continue to assist him by taking leadership and supportive roles in the work of the local church.

Some members continue as Fish volunteers, either on telephone or transportation duty. The Battle Creek chapter of Fish, founded by our pastor, is receiving fewer calls for help since many non-Christian volunteer organizations, recently set up, duplicate our services.

Over 2,000 New Testaments have been distributed by our church members in the Project Philip Bible distribution and Bible correspondence program designed by the World Home Bible League. New Testaments are distributed regularly to nine motels, one hospital, and seven businesses or professional offices. Currently, approximately forty-five people are enrolled in the Bible study as a result of this program.

Our Youth Fellowship members are working hard at money-making projects for their "California Conference Fund." Last fall they held a rummage sale in the church's

Parish House next door to the church. The first of December, they sponsored a candlelight spaghetti dinner in the church's social room. At a recent church business meeting, they were authorized to clean the church each week for \$75 a month, an amount usually paid to custodial service. Recently they took a trip to Grand Rapids to ski.

The main project of our Ladies' Aid for the past few years has been that of remodeling the church kitchen. Due to limited finances, conflicting regulations from inspectors, and availability of volunteer labor, the project took much longer to complete than was first thought. A new lowered tile ceiling was installed and painting completed in time for Homecoming. With the new cabinets, counter tops, stove hood, sinks, and garbage disposal, the kitchen has a new modern look. A tile floor and additional cabinets are all that are needed to complete the job.

General Secretary Alton Wheeler was here December 11-14, speaking to us about "satellite" possibilities—reaching out beyond the local church in witnessing for Christ. The first area under consideration by our church for such a satellite program is the Lansing area. A meeting was held January 27 in Lansing for area families to discuss the possibilities of establishing a satellite program there. Dorothy Parrott, the outreach worker for the North Central Association and a Lansing area resident, attended the meeting, as did Pastor Ken and director of evangelism, Mynor Soper.

—Karen Thorngate

PORTLAND NEWS

PORTLAND, OREGON.—Pastor Duane Davis is spending two or three days in Portland this week with our new Seventh Day Baptist mission-group. Home meetings have been held every Sabbath for over a year at the home of Mr. and Mrs. Justin Camenga, 8434 S. E. Clay, Portland, OR 97216, phone (503) 255-7817. In December, Mr. and Mrs. Richard Steele of Denver, Colorado, moved to Portland, and have become an active part of the pioneer movement there. Through a special gift (on a trial basis through April), the evangelism outreach of the Pacific Coast Association is making it financially possible for Pastor Davis to assist and encourage the Portland group.

"Good News Club Sponsored"

DODGE CENTER, MINN.—The last nine months of 1974, when we had no pastor, our licensed men and lay leaders had charge of our services for the most part. We have been having a Sabbath afternoon Bible study and a men's meeting on Thursday evenings, for sharing, studying, and calling on other church members, as well as outsiders. Both of these meetings have been well attended and very helpful in our spiritual growth and attitudes. Some, in home, Bible studies have been started.

A "Good News Club" is held every Wednesday afternoon after school, taught and directed by Mrs. Phillip (Diann) Greene and Mrs. Steven (Linda) Greene. The average attendance is twenty children.

We praise and thank our Heavenly Father for the return of Pastor Wayne Babcock and family to Dodge Center to minister to us. Many members volunteered their time to do some redecorating and putting down new floor covering in the parsonage.

At our annual meeting we voted to renew the licenses of our licensed men, Wallace Greene, Phillip Greene, Bill Bond, and Bill Babcock; and also granted a license to Duane Pederson.

The officers elected at the meeting were: Bob Kloppstein, president; Lorna Austin, clerk; Steven Greene, treasurer.

Our Lord's Acre Ingathering funds were divided this year equally between "Child Evangelism Fellowship" and "Woodland Camp," both being very important to many of our people in this area.

We are planning ahead for the Ministers retreat to be held with us, here in April, and pray for continued blessings as we reach out in work for the Lord.

—Mrs. Wallace Greene

Births

Dickinson.—A daughter, Jennifer Aimee, to Alfred H. and Sherry (Sloter) Dickinson of Cohoes, N. Y., on January 13, 1975.

