

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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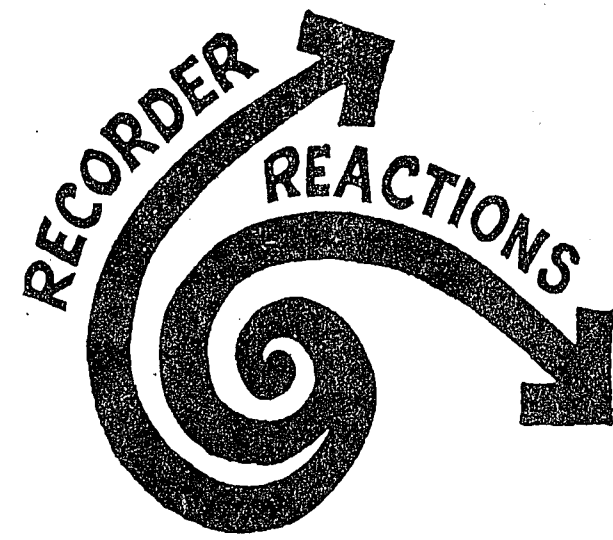
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Please renew my subscription. The Recorder has been in my home all of my life and I never enjoyed it more than now. Each issue is so beautiful.

—Mrs. Ethel Chapman  
Longview, Wash.

\* \* \*

I appreciate the Sabbath Recorder more with every issue. I read it from cover to cover. How well do I remember as a child reading the Children's Page . . . My grandparents, Wilson and Louisa Babcock of North Loup, stacked the Recorder in the upstairs room for us to read. The Recorder then was very large in size and contained four to six pages, so you see I remember many changes through the years and really would not be without it in my home.

—Mrs. Edna Richards  
Riverside, Calif.

\* \* \*

Please renew our subscription. Keep up the good work, the Recorder is great!

—Mr. & Mrs. Ronald Ellis  
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\* \* \*

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I WANT YOU

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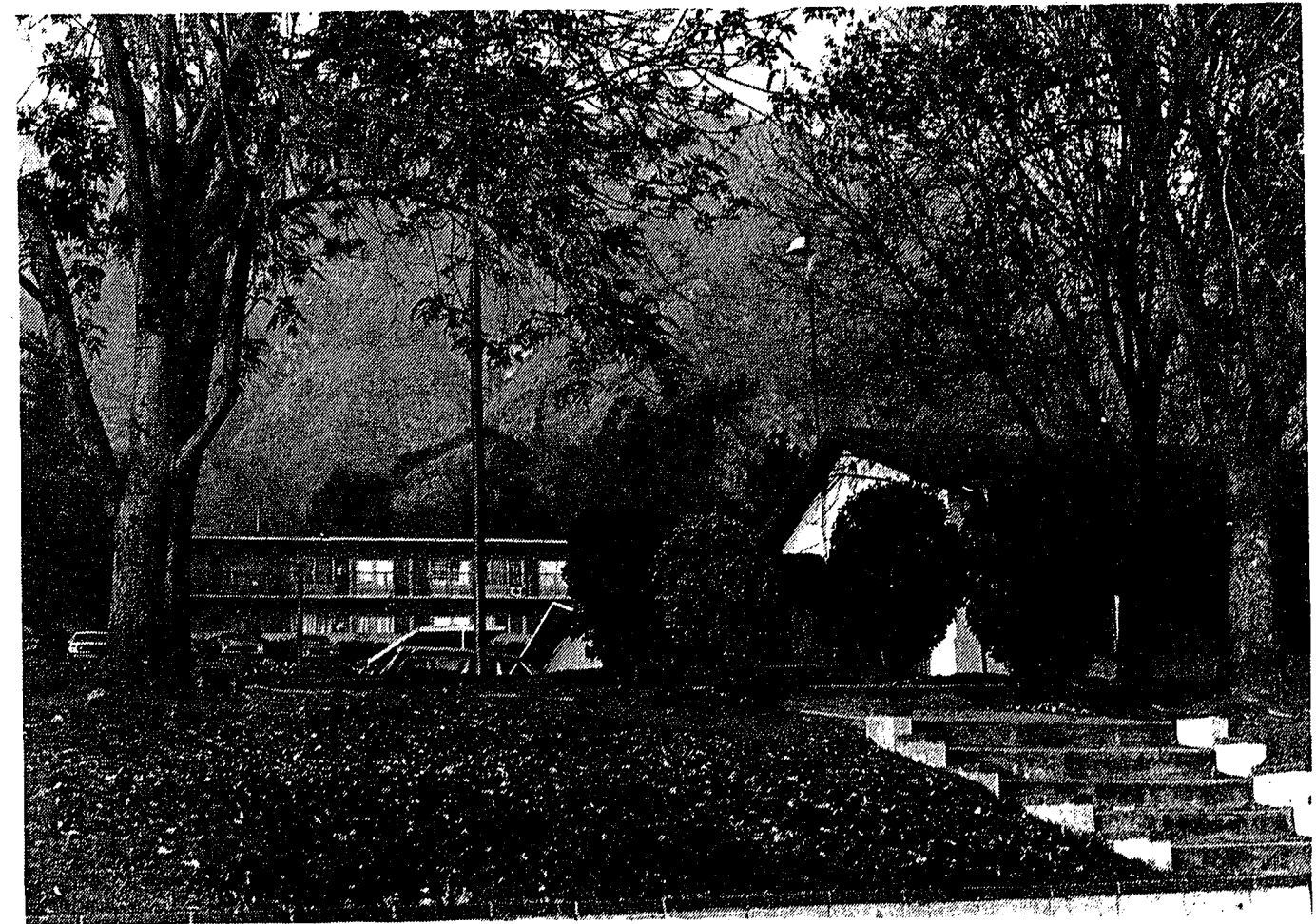
This appealing motto greets you as you approach the campus of Azusa Pacific College, in Azusa, California, where, on August 10 through 16, the 1975 General Conference sessions will be held.

Azusa, brushing the edges of the Greater Los Angeles Basin, is a community of 22,750 nestled at the foot of the San Gabriel Mountains, where snowcapped peaks glisten in the glorious California winters and fragrant orange trees, surrounding the mountain base, bloom year round.

When visitors first drive up to the campus, they are taken aback by the contrast of the old and the new — the stylish Spanish architecture, part of the rich California heritage, and the stark concrete, glass, and steel of the new and modern additions. With much acreage surrounding it, and many steel edifices rising out of giant holes in the earth, it is obvious that this Christian community is still growing, expanding and reaching out in all physical directions.

The Turner Campus Center, the largest and certainly the most color-

ful structure on campus (stained glass everywhere) is the central building on campus too. Its large, two-level house, an In/Com center, where conference and campus information originates, a Post Office, Snack Bar and comfortable Fireside Lounge, spacious Cafeteria, Bookstore, Chapel Auditorium, and the plush Arlington Room,



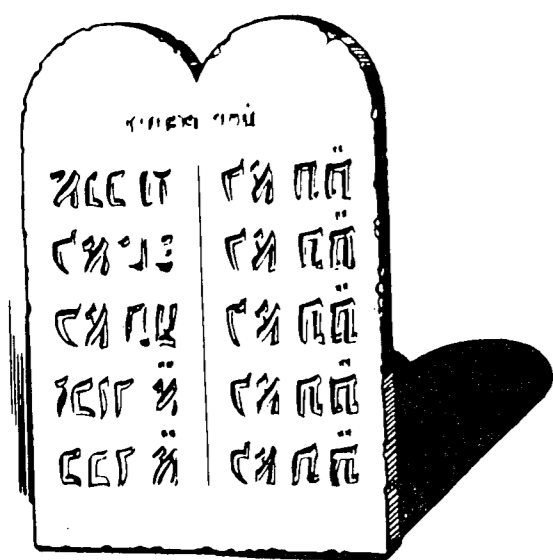
Azusa Pacific College is nestled in the foothills of the snow-capped San Gabriel Mountains. Excellent facilities will be available for those attending General Conference.

where important meetings are held. It is planned that most Conference meetings and gatherings will be held in this facility.

Directly across from the Turner Center is the modern Gymnasium, where young people's Conference activities will be held. Tennis courts spread across the front of the campus.

The newly built dormitories house over 51 percent of Azusa Pacific student body during the school year. The rooms are modern, comfortable, and spacious. Since the Valley Campus is compactly laid out, all buildings are comfortably spaced for walking. If you feel the need for a long walk, the Hillside Campus is located three miles into the foothills from the Valley Campus. This more remote and rustic campus, a former Military Academy, overlooks the entire San Gabriel Valley. On a clear day, California is an enchanting place. The woody terrain will make an excellent accommodation for the campers of Youth Pre-Con.

Plan a California vacation this summer. A vacation held at this location, freeway close to Disneyland, Knott's Berry Farm, Hollywood, the sunny beaches, San Diego, and many other attractions, is only one reason to come. The others — Christian fellowship, seeing old friends, meeting new ones, a chance to get really involved in denominational activities, and a chance to just "get away from it all." —Jennie Lewis □



# The Fourth Commandment

## Making the Sabbath Meaningful

Rev. Leland E. Davis

There is grave danger that the Sabbath given by God at creation loses much of its original meaning for our generation. Some of us have been reared in homes where the Sabbath has been kept and handed down from family to family. When it comes to us second hand, the Sabbath can lose much of its luster and beauty.

As a teen, the Sabbath meant little to me. But as I began to study the Scriptures for myself I learned on the basis of the Bible that the Sabbath is true. In the Fourth Commandment of God I read, "the seventh day is the sabbath." The seventh day is eternally the Sabbath of the Lord our God. Tradition cannot change the truth of Scripture.

Secondly, I began to capture the joy of the Sabbath when I discovered that it is creation's birthday. It is a happy day for joyous celebration. "For in six days the Lord made heaven and earth . . ." But the work of creation was not complete until God made the Sabbath by setting the seventh day apart from the rest of the week. I learned from the Lord Jesus that "the sabbath was made for man."<sup>1</sup>

Furthermore, I came to see the Sabbath as my heavenly Father's gift to me. "See, for that the Lord has given you the Sabbath."<sup>2</sup> I began to enjoy the gift and appreciate the Giver. When I received the Sabbath gift it was part and parcel of the Ten Commandments. They are all eternal because they are expressive of God's character. His character doesn't change.

Then I began to compare the Sabbath in all of its beauty to a precious gem. The story of precious gems is much like that of flowers. Like tiny buds they burst into beautiful blossoms. Dull lumps of mineral matter can be cut and polished into beautifully glowing gems. Diamonds are the most prized of all the gems because they surpass others in hardness and brilliance.

Like a lovely diamond the Sabbath has enduring value. It never grows old nor does it wear out. The Sabbath glows with the beauty of God's eternal presence in it. I am very rich because of my possession of this spiritual diamond.

There is the richness of Sabbath fellowship which I have with my heavenly Father. I richly cherish my communion with Christ in the Sabbath. Assembling with others on God's holy day, I am much richer in spirit because of the time spent in fellowship with His people. I soon learned from experience that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."<sup>3</sup>

As I came to rest in the Lord on the Sabbath I was "refreshed." For God's promise in the Bible is: "Six days thou shalt do thy work, and on the seventh day thou shalt rest . . . and be refreshed."<sup>4</sup> I discovered refreshment for my mind, repose for my soul and rest for my body.

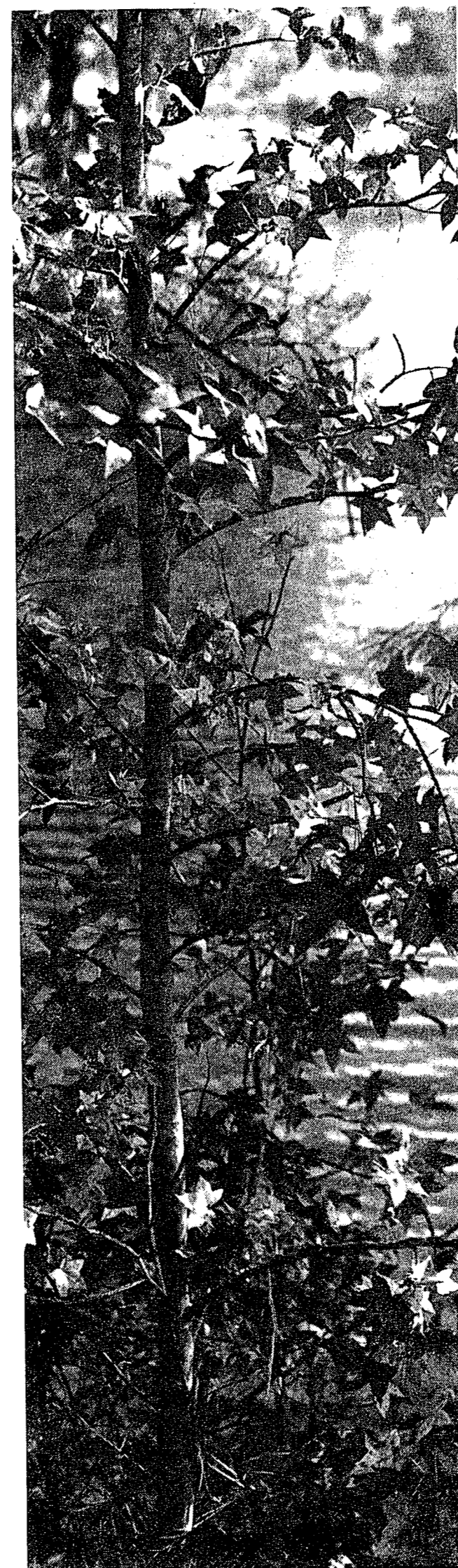
After God had created the world, I learned that He "rested."<sup>5</sup> His was a rest of accomplishment; the satisfaction of a job well done. "And God saw every thing that he had made, and, behold, it was very good."<sup>6</sup> As I seek to do my best during the week, then on the Sabbath I can truly rest. Having made the best possible use of my skills, resources, and time, I can now concentrate on my worship of the Lord and feed on His Word.

When I began to prepare for the Sabbath and to herald its approach, it became much more meaningful to me. "From even unto even shall ye celebrate your sabbath," God says in His Word.<sup>7</sup> God planned it that way, I want to keep it that way. Preparation for the Sabbath celebration paves the way for the spiritual blessings I will receive. When it comes, I want my attitude to be like that of the Psalmist who declared: "This is the day which the Lord has made; we will rejoice and be glad in it."<sup>8</sup> □

<sup>1</sup> Mark 2:27; <sup>2</sup> Exodus 16:29; <sup>3</sup> Proverbs 10:22; <sup>4</sup> Exodus 23:12; <sup>5</sup> Genesis 2:2; <sup>6</sup> Genesis 1:31; <sup>7</sup> Leviticus 23:32; <sup>8</sup> Psalm 118:24

Rev. Leland Davis is pastor of the Los Angeles S. D. B. Church.

# COME SPRING



As I walked around my pear tree yesterday . . . seeing the tree heavily loaded with many large firm buds that are ready to burst into bloom just any warm day now, I thought of spring and compared it to winter. How soft and smooth like fur the buds felt! So very nice compared to the naked, brown ugliness of winter.

Spring is such a beautiful symbol of resurrection! How good of our Heavenly Father to give us this hopeful season, a time that we may not grow too despondent over the long months. How He loves us! Who is it that has not longed for the cool green grass under a canopy of branches from trees that have grown tall and friendly? Nature, with her carpet of green spread over a thousand hills and valleys, the varied colors of flowers and the tune of a warbler from some nearby tree top. What a scene!

In a world that is filled with temporary things, I like to think about God, eternity, love and all the other unending things. For a moment, think of the joy of communion with our Savior in Eden face to face as was the privilege of Adam and Eve. Think also of the beauty of living in a sinless universe. How about the many hours we can spend inquiring in His heavenly temple!

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Psalm 27:4).

The entire earth rejoices in Psalm 96:10-13. Here I find also that the Lord is coming again to judge the earth. Let us contemplate the loveliness of Christ . . . and, like the lines in an old hymn, "the things of this earth will grow strangely dim in the light of His glory and grace."

Are you . . . like me . . . happy in Jesus? In Him I find peace, happiness and am preparing to live with Him. Even here on earth there are pleasures that Christ offers each of us . . . peace, fellowship, forgiveness. How good to turn over to Him all my fears, my guilt, worries and, oh yes, even my loneliness.

Spring is an excellent time in which to rededicate our lives to God. I plan to do it. How about you? When I was growing up as a young child, I often made pacts with my friends over minor things. Now, grown-up, I'm ready for the majors. Shall we meet at the tree of life when it's time to be led into the New Eden? □

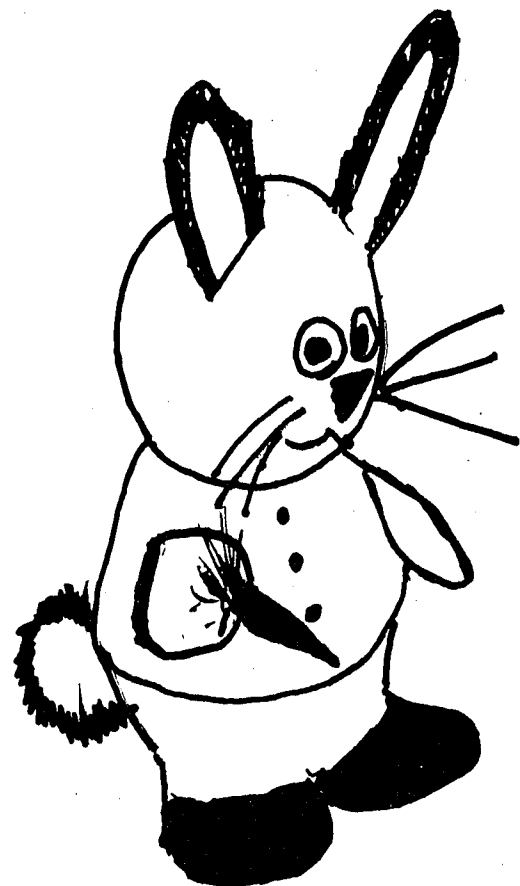
by Mrs. Juanita Ogden  
member of the Texarkana S.D.B. Church

The Skin Horse had lived longer in the nursery than any of the others. He was so old that his brown coat was bald in patches and showed the seams underneath, and most of the hairs in his tail had been pulled out to string bead necklaces. He was wise, for he had seen a long succession of mechanical toys arrive to boast and swagger, and by-and-by break their mainsprings and pass away, and he knew that they were only toys, and would never turn into anything else. For nursery magic is very strange and wonderful, and only those playthings that are old and wise and experienced like the Skin Horse understand all about it.

"What is REAL?" asked the Rabbit one day, when they were laying side by side near the nur-

—by Margery Williams Bianco

## THE VELVETEEN RABBIT



sery door, before Nana came to tidy the room. "Does it mean having things that buzz inside you and stick-out handles?"

"Real isn't how you are made," said the Skin Horse, "it's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real."

"Does it hurt?" asked the Rabbit.

"Sometimes," said the Skin Horse, for he was always truthful, "but when you are Real you don't mind being hurt."

"Does it happen all at once, like being wound up," he asked, "or bit by bit?"

"It doesn't happen all at once," said the Skin Horse. "You Become. It takes a long time. That's why it doesn't often happen to people who break easily, or have sharp edges, or who have to be carefully kept. Usually, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shaggy but these things don't matter at all, because once you are Real, you can't be ugly, only to people who don't understand."

"I suppose You are REAL?" said the Rabbit. And then he wished he had not said it, for he thought the Skin Horse might be sensitive. But the Skin Horse only smiled.

"The Boy's Uncle made me Real," he said. "That was a great many years ago. But once you are REAL you can't become unreal again. It lasts for always."

When the Denver Church found itself a "ten-month" orphan lay leadership emerged to continue the ministry of the church. by Dr. Edward J. Horsley, M.D.

An orphan for ten months! This was the experience of the Denver Seventh Day Baptist Church during 1974 — an experience not uncommon in our churches. It seems likely that other churches will find themselves without pastors in the coming years and it might be helpful to record some observations and opinions relative to this interesting experience and experiment.

When Pastor Glen Warner left for Ohio, the church held a Sabbath afternoon meeting to attempt to determine our desired direction and goals and how best to meet the needs of the congregation. A delay of several months in obtaining a pastor seemed unavoidable and the question arose as to whether the church should plan to use lay leadership and do without a pastor for a specific period of time. Six months as a trial period was considered. Such a planned period of lay leadership would place a very different responsibility on the lay leaders than a situation where they were merely to keep things going until a pastor could be found.

The discussion was vigorously pursued by most of the members and the following seemed apparent — our own members could be depended upon to provide very adequately in leading services, preaching, choir direction, Sabbath School teaching, stewardship, trustees of the property, etc. But could they care for in-depth counselling, training and organizing for effective outreach, personal visitation, and helping persons reach decisions, etc.? A discomfiting realization was that these latter areas were not always well provided for when we had pastors.

The congregation voted by a small majority to try the lay leadership route for an initial six months. However, a number of those who would necessarily be in such a leadership capacity felt a real personal need for a pastor. It was felt that a unanimous, enthusiastic approach would be essential for success and under the prevailing circumstances the diaconate recom-

mended, and the church voted, to start the process of calling a pastor. We therefore faced another nine months without a pastor but with an important ingredient — we did not have any idea how long such an interval would last, three months, or six, or more.

## A 10-MONTH ORPHAN

The regular departments and committees of the church continued their functions. The diaconate assumed specific roles. The chairman of the diaconate provided for pulpit supply and general coordination. One deacon organized regular visitation for the congregation. Another was appointed to receive requests for counseling and other needs and he in turn would see that an appropriate person cared for these needs. Other areas were delegated in similar manner. After about six months it was obvious that detailed coordination was needed and Nedra Shepard was employed twenty to thirty hours per week for clerical and organizational work. This was most beneficial.

It was fortunate at the beginning of this experience that four new members were added to the diaconate and Pastor Victor Skaggs of North Loup officiated at this weekend of services. At this time, also, Dr. Horsley was licensed as a lay minister and he then provided the worship services and sermons about one half the time. Other members and non-members provided the rest of these services. It seems significant that during this time without a pastor the church members had their first SCSC team, they had the first Vacation Bible School in many years and reestablished the camp program.

During these ten months Dr. Horsley's lay-ministerial work included the following: About twenty-four sermons, guest speaker once

at a Sunday church, three communion services, private communion to shut-ins, Bible studies to several groups, two baptisms, five persons accepted into church membership, innumerable home and hospital visits, regular teaching of a Sabbath School class, four weddings (one in California), two weeks of Commission and one week at General Conference. The help of a dedicated wife, experienced in church activities, was invaluable.

During these months we called several ministers, most of whom seemed to genuinely wish to accept our call but they were prevented from doing so by pressing reasons. It appears now that God had a plan for our church. Pastor John Conrod, because of varied circumstances and reasons, selected us as his church and it seems that God also led the church to select Pastor Conrod. John, Joyce, Philip and Mike have been with us for three months and the orphan state is now past history.

The following observations are probably valid:

1. There was a renewed sense of responsibility. Most members seemed to recognize a special responsibility to each other and to the group. Tasks were readily accepted, there was appreciation of tasks being done and members were supportive in secondary

(Continued on page 30)

# THE BAPTISTS

The question always arises at a time like this, "Who tilled the soil in which the seed of the Anabaptists was planted?" And in determining the answer in relation to Reformation times, the answer seems always to be the same — the Waldenses!

The seed had already been planted by the merchantmen of the German states who in addition to disposing of their wares also dispensed the true gospel and the Bible. This preconditioning prepared the soil for the Anabaptist waves which swept over the cities and fields of Flanders. It is said that the Anabaptists had a larger following in Flanders than either the Lutherans or the Calvinists, and this may have accounted for the fact that 75 percent of the Protestant martyrs there were Anabaptists. The history of the Baptists in Flanders is written with their own blood.

The rallying point of the martyrs consisted of four points:

1—The infant baptism of the Roman church is useless and worthless.

2—Only when one believes and understands can he be baptized.

3—Salvation is not acquired by baptism; it is only a sign of obedience and good conscience.

4—Little children who die without baptism are saved.

Hans Buefkin, a preacher of the early 1500's said of the mass, "Christ is not verily in flesh and blood in the holy sacrament of the altar or consecrated host in the mass, but that this is an idol and the mass an abomination or a dis-

gusting thing before God and that one commits idolatry when one listens to the mass or adores the sacrament of the altar." Claes de Praet, another preacher of the times, brought accusation upon accusation against the dominant church for its

lawlessness, immoralities, and disinterest in the plight of the common man. In contrast, the Anabaptist preacher of the time, brought hope in the form of community living, uprightness, holiness, and the deeper values of spiritual things from the Holy Bible. The Anabap-

Ghent infected with the heresies of the Anabaptists." Meeting in secret and carrying their missionary projects from town to town, they were able to so "infect" every town in Flanders. It was not only Jan van Geelen who founded a group in Antwerp, but also a former Catholic priest from the abbey at Hulst, Cornelis, who was arrested in Vilvoorde for preaching.

As a means of identifying one another they either carried means or spoke certain phrases, so that when one Anabaptist met another they could converse in confidence without fear of being arrested. One such means was a coin. Peter van Gelder was arrested and tried for being an Anabaptist, and on his person was this type coin. On one side it had stamped: I.P.E.O.C. and on the other Q.C.E.B.Q.F.S.E. This former priest translated the meaning

# OF BELGIUM

tist preacher did not try to replace the Catholic religion with another religion of the same content as did the Lutherans and the Calvinists, but he sought to create a whole new concept of apostolic religion based on the personal experience in God's Word, expressed in holy living.

by Charles J. Bachman

The outcry for this kind of religious reform brought much concerned action by the Roman Catholic Church and the Spanish overlords of the Netherlands, both north and south. In this article we are concerned mainly with the southern Netherlands, or what today is called Belgium.

Baptist progress in Flanders was rapid and very successful. The chronicler of Ghent, B. de Jonghe, wrote "Ever since 1530 there were some people around and about

as follows: "Go and preach the gospel to every creature; he who believes and is baptized will be saved."

By the year 1540 all major cities boasted congregations of Anabaptists. They were not hated by the Roman Church for religion's sake, but because of their zeal and piety. Imperial edicts were issued in the southern Netherlands as of October 10, 1535, January 24, 1539, and December 14, 1541, to exterminate this people from the countryside. Any one who broke away from the Roman church and participated in adult baptism became a public enemy.

Attesting to the zeal of the Baptists in Flanders, is the fact that 75 percent of Protestants martyred were Baptists, and 25 percent were Lutherans and Calvinists. In the years 1538 and again in 1540 many fled Flanders to London, only to be arrested, tried, and burned at the stake there. So successful was

the persecution of the leadership that record is made that in 1545 in the Gent congregation an "elder" acting as chairman assumed leadership. His name was Adriaan van Kortrijk.

By 1555 the city of Antwerp became the center and Hans Busschart the leader. It is recorded that "at the beginning of the second half of the sixteenth century the Anabaptists were irresistibly becoming the largest non-Catholic confession in Flanders." This despite the fact that they had been betrayed by one of their leaders, Jan van Sol, in 1549 which resulted in a vast storm of persecution. The year 1556 saw a new outcry in the person of Leenaert Bouwens who "taught amendment of life, putting off the old man and putting on the new." Another such preacher was Gillis van Aken, in the year 1555 in the city of Antwerp. He was arrested and tried. The charge was: "The defendant has been rebaptized and has held several conventicles in several places, and was the cause of many people being drawn into error." On July 10, 1557 he was beheaded. Another was Joachim Vermeeren, who had a price of 300 guilders on his head. Another martyr was the preacher Hans van Overdam who went to the stake at Ghent on July 9, 1551. What had Hans van Overdam said? He said these words: "Woe unto you, troops of Antichrist, who put on the ancient customs of the Roman Church like armor to defend yourself against the truth, who use imperial edicts as a shield, and who wield the sword of the state to shed innocent blood!" If that were not enough indictment, he continued: "Oh you spiritual Babel, how shall the Lord visit vengeance upon you for the innocent souls and the blood of His witness, of which He finds you guilty. You have made the kings of the earth and all the nations drunk with the wine of spiritual adultery, so that they cannot hear nor see the truth."

Others such as Jooris Coomans who when dying at the stake reminded his viewers "remember we do not die for theft, murder, or heresy." Or Jan Helleman burned at the stake in Bruges on January 16, 1552. Even the appointed inquisitor considered it senseless to try and convert these Protestants, and called for "extermination."

Such persecution resulted in a

migration of Anabaptists to other countries, and since they represented a vast group of artisans and conscientious farmers their migration caused an industrial decline and a rise in farm produce prices. Appeals were made by the people of the land for a relaxation of the persecution, but both Phillip II of Spain and Margaret of Parma denied it.

As late as November 14, 1561 the inquisitor Pieter Titelman was forced to admit "I find this sect to be increasing in several places." In fact it is recorded that in the village of Armentieres the congregation was so large they had to celebrate the Lord's Supper three times to accommodate them all. And the council of persecutors declared, "We understand that the number of Anabaptists increases daily in Flanders." In Antwerp, despite persecution, the congregation was "several thousands."

By the year 1568 this kind of missionary zeal brought down the final death blow. The most dreadful persecutions set in and added some new names to the long, long list of martyrs. Such leaders as:

Jacob van de Wege—burned at the stake at Ghent — 1573.

Joos de Tollenaere — hanged at Ghent — April 13, 1589.

Michiel de Cleercq — hanged September 15, 1592.

With Michiel de Cleercq the long list came to a close. And with it the practical end of the massive missionary project of the Anabaptists of Flanders. Perhaps the greatest tribute that can be paid to all those who gave their lives for the Baptist cause in Belgium, was paid to one of their preachers, Christoffel van Leewen, who was said to be "minister of the word of God."

—Source: *Anabaptists in Flanders*, by A. L. E. Verheyden



"TO BE OR NOT TO BE . . ."

Whether 'tis better to take a life or incarcerate it or try to rehabilitate it or . . . That is the question.

Capital punishment is a live issue (no pun intended) whether we want it to be or not. As more and more states are considering and passing new laws in the light of the Supreme Court's ruling this is becoming more and more everybody's business.

Seventh Day Baptists are being asked what they are doing and where they are standing. How shall we reply?

One thing we are doing is becoming informed. A subsequent issue of the *Sabbath Recorder* will carry articles both pro and con. A panel discussion on the subject is planned for Conference.

If you have an opinion, if you are willing to write an article expressing either point of view, if you are interested in possible inclusion on the panel at Conference, please let us know right away. The quality and inclusiveness of both view points and some shades of gray in the middle depend on your input. Why not sit down and send your thoughts right now to:

S.D.B. Christian Social Action Committee  
196 North Washington Avenue  
Battle Creek, Michigan 49017

**"YOU ARE THERE BECAUSE YOU CARE"**

# Basic Priorities

By Walter Loofboro  
New Auburn, Wis.



In a technological age such as our own, we become increasingly aware of many problems which were virtually nonexistent only twenty years ago. A great number of Americans are living at a hectic pace which leaves little time for things that really count. Every moment is spent in some kind of activity which is supposed to be either necessary or enjoyable, but when all is said and done fails to be really satisfying.

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## RESURRECTION REFLECTION

President S. Kenneth Davis

The resurrection of Christ is history. But if it is only history, it ranks with the translation of Enoch in significance to a materialistic world. The power of the resurrection is in His Body, the church—you. The new life you lead is only possible because you are a part of His Body. (John 14:12-14; Matthew 28:18) "I in them and Thou in me, that they may be made perfect in one" (John 17:23).

Far better? Perfect!

For April the following Bible study and sermon topics are suggested.

### HOW FAR BETTER? IN LIVING A NEW LIFE

#### April 5—

A New Spirit in Giving — Matt. 6:1-4; Acts 11:29; Romans 12:8; 2 Cor. 8:12; 9:7

#### April 12—

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And in Service—Matt. 5:40-42; Luke 3:11; Romans 12:13; Gal. 6:10; 1 Tim. 6:17-19; Heb. 13:16

#### April 19—

A New Integrity — Matt. 5:33-37; 1 Cor. 4:1-2; 2 Cor. 4:1-2; Eph. 4:23-29; 1 Thess. 4:3-8

#### April 26—

Perfection — Matt. 19:21; Col. 3:13-14

In Service— 2 Tim. 3:17; James 2:22

In Integrity — James 1:4; 1 John 2:5 □

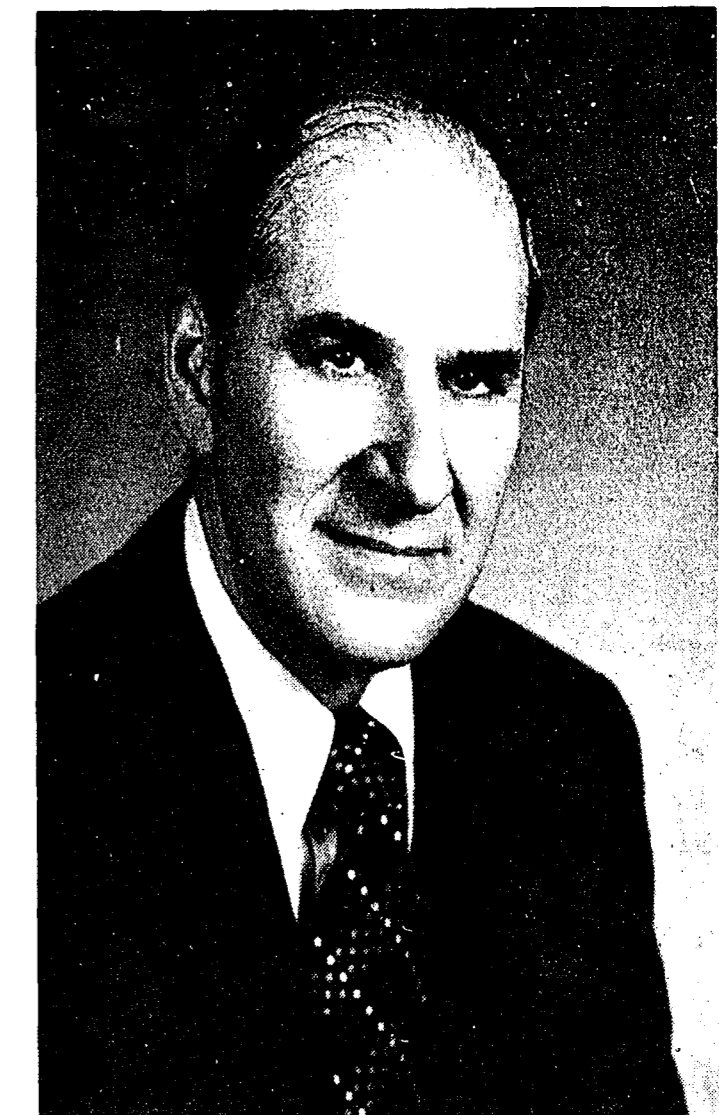
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## WHEELER

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To help to apply the canopy concept of prudent dynamics, the Planning Committee, with Secretary

(Continued on page 27)

# Basic Priorities

By Walter Loofboro  
New Auburn, Wis.

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RESURRECTION REFLECTION

## A FAMILY WELCOMING SERVICE FOR THE HOME

### INTRODUCTION:

The Sabbath is a time for family celebration. We join together around our Sabbath Eve table to thank God for a week of fellowship with Him and for the time He gives us for worship. May each of us, as we sing our songs, hear God's Word and pray, find a real joy, and know His love. May our Sabbath be filled with rejoicing and praise. And may His Holy Spirit revive our spirit again.

### SABBATH WELCOMING ROUND

#### The Sabbath's Here

(Tune: "Tallis Canon")

(Divide your family and sing it as a round)

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

—Barbara C. Saunders

### SABBATH CANDLELIGHTING

(Two candles are recommended: One to symbolize God, through Christ, as the "Light of the World" and the other to represent ourselves called to be "Lights to the World." While the mother of the family lights the two candles sing the following:)

#### Now We Light Our Sabbath Candles

(Tune: "Vesper Hymn")

Now we light our Sabbath candles,  
Bless Thy children with their light.  
Thankful we surround this table,  
Sabbath peace bring us tonight.  
God be praised—Thy name we honor,  
Christ, be Thou our beacon bright. Amen.

—Elmo Fitz Randolph

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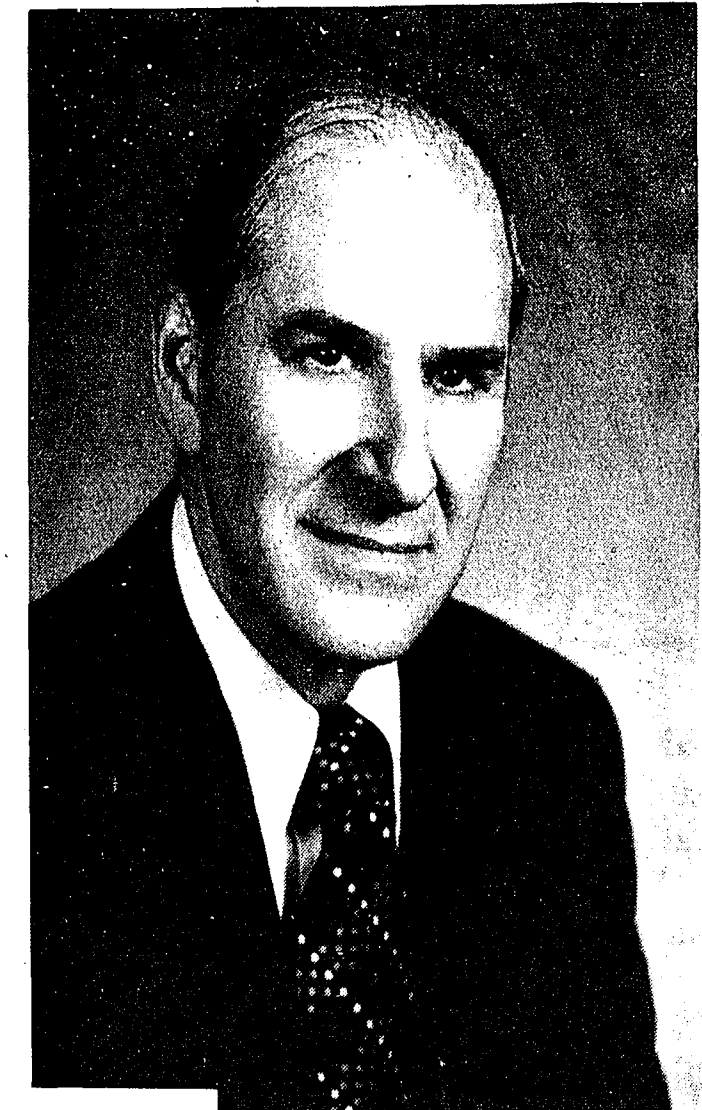
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In the field of communicating with government and keeping Ban-



## SABBATH HYMNS

### Queen of the Week

(Tune: "Crown Him with Many Crowns")

Queen of the week she comes  
The blessed Sabbath Day  
Our thankful hearts rejoice and sing  
Our cares are cast away.  
Dependent on God's care  
We find this promise true  
"From even unto evensong  
This day I give to you."

Great gift of God to us  
The Holy Sabbath Day  
His wisdom saw the need of man  
To rest and praise and pray.  
May we our best gifts bring  
Our lives rededicate  
To serving Christ our heavenly king  
Whose day we celebrate.

—Madeline Fitz Randolph

### The Sabbath Eve

(Tune: "Jesus, Thou Joy of Loving Hearts")

Long shadows steal across the vale,  
The glowing sun sinks in the west,  
A calmness holds wood, field and dale;  
Thus dawns the blessed day of rest.

All worldly cares we leave behind;  
These oft our anxious hearts annoy.  
Sweet Sabbath rest with Christ we find:  
A sacred eve of hallowed joy.

Glad day that speaks a Father's care,  
Blest eve that whispers of His love,  
A day of sweet communion here,  
Fit emblem of our rest above.

—Ahva J. C. Bond

### SABBATH SCRIPTURES

Isaiah 56:2, Isaiah 58:13, 14 Living Bible.

(May be read by one of the children.)

### A SABBATH HYMN

(Select from one of the hymns included here)

### SABBATH SCRIPTURES

Mark 2:27, Hebrews 4:11 Living Bible.

### OUR SABBATH GRACE — (sing any one)

#### God Grant Us Grateful Hearts

(Tune: "Now Thank We All Our God")

God grant us grateful hearts  
On this our Sabbath Day.  
As to the feast we come,  
Let gladness reign, we pray.  
For life and faith and hope  
Our father sang thy praise—  
In Spirit with them joined  
To Thee our thanks we raise.

—Elmo Fitz Randolph (adapted)

#### Bless Now Thy Children

(Tune: "St. Anne")

Bless now Thy children as we bring  
Our thanks for daily food.  
And hear us as in joy we sing  
Our Sabbath gratitude. Amen.

—Elmo Fitz Randolph

#### God of the Sabbath

God of the Sabbath, unto Thee we raise  
Our grateful hearts in songs of love and praise.  
Maker, Preserver, all to Thee we owe;  
Smile on Thy children, waiting here below.

—Stillman & Daland

#### Oh Blessed Day!

(Tune: "Doxology")

Oh blessed day, Thou dost ordain,  
Our Father God, we hallow now.  
May Sabbath thoughts be free from stain,  
May reverent hearts before Thee bow.