Jernoske.—A daughter, Jenny Lynn to Robert and Jane (Harris) Jernoske of Shiloh, N. J. on Aug. 8, 1974.

Marriages

Davis - Pederson.—Dr. Ron Davis, son of the Rev. and Mrs. Leland Davis of Los Angeles, Calif., and Christine Pederson, daughter of Mr. and Mrs. Loyal Pederson of New Auburn, Wis., were united in marriage January 11, 1975 at the Seventh Day Baptist Church in New Auburn, by the groom's father assisted by Rev. Leroy Bass.



IN MEMORIAM Rev. Leslie A. Welch 1916 - 1975

Word has been received of the death of the Rev. Leslie A. Welch at Paint Rock, Alabama, on January 23, 1975. Pastor Welch was stricken with a heart attack while at home. Memorial services were held at Paint Rock, Leonardsville, N. Y., and Berea, W. Va. A full obituary will appear later. Our sincere sympathy to his wife, Henrietta and the family. □

Obituaries

ADAMS.—John Quincy of Battle Creek, Mich., was born January 17, 1913 and died January 7, 1975 in the Lakeview General Hospital where he had been a patient one day.

He was a lifelong resident of Battle Creek and a member of the Seventh Day Baptist church. He had been an employee of the Oliver Corporation for seventeen years until the plant closed and with the Federal Center since 1962, employed at present as a cataloguer with the Defense Logistics Service Center at the Federal Center.

He used the call letters W8KHY as a member of the South Michigan Amateur Radio Club.

Surviving are his widow, the former Virginia Lee; daughters, Mrs. Gerald Anne (Jo Anne) West of Lansing and Mrs. Richard (Mary Jane) Markos, Battle Creek; sons Lee S. Adams of Derby, Conn., and John Q. Jr. of Battle Creek; a brother E. Keith Adams, Battle Creek; sisters, Mrs. Irene Soper of Clearwater, Fla., and Mrs. Ruth Parker of Charlotte, Mich.; and four grandchildren.

Services were held from the Hebble Funeral Home, Pastor S. Kenneth Davis officiating. Interment Oak Hill Cemetery. —S.K.D.

CAMPBELL.—Robert M., was born in Passaic, N. J., in 1900 and died unexpectedly in his winter home in Jekyll Island, Georgia, January 8, 1975.

Mr. Campbell was graduated from the Alfred College of Ceramics in 1923. He spent ten years in the ceramic industry before returning to Alfred as a professor in Ceramic Technology. He retired in 1965 after spending thirty-two years as an administrator and member of the faculty of Alfred University. He was also active in and past-president of several professional organizations.

Survivors include his widow, Mrs. Anna M. Campbell of Alfred, a daughter, Mrs. J. R. Barney, of Endicott; a son, Robert M. Campbell of Corning; five grandchildren; three brothers and two sisters.

Memorial services were held in Jekyll Island and burial will be at the convenience of the family. —R.G.J.

DALAND.—Nellie Furrow was born April 16, 1884 in Latah County, Idaho Territory, to John and Olive Furrow and died at Cedar Crest Health Center, Janesville, Wis., on December 30, 1975.

She lived in Arkansas, Colorado and California before moving to Milton in 1902. On June 24, 1914 she married John N. Daland, who preceded her in death on March 28, 1959. She devoted much of her life to being eyes for her husband, who from infancy was nearly blind, but who served Milton College faithfully for many years, being dean for nearly thirty-five years.

She is survived by a daughter, Mary Elizabeth, of Milton and a son, Robert, of Chapel Hill, N. C., two grandsons, and a sister, Daisy Allen of Riverside, Calif.

A memorial service was held at the Seventh Day Baptist Church of Milton on January 4 with the Rev. Don A. Sanford officiating. —E.C.

MORLEY.—Oma Wells, daughter of Oscar and Inez (Fitz Randolph) Wells was born August 22, 1898 in Farina, Illinois, and died in a Weslaco, Texas, convalescent home January 28, 1975. She moved with her husband, the late Thomas J. Morley, to Texas from Battle Creek fifteen years ago. She was a member of the Battle Creek, Mich., Seventh Day Baptist Church and Ladies Aid, D.A.R.; W.C.T.U.; Battle Creek Garden Club

and the Women's League.