—Holston

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### There Is Rejoicing in the Land (Tune: "All Creatures of Our God and King")

There is rejoicing in the land.  
Everything is in God's great hand.  
Alleluia, Alleluia.  
Another Sabbath has begun  
We seek to find life in God's Son.  
Alleluia, Alleluia, Alleluia,  
Alleluia, Alleluia.

This day brings each of us the best.  
And from the daily toil our rest  
Alleluia, Alleluia.  
To each of us belongs God's love,  
Through God's own Spirit, Heavenly Dove,  
Alleluia, Alleluia, Alleluia,  
Alleluia, Alleluia.

May we in one accord give praise  
Voices, and hearts of thanks we raise.  
Alleluia, Alleluia.  
To God, Creator, Three in One,  
His Sabbath Day has now begun,  
Alleluia, Alleluia, Alleluia,  
Alleluia, Alleluia.

—Herb Saunders

### The Holy Sabbath Day (Tune: "Downs C. M.")

This is the Holy Sabbath Day,  
The Day God made and blest;  
The Day He made and gave to us,  
For worship and for rest.

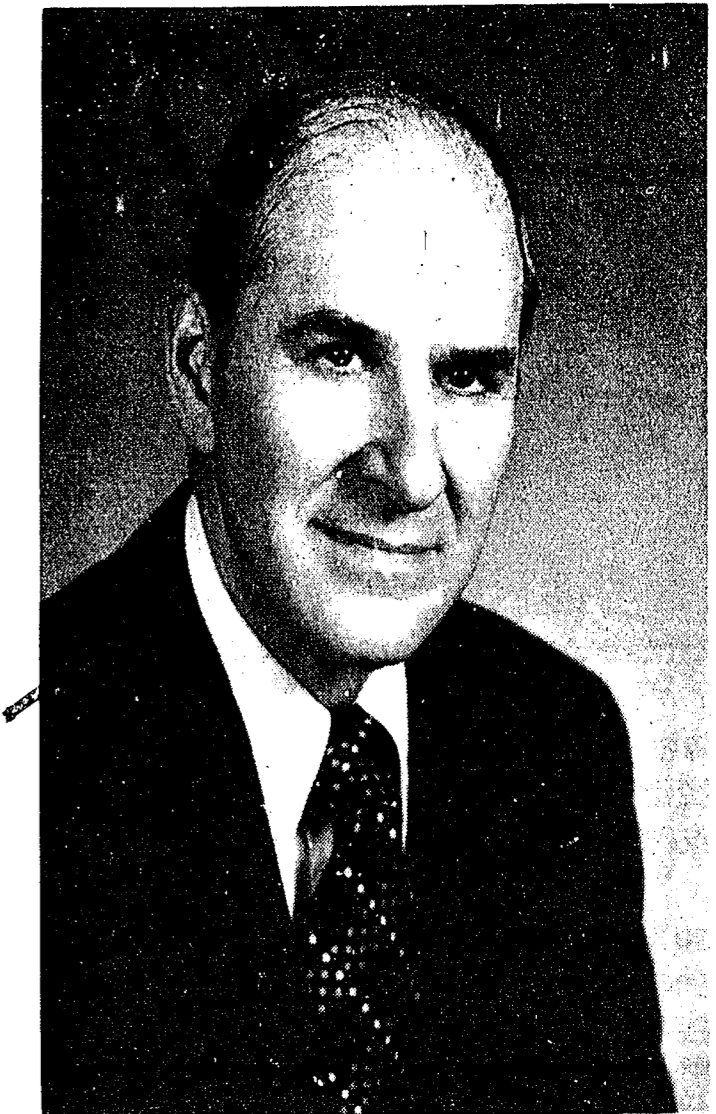
Jehovah finished all His work,  
And rested on this Day,  
So we will rest from all our toil,  
And sing and watch and pray.

God gave the Sabbath as His sign,  
A token of His love,  
That draws us from a life of sin,  
To realms of light above.

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Dear Father, as we rest in Thee,  
This Sabbath Thou hast giv'n;  
Prepare us for that Sabbath rest,  
Prepared for us in heav'n.  
—William L. Davis

### God's Holy Sabbath-Day (Tune: "Amazing Grace")

This is the holy Sabbath-day,  
The day that God has blessed,  
A sacred monumental day  
And type of heavenly rest.

This joyful day to us was given,  
Nor has it been made void;  
The sweetest day of all the seven,  
To serve and praise the Lord.

Then let us keep it with delight,  
And raise our hearts to heaven;  
And hail with joy its sacred light,  
The light that God hath given.

O let us spend each Sabbath-day  
In love and sweet accord;  
So when our days are passed away  
We'll rest with Christ our Lord.  
—A. W. Coon

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Serving the local church has always been high on his list of priorities as he has daily served the Lord. "This is where the action is," he affirms as he shares his aspirations of devoting a major portion of his time to involvement in personal ministries as motivated by the love of Christ. In speaking to Commissioners concerning the move, he stated that he was always willing to serve the Lord wherever he was needed, and that he was looking forward with much anticipation to the challenge presented by the people of Riverside.

Seventh Day Baptists have become better known in the wider circles of Christians throughout the world while Dr. Wheeler served as general secretary. He has become loved and respected for his leadership and expertise as he served with other world church leaders on the Central Committee of the World Council of Churches for the past seven years and as a member of the General Board of the National Council of Churches until the withdrawal of Seventh Day Baptists from the council. He was active in the reorganization of both of these councils.

In the closer fellowship of Baptists in the United States and around the world, he continues to serve Seventh Day Baptists in the Baptist World Alliance as an active member of the Executive Committee and the Sub-Administrative

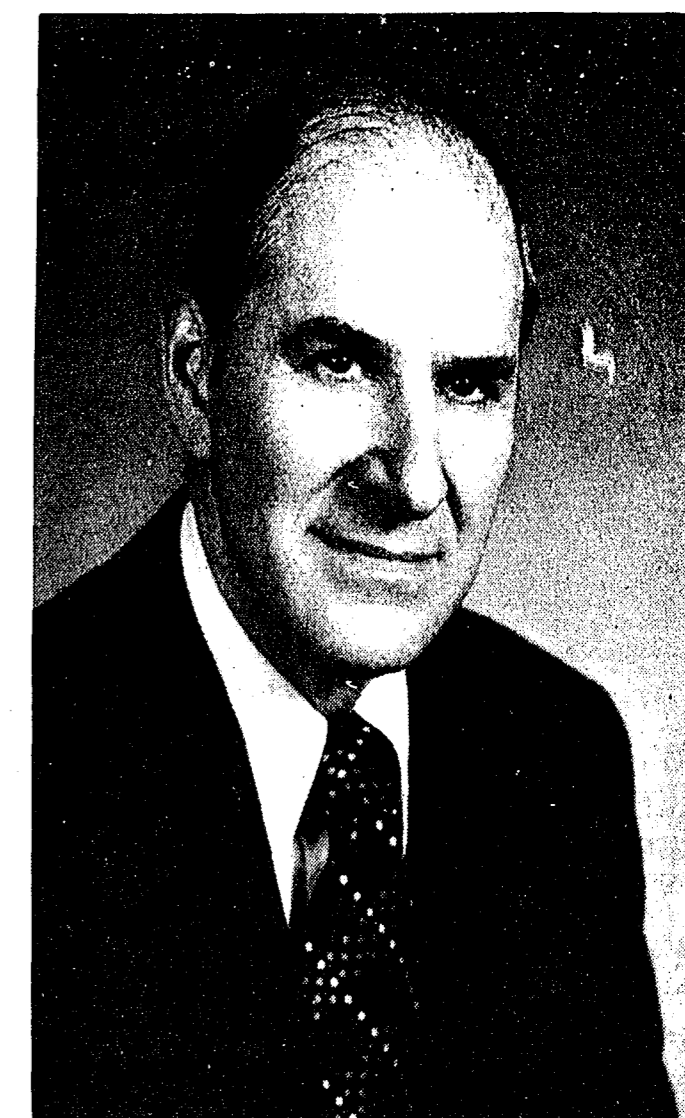
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In the field of communicating with government and keeping Baptists informed concerning government actions that affect churches and Christian interests in the United States, Secretary Wheeler has represented Seventh Day Baptists on the Baptist Joint Committee on Public Affairs in Washington, D.C., serving two years as secretary and two years as chairman, as well as serving on numerous committees.

Secretary Wheeler joined other leaders at the international First World Consultation of Delegates from Seventh Day Baptist Conferences, convened in 1964, which paved the way for the formation of the Seventh Day Baptist World Federation in 1965, and he has served as its executive secretary since that date.

Along with the Rev. Leon R. Lawton, executive vice-president of the Seventh Day Baptist Missionary Society, Secretary Wheeler made the first world tour of Seventh Day Baptists around the world, giving counsel, guidance and encouragement to new and established groups and conferences. This three-month tour made in early 1974 not only brought greater understanding of Seventh Day Baptists in America to the growing groups of Seventh Day Baptists around the world but brought with it a deeper sense of mission to our people in this country.

During his tenure as general secretary he has served as administrator in the General Conference office at denominational headquarters in Plainfield, New Jersey, and for some four years he dedicated part time to managing the Publishing



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(Continued on page 27)

# A Peekhole Into IMMORTALITY

By Albert Rogers

"It was just a little chink. When a small finger was pressed on the underside it could easily be taken from its snug place between the logs. So far no one had, apparently, discovered my peekhole.

"From here, at the proper season, one could squint one eye and with the other look out upon a sea of blue which came to within a few feet of the west end of our house. It was the loveliest of blues that only nature could devise. One could scarcely tell where the sea left off and the sky began . . ."

In such crystalline sentences Nellie Furrow Daland told of the first glimpse she had beyond her girlhood home over a field of flax into immortality. Nellie's eyes are closed now; but the insight shown in her paintings, her writing and her quiet, useful life point out things immortal which often are invisible to those less observing.

The cabin with Nellie's chink of dried clay stood on Bear Ridge, Taney, Idaho, where the first Seventh Day Baptist church west of the Continental Divide was erected in 1884. The family had ridden a Prairie Schooner across the plains to what became Nellie's birthplace. A model of the Taney log church, built from a piece of wood brought from the site, was shown her just a few years ago. She sniffed it twice or three times and remarked, "It smells just as it did when my father was splitting the shingles."

When Idaho proved too hostile in those days John and Olive Furrow, Nellie's parents, took the family and went with their pastor, Elder O. D. Williams, and his family to Arkansas. There Nellie contracted malaria which had its effect on her later life. Soon they moved on to Calhan, Colorado, and organized a church there. The Iowa Schoolhouse where they met for Sabbath services as well as school was also the meeting place for community recreation. Spelling bees, debates, recitation and musical programs were enjoyed and the women met to piece bedquilts for the China Mission School in Shanghai. They read *The Sabbath Recorder*, *Youth's Companion* and *Hoard's Dairyman* as well as *Uncle Tom's Cabin* and Barnes', *History of the United States*.

The Babcock, Davis, Elliot, Furrow, Hills, Loofbourrow, Van Horn, and Williams families worked together, played together and prayed together. Daisy Furrow Allen, sister of Nellie who is still living in Riverside, Calif., remembers her baptism in a buffalo wallow near dry Horse Creek outside Calhan. Mrs. Williams nursed them when they were sick.

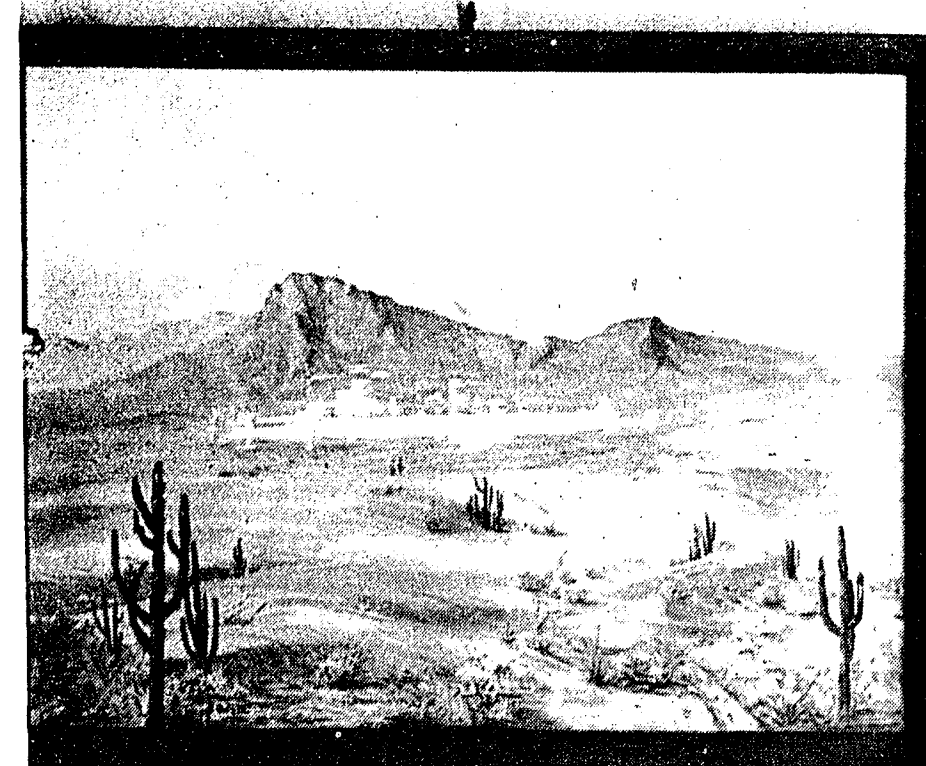
But winters were cold and summers dry and hot. Crops failed or were stolen by Indians. One by one the families gave up and moved back east or to Boulder almost a hundred miles north. On a windswept hillside in what is now known as Myers Cemetery one may see the graves of "Grandma" Pierce, an unnamed baby of the Davis family, and Olive Furrow.

On October 23, 1895 John Furrow, with his son Earl and Daisy and Nellie, left the grave of their wife and mother and started on a four month trek by covered wagon out along the Santa Fe Trail to Colony Heights in southern California. Nellie has chronicled this journey of faith with poignancy and vivid detail. Her first contact with death had been that of a playmate, Jenny, back in Taney:

"In my small existence, it was a notable event. I had not reached the age where I realized the finality of such an occurrence. I did know that there was an iron post at each of the four corners marking the grave lot. An iron chain was suspended from each post making an enclosure and then crossing over the grave. At the crossing there nestled a white, metal dove . . . I can even now almost feel the melting of my infantile soul as I gazed at the white thing hovering over Jenny's grave. I would almost have been willing to have died then and there to have had a white dove over me."



"Pioneers" Oil by Nellie Furrow Daland



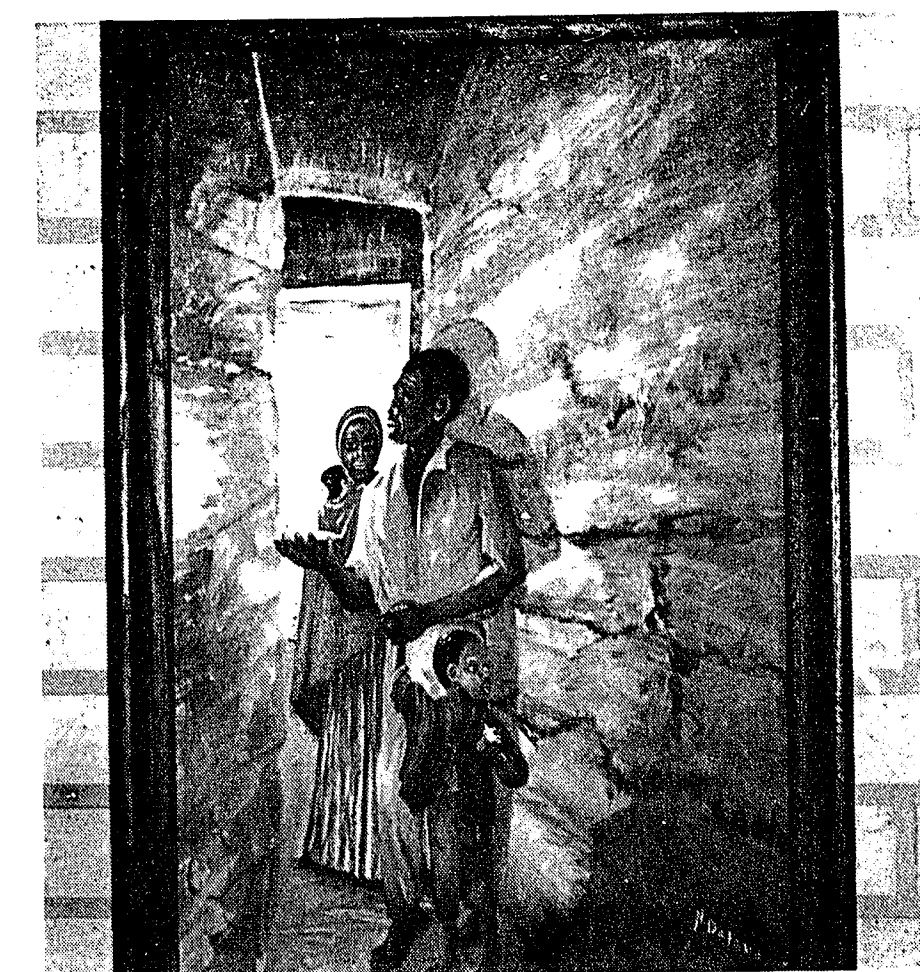
"Desert Mirage" viewed by Elizabeth Daland, daughter of the artist

On the long journey to California over mountains and desert there must have been many white wings protecting them, then their father was taken sick, one of the horses died, and they ran short of money to buy minimum essentials from friendly Indians or from trading posts. In her painting "Pioneers" Nellie portrayed her father and sister walking ahead, her brother driving the wagon, and she was picking flowers. Later she understood the deadly desert mirage.

Nellie was first to receive baptism as a member of the Colony Heights congregation, later incorporated into the present Riverside, Calif., Seventh Day Baptist Church. (Not to be outdone by her sister, she was probably immersed in an irrigation tank.) She recalled considerable uneasiness during the examination by the deacons, even to the point of having difficulty confessing her sins. She couldn't remember any recent sin though she freely admitted there must have been many. "I could only put my finger on one," she wrote, and that was so ancient I was afraid it wouldn't count. I remembered a lie I told once when I made some



"Harvest in Wisconsin"



"Tunnel to Freedom" now hanging in Milton College Fine Arts Center

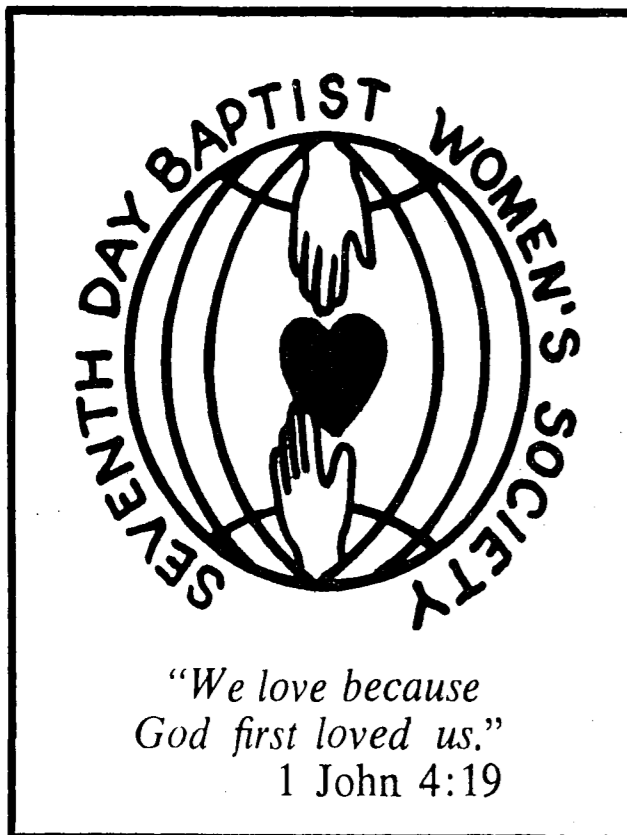
ugly pencil marks in a new book as I sat in my highchair back in Idaho, and then said, 'Daisy did it.'"

In mature years Nellie Furrow married John Daland, history professor and dean of Milton College, 1923-56. Because of his sight handicap she read to him daily for hours besides caring for their children and his aging mother. What leisure she could find was spent in quiet reflection, in painting with water colors or oils, and in writing. She designed a life-size Nativity creche for the lawn of the Milton church which is put up annually and lighted. Beside her love of life an oft repeated theme in her art was the plight of African slaves after the Emancipation. The saga of her early life which she entitled "Furrows of the Land" and illustrated with quaint, telling line drawings, awaits a publisher.