Surviving are a daughter, Mrs. James (Beverly) Barnett of Weslaco; a brother George Wells of Joliet, Ill.; sisters, Mrs. Lynn (Gail) Alderdyce, Battle Creek, and Mrs. John (Elsia) Russell of Laguna Hill, Calif.; one grandchild and one great-grandchild.

Services and burial were held in Texas. —S.K.D.

RANDOLPH.—Myrta L. Dunn, daughter of Walter Gillette and Ella (Larkin) Dunn, was born in Piscataway, N. J., on March 26, 1891, and died after a brief illness at the Raritan Valley Memorial Hospital, Green Brook, N. J., on December 13, 1974.

She is survived by her daughter, Mrs. Jeannette Duryea, and her son, Wayne Randolph, both of Piscataway, New Jersey; and a sister, Mrs. Jennie Dunham. There are four grandchildren and one great-grandchild.

Myrta joined the Piscataway Seventh Day Baptist Church early in her life and was a faithful member until members of that church joined the Plainfield church. From 1953 to 1969 she was a member of the Daytona Beach, Florida, Seventh Day Baptist Church. In 1969 she joined the Plainfield church of which she was a faithful member for the rest of her life. She was very active, especially in her years in the Piscataway church, in the Women's Society, and particularly enjoyed projects of knitting for the Red Cross.

She was married on January 24, 1912 to Earle W. F. Randolph by the Rev. Henry N. Jordan in New Market. He preceded her in death.

Memorial funeral services were held by the Rev. Herbert E. Saunders at the Plainfield Seventh Day Baptist Church on December 16, 1974. Interment was at the Hillside Cemetery, Plainfield, N. J. —H.E.S.

ROWLAND.—Kizzie Neagle, daughter of John and Mary Giles Neagle, was born on December 7, 1881, and died at the Greenbrook Manor Nursing Home, Green Brook, N. J., on December 31, 1974.

She is survived by one son, Frank P. Rowland, of Scotch Plains, N. J., five grandchildren and twelve great-grandchildren.

Mrs. Rowland was married to Edward Burke Rowland who preceded her in death.

She joined the Plainfield Seventh Day Baptist Church upon her baptism by the Rev. A. H. Lewis in 1894. After her marriage she joined with her husband in the Episcopalian Church. In 1957 she again rejoined the Plainfield Seventh Day Baptist Church of which she was a member until her death.

Memorial funeral services were held by the Rev. Herbert E. Saunders at the Memorial Funeral Home in Plainfield, N. J., January 3, 1975. Interment was at the Bound Brook Cemetery, Bound Brook, N. J.

—H. E. S.



94th CONGRESS

RELIGIOUS AFFILIATIONS

| | |
|---------------------------------|-----|
| Apostolic Christian Baptist | 1 |
| Bible Church | 57 |
| Christian Science | 1 |
| Church of Christ | 4 |
| Church of God | 4 |
| Disciples of Christ (Christian) | 1 |
| Episcopal | 7 |
| Evangelical Covenant | 65 |
| Evangelical Free | 1 |
| Eastern Orthodox | 2 |
| Friends (Quaker) | 4 |
| Jewish | 2 |
| Latter Day Saints (Mormon) | 24 |
| Lutheran | 10 |
| Methodist | 14 |
| Presbyterian | 85 |
| “Protestant” | 66 |
| Reformed Church | 17 |
| Roman Catholic | 1 |
| Schwenkfelder | 124 |
| Seventh-day Adventist | 1 |
| Seventh Day Baptist | 1 |
| Unitarian-Universalist | 13 |
| United Brethren in Christ | 1 |
| United Church of Christ | 24 |
| No Affiliation | 6 |

—Church and State

HONDURAS FILM PRODUCED

VALLEY FORGE, PA.—“Honduras . . . Aftermath of Hurricane Fifi” is the title of World Relief Commission’s newest sound/color movie. Shot on location, this 28-minute documentary covers dramatic flood scenes, devastation of woodlands, banana plantations, and houses; and ways evangelicals are responding to human need.

Missionaries tell the story of the disaster, relief aid, rehabilitation programs, and spiritual outreach.