The Rev. Don A. Sanford, one of Dean Daland's grateful former students (along with this writer and a host of others), prayed at the memorial service held in the Milton church:

"O Lord, thou hast given us this glimpse into eternity through Thy Son Jesus Christ . . . we give Thee thanks for the life of Nellie Furrow Daland and the unselfish service she gave to others. Help those of us who have eyes to see to be as willing as she was to find ways in which our vision might be a means whereby others may see and understand . . . As we are pilgrims in this life and pioneers of faith, give us courage and strength to fulfill our mission as she has now fulfilled hers . . . and may we each find our own secret window through which we can see beyond the walls of our mortal existence into that which lies beyond. Amen." □

(The writer is grateful for many insights from friends in Colorado and elsewhere, as well as to Mr. Sanford for the use of his manuscript. Elston Shaw of Milton most graciously supplied photographs of four of Nellie Furrow Daland's paintings.)



by Madeline Fitz Randolph

Meditation: by Helen Keller

**"IN THE GARDEN OF THE LORD"**

The Word of God came unto me  
Sitting alone among the multitudes;  
And my blind eyes were touched with light,  
And there was laid upon my lips a flame of fire.

I laugh and shout for life is good,  
Though my feet are set in silent ways,  
In merry mood I leave the crowd  
To walk in my garden. Ever as I walk  
I gather fruits and flowers in my hands.  
And with joyful heart I bless the sun  
That kindles all the place with radiant life.  
I run with playful winds that blow the scent  
Of rose and jessamine in eddy whirls.  
At last I came where tall lilies grow,  
Lifting their faces like white saints to God.  
While the lilies pray, I kneel upon the ground;  
I have strayed into the holy temple of the Lord.

COMMUNICATION is a two-way street, so when letters come from our sisters both near and far away, we rejoice, for we know we have the satisfaction of an "answer" to our efforts.

**WE WANT TO SHARE . . .**

Bettie Pearson, missionary wife in Malawi, Africa writes . . .

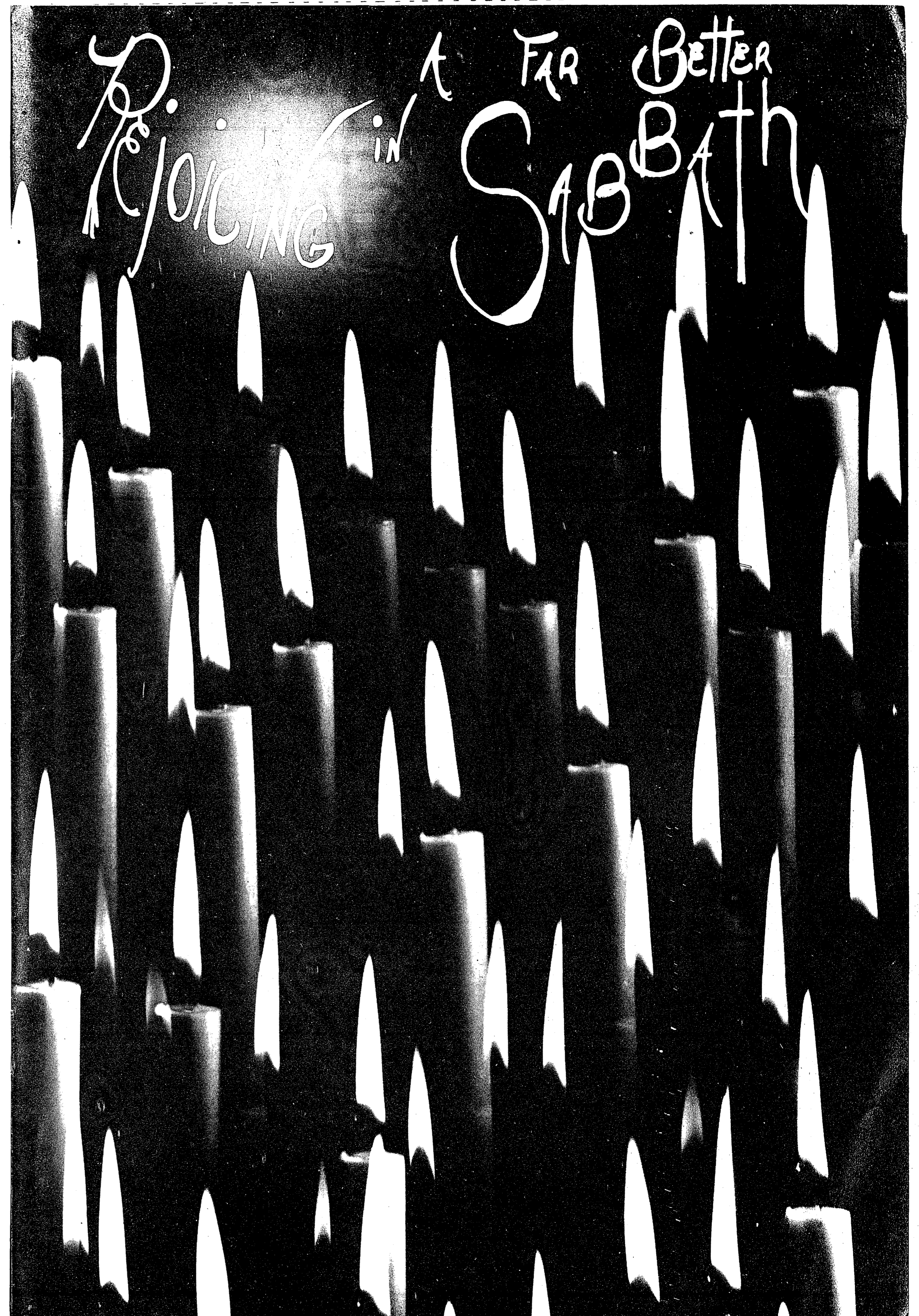
"Our classes for women last March seemed to be a success, and the Women's Conference in July was well attended. In June, there were Associational level Women's 'camp meetings' in the Northern and Central associations. We hope to have the same type of conferences again . . . we are anticipating conference which we will hold in Blantyre . . . Miss Nachipo spent October and November in the North (Women's Field Worker recipient of our Love Gift, 1973). They are pleased with her work. I have asked the pastor to have some of the women tell what they learned in her classes and I hope to have a report to send on it soon. In 1974 she spent a total of seventeen weeks in class work with the women. One of these weeks she assisted in youth camp as a girl's counselor and teacher. To the present we have used K106 (\$127) in her wages and travel and there remains in her fund approximately \$234. May the Lord direct each one of you in even greater service and resulting joy."

**AGAIN WE WANT TO SHARE . . .**

Audrey Fuller writes: "I wish to thank you for the gift you recently sent that came from the Lost Creek (W. Va.) Women's Society. It was greatly appreciated. I have been drooling over the beautiful saree cloth in one of the shops in Blantyre, but don't know if the money will go for that or something else. . . May God bless you as you continue to seek new and exciting avenues of service . . . I wish you could have gone with us to the Nolo Church last Sabbath. We left about

seven and took a man to the Thyolo Hospital on the way. A little way out of Thyolo we picked up a man with car trouble. We soon had to stop and change a flat tire. We dropped the man off at his stop and soon left the tarmac, and I began to wonder if it was such a good idea after all. It was the roughest road yet, thirty miles of washboard and dust as it hasn't rained for some time. The church bell was ringing as we arrived so the pastor and I went in while Menzo parked the car. The church building is made of sun-dried bricks, then plastered, and has a metal roof. The seats are built of sun-dried bricks which are then plastered (think the ones made of mud are really more comfortable). The people love to sing, as they do in all the churches so beautifully. Pastor Mataka gave the sermon, and told the story of Esther. He really makes the story come alive. We try to talk to the people about cholera wherever we go to see if they know how to prevent it. They are well informed but the word they used to describe themselves was 'lazy' when it came to boiling their drinking water. So they are to have a contest to see who is still too lazy. The school teacher who interpreted for me is to check up on them. After church the women sang for us; 'Greetings to Our Visitors in the Name of God.' Of course it was in Chichewa but very beautiful. After we ate our lunch in the pastor's house the women sang again as we were leaving. We took a different road home that wound through a tea estate with a view of Mulanje mountain all the way to the tarmac. It was such a beautiful day we hardly remember the road at all."

We hope you have felt as uplifted by this kind of communication as we have. If this kind of "Women's Work" page appeals to you, please let us know . . . Your editor still lives at 1648 Ninth St., Boulder, CO 80302.



# The SABBATH

## and FAMILY RELATIONSHIP

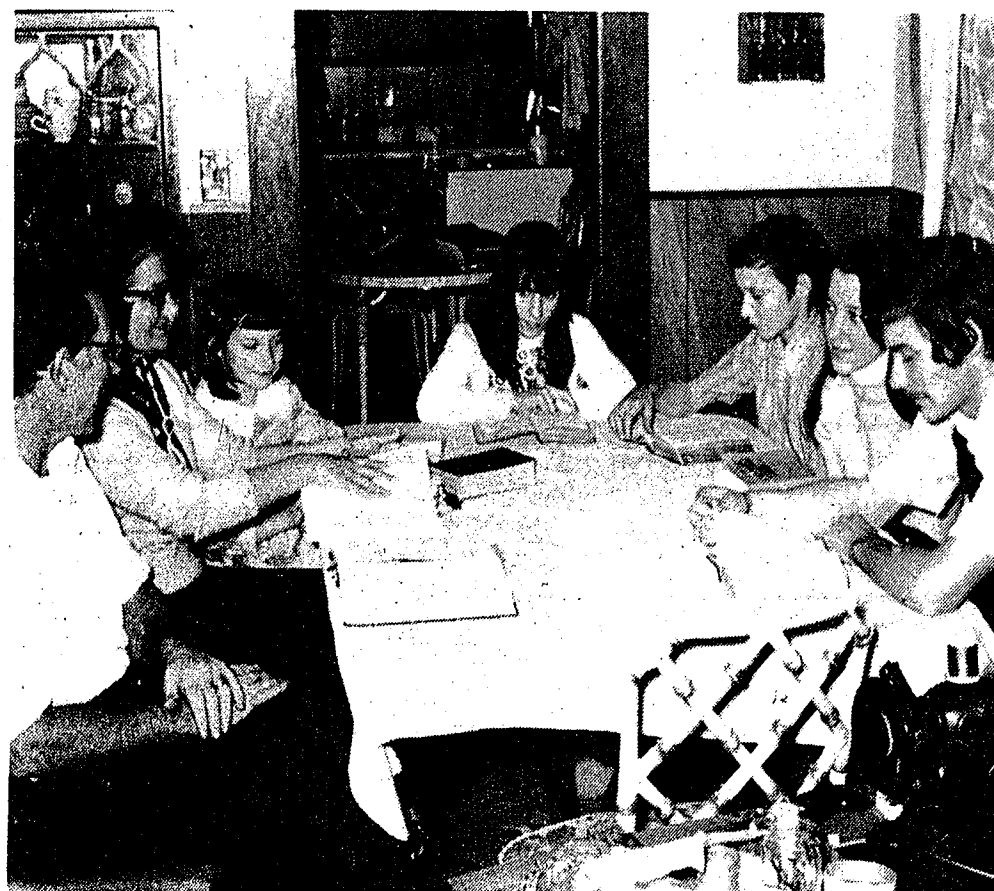
by Iris S. Maltby

Few things interest us more keenly than the family. Many have written these days on problems of family, but we are considering the joy of family living. A man and woman marry because of love. There is joy in that love, and when a child is born to their union that love is increased a hundred fold. A mother wonders how she will be able to love a second child as much as the first. But God has fashioned us in such a way that our love increases so that there is an abundant supply for every member.

We shall never reach the full measure of love for one another unless we learn love from God first. The best way to learn such fulfilling love is through worship.

There are two elements of worship to consider as a bond in family relationship, worship in the home and worship on the Sabbath.

Believing parents who truly worship God will transmit to their children the strongest possible experience of reality on which to build their lives. Worship only on the Sabbath is like giving a plant water only once a week. It becomes weak and loses its zest for living. Religion can become real in the midst of family living as in practically no other way. No memory can mean quite as much to a child as worship in the home however it is conducted.



"Study to show thyself approved unto God." A family gathered around a table studying God's Word together brings strong ties of love and family devotion. The Sabbath gives opportunity for such memorable moments.

Whether it be at mealtime or bedtime it should be a regular thing. Hymns sung together; poetry chosen by different members; devotional material; Bible reading; discussions; and prayer are some of the ways families can enjoy worship together. It has been said, "Worship releases the spirit from fear and sets it free for creative adventure and satisfaction." So children should be allowed to be creative in family worship. Then it becomes real worship for them. If the child is never allowed to participate he will come to feel that it is really the religion of his parents and not his own.

When Dr. R. A. Torrey, the great evangelist, was young his mother was consistent in family worship, but it never seemed to reach young Torrey. He seemingly had no faith in God or the Bible. One day he said, "I don't want to hear any more about your God. I'm going to leave and not bother you any more." After the boy left, he went deeper into the ways of sin. One night in a hotel room he was unable to sleep. He was weary from the many problems that pressed him on every hand. He reached for the gun he had acquired to end his life. Suddenly he remembered his mother's last words to him. "When you come to the end of your rope, remember the things we have talked about. Call upon God and He will help you." He fell on his knees and cried out, "Oh, God of my mother, I need you for myself. If you will give me help, I'll follow you." Peace came to him and he became R. A. Torrey, the great evangelist, who led thousands to Christ. Perhaps if young Torrey had been allowed to help create the worship in their home, God would not have remained the God of his mother for so many years but would have been his personal God.

If family worship is consistently kept up, it will hold those participating in it all their lives. A man in London had been brought up to have a part in family worship. He had learned Scripture verses but had never allowed them to really change his life. One day he was crossing the famous London Bridge when he noticed a blind man reading Scripture aloud from a portion of a Braille Bible. The blind man lost his place and while trying to find it kept repeating the last three words he had read — "No other name" — "No other name" — "No other name."

The man hurried on but his footsteps echoed the words "No other name." He knew the entire verse which he had learned as a child and now those three words haunted him until he prayed, "I see it

now, I have been trying to save myself with good works, but there is no other name whereby I can be saved." A blind man's witness, given in a stumbling manner, had recalled the verse learned in family worship and he was led to give his life entirely over to Christ.

The second element of worship as a bond in family relationship, Sabbath worship, though neglected by many parents, is as much a family strengthening force as daily worship. Consistency in Sabbath worship is just as important as in the home. The most important thing parents can do is to help the child feel the sacredness of the Sabbath. If we lose that our Sabbath becomes just a day when there is no school and father is home from work. God rested on the Sabbath; He gave definite ideas for keeping the seventh day in the giving of the manna; He included it in the Ten Commandments. Throughout the entire Old Testament the Sabbath was important in family life. Jewish parents daily instructed their children on the keeping of the seventh day. Then is the Sabbath just a Jewish law? No! God sent Jesus to show us the way to live. His example is important to all Christians. If God had wanted any other day than the seventh to be observed, He had a perfect opportunity to bring about the change during Jesus' walk here on earth when He was showing us by example the way He wants us to live. It doesn't seem possible that God would have overlooked such an opportunity.

Parents who observe the seventh day have a much greater force for binding up family relations than those observing a day set aside by man, it is a God given day of rest and worship. Such a family has an intimacy with Christ that no other day can bring. The family feels this bond and finds joy in observing the Sabbath together.

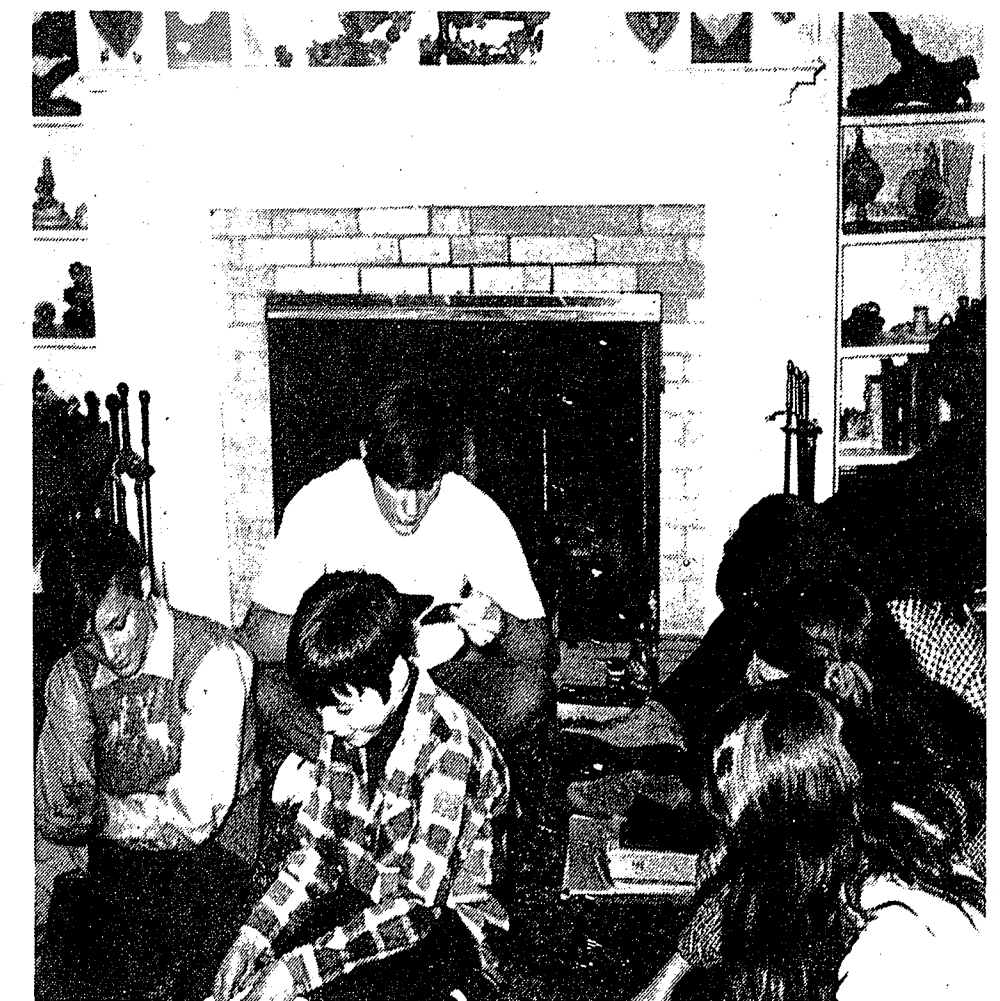
What should the Sabbath include besides worship? Happy are the families that learn not only to worship together but to spend time together. Too long parents have thought they should rest on Sabbath afternoon and the children have found "other things" to do. Perhaps, father should have gone to bed earlier Friday night so that he would have energy for his family Sabbath afternoon. The family needs to play together, to read together, to study nature together. In play people are brought to one level. No one can tell parents what things they should do with their children on Sabbath afternoons. It depends on circumstances, ages of children, location of dwelling, among other things. In any case, doing things together gives real cohesiveness to family life. If we are too busy to live, we cannot hope to find or make religion real. Whatever we do as a family on the Sabbath

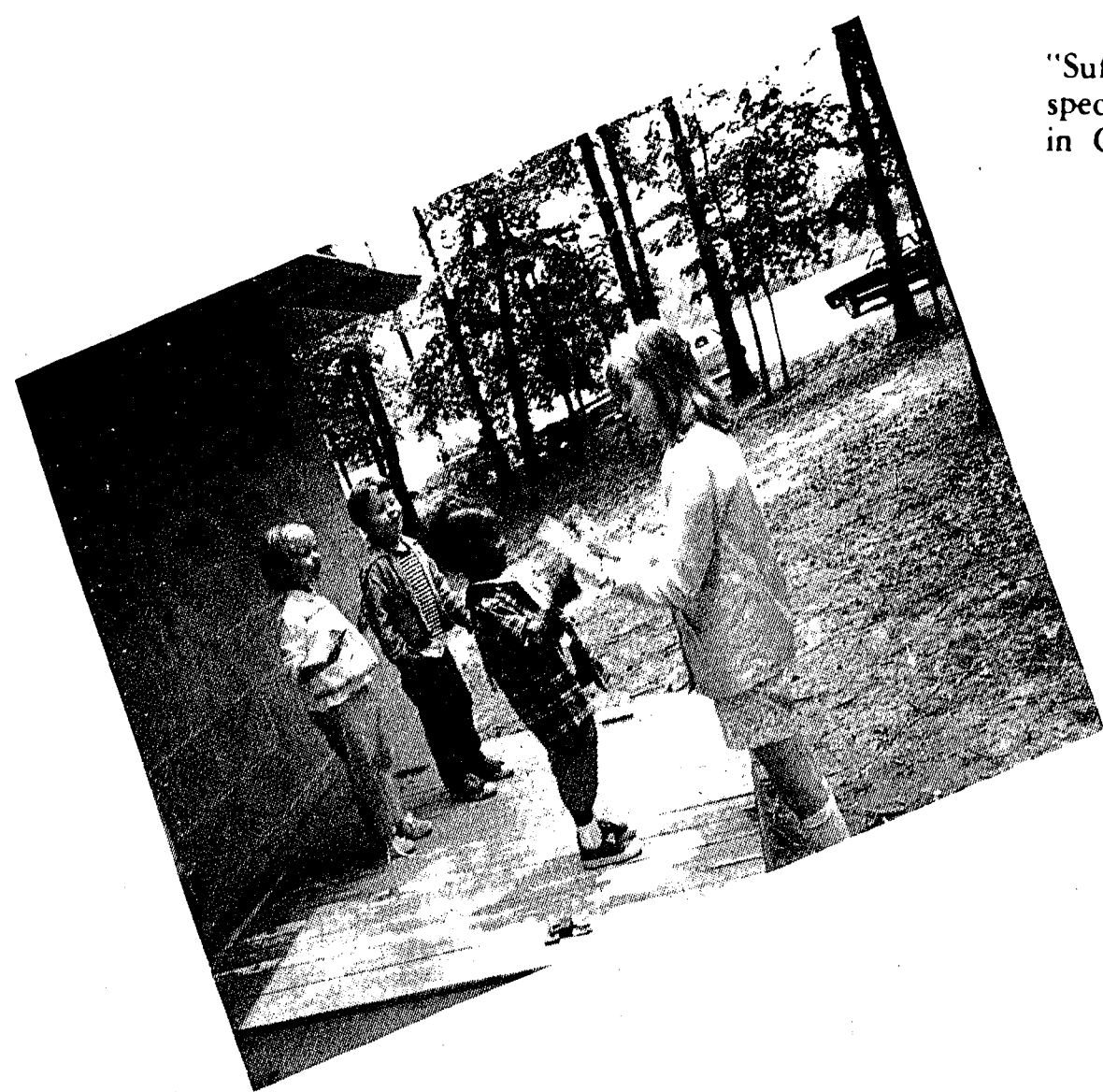
"Let no man despise your youth." A fellowship of young people share together in discussion, study and prayer as they join with one another in seeking God's will for their lives. The Sabbath offers a quiet time for Christian young people to share together.

should be of a nature that is consistent with God's purpose in giving us a day. If the child understands this, he will be strengthened in making decisions in the days ahead.