Within hours of Hurricane Fifi’s departure from Honduras, WRC

RUSSIAN BAPTISTS APPEAL FOR A NON-SOVIET LAWYER

MOSCOW—Relatives of an official of the dissident or unofficial Soviet Baptist community have appealed to the World Council of Churches (WCC) to arrange for a non-Soviet lawyer to defend him at a forthcoming trial in Kiev.

Georgi Vins, secretary of a group of outlawed Evangelical, or Initiativniki, Baptists who broke away from the officially sanctioned Soviet Baptist Church in the 1950’s, was arrested in Kiev this year. He was charged with practicing religious rites.

News of the appeal to the WCC came from dissident Soviet physicist Andrei Sakharov. He told foreign newsmen here (Nov. 5) that Mr. Vins’ relatives had written to WCC headquarters in Geneva.

In their appeal, he said, they contended that an “atheist Soviet lawyer” would not be the “right person” to defend Mr. Vins in a trial “involving religious questions.”

Mr. Sakharov said that Mr. Vins’ relatives had also written to Premier Alexie Kosygin and President Nikolai Podgorny, asking them to guarantee that a lawyer provided by the WCC be allowed to defend Mr. Vins. □

CHURCHES OF GOD HAVE DIALOGUE

Committees representing the Church of God (Seventh Day) and the Associated Churches of God met at the general offices of the Church of God (Seventh Day) in Denver in November.

The object of the dialogue is to establish open lines of communication between the two organizations. The Associated Churches of God came into being approximately eight months ago when several ministers left the Worldwide Church of God which is directed by Herbert W. Armstrong.

It is now beginning to organize some congregations around the U.S. whose memberships are largely composed of persons who have also left the Worldwide Church.

The recent discussions explored the organizational procedures each church employs in organizing local churches, in arriving at doctrinal positions and the method by which each organization is financed. The discussions also covered such areas as the church’s immediate goals and an informal exploration of a few doctrinal positions. A second meeting of the dialogue committees has been planned for May 1975.

—The Bible Advocate



The prospect of food brings a smile to man carrying 220 lb. bag of black beans in Honduras.

provided \$35,000 in initial funds, divided among seven evangelical mission and denominational agencies in that country. WRC is funding continuing emergency feeding, seeds for replanting, house building, and employment in food-for-work programs. To date approximately \$100,000 has been provided.

The Honduras film is available to church and community groups on a freewill offering basis by writing World Relief Commission, P. O. Box 44, Valley Forge, Pa. 19481. (WRC is overseas relief arm of the National Association of Evangelicals.) □

Children’s Page

I am a little donkey named Carefree. Maybe you think that is a strange name for a mother donkey to give her little donkey, but she had her reasons, very good reasons!! Every day when my mother and I went out to the pasture she would say, “You must not romp and play all the time. You must learn to walk as though you had a heavy load on your back.” But I would say, “I don’t care — I want to be free. I am never going to work or carry heavy loads. I want to play.” So I would run off through the flowers, up the side of the mountain. I would pull at the grass and roll in it. As the air grew warmer I would lie down and close my eyes. The sun felt so good I would sleep and sleep.

My mother has to go to work. She carries things for men and sometimes she carries people. When she comes home she is wet and dirty. Even though I know she is tired I say, “You are foolish. I will never work. It makes me feel cross to think of carrying things and I will never let anyone ride on my back. I don’t like people. So don’t give me a harness or saddle, I just want to be carefree.”

One day some boys came to our field. “Let’s ride the little donkey,” they said. So one of them tried and tried to jump on my back. I gave a kick, a very naughty kick. I looked around and the boy was crying and the other boys had to help him get up and walk. I didn’t feel sorry. I just said to myself, “I don’t care. I want to be free. No one will ever sit on my back. That much is certain.”

One day when I was nearly as big as my mother the man who owned us brought ropes and led us down out of my pasture in the hills to a village. I was worried. There were lots of houses and streets and many voices chattering. We were tied to a wooden post and men came and looked at us, two shaggy donkeys with long waggly ears.

WHY MY NAME WAS CHANGED



Children came by, but I was restless and looked mean so not one of them tried to sit on my back. I looked down the street and my heart sank. There were donkeys at work with heavy loads on their backs and men behind them waving a stick. “I don’t care what you say, I’ll never do it. I want to be free.”

Just then two men came to where we stood and one of them untied my rope and led me away. My owner rushed over and said, “What are you doing with my little donkey?” That was what I wanted to know, too. I longed for my pasture in the hills where I could be carefree to run and play and sleep. Then one of the men said, “The Master needs him.” The owner immediately let me go and I kept wondering why. Soon we came to a man — a man they called Jesus. He looked at me with love in his eyes and He reached out and stroked me. I could see He was going to ride me — me who never wanted a person on my back, who wanted to be carefree. Suddenly everything seemed different. I wanted this man to ride me. I wanted Him to be my Master.

One of His disciples threw some of his clothes across my back for Jesus to sit on. The crowd spread out their robes along the road ahead of Him and as they reached the place where the road started down from the Mount of Olives, the whole

procession began to shout and sing as they walked along. I was proud to be carrying Jesus. The people still were shouting, “Hosanna, long live the King.”

When Jesus came closer to Jerusalem and saw the city ahead, He stopped me and looked down on the city and the beautiful temple. All of a sudden I knew He was crying. He kept petting my neck and saying, “If only they could have believed in Me.” Inside of me I could feel a great love growing—not just for Jesus but for all people.

They took me back to my pasture. I was no longer the same carefree donkey for I had been with Jesus. My mother changed my name from Carefree to Care. I still like to romp and play and roll in the grass but I understand that everyone has work to do. If children want to ride me I trot slowly so they can enjoy themselves. When men put heavy loads on my back, I think of Jesus and the love He had for all mankind.

Of course, we don’t really know what the little donkey that Jesus rode on was thinking on that beautiful spring day long ago. But we do know that Jesus can change “carefree” boys and girls to those who love Him and show their love by the way they help others. □

—Iris S. Maltby

THE MESSAGE OF EASTER

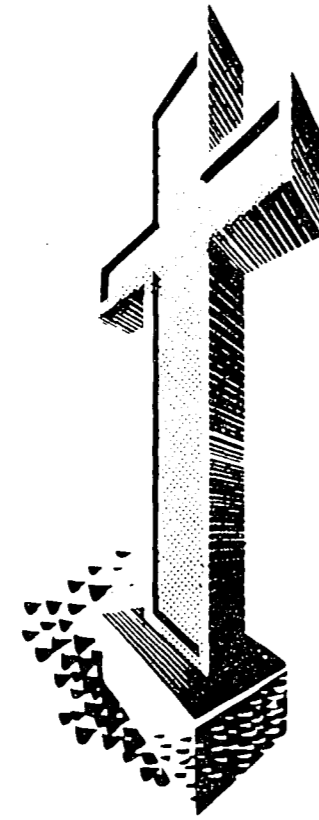
(Continued from page 5)

import of a fact with which we have grown too familiar by remembering the negative side of it. "If Christ be not risen, then is our faith vain and we are still in our sins" — all the sacrifice and endurance of Christian martyrs through the ages, in vain? Can men build skyscrapers without foundation? Can the pinnacles of human character be raised on illusions and dreams? We know they cannot. This is no illusion with which we are dealing, it is a fact—it is the ultimate reality.

From that joyous meeting with the risen Lord the disciples went forth changed men, inspired, courageous, and invincible. Hebrews 11 says of them that they "stopped the mouths of lions, quenched the violence of fire — out of weakness were made strong." How does one explain this! If they did not touch the ultimate reality, then from whence came their courage, their faith, their perseverance? Some of us are convinced they did touch the ultimate reality — that Jesus Christ was very much alive then and that today the ultimate reality — that Jesus Christ was very much alive then and that today His living Spirit is still working powerfully in the present world.

As we turn to Him for help today we may experience His saving presence here and now. This is a fact that we know from personal experience. But there is more. Presently we live in a visible, physical world. In a sense we are strangers passing through this physical world. Our true home is with God. Like Abraham of old we seek a city which hath foundations whose founder and maker is God. Though we cannot see this spiritual world with our physical eyes we do believe it is real. By faith we accept this but there is some evidence of its reality. Consider the following illustration.