In this day and age scientists are discovering so many new things. As Eden Phillpotts stated, "The universe is full of magical things, patiently waiting for our wits to grow sharper." Man is just beginning to discover how blind and deaf he has always been to the world around him. E. B. Lindemann tells us, "Our world is drenched with colors and sounds and waves that our pitiable limited eyes and ears do not perceive." If this is true in the physical world, it is more true in the spiritual world. We have only begun to find ways to give ourselves fully to showing love. This begins in the family, father and mother leading the way for children to expand under their leadership. The keeping of the Sabbath as a family has a direct bearing on the problem of showing love. And increase our love we must, when we stop to consider the contrast between our success in space and our failures on earth. It seems easier to go to the moon than to care for unfortunate people. If we can conquer the seas, the mountains, and the air, we must learn to conquer ourselves. Love is the only means for doing this — love for God first and then love for others. And where does this start? In the home, the small unit of human beings learns to love God and others in the home and in the church on Sabbath.

From the small unit, love radiates out to those round about. As a pebble dropped into the water forms rings that grow wider and wider so love can extend itself until a new future will dawn for our children when God's love will prevail and generations yet unborn will find God's love abounding in the world. □





"Suffer the little ones to come unto me." The Sabbath is a special time for children, and a picnic allows them to rejoice in God's beautiful creation.

"Oh, sing unto the Lord a new song." A piano, familiar children's songs and favorite hymns, and a family bring together the joy of Sabbath celebration. "Praise Him, Praise Him!"



# REJOICING

# IN A



"Let us break bread together." A fellowship dinner offers opportunity for Christians to share together on the Sabbath.



"I was glad when they said unto me, Let us go into the house of the Lord." Worship is at the heart of a family Sabbath. "A family that prays together, stays together."



# FAR BETTER



# SABBATH

"We are one in the Spirit, we are one in the Lord." A picnic with Christian brothers and sisters opens up new Sabbath awareness of all that God has created to be "very good." We share in oneness with Him and with each other.

"We gather together to ask the Lord's blessing." In fellowship on the Sabbath we find strength for our faith and a renewal of our Christian experience. The Lord calls us to be apart from the world, renewing ourselves to be a part of it.

BIBLE STUDY ON THE NATURE OF THE SABBATH

(Use King James Version)



1. \_\_\_\_\_ the Sabbath day, to keep it \_\_\_\_\_. (Exod. 20:8)
2. My Sabbaths ye shall \_\_\_\_\_: for it is a \_\_\_\_\_ between \_\_\_\_\_ and \_\_\_\_\_ throughout your generations. (Exod. 31:13)
3. It shall be a Sabbath of \_\_\_\_\_ unto you. (Lev. 16:31)
4. This is the day which the \_\_\_\_\_ hath \_\_\_\_\_; we will \_\_\_\_\_ and be \_\_\_\_\_ in it. (Psalm 118:24)
5. Blessed is the man . . . that \_\_\_\_\_ the Sabbath from \_\_\_\_\_ it. (Isa. 56:2)
6. If thou . . . call the Sabbath a \_\_\_\_\_, the \_\_\_\_\_ of the \_\_\_\_\_, \_\_\_\_\_; and shalt honor him, not doing thine own \_\_\_\_\_, nor finding thine own \_\_\_\_\_, nor speaking thine own \_\_\_\_\_: Then shalt thou \_\_\_\_\_ thyself in the Lord; and I will cause thee to \_\_\_\_\_ the high places of the earth. (Isa. 58:13, 14)
7. It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to \_\_\_\_\_ before me, saith the Lord. (Isa. 66:23)
8. Take heed to yourselves, and \_\_\_\_\_ on the Sabbath day. (Jer. 17:21)
9. The Son of man is \_\_\_\_\_ even of the Sabbath day. (Matt. 12:8)
10. The \_\_\_\_\_ was made for man, and not man for the \_\_\_\_\_. (Mark 2:27)
11. Remember the \_\_\_\_\_, to keep it holy. \_\_\_\_\_ days shalt thou labour, and do all thy work. But the \_\_\_\_\_ is the \_\_\_\_\_ of the Lord thy God; in it thou shalt not do any \_\_\_\_\_, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in \_\_\_\_\_ the \_\_\_\_\_ made heaven and earth, the sea, and all that in them is, and \_\_\_\_\_ the \_\_\_\_\_: wherefore the Lord \_\_\_\_\_ the Sabbath day, and \_\_\_\_\_ it. (Exodus 20:8-11)
12. And on the \_\_\_\_\_ God ended his work which he had made; and he \_\_\_\_\_ on the \_\_\_\_\_ from all his work which he had made.

And God \_\_\_\_\_ the \_\_\_\_\_, and \_\_\_\_\_ it: because that in it he \_\_\_\_\_ from all his work which God created and made. (Gen. 2:2, 3)

13. So the people \_\_\_\_\_ on the seventh day. (Exodus 16:30)
14. It is a \_\_\_\_\_ between me and the children of Israel forever: for in six \_\_\_\_\_ the Lord made heaven and earth, and on the \_\_\_\_\_ he \_\_\_\_\_, and was refreshed. (Exodus 31:17)
15. And hallow my \_\_\_\_\_; and they shall be a \_\_\_\_\_ between me and you, that ye may \_\_\_\_\_ that I am the Lord your God. (Eze. 20:20)
16. And they went to Capernaum; and straightway on the \_\_\_\_\_ he entered into the synagogue, and \_\_\_\_\_. (Mark 1:21)
17. And he came to Nazareth, where he had been brought up, and, as his \_\_\_\_\_ was, he went into the synagogue on the \_\_\_\_\_, and stood up for to \_\_\_\_\_. (Luke 4:16)
18. And they returned, and prepared spices and ointments; and \_\_\_\_\_ the \_\_\_\_\_ according to the \_\_\_\_\_. (Luke 23:56)
19. But pray ye that your flight be not in the winter, neither on the \_\_\_\_\_. (Matt. 24:20)
20. In the end of the \_\_\_\_\_, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre . . . And the angel . . . said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. (Matthew 28:1, 5, 6)
21. And Paul, as his \_\_\_\_\_, went in unto them, and three \_\_\_\_\_ reasoned with them out of the scriptures. (Acts 17:2)
22. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the \_\_\_\_\_. (Acts 13:42)
23. And the \_\_\_\_\_ came almost the whole city together to hear the \_\_\_\_\_ of \_\_\_\_\_. (Acts 13:44)
24. And on the \_\_\_\_\_ we went out of the city by a riverside, where \_\_\_\_\_ was wont to be made: and we sat down, and \_\_\_\_\_ unto the women which resorted thither. (Acts 16:13)
25. And he reasoned in the synagogue \_\_\_\_\_, and persuaded the Jews and the Greeks. (Acts 18:4)
26. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God \_\_\_\_\_ thee to keep the \_\_\_\_\_. (Deut. 5:15)
27. From \_\_\_\_\_ unto \_\_\_\_\_, shall ye celebrate your Sabbath. (Lev. 23:32)



"Do unto others as you would have others do unto you." Visiting those who cannot share the Sabbath in the fellowship of the church makes brighter and more meaningful relationships possible.

### ANSWERS:

1) Remember, holy; 2) keep, sign, me, you; 3) rest; 4) Lord, made, rejoice, glad; 5) keepeth, polluting; 6) delight, holy, Lord, honorable, ways, pleasure, words, delight, ride upon; 7) worship; 8) bear no burden; 9) Lord; 10) Sabbath, sabbath; 11) Sabbath day, six, seventh day, Sabbath, work, six days, Lord, rested, seventh day; blessed, hallowed; 12) seventh day, rested, seventh day, blessed, seventh day, sanctified, had rested; 13) rested; 14) sign, seventh day, rested; 15) sabbaths, sign, know; 16) sabbath, day, taught; 17) custom, sabbath day, read; 18) rested, sabbath day, commandment; 19) sabbath days; 20) sabbath; 21) manner was, sabbath days; 22) next sabbath; 23) next sabbath day, word, God; 24) sabbath, prayer, spake; 25) every sabbath; 26) commanded, sabbath day; 27) even, even; 28) destroy, law, prophets, destroy, fulfill, jot, tittle, fulfilled, commandments, least, do, teach, great; 29) sabbath days.

## the sabbath

"Few, if any, Christians deny the fact of the Sabbath, it is too well documented to raise any serious arguments on the score. Nor do we find much serious question concerning which day is the Sabbath of the Bible; that also is attested to by numerous Scriptural references which state specifically that it is the seventh day of the week. The question which does arise and which needs to be answered by our generation and every generation is, Does the Sabbath have any relevance for our own day? Does it make any difference which day, if any, we keep?"

—The Helping Hand  
Vol. LXXVI, No. 2,  
Rev. Don Sanford, Editor.

►► Rev. Hurley S. Warren — In other words, does the Sabbath have a bearing upon or is it pertinent to the life of our times?

In the matter of the Sabbath, as in many other matters, it depends upon whether we are going man's way or going God's way. If we are going man's way, what is the difference? If we are going God's way, it makes all the difference in the world.

If it does not make any difference which day, if any, we keep, then why did God bless and sanctify and command the Sabbath's observance? Why did Jesus Christ interpret God's will in this respect? Again, if we are going God's way, it makes a tremendous difference.

►► Rev. Everett T. Harris — There is an inner peace and satisfaction which results from following the practice of the Sabbath-keeping of Jesus and the ancient Hebrew Patriarchs, and from following the evident

teaching of the Bible regarding the seventh day as Sabbath, without resort to excuses or explanations. This inner poise of soul, added to the discipline necessary to stand on conviction rather than go along with the majority, can and should make me a better man. It should result in moral character that can better withstand the temptations and pressures of modern living.

►► Hatley D. Bond — In His great wisdom the Infinite provided a natural means for recording time — the period from sun to sun. That which was created a little lower than the angels, blessed with the ability of comprehension, combined these periods into cycles of seven, the seventh of the cycle to be used for recognition of this Master of creation.

By Sabbathkeeping we today join hands across untold centuries with our religious forebears in loving recognition and praise for our Creator, who is God and man.

The Sabbath Recorder, P.O. Box 868, Plainfield, NJ 07061

# PRAYER

# CORNER

## A Prayer Reminder for Each Day!

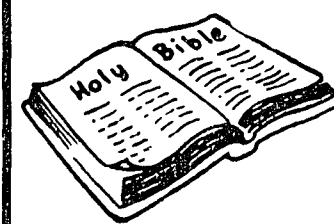
MAY 1975

Verse for the month:  
"Blessed be God who didn't turn away when I was praying, and didn't refuse me His kindness and love." —Psalm 66:20 LB (Read Psalm 66: 16-20!)

- 1—Burma SDB pastors/churches
- 2—Extend Now worker, Dorothy Parrott
- 3—Your pastor's ministry today
- 4—for more Christ-centered families
- 5—Guyana, SA, pastors/churches
- 6—Dallas - Ft. Worth, TX, fellowship
- 7—Doug/Jane Mackintosh, Kingston, Jamaica
- 8—for summer camps & DVBS plans/programs
- 9—P.T.L. (Praise the Lord!) answered prayer
- 10—the officers in my local church
- 11—David/Bettie Pearson, Blantyre, Malawi
- 12—Summer Christian Service Corps workers
- 13—General Conference (USA) officers
- 14—Philippines SDB pastors/churches
- 15—Missionary pastors & churches (USA)
- 16—Kenneth Burdick, CHS, Kingston, Jamaica
- 17—A special Spirit-filled SABBATH
- 18—Ambassadors Charles & Anita Harris
- 19—effective stewardship—reaching OWM goal!
- 20—Menzo/Audrey Fuller, Makapwa, Malawi
- 21—outreaching SCSC projects
- 22—Editor John D. Bevis, Plainfield, NJ
- 23—those in need in my community
- 24—Sabbath school teachers/leaders
- 25—for profitable witnessing opportunities
- 26—Jamaica SDB pastors/churches
- 27—a Reach Out Now (RON) project
- 28—Kenya, Africa, SDB leaders/groups
- 29—Director of Evangelism, Mynor G. Soper
- 30—Mill Yard, London, England, SDB Church
- 31—SABBATH SCHOOL MISSION OFFERING

—Renewal in Faith (RIF) Lessons on Missions, graded for Primary, Junior and Senior levels are now available. Samples have been sent to leaders in every church. The five lessons, on each level, offer challenging material for Sabbath School classes, Bible clubs, retreats, camps and VBS.

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



## MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

—The Verona, N. Y., SDB Church is planning a *Lay Witness Mission* during April. Ambassadors Charles and Anita Harris have been ministering in the area since late March.

—A four-wheel drive *Land Rover* has been made available by the Malawi Christian Service Committee to the Central Africa Conference of SDB's for use in *medical work*. This answers the vital need for such transportation in the T. A. Thomas area where a new dispensary is planned. *Praise the Lord!*

—Ten to twelve boys (students) worked with Principal Douglas Mackintosh in *repairing, repainting and renewing the older classroom building and facilities at Crandall High School, Kingston, Jamaica* during the "December vacation." Enrollment in the new term has grown to 160. "Crandall's outlook is bright but with many obstacles," Douglas writes. Your continued *prayer support is vital!*

—"To whom much is given, shall much be required" (Luke 12:48). Your *missionaries* find that they, and the Christians at "home" are blessed with so much — education, facilities, health, ability and freedom to gather and study the Word, etc. In many areas of the world these, and other blessings are very limited. "Required"?

—The *Salemville, Pa., SDB* (English) Church became a *missionary pastor church* this year. Pastor Melvin F. Stephan has served the church during the last four years while attending seminary. There have been growth and outreach ministries reported.

—Pastor *Watson Mataka* from Makapwa, Malawi, who began short term missionary work at *Kisii, Kenya*, late in February could complete this ministry in May. Continue to pray that the Lord will richly bless in souls reached, churches organized, leaders set apart and

a new field in fellowship with the *Central Africa Conference of SDB.*

—*Special meetings* were held at the at the *Ashaway, R. I., SDB Church* in early March with Director of Evangelism, *Mynor G. Soper*. New Light Bearers for Christ, Dawn Soper and Patty Lawton assisted. Brother Soper also served at the *Marlboro, N. J., SDB Church*, March 14-16.

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"Do unto others as you would have others do unto you." Visiting those who cannot share the Sabbath in the fellowship of the church makes brighter and more meaningful relationships possible.

#### ANSWERS:

1) Remember, holy; 2) keep, sign, me, you; 3) rest; 4) Lord, made, rejoice, glad; 5) keepeth, polluting; 6) delight, holy, Lord, honorable, ways, pleasure, words, delight, ride upon; 7) worship; 8) bear no burden; 9) Lord; 10) Sabbath, sabbath; 11) Sabbath day, six, seventh day, Sabbath, work, six days, Lord, rested, seventh day; blessed, hallowed; 12) seventh day, rested, seventh day, blessed, seventh day, sanctified, had rested; 13) rested; 14) sign, seventh day, rested; 15) sabbaths, sign, know; 16) sabbath day, taught; 17) custom, sabbath day, read; 18) rested, sabbath day, commandment; 19) sabbath days; 20) sabbath; 21) manner was, sabbath days; 22) next sabbath; 23) next sabbath day, word, God; 24) sabbath, prayer, spake; 25) every sabbath; 26) commanded, sabbath day; 27) even, even; 28) destroy, law, prophets, destroy, fulfill, jot, tittle, fulfilled, commandments, least, do, teach, great; 29) sabbath days.

## the sabbath

"Few, if any, Christians deny the fact of the Sabbath; it is too well documented to raise any serious arguments on the score. Nor do we find much serious question concerning which day is the Sabbath of the Bible; that also is attested to by numerous Scriptural references which state specifically that it is the seventh day of the week. The question which does arise and which needs to be answered by our generation and every generation is, 'Does the Sabbath have any relevance for our own day? Does it make any difference which day, if any, we keep?'"

—The Helping Hand  
Vol. LXXVI, No. 2,  
Rev. Don Sanford, Editor.

➔➔ Rev. Hurley S. Warren — In other words, does the Sabbath have a bearing upon or is it pertinent to the life of our times?

In the matter of the Sabbath, as in many other matters, it depends upon whether we are going man's way or going God's way. If we are going man's way, what is the difference? If we are going God's way, it makes all the difference in the world.

If it does not make any difference which day, if any, we keep, then why did God bless and sanctify and command the Sabbath's observance? Why did Jesus Christ interpret God's will in this respect? Again, if we are going God's way, it makes a tremendous difference.

➔➔ Rev. Everett T. Harris — There is an inner peace and satisfaction which results from following the practice of the Sabbath-keeping of Jesus and the ancient Hebrew Patriarchs, and from following the evident

teaching of the Bible regarding the seventh day as Sabbath, without resort to excuses or explanations. This inner poise of soul, added to the discipline necessary to stand on conviction rather than go along with the majority, can and should make me a better man. It should result in moral character that can better withstand the temptations and pressures of modern living.

➔➔ Harley D. Bond — In His great wisdom the Infinite provided a natural means for recording time — the period from sun to sun. That which was created a little lower than the angels, blessed with the ability of comprehension, combined these periods into cycles of seven, the seventh of the cycle to be used for recognition of this Master of creation.

By Sabbathkeeping we today join hands across untold centuries with our religious forebears in loving recognition and praise for our Creator, and in glorifying God and man.

## PRAYER

## CORNER

### A Prayer Reminder for Each Day!

MAY 1975

Verse for the month:  
"Blessed be God who didn't turn away when I was praying, and didn't refuse me His kindness and love." — Psalm 66:20 LB (Read Psalm 66: 16-20!)