When Columbus arrived at the mouth of the mighty Amazon River in his explorative journey along the coast of South America, he thought for awhile that he had arrived at the southernmost end of land and would be able to sail again westward to India. But soon he noted that he was sailing on fresh water, a river. Then he noted the strength of the current, the width and the power of



To Jesus the cross was not an interruption — the cross was His objective!

this mighty river and he turned to his men and said, "This river drains a continent." Now Columbus had never seen a map of South America. He had no idea of a mighty mountain range that was the headwater of this great river but he knew that a vast continent lay before him. How did he know it? By the strength of the current, by the width and the power of this mighty river.

This is the way we reason about the reality of the vast spiritual continent that lies around and over and above us — where God is. We have never seen it with our physical eyes. But, as we note the disciples coming out of that upper room long ago, with firm step, with faces aglow, confident that Christ is alive and that nothing can stop them, nor Him, they are like a mighty river in strength and depth and power. We are certain that this river drains a very real continent. It is an unexplored and mysterious continent in some respects. But since it is the home of Jesus, our living, victorious Lord, we are not afraid. He prayed for those who believe in Him "That where I am ye may be also." If we can be with Jesus, that is heaven. Because He lives we too shall live and be with Him eternally. And eternity begins here and now. We may experience here and now the heaven of communion and fellowship with Jesus — a foretaste of that heaven we shall know when we come into His nearer Presence—when we soar to worlds unknown, see Thee on Thy judgment

throne, Rock of Ages, cleft for me, let me hide myself in Thee.

The message of Easter is one of hope in the place of despair; of gladness and joy in the place of grief and sorrow; a message of life conquering death.

Jesus said, Because I live, ye too shall live. The Easter message is for you and for me. Let us fill up our cup of joy and accept it with all our hearts and pass it on to others.

When Jesus rose on Easter Day
I wonder — could He see
The golden dawn on Golgotha
His empty calvary?
I wonder — were there daffodils
That stood all round His feet
And shouted their good morning out?
And did the air smell sweet?
And was the garden spotless green
As He passed shining by
As though God's love has washed the world
And laid it out to dry?
And was the crucifixion
Like a story far away
With blessings for its bitterness
Like tears shed yesterday?
O Lord, if that is how it is—and how
it is to be—
Then, when Thy Kingdom comes, O Christ,
In love, "remember me." □

WOMEN'S SOCIETY

(Continued from page 13)

stoves and \$22.04 for the installation. The cabinets have been partly paid for with the balance—\$309.30. Thus our gift is working, and we quote from Rev. Lawton's letter: "On behalf of the students, staff and the Missionary Society, I wish to express sincere thanks for your vital part in making this become a reality. We will share with you further facts and information as it comes." (We would like some photos so we might better know how this new Home Economics Lab really looks!)

This gift of FAITH, wrapped in ACTION is the real answer to His call to serve! Will our women continue to make it possible to open more doors with the Keys of Love? □

Accessions

FARINA, ILL.