- 1—Burma SDB pastors churches
- 2—Extend Now worker, Dorothy Parrott
- 3—Your pastor's ministry today
- 4—for more Christ-centered families
- 5—Guyana, SA, pastors churches
- 6—Dallas - Ft. Worth, TX, fellowship
- 7—Doug Jane Mackintosh, Kingston, Jamaica
- 8—for summer camps & DVBS plans/programs
- 9—P.T.L. (Praise the Lord!) answered prayer
- 10—the officers in my local church
- 11—David Bettie Pearson, Blantyre, Malawi
- 12—Summer Christian Service Corps workers
- 13—General Conference (USA) officers
- 14—Philippines SDB pastors churches
- 15—Missionary pastors & churches (USA)
- 16—Kenneth Burdick, CHS, Kingston, Jamaica
- 17—A special Spirit-filled SABBATH
- 18—Ambassadors Charles & Anita Harris
- 19—effective stewardship—reaching OWM goal!
- 20—Menzo Audrey Fuller, Makapwa, Malawi
- 21—outreaching SCS projects
- 22—Editor John D. Bevis, Plainfield, NJ
- 23—those in need in my community
- 24—Sabbath school teachers leaders
- 25—for profitable witnessing opportunities
- 26—Jamaica SDB pastors churches
- 27—a Reach Out Now (RON) project
- 28—Kenya, Africa, SDB leaders groups
- 29—Director of Evangelism, Mynor G. Soper
- 30—Mill Yard, London, England, SDB Church
- 31—SABBATH SCHOOL MISSION OFFERING



—The Verona, N. Y., SDB Church is planning a *Lay Witness Mission* during April. Ambassadors Charles and Anita Harris have been ministering in the area since late March.

—A four-wheel drive *Land Rover* has been made available by the Malawi Christian Service Committee to the Central Africa Conference of SDB's for use in *medical work*. This answers the vital need for such transportation in the T. A. Thomas area where a new dispensary is planned. *Praise the Lord!*

—Ten to twelve boys (students) worked with Principal Douglas Mackintosh in *repairing, repainting and renewing the older classroom building and facilities at Crandall High School*, Kingston, Jamaica during the "December vacation." Enrollment in the new term has grown to 160. "Crandall's outlook is bright but with many obstacles," Douglas writes. Your continued *prayer support is vital!*

—"To whom much is given, shall much be required" (Luke 12:48). Your missionaries find that they, and the Christians at "home" are blessed with so much — education, facilities, health, ability and freedom to gather and study the Word, etc. In many areas of the world these, and other blessings are very limited. "Required?"

—The Salemville, Pa., SDB (English) Church became a *missionary pastor church* this year. Pastor Melvin F. Stephan has served the church during the last four years while attending seminary. There have been growth and outreach ministries reported.

—Pastor Watson Mataka from Makapwa, Malawi, who began short term missionary work at Kisii, Kenya, late in February could complete this ministry in May. Continue to pray that the Lord will richly bless in souls reached, churches organized, leaders set apart and

a new field in fellowship with the Central Africa Conference of SDB.

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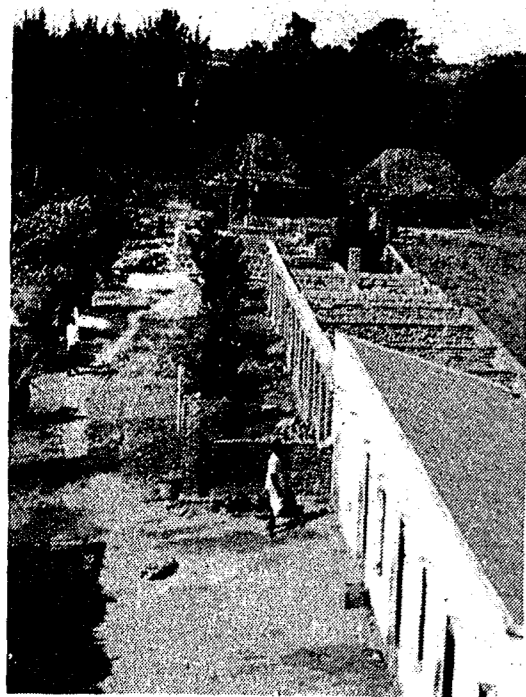
—Sabbath School Mission Offerings (SSMO) continue to provide designated funds for new fields work in Burma, India, and the Philippines. Is your Sabbath School participating? Your Missionary Keyworker can supply facts and ideas for the SSMO emphasis.

—*Renewal in Faith (RIF) Lessons on Missions*, graded for Primary, Junior and Senior levels are now available. Samples have been sent to leaders in every church. The five lessons, on each level, offer challenging material for Sabbath School classes, Bible clubs, retreats, camps and VBS.

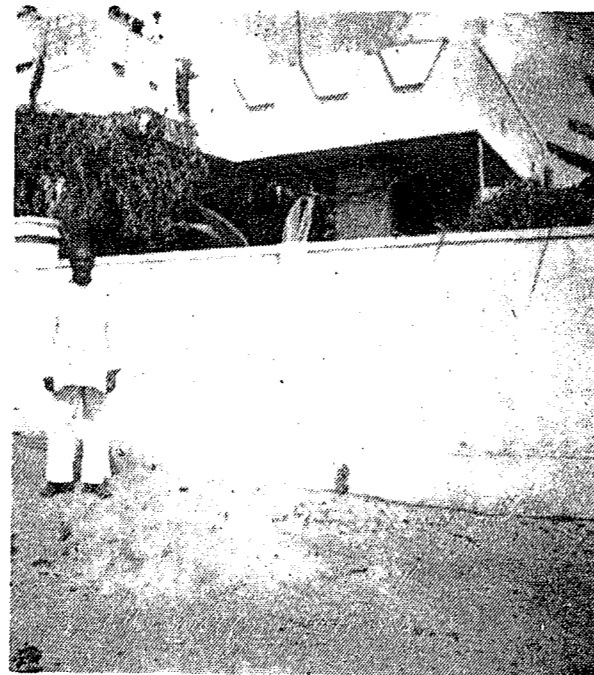




Entrance of inpatient ward of the SDB Mission-Venkateswara Hospital, Tangutur, South India. Dr. A. V. Rao with the staff stand just inside the gate.



View of back portion of hospital with its extension as seen from top of main building. There is room for expansion.



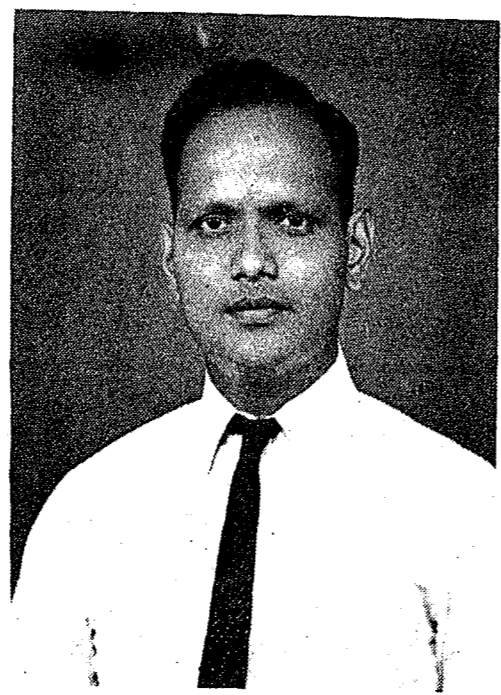
View of front of new SDB India Conference office in Nellore. Mr. A. George John, field officer, SDB Field Association, Hubli-Karnataka State stands near the gate.

### INDIA SDB HOSPITAL

Staff of the SDB Mission-Venkateswara Hospital of Tangutur, India, includes Dr. A. V. Rao, MBBS, superintendent and surgeon; Dr. B. Nirmala, MBBS, staff doctor, two compounders (for medicine); two male and two female nurses, six ward boys and four attendants.

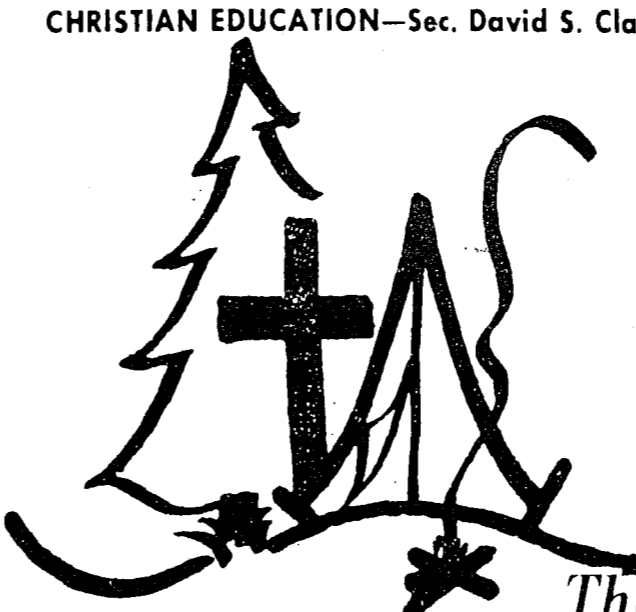
There are seventy-five inpatients, an X-ray and operating theatre and from 150 to 200 outpatients each day. In addition they have a mobile medical unit that visits villages in the Prakasam District. Tangutur is a centre of about 1700 villages inhabited by forest and mountain tribes.

Rev. B. John V. Rao writes: "After several months of ceaseless labour the medical and evangelistic ministries have been able to win six villages from paganism, baptizing 241 people. Thirteen other villages have begun to evidence keen interest in the call of the Saviour." □



Dr. A. V. Rao, superintendent and chief surgeon.

CHRISTIAN EDUCATION—Sec. David S. Clarke



# CREATIVE CAMPING

The Seventh Day Baptist Board of Christian Education

### CREATIVE CAMPING HANDBOOKS

Bob Stohr, chairman of the Camp Program Committee, reported that his section of the directors had developed several plans during the quarter. Plans are moving toward an improved arrangement for Camper Exchange in the 1975 summer season. Active sharing of benefits from the Creative Camping Project at Camp Paul Hummel in July of 1974 is continuing. Exact dates of training projects in each of the dozen SDB - sponsored camp areas will soon be known in those areas. A movie on Family Camping has been secured from the Reformed Church in America and will be shown in a number of churches during February and March, also at the Ministers Conference.

Mr. Stohr showed to the directors a first copy of the Creative Camping Manual in its bright blue vinyl cover with a distinctive SDB logo or identifying symbol. A complete manual of aids for directors and counselors of church camps is installed in the large ring-binders. Dividers for different classes of material and several pages of data or suggestions are inserted to start camp leaders in keeping programming resources within a comprehensive reference handy for use both in committee and in the midst of camp life.

The board is deeply indebted to the foresight of Clarence Rogers and the Board of Trustees of the Memorial Fund for extending the benefits of the Creative Camp Project through development of these manuals. It is hoped that they may be used in a way to truly memorialize the high hopes that Sunny expressed for SDB camping. □

### PRE-CONNING

Developing a youth group experience of mutual moral and spiritual growth to precede the national, official gathering of American SDB's has been the responsibility of leaders chosen by the Youth Program Committee of the Board of Christian Education for thirty-six years. This year as they have prepared for Pre-Cons in California, Aug. 6-10, 1975, the Youth Committee has had fun reviewing some of the directors and their experiences since 1940.

A solid spiritual recharge awaits all youth from 15-18 years of age who go to the beautiful hillside campus of Azusa-Pacific College near Los Angeles. (This campus is two miles from the Valley Campus where Conference will be held.) Learning, fellowship, games, interchange of YF and church program ideas, lots of good eating with a little sleeping! Plans are developing for this Pre-Con, and costs, program outline, etc., will be sent to every YF across the U.S. in late spring. Start working out the way to get there, and remember the possibility of joining up with groups from neighboring SDB churches.

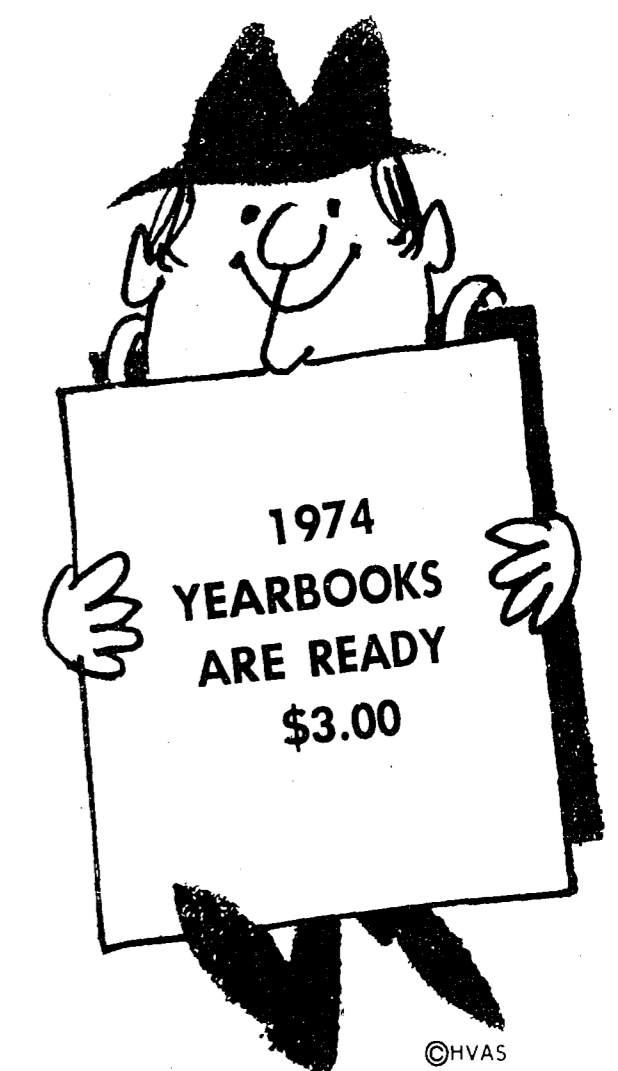
And it's important that you pre-register, so watch for instructions.

Pre-Conning (planning, executing and evaluating Pre-Cons) includes the Young Adult Retreat Aug. 6-10 at Pacific Pines Camp high above San Bernardino, Calif. There's promise of good experiences in the excellent facilities and beautiful scenery of Pacific Pines, developed over many years of dedicated camp programming by SDB's.

Pacific Pines is used by many other groups too, but this year we hope Aug. 6-10 will see the place *swarming* with 18-35 year old SDB's and friends.

As groups, both Pre-Cons traditionally make important contributions to Conference experiences. But this year, as always, we believe the campers will each be better prepared to enter into the worship, concerns, and decisions of Conference week.

Pre-Conning went as far as we could with a Family Pre-Con for 1975 as noted in last month's *Recorder*. But we're already well into plans of the 1976 FAMILY Pre-Con to be held in the area of Houghton College in western N.Y. □



# youth



"Kids like to have an excuse to tell one another about themselves. With an outsider, you can do it," explains Janet Taylor of West Hartford, Conn., about youth volunteers who work many weekends in churches in Connecticut. "When our team comes into a church and leads the 'games' where we all write down our feelings and then share them, it gives us and our hosts a chance to show others what each of us is like."

Members (youth and advisors), talk about Friendship Team's work: "The youth groups we visit usually already know what's ailing them. They know when they are self-centered, have cliques, or have loudmouths, but they're not doing anything about it. When we come along they ask us to help them change."

I guess you could call the team catalyst.

A typical weekend for a Friendship Team starts on a Saturday and ends on a Sunday evening. In between, team members are hosted Saturday evening by the local church at a social event, they stay overnight in homes, attend church on Sunday morning, use the afternoon to plan for the evening program which they then lead. They bring along all sorts of resources — books, records, magazines, visuals, and most of all, themselves.

Sponsored by the Connecticut Conference of the United Church of Christ, Friendship Teams were started in 1960. Each year about sixty-five young people throughout the state are trained in team leadership skills and program building.

Programs planned for local groups usually involve a game-type activity where people can loosen up and feel comfortable with each other, some serious type discussion and always worship. They usually plan it so one leads naturally into the other. Sometimes the serious part is incorporated in the worship.

"In the 60's, everyone was social-action oriented," Nick notes in his team's discussion of plans for an upcoming program. "Nowadays it's more individualistic."

Too often mission now means to send the youth group on a trip. It's very self-oriented.

We don't want to put down the leaders, but we want to bring out the silent ones; give them self-confidence in their own ideas and worth.

And it's important to have a good relationship with the whole church, not just the youth group.

Theologically, we find a lot of kids trying to straighten out on a personal level what God is all about and what is this meaning of this Jesus they've learned about in church school. They're exploring a personal faith.

That's why Friendship Teams try to affirm each person as a human being.

In the church, we've got a common tradition and belief. We're all trying to be better persons, to live Christian lives, and to follow the example of Jesus.

I believe that the church is the last chance for a truly caring community in our society. That's why I'm part of it. □

Friendship Teams use such games as this:

**MAKE A SHIELD:** Each person puts his or her name at the top of a shield. In six partitions of the shield are the following questions:

If you had all the money in the world, what would you do?

To what are you committed?

How do you come across to other people?

How would you like to come across to other people?

What has caused you pain in the last year?

List three words you feel describe you.

After each one has written her or his own answers, divide into small groups and share what each wrote, if he or she wants to. □

—From the January 1975 YOUTH magazine, "We're Not Experts, but We Can Be Your Friends," article and photos by Katrina Johnson. She is a free-lance photographer-writer from Woodbury, Conn.

YOUTH is published for high school young people of American Baptist Churches and several cooperating U.S. and Canadian youth departments.

## VOCATIONAL OPPORTUNITIES

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

## SECRETARY WHEELER RESIGNS

(Continued from page 11)

tary Wheeler as chairman, has coordinated many programs and projects. This committee meets twice annually and is made up of representatives from the Board of Christian Education, the Missionary Society, the American Sabbath Tract Society, the Women's Society and the General Conference. The purposes of this group include program planning coordination and implementation.

The Our World Mission plan of denominational giving was also implemented to help bring about an increasingly united effort in denominational support of coordinated programs.

The present Commission would like to express its appreciation of Secretary Wheeler and also the appreciation of the many Commissioners who have served the denomination during his period of leadership as general secretary. He is appreciated for his deep devotion to his Lord and Savior, his ability as an organizer and his devotion to the denomination that he is so proud to represent. He is appreciated for his insight into problems of both today's people and those who will follow. He is appreciated for his love for and understanding of people with personal problems. He is more than willing to listen and to help them chart a new way. This same love and concern are expressed to churches which have problems and to pastors who seek his counsel and guidance.

For this man of God, we are grateful — grateful for his devotion to God's people, for his devotion to our denomination and for his devotion to the cause of Christ. We praise the Lord for men like Alton L. Wheeler as he completes a decade as general secretary and as he and Ethel look forward to the challenge of serving the people of the Riverside Seventh Day Baptist Church. □

—The Commission

## TRACT BOARD ELECTS NEW MEMBERS

At a recent meeting the American Sabbath Tract Society elected Miss Clara Richardson and Mr. Philip S. Bond, both of Shiloh, N. J., to the Board of Trustees. A graduate of Salem College, Miss Richardson teaches kindergarten at Hopewell-Crest school. She is also the clerk of the Shiloh church.

Philip S. Bond is a trustee of the Shiloh church where he teaches a young adult Sabbath School class. He teaches at an elementary school in Salem, N. J. We welcome these two young people to the work of the society and we know they will make a real contribution to this ministry.

The publications committee is happy to announce the completion of a new tract "A Sabbath Welcoming Service for the Family." Tract distribution for 1974 nearly doubled that of the preceding year with 102,499 tracts being sent out as compared to 55,044 for 1973. The challenge to all Seventh Day Baptists is—can we increase this in 1975? During 1974 76,000 tracts were printed by the publishing house in three languages. In addition the Tract Society aided in the publication work in Malawi, India, Burma, and the Philippines.

"Keep on sowing your seed, for you never know which will grow — perhaps it all will" (Eccl. 11:6 LB). □

## FOR YOUNG PEOPLE CHALLENGERS BIBLE BASEBALL

Can be played by two individuals, or by two large teams and a referee. Rules are similar to the official rules of America's favorite sport.

The two hundred Bible questions are separated into four levels of Bible knowledge, classified as "Single," "Double," "Triple," and "Home Run" questions. The category selection is determined by a spinner on the game board, which also provides for a possible "walk," and "out," or a choice (which allows the player to select the category).

Participants who answer correctly move their magnetic "players" around the baseball diamond to pile up scores for their team.

The price is only \$3.95 per game. All prepaid orders will be sent post-paid.

Order from:  
Faithful Youth Challengers  
P. O. Box 2370  
Denver, CO 80201 □

## NEW FROM THE AMERICAN BIBLE SOCIETY

"New Light, New Hope" is a film production of the American Bible Society. It is the story of good news for new readers, how the society is making colorful Scriptures available to new readers around the world. This film would be of interest to your church.

Two helps that Seventh Day Baptist Sabbath School teachers will be interested in are "Jesus Bless the Little Children," a colorful booklet consisting of Mark 10:13-16 — something the children can take home from Sabbath School; also a very appealing "mobile" for children to make on the story of Creation (order number 06258). Highly recommended for Sabbath School work. To order any of these items and/or to receive the latest catalog write:

The American Bible Society  
1868 Broadway  
New York, N. Y. 10023

# The Church in Action

NEWS FROM THE CHURCHES

## PLAINFIELD LOSES PASTOR

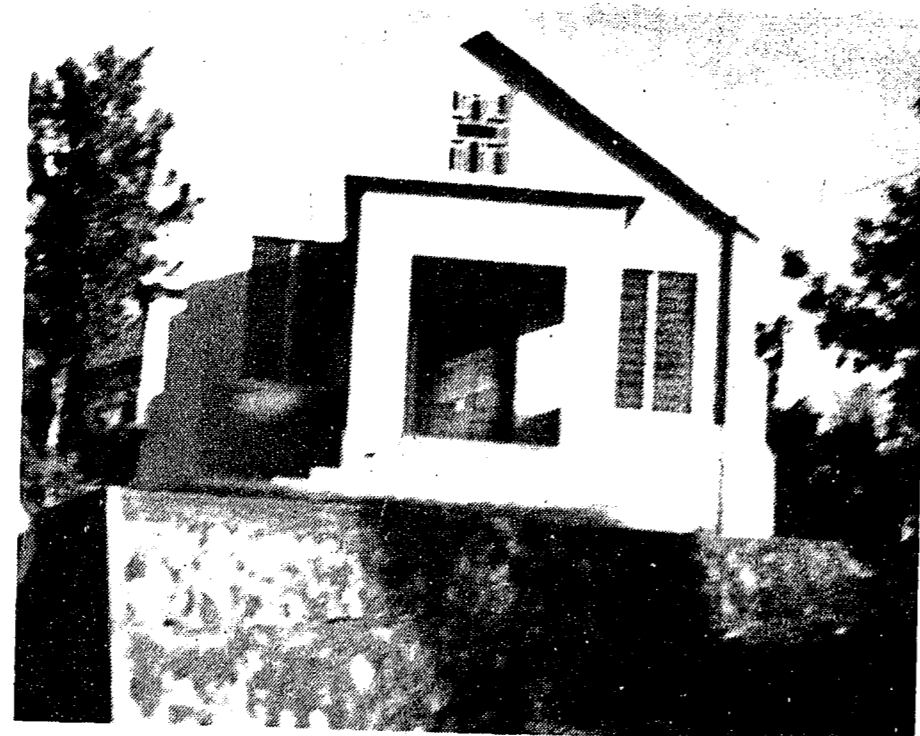
PLAINFIELD, N. J.— It is with deep regret that we must relinquish our minister, Pastor Herbert E. Saunders, to the Center for Ministerial Education, but we are pleased that he and his family are buying a home in Plainfield and will be a part of our church. Our great loss is the denomination's gain, and we are sure that he will make an outstanding dean.

We enjoyed having seven seminary students and five wives with us January 11. Mrs. Ruth Peil and Mrs. Alice Parker sang Psalm 100 as a duet.

At our quarterly meeting January 12 Linford Walters, who came to us from Jamaica several years ago, was unanimously elected a deacon. He is to be ordained in the spring. Fraternal greetings were voted to the New York City Fellowship, which includes ten of our members. The treasurer's report revealed that their giving had more than covered their expenses as a mission of our church.

The twenty-fifth wedding anniversary of Louis and Stella Gauch was celebrated during the fellowship break on February 15 with two cakes, a corsage, and a gift.

On February 22 we observed a special Stewardship Sabbath sponsored by the Discipleship Committee, with a sermon on love as the Christian motive for giving, a fellowship dinner, and an impressive movie, "The Secret of the Gift." Two short religious movies were shown to the children.



The Luna Jamaica S.D.B. Church

## LUNA JAMAICA CHURCH REDEDICATED

At the Luna, Jamaica, Seventh Day Baptist Church, 1974 was a year of significant achievements and progress. On June 9 the remodeled church with a two-story addition at the back was rededicated. Over 400 persons were present and Conference President Rev. V. R. Smith was the guest speaker. The dedicatory prayer was given by Pastor C. S. Lyons. The church is carpeted throughout through the generosity of Sister Eugenia Coombs. Sister Clara Thompson and family donated a set of beautiful Communion plates. One hundred metal chairs were bought from contributions of the members and thus the sanctuary has doubled in capacity and improved in beauty.

On December 22 a new public address system, electric plant, and circular seventeenth century pulpit were dedicated. The pulpit was unveiled by Mrs. Jane Mackintosh and Mrs. Joyce Ruffus. The P. A. system was unveiled by Mrs. Joyce Samuels and the main switch to light the auditorium was turned on by Mr. Albert Vassell of the Kingston church. Rev. Joseph Samuels offered the prayer of consecration. Deacon J. U. Thompson, leader of the church, Sister L. Brown, treasurer, and Deacon Brown were congratulated for their hard work in seeing the project to completion.

Since February 1 a series of prayer meetings has been held at 9:30 each Sabbath morning to pray for guidance in the life of our church. May the Lord guide us and help us at our Annual Meeting April 13 and during the coming months as we make vital decisions for the future of our beloved church.

—Ruth Parker

## DALLAS - FORT WORTH FELLOWSHIP FORMED FOR GREATER OUTREACH

The Fort Worth and Dallas Fellowships in Texas have merged into one group to be known as the Dallas-Fort Worth Seventh Day Baptist Fellowship. The two groups have been located in different sections of this the largest urban area in the state of Texas.

The officers are: Leo Floyd, president; Woodrow Morrison, vice-president; Mrs. Charlotte Morrison, secretary-treasurer. Mrs. Nina Wilson, a licensed preacher, will serve as part-time pastor. The fellowship meets each Sabbath for worship and Sabbath School at the home of Leo Floyd, 5200 Smokerise Court, in Arlington, Texas. A committee has been chosen to find a larger meeting place. Sabbath School is at 10:00 a.m., followed by the worship service at 11:00. All area Seventh Day Baptists are invited to join in worship together. "We ask for your prayers for our fellowship, that we may serve the Lord in every way, and that all we do with His help will be pleasing to Him."

—Mrs. Charlotte Morrison

The meeting was chaired by Mr. M. Smellie.

We rejoice with the brethren in Luna as they seek to expand their witness through a wider use of their new facilities.

## NEW LIGHT BEARERS TEAM BY SUMMER

Light Bearers for Christ is looking forward to the formation of a new team by the beginning of the summer. Patty Lawton joined the team in March. Dawn Soper is now serving. Jerry Van Horn will join when he finishes spring semester. Also, we praise the Lord that things are finally working out for Ray Boatman and his family to come and be a part of Light Bearers. Several others are considering work with the group. Your prayers for them are appreciated as they make this decision.

While the new team will inevitably have a different style, they will be no less a quality group both in musical ability and spiritual dynamic. For those of you who have never heard Ray Boatman, you have a real spiritual treat in store. Add Patty, Dawn, and Jerry and you have a musical team that you won't want to miss.

The Light Bearers' record is still available at \$5.50 postpaid. Order from Light Bearers for Christ, Box 40, North Loup, NE 68859.

—The Light Bearers

## SOUTHWESTERN ASSOCIATION NEWS

Southwestern Association will meet with the Metairie Church Thursday night to Sunday noon, June 12-15. Pastor John Camenga will direct Camp Miles which will be held at Camp Beaverfork near Conway, Arkansas, July 6-12.

The Association Missionary Committee now consists of Rev. Floyd Goodson and Dan Butler. The committee continues to publish the *Outreach*, a quarterly news bulletin. The radio program sponsored by the Fouke church has proved successful enough to warrant being continued for another quarter.

—The Outlook



Augusto L. Benesse is engaged in tract work in Mozambique, Africa. He became an SDB through our tract work and this past year the A.S.T.S. furnished him with literature in English and Portuguese for his ever-growing witness.

## NEBRASKA NEWS

NORTH LOUP, NEBR.—Some fall church activities were the all-church Halloween Party, and the Lord's Acre Turkey Supper.

The Rev. David Clarke, executive secretary of the Seventh Day Baptist Board of Christian Education was with us Nov. 19-24 with many ideas, materials, and plans for furthering this phase of our church work. One evening was devoted to Christian camping. A film of Camp Paul Hummel was used to illustrate. The Rev. Clarke brought the Sabbath morning message. His topic was "The New Optics." Following the fellowship dinner a "Bible Simulations" was conducted by Pastor Clarke with the cooperation of the congregation. It was unique. It was a pleasure to have Rev. Clarke with us and reminded us of the time he was our pastor.

Community Thanksgiving services were held at the United Methodist Church with Pastor Skaggs bringing the message. Ingathering Services were held Nov. 30 in connection with the morning worship service. Lord's Acre gifts were brought to the front of the sanctuary. During the Sabbath School hour Sabbath School promotion was held under the direction of Supt. John Goodrich. A Men's Fellowship organizational meeting was held, December 1. They have continued to meet on a regular basis.

The Christmas season was ushered in with the lighting of the first candle of the Advent Wreath, Dec. 7. A special Christmas meeting of United Methodist Women and Dr. Grace Missionary Society was held jointly at the United Methodist

Church. The salad luncheon was followed with a Christmas program. Other Christmas activities were a family night and the joint radio Christmas broadcasts with churches of the valley during the holiday season.

Ministers and their wives of this area gathered at our church for their annual Christmas dinner and fellowship, December 15. After Christmas devotions, dinner was served by women of our church. Recreation followed. Denominations represented were Baptist, Christian, Lutheran, United Methodist, Presbyterian, and Seventh Day Baptist.

The choir had special Christmas music the Sabbath before Christmas. Pastor Skaggs used his Christmas special about "Pecan" for the children's sermon that morning. The Sabbath School program included a representation of the movie "The Very, Very, Very Best Christmas Present of All." A fellowship time followed.

The Youth Fellowship presented the drama "Christmas Comes to Bethlehem Again," late Christmas Eve. Extras during the season were showers — both baby and bridal — and a wedding. The baby was Jennifer Ryschon, the bride Jani Williams and the groom Larry Graffius. Members, aged seventy-five and older, were honored at the annual New Year's dinner. There were eleven in that group including two who were almost seventy-five.

Missionary moments are given by the Missions Committee once a month at the Sabbath morning worship service. That keeps us posted about our mission fields. A special offering for Our World Mission is taken during Sabbath School.

John D. Bevis, editor of the *Sabbath Recorder* spent several days here in late January. A treat for those who saw and heard him. A "Sweetheart Banquet" for young and old was held at the church the evening of Feb. 15. Rev. Afzood K. Saul (United Methodist) told about life in India, his native land.

Adverse weather conditions and sickness have been factors in smaller attendance at some of our services. Pastor Skaggs, as usual has had a series of excellent sermons. Something to think about, then to act. A recent closing was "If we live by the spirit, we will work by the spirit."

—Bertha Clement

## DENOMINATIONAL DATELINE

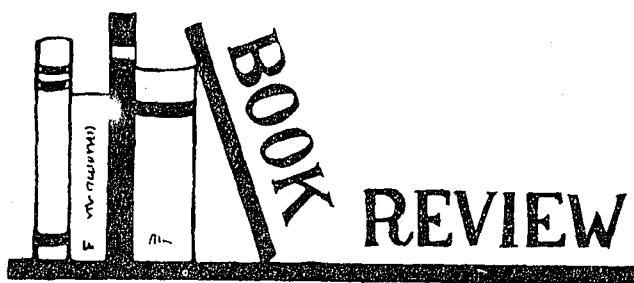
(Continued from page 7)

- roles. There was a new level of lay activity and responsibility.
- There was a special atmosphere of close fellowship, of relying upon each other. There was a feeling of pressing close together, of closing ranks as the congregation presented a united front to the "common peril."
  - A difference in attitude continued. Some members felt that this experience was producing a growing and rewarding lay effort and wanted to continue it. Some felt a great personal need for a "real" pastor and stated that they would feel more secure and would be happier with a full-time minister.
  - A coordinator of activities was sorely needed and when this was provided there was a great improvement in communication and many sources of frustration were eliminated.

Conclusions — These are the personal consequences of the writer and are submitted for the consideration of the reader.

- A full-time pastor is needed. He should be able to do a better job of counseling, of spiritual visitation, of overall coordination of the church program, of developing and leading out in an evangelistic thrust, and of being available at times of need.
- Lay leadership is capable of much more and much better work than is usually done. Pastors need to learn to recognize and make efficient use of these "spiritual gifts" — the church needs all of them.
- When a pastor is not available an effective program can be maintained through coordination of the many talented persons available. A coordinator of activities is highly desirable and may be essential.
- Someone, if possible, should be in the role of acting pastor. Technical services may be provided by many persons but members should look to a spiritual leader. Example — if one is to perform weddings should he also provide premarital counseling? One appointed to the role by the church can provide the spiritual initiatives and can be used in this role by the congregation. □

- MAY 9-11**  
Semiannual Meeting  
Wis. and Minn. Churches  
Theme: "Love Is a Decision"  
Dodge Center, Minn.
- MAY 10-11**  
Allegheny Camp Leader Lab  
Rev. David S. Clarke  
Alfred, N. Y.
- MAY 16-18**  
Eastern Association  
First Hopkinton S.D.B. Church  
Ashaway, R. I.
- MAY 17**  
Sabbath Renewal Day
- May 18-23**  
Baptist Youth Ministers  
Rev. David S. Clarke  
Mammoth Cave, Ky.



*Repair My House*, by Dr. Glen Williamson, Creation House, 1973. \$4.95 cloth.

*Repair My House* is a biographical novel of the life of Saint Francis of Assisi. Though Francis is generally associated with the Roman Catholic church, one finds revealed in the pages of the remarkable book a man of God whose life is an inspiration and challenge to all Christians. Dr. Williamson has made a study of the revivals of the church and he believes that God called Francis to "repair" His house in the thirteenth century.

Since 1970 Dr. Williamson has been the editor of *The Sermon Builder* and is an ordained minister in the Free Methodist Church. He is the author of five other books and numerous short stories. He is a friend of Seventh Day Baptists and often attends the Boulder church. This past year he was a resource person for the Creative Camping Experience held at Camp Paul Hummel.

"This book comes as a volume geared to the non-theological person . . ." It is very readable and is that kind of a book that you don't want to put down until you have completed it. □

### ESPECIALLY FOR PASTORS

*The Sermon Builder* is a non-denominational journal to help build your ministry, message, and church. The editor is the Rev. Glen Williamson, a friend of several Seventh Day Baptists. The monthly journal is \$4.50 per year. Write to: The Sermon Builder, P. O. Box 552, Golden, CO 80401 □

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### Accessions

ALFRED, N. Y.  
Rev. Russell G. Johnson, Pastor  
By Baptism:  
Jere Rase

BERLIN, N. Y.  
Rev. C. Rex Burdick, Pastor  
By Baptism:  
Linda Wescott  
Alan Stuart

By Testimony:  
Mrs. Norridan (Shirley) Stanley  
DODGE CENTER, MINN.

Rev. L. Wayne Babcock, Pastor  
By Baptism:  
Michele Stoeckel  
Tracy Stoeckel  
Linda (Mrs. Daniel) Greene

By Testimony:  
Cindy Couch

By Letter:  
Dorothy DeLyle  
Karen (Mrs. Douglas) Payne  
Ida (Mrs. L. Wayne) Babcock  
L. Wayne Babcock

KANSAS CITY, MO.  
Clifford Bond, Pastor

By Testimony:  
Larry O. Watt

### Marriages

Bucher - Stout.— Francis Eugene Bucher, son of Mrs. Francis H. (Ruth) Bucher and the late Francis H. Bucher of Little Genesee, N. Y., and Pamela Marie Stout, daughter of Mr. and Mrs. Stanley B. Stout, Jr. of Richburg, N. Y., were united in marriage on January 31, 1975 in the Richburg Seventh Day Baptist Church with their pastor, the Rev. C. Harmon Dickinson, officiating.

### Births

Greene.— A son, Carl Paul, to Paul and Geraldine Greene of Berlin, N. Y., August 28, 1974.

Stanley.— A daughter, Michelle Lee, to Norridan and Shirley Stanley of Hoosick Falls, N. Y., September 29, 1974.

### Obituaries

CLARKE.— Floyd N. Clarke was born in Richburg, N. Y., August 22, 1886, and died at the Wellsville Nursing Home on December 20, 1974. He was the son of Nelson and Hannah Hall Clarke.

Mr. Clarke married Blanche Lydia Saunders more than sixty-five years ago. He is survived by Mrs. Clarke and two daughters, Mrs. Don (Thelma) Stearns of Shinglehouse, Pa., and Mrs. Asel (Aileen) Linza of Wellsville, N. Y.

For twenty-eight years Mr. Clarke was employed by the village of Richburg, and for many years served on the Village Board. He was associated with the Richburg Seventh Day Baptist Church.

The funeral service was held at the Schaffner Funeral House in Bolivar, N.Y., on December 23, 1974 with the Rev. C. Harmon Dickinson officiating. Burial will be at the Richburg Cemetery.

—C.H.D.

GREENE.— Vivien (Bell) was born March 23, 1895 in Dodge County, Minnesota and died December 18, 1974 in Rochester Methodist Hospital after a period of declining health.

She was the wife of Orph Greene, who passed away in 1945. They moved to Dodge Center in 1943 where she worked as a telephone operator for some years. Vivien was baptized and joined the Dodge Center Seventh Day Baptist Church in 1941 where she attended faithfully, health permitting, until her death.

Surviving are a daughter, Mrs. Clarence (Audrey) McDonald, of Rochester, Minn., a son, William Greene, of Dodge Center; one grandson; two granddaughter; and many other relatives and friends.

The funeral was held in the Dodge Center Seventh Day Baptist Church, the Rev. Roy Harris officiating in the absence of her pastor.

—L.W.B.

HADSELL.— Lois, daughter of Roscoe and Mary Eleanor Pierce Clarke, was born January 10, 1894 near Alfred Station, New York, and died in Hornell, N. Y., March 2, 1975.

Surviving are her husband, Clifford Hadsell, Alfred Station, N. Y.; three sons, Elmer Chandler of Rochester, N. Y., Ivan Chandler of Canastota, N. Y., and Howard, address unknown; a sister, Miss Rena Clarke and a brother, Merl Clarke, both of Alfred, N. Y.; two stepsons, Milton Hadsell of Almond, N. Y., and Leon Hadsell, at home; three stepdaughters, Mrs. Dorothy Fairchild of Elmira, N. Y., Mrs. Bernice Plank of Bath, N. Y., and Mrs. Delores Dunham of Andover, N. Y.; several grandchildren and great-grandchildren.

Mrs. Hadsell was a member of the Alfred Station Seventh Day Baptist Church, Alfred Station, N. Y.

Farewell and committal services were held at the Alfred Station Seventh Day Baptist Church, March 5, 1975, the Rev. Rex E. Zwiebel, officiating. Interment will be in the Woodlawn Cemetery, Almond, New York.

—R.E.Z.

SHOLTZ.— Jennie Williams Sholtz, daughter of Irving and Blanche Newey Williams, was born July 4, 1904 near Verona, N. Y., and was called home to be with the Lord on January 10, 1975, at her home in Oneida, N. Y.

She is survived by her husband, Floyd D. Sholtz, Oneida; two sons, Robert I., Albany, Calif., and Louis F., Oneida; two daughters, Mrs. Muriel Osborn, Nortonville, Kans., and Mrs. Joyce Burdick, Berlin, N. Y.; a brother, Orville A. Williams, Verona, N. Y.; fifteen grandchildren, one great-grandchild, and several nieces and nephews. She had been a lifelong active member of the Verona Seventh Day Baptist Church.

The funeral service was held at the Verona church with her sons-in-law, Rev. C. Rex Burdick and Rev. Paul B. Osborn, officiating. Interment was in the New Union Cemetery at Verona Mills.

—C.R.B.

WELCH.— The Rev. Leslie A. Welch died of a heart attack at his home in Paint Rock, Alabama, on Thursday, January 23, 1975.

Pastor Welch was born Oct. 9, 1916, at Leonardsville, N. Y., where he spent his earlier life as a dairy farmer, coming to Berea, W. Va., as pastor in 1960. He spent ten and one half years in that pastorate, being ordained to the ministry there on Oct. 6, 1962. He became the pastor of the Paint Rock church in July of 1971 and served there until his untimely death.

Surviving are his wife, Henrietta Davis Welch and seven children: Lowell A. Welch, of Frankfort, N. Y.; Leola Welch of Harrisville, W. Va.; Mrs. Leona Burdick, of Brookfield, N. Y.; Mrs. Julia Randolph, of Ohio; Mrs. Cynthia Tichnell, of Paint Rock; Martha Welch, of South Africa; and Bert Welch of Paint Rock. Also surviving are twelve grandchildren.

Funeral services were held at the Paint Rock Seventh Day Baptist Church on January 25, conducted by Pastor Emeritus Clifford A. Beebe. Funeral and committal services were held at Leonardsville, N. Y. with the Rev. A. Addison Appel, a former pastor officiating. Pastor Appel is presently serving the Albion and Milton Junction Seventh Day Baptist churches in Wisconsin. Mr. Appel was assisted by the Rev. Leon Lawton, executive vice-president of the Seventh Day Baptist Missionary Society, and Pastor James Cross.

On Sabbath afternoon, February 1, a memorial service was held at the Ritchie Seventh Day Baptist Church at Berea, W. Va., with Pastor Leon Clare of the Ritchie church, the Rev. Alton L. Wheeler, general secretary of the Seventh Day Baptist General Conference, the Rev. Paul Green, pastor of the Salem, W. Va., church, the Rev. Delmer E. Van Horn, pastor of the Lost Creek, W. Va., church, participating.

—A.A.A. and D.V.H.

ZINN.— Flora Zinn was born June 2, 1885 at Farina, Ill., the daughter of Thomas and Mary Langworthy Zinn and died at Mercy Hospital, Janesville, Wis., on Feb. 4, 1975.

Flora attended Milton Academy and graduated from Milton College in 1913. She taught school in Colorado, Illinois, and Wisconsin. When she retired in 1952 she built a house on Davis Street in Milton and made her home there until her death. She was a member of the Farina Seventh Day Baptist Church and an associate member of the Seventh Day Baptist Church of Milton. She contributed freely to both churches and to many worthy organizations. She was an interested participant in church, community, and college affairs.

Memorial services were conducted from the Milton Seventh Day Baptist Church on Sabbath, February 10, by Pastor Earl Cruzan. Following cremation her ashes are to be interred in the Farina Cemetery.

—E.C.



### Continental Baptist Leaders Join in Study and Fellowship

TORONTO, Ontario, Canada.— Executive leaders of boards and agencies from six major Baptist groups in North America spent fifteen hours of hard discussion here, learning how to do their jobs better, January 13-16.

Their Management Training Seminar was sponsored by the North American Baptist Fellowship, an alliance of nine Baptist groups with a combined membership of 18 million Baptists in Canada, Mexico, and the United States.

Carl W. Tiller, associate secretary of the Baptist World Alliance (the NABF's parent organization), said that the seminar was directed by Ted Engstrom and Edward Dayton of the California-based Missions Advanced Research and Communications Center.

The seminar's fifteen hours of work was interlaced with annual meetings of the NABF general committee, sharing sessions, and a public rally.

Some 800 Canadian Baptists also participated in the public meeting at Walmer Road Baptist Church at Toronto, where Dr. Theodore F. Adams, past president of the Baptist World Alliance, spoke on "Christ and Contemporary Issues." The evening theme was "Hands Across the Border," signifying the NABF's cooperative activities across national, racial, cultural and conventional lines.

Robert C. Campbell of Valley Forge, Pa., general secretary of the American Baptist Churches in the USA, was elected chairman of the NABF, succeeding S. S. Hodges,

executive secretary of the Progressive National Baptist Convention. Floyd W. Harris, a Southern Baptist layman of Annandale, Va., was elected vice-chairman, succeeding R. Fred Bullen, general secretary of the Baptist Federation of Canada.

Carl W. Tiller, associate secretary of the BWA, is automatically secretary of the NABF, and Fred B. Rhodes, treasurer of the BWA, is likewise the NABF treasurer.

The committee also looked at proposals for structural changes of its parent body, the Baptist World Alliance. They named a special sub-committee, headed by Alton Wheeler of the Seventh Day Baptist General Conference, to study changes that may become necessary in the NABF organization. The BWA restructure is scheduled for consideration at the Baptist World Congress in July at Stockholm.

James E. Wood, executive director of the Baptist Joint Committee on Public Affairs in Washington, announced plans for a four day Baptist convocation in Washington January 12-15, 1976, in observance of the United States' bicentennial celebration. The convocation would be preceded by regional conferences of Baptists in twelve other cities.

Special interest groups met in "sharing sessions" with leaders from the respective conventions trading experiences in stewardship education, missions administration, and church and society. The groups were led, respectively, by Roger C. Cann of the Baptist Federation of Canada, Leon R. Lawton of the Seventh Day Baptist General Conference, and Foy R. Valentine of the Southern Baptist Convention.

—Baptist World Alliance. □

### McINTIRE'S CENTER SAVED

Dr. Carl McIntire raised a million dollars just in time to stop foreclosure on his Gateway to the Stars property in Cape Canaveral, Fla. The property consists of a 200-room motel, a convention center and two industrial buildings which now house Shelton College. The million-dollar check given to the Shuford Mills, Inc., is only a small part of the \$14.5 million price of the land and buildings which McIntire took over in 1971. Cape Canaveral tourist officials complained that the center drove away rather than attracted tourists to the area and had urged Shuford Mills to demand payment or foreclose. □

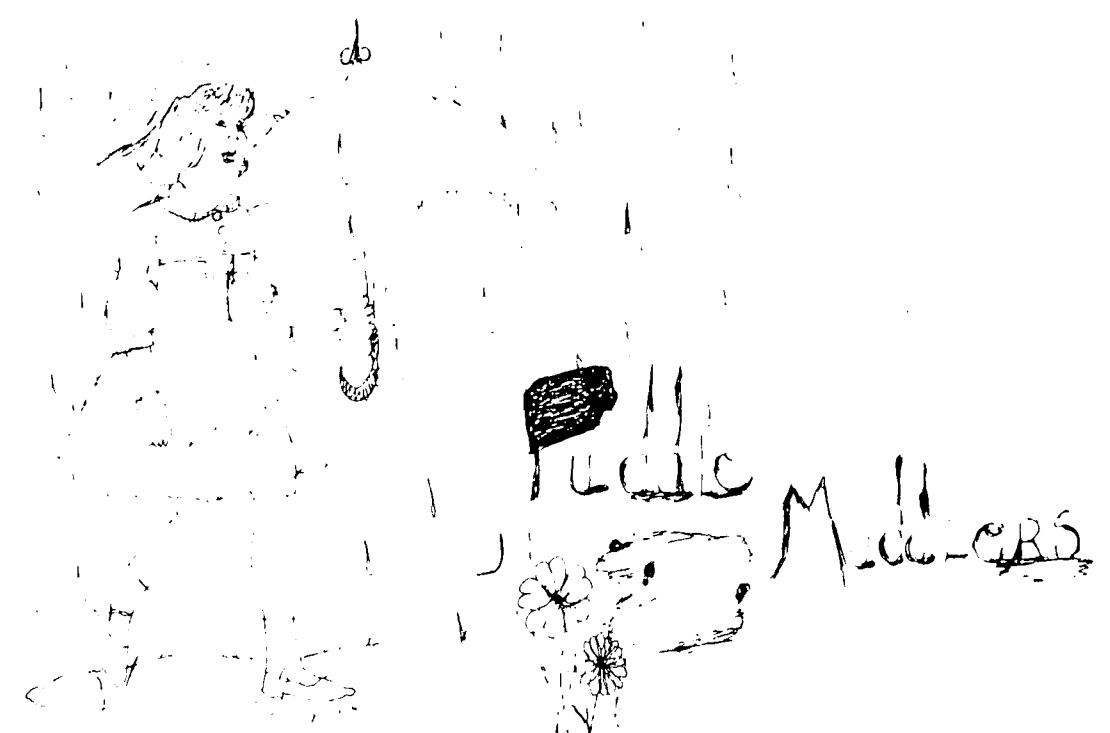
### NATIONAL LEADERS TO ADDRESS EVANGELICALS IN LOS ANGELES

Dr. W. A. Criswell, well-known pastor of First Baptist Church (SBC) in Dallas, Tex., will give the keynote address at the thirty-third Annual Convention of the National Association of Evangelicals in Los Angeles, April 8 - 10.

Other national evangelical leaders will address meetings of the three-day convention, set for the International Hotel, as more than a thousand clergymen and laity assemble from across the nation. Scheduled are: Dr. Billy A. Melvin, NAE executive director on Wednesday morning; Dr. Leighton Ford, associate evangelist, Billy Graham Evangelistic Association, Wednesday evening; Dr. Ben F. Reid, pastor of First Church of God (Anderson, Ind.) of Los Angeles, Thursday morning; and Dr. Paul Toms, pastor, Park Street Church, Boston, and president of the NAE, at the closing sessions Thursday evening.

Theme for the convention is based on that of the Lausanne Congress, "Let the Earth Hear His Voice."

Other features of the convention program will include some fifty workshop and seminar sessions scheduled by the commissions and affiliates of NAE, special music and exhibits. □



**C** hildren's  
**P** age

A Puddle Muddler always goes right through the middle of a mud puddle. He (or she) never goes around a puddle, always right on in.

A Puddle Muddler does not like his (or her) mother to hold his (or her) hand while they walk, because Mother always pulls him (or her) away from the puddles.

Sometimes a Puddle Muddler gets into trouble, but not always. In warm, summer weather it's nice to be a Puddle Muddler with mud squishing through bare toes. With boots on, it doesn't matter too much if one is a Puddle Muddler.

But when Mother says, "Don't go in that water!" or you're walking to church with Daddy and he has on his good suit, the Puddle Muddler who splashes in muddy water is in TROUBLE.



How about you? Are you a Puddle Muddler? Did you ever get in trouble that way? If you were punished, maybe you said you were sorry, and then were told, "It's all right. We love you. Just don't do that any more."

The Bible tells us that "God is always ready to help in times of trouble" (Psalm 46:1b). If we do something wrong we can say we are sorry—really be sorry, not just say it — and God will forgive us. Then we must ask Him to help us to do only the things that are right.

### WHICH ONE?

Which picture has a Puddle Muddler in it? If the kitten goes into the water, will he get in trouble? □



—Contributed by Mrs. Ethel Dickinson

# OUR WORLD MISSION

## OWM BUDGET RECEIPTS FOR FEBRUARY 1975

	Treasurer's		Boards'	
	February	2 months	2 months	2 months
Adams Center NY	\$ 264.60	\$ 264.60		
Albion WI	41.39	76.39	60.00	
Alfred NY	382.25	906.50	110.00	
Alfred Station NY	252.63	592.61	40.00	
Ashaway RI	366.07	711.94	135.00	
Assns & Groups		4,456.35	405.09	
Battle Creek MI		431.60	40.00	
Bay Area CA	55.00	80.00		
Berea WV				
Berlin NY	214.23	342.23		
Boulder CO		253.36	30.00	
Brookfield NY	78.50	78.50	10.00	
Buffalo NY	125.00	125.00		
Dallas-Ft. Worth TX	67.10	67.10		
Daytona Beach FL	22.82	182.82	20.00	
Denver CO	670.03	670.03	150.00	
De Ruyter NY	261.25	261.25	20.00	
Dodge Center MN	249.20	591.30	80.00	
Farina IL	12.50	12.50	30.00	
Fouke AR	188.08	246.77	10.00	
Hebron PA	83.35	182.60	35.00	
Hopkinton RI			20.00	
Houston TX		100.00		
Individuals	60.00	60.00		
Irvington NJ		200.00		
Kansas City MO	64.67	101.61		
Leonardsville NY		60.00		
Little Genesee NY	380.73	380.73	5.00	
Little Rock AR	11.89	30.18		
Los Angeles CA	525.00	1,050.00	20.00	
Lost Creek WV	615.00	615.00	50.00	
Marlboro NJ	452.26	452.26	10.00	
Metairie LA				
Milton WI	1,262.21	1,262.21	170.00	
Milton Junction WI	55.00	125.00	30.00	
Monterey CA				
New Auburn WI	13.18	44.25	30.00	
New Milton WV	80.00	80.00		
New Orleans LA				
New York City NY				
North Loup NE		250.00	115.00	
Nortonville KS	173.00	402.00	50.00	
Ohio Fellowship OH	100.00	100.00		
Paint Rock AL			39.00	
Plainfield NJ			123.00	
Richburg NY	83.50	156.50	62.75	
Riverside CA	550.00	550.00	140.00	
Rockville RI		38.00	42.00	
Salem WV	395.25	671.87	85.00	
Salemville PA		200.00	10.00	
Schenectady NY	29.25	29.25		
Seattle WA		114.61		

	Treasurer's		Boards'	
	February	2 months	2 months	2 months
Shiloh NJ	702.98	702.98	50.00	
Stonefort IL	30.00	60.00	10.00	
Texarkana AR				
Verona NY	268.00	372.00	20.00	
Walworth WI	200.00	200.00		
Washington DC	208.00	208.00	430.00	
Waterford CT		221.47	60.00	
Westerly RI		638.00	178.81	
White Cloud MI	82.86	167.12	10.00	
Totals	\$9,772.46	\$20,176.49	\$2,935.65	
Non-Budget	106.00			
Total To Disburse	\$9,878.46			

### FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 767.97
Council on Ministry	444.84
Historical Society	5.05
Ministerial Retirement	843.00
Missionary Society	3,251.86
Tract Society	1,096.93
Trustees of General Conference	5.05
Women's Society	376.48
Council on Ecumenical Affairs	25.28
General Conference	3,062.00
Total Disbursements	\$ 9,878.46

### SUMMARY FEBRUARY 1975

1975 Budget	\$210,030.00
Receipts for two months:	
OWM Treasurer	\$20,176.49
Boards	2,935.65
	23,112.14
To be raised by December 31, 1975	\$186,917.86
Percentage of year elapsed	16.66%
Percentage of budget raised	11%
Two months:	
Due	\$ 35,005.00
Raised	\$ 23,112.14
Arrears	\$ 11,892.86

Gordon Sanford  
OWM Treasurer

## EDITORIAL

### RUNNING THE GAUNTLET

"Running the Gauntlet" is one of those expressions that had its origin with the Indians who first settled our country. When they had taken a prisoner, be he white or Indian, they often delighted in playing somewhat of a cat and mouse game with him. For example, a captive might be promised his freedom if he could successfully pass through two long lines of Indians armed with knives and tomahawks. To the average person "running the gauntlet" meant certain death, but on occasion a person might escape by running extremely fast and dodging most of the blows directed against him.

Today, men and women, boys and girls, are still "running the gauntlet" through the long lines of temptations that we face each day of our lives. And just because one becomes a Christian is no guarantee that he will no longer be tempted—quite the contrary. Modern mankind is indeed "running the gauntlet" where real battles are fought and won or lost every day. But temptation is not sin. Jesus was tempted on the mountaintop and was victorious. Temptation seems to be ever present with us. As long as we have body and brain it will attempt to reach us through both.

It was Lois Blanchard who wrote "Temptations need not be hindrances. As we put them beneath our feet, they lift us to higher ground." Every time we are tempted we either conquer or are conquered. If we put our trust in Christ we are victorious and really stronger and are more equipped to "run the gauntlet" again at some other time. However, if we lose, we are weaker and more vulnerable to the next inevitable attack.

We may take courage in the words of Christ: "You will find trouble in the world—but, never lose heart, I have conquered the world" (John 16:33 Phillips). Temptation and sin were conquered at Calvary. By God's grace we too can be victorious, the victory of Christ can be our victory. And we can say with Paul "I have run the gauntlet, I have finished the course, I have kept the faith, and now the prize awaits me."



*How Our Bible Came to Us.* Specially prepared full-color paintings and photographs used in this filmstrip are based on scenes from the motion picture. The recorded nar-

ration includes dramatized episodes. This filmstrip won the Blue Ribbon Award at an American Film Festival. Part I—The Bible Is Put into Writing. Part II—The Bible Crosses Europe. Part III—The Bible Comes to England. Part IV—The Bible Comes to America. These filmstrips may be presented at one time or in four successive class sessions. A teacher's guide suggests worship ser-

vice and discussion questions for each part. Four parts, 47 minutes. *Mukaba and His Bible.* This is the story of an African boy's desire to own a Bible and his willingness to forego a boy's normal pleasures in order to achieve his goal. 13 minutes with script and record.

Order from:  
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The Sabbath Recorder  
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### THE GULL WHO WENT ASTRAY

Second class postage paid at Plainfield, N. J. 07061

While standing on the shore,  
lost in the problems of the day,  
I gazed up and saw a gull,  
lonely — he'd flown astray.

I "flew" with that gull—  
soaring in the sky,  
I looked down upon the sea,  
and saw things through his eyes.

I saw rocks and boulders,  
firmly planted in the sands.  
Reminding me of people—  
yielded, completely, to God's hands.

The sand was washed away  
by the mighty roaring sea.  
Symbolizing people  
who can't hear God's loving plea.

The rocks were strong and high;  
towering over the golden sand;  
Confused, I asked the gull—  
could this be God's command?

I saw me — a rock;  
surrounded by many sands;  
My life is placed secure,  
within His very hands.

Searching for an answer,  
I stared upon the sea.  
O.K., gull, I hear you,  
I'll take a look at me.

What am I doing up here,  
looking down on others?  
Why God has given me the sands  
to love as sisters and brothers.

975  
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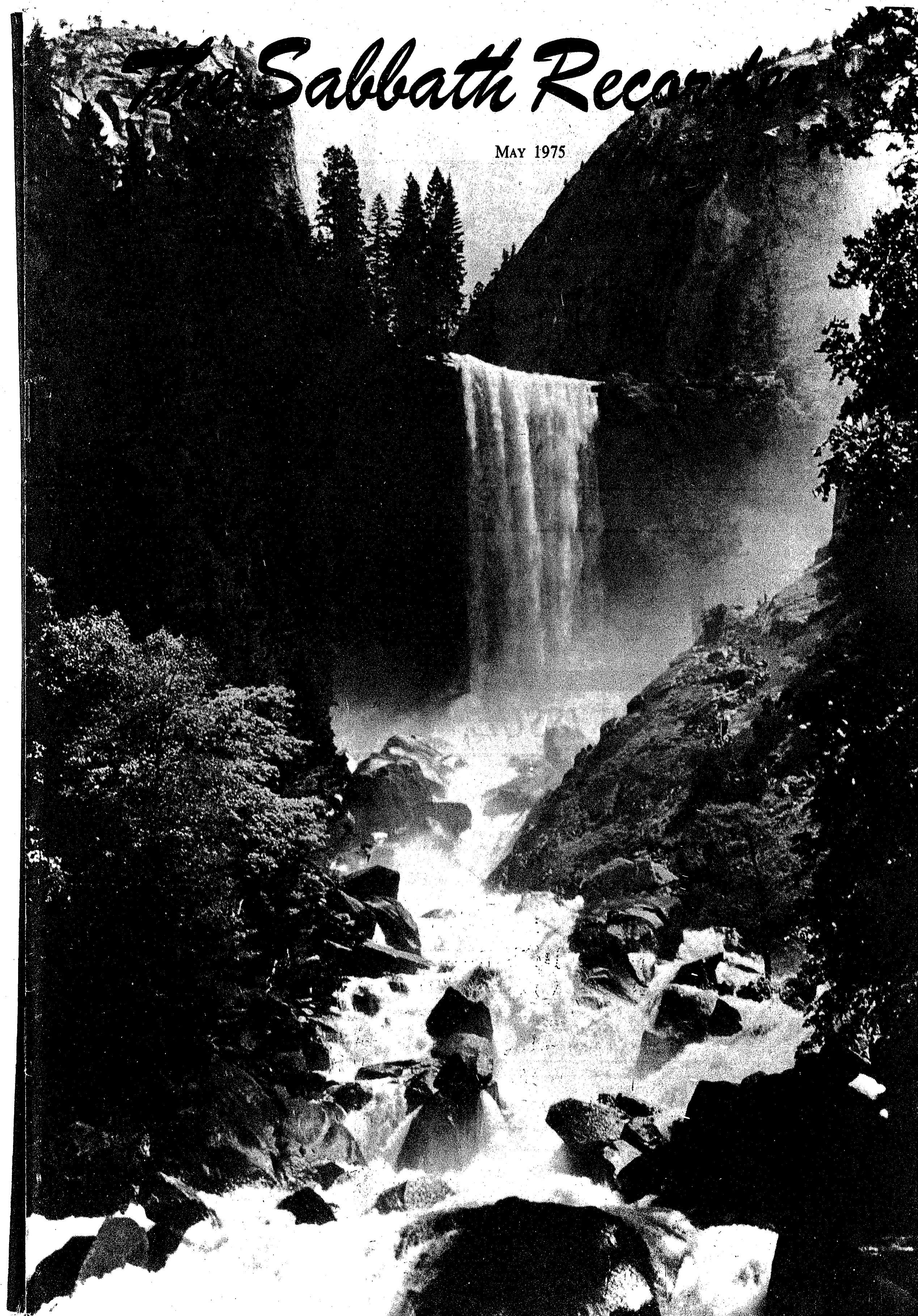