By Letter:
Mrs. Bessie M. (Ford) Stewart
By Testimony:
D. Allen Stewart

THE SABBATH RECORDER

OUR WORLD MISSION

OWM BUDGET RECEIPTS FOR JANUARY 1975

| Treasurer's January | Boards' 1 month | Treasurer's January | Boards' 1 month |
|--------------------------------|--------------------|------------------------------------------------------|--------------------|
| Adams Center NY\$ | | Seattle WA 114.61 | |
| Albion WI 35.00 | \$ 50.00 | Shiloh NJ 30.00 | |
| Alfred NY 524.25 | | Stonefort IL 30.00 | |
| Alfred Station NY 339.98 | | Texarkana AR 104.00 | |
| Ashaway RI 345.87 | 45.00 | Verona NY 104.00 | |
| Assns & Groups 4,456.35 | 306.33 | Walworth WI 104.00 | |
| Battle Creek MI 431.60 | | Washington DC 221.47 | 10.00 |
| Bay Area CA 25.00 | | Waterford CT 638.00 | 48.81 |
| Berea WV 128.00 | | White Cloud MI 84.26 | |
| Berlin NY 157.68 | | Totals \$10,404.03 | \$946.89 |
| Boulder CO 160.00 | | Non-Budget 28.20 | |
| Brookfield NY 160.00 | 130.00 | Total To Disburse \$10,432.23 | |
| Buffalo NY 160.00 | | | |
| Dallas-Ft. Worth TX .. | | JANUARY DISBURSEMENTS | |
| Daytona Beach FL ... | | Board of Christian Education \$ 848.05 | |
| Denver CO 342.10 | | Council on Ministry 514.68 | |
| De Ruyter NY 58.69 | | Historical Society 5.85 | |
| Dodge Center MN ... | | Ministerial Retirement 507.05 | |
| Farina IL 58.69 | 25.00 | Missionary Society 3,843.34 | |
| Fouke AR 99.25 | | Tract Society 1,441.99 | |
| Hammond LA 100.00 | | Trustees of General Conference 5.85 | |
| Hebron PA 200.00 | | Women's Society 212.91 | |
| Hopkinton RI 36.94 | | Council on Ecumenical Affairs 75.51 | |
| Houston TX 60.00 | | S. D. B. General Conference 2,977.00 | |
| Individuals 18.29 | 5.00 | Total Disbursements \$10,432.23 | |
| Irvinton NJ 525.00 | | | |
| Kansas City MO 50.00 | | SUMMARY JANUARY 1975 | |
| Leonardsville NY ... | | 1975 Budget \$210,030.00 | |
| Little Genesee NY ... | | Receipts for one month: | |
| Little Rock AR 70.00 | 10.00 | OWM Treasurer \$10,404.03 | |
| Los Angeles CA 31.07 | | Boards reported 946.89 | 11,350.92 |
| Lost Creek WV 73.00 | | | |
| Marlboro NJ 12.75 | 45.00 | To be raised by December 31, 1975 \$198,679.08 | |
| Metairie LA 43.00 | 20.00 | Percentage of year elapsed 8.3% | |
| Milton WI 73.00 | | Percentage of budget raised 5.4% | |
| Milton Junction WI ... | | One month: | |
| Monterey CA 9.00 | 9.00 | Due \$17,502.50 | |
| New Auburn WI 43.00 | | Raised \$11,350.92 | |
| New Milton WV 12.75 | 100.00 | Arrears \$ 6,151.58 | |
| New Orleans LA 38.00 | 12.00 | | |
| New York City, NY ... | 25.00 | | |
| North Loup NE 276.62 | 25.00 | | |
| Nortonville KS 200.00 | | | |
| Ohio Fellowship OH .. | | | |
| Paint Rock AL 9.00 | | | |
| Plainfield NJ 43.00 | | | |
| Richburg NY 73.00 | | | |
| Riverside CA 38.00 | | | |
| Rockville RI 276.62 | | | |
| Salem WV 200.00 | | | |
| Salemville PA 200.00 | | | |
| Schenectady NY 200.00 | | | |

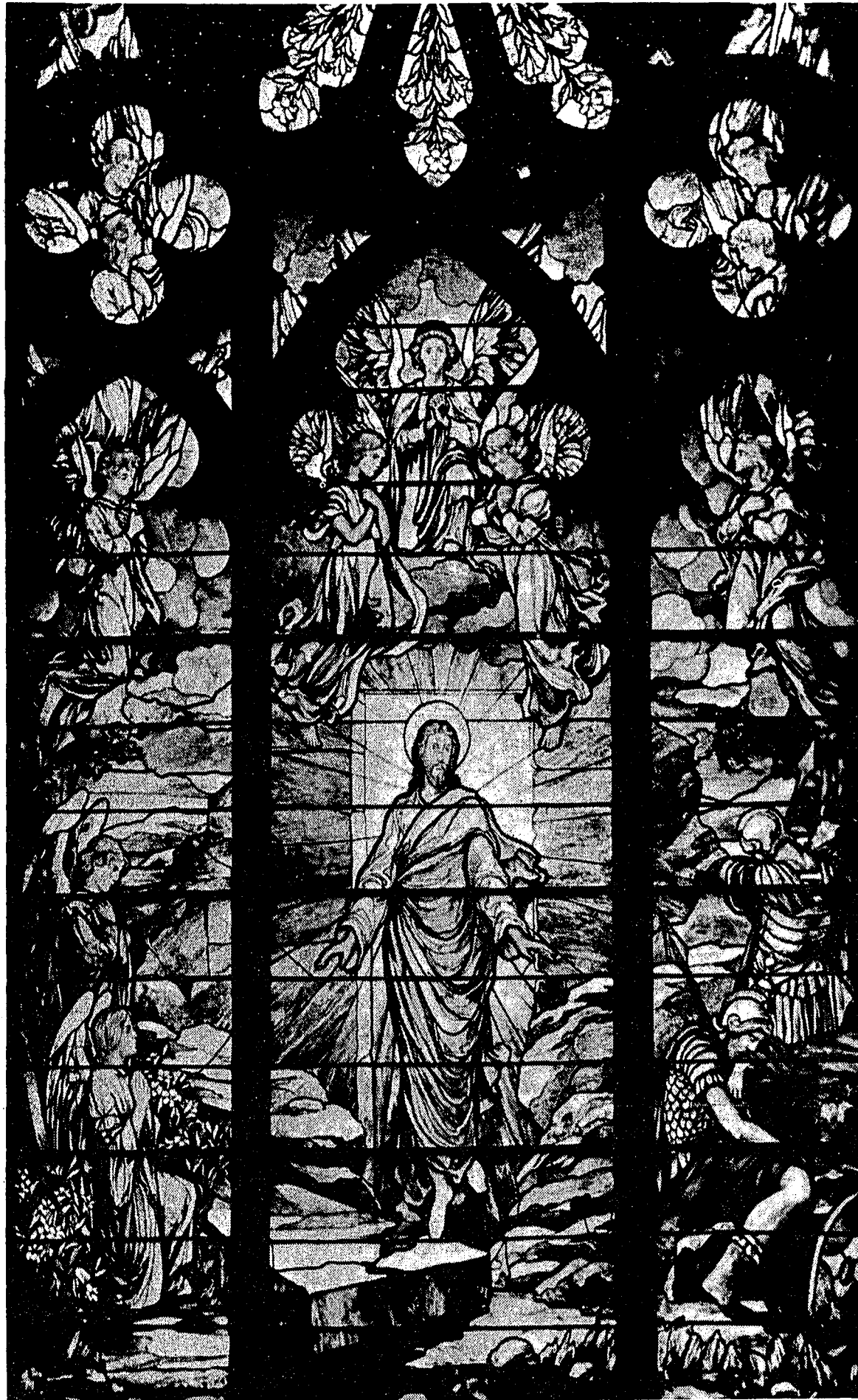
A PARABLE

Now is came to pass that a certain parishioner invited his pastor to lunch at a popular restaurant. The waiter was very efficient, and the food was good. As they rose to depart, the pastor observed that his host laid some coins under the edge of the plate. And the waiter who stood by smiled happily; which meant that the tip was satisfactory.

Now, with such customs all are familiar, and this parable enters not into the merits and de-

merits of tipping. But the pastor began to meditate. Well he knew that the usual tip must be at least ten percent (a tithe), lest the waiter turn against you. And it came to him that few people so honor their God as they do their waiter. For they give unto the waiter the tithe, but they give unto their God whatsoever they can spare. Verily, does man fear his waiter more than he fears his God? And does he love God less than he loves the waiter? Truly, a man and his money are beyond understanding. Remember to support OUR WORLD MISSION! □

Gordon Sanford
OWM Treasurer



Luke 23:50, 55-56 & Luke 24:1-9

From The Living Bible

Then a man named Joseph, a member of the Jewish Supreme Court, from the city of Arimathea in Judea, went to Pilate and asked for the body of Jesus. As the body was taken away, the women from Galilee followed and saw it carried into the tomb. Then they went home and prepared spices and ointments to embalm him; but by the time they were finished it was the Sabbath, so they rested all that day as required by the Jewish law. But very early on Sunday morning they took the ointments to the tomb – and found that the huge stone covering the entrance had been rolled aside. So they went in – but the Lord Jesus' body was gone. They stood there puzzled, trying to think what could have happened to it. Suddenly two men appeared before them, clothed in shining robes so bright their eyes were dazzled. The women were terrified and bowed low before them.

Then the men asked, "Why are you looking in a tomb for someone who is alive? He isn't here! He has come back to life again! Don't you remember what he told you back in Galilee – that the Messiah must be betrayed into the power of evil men and be crucified and that he would rise again the third day?" Then they remembered, and rushed back to Jerusalem to tell his eleven disciples – and everyone else – what had happened.

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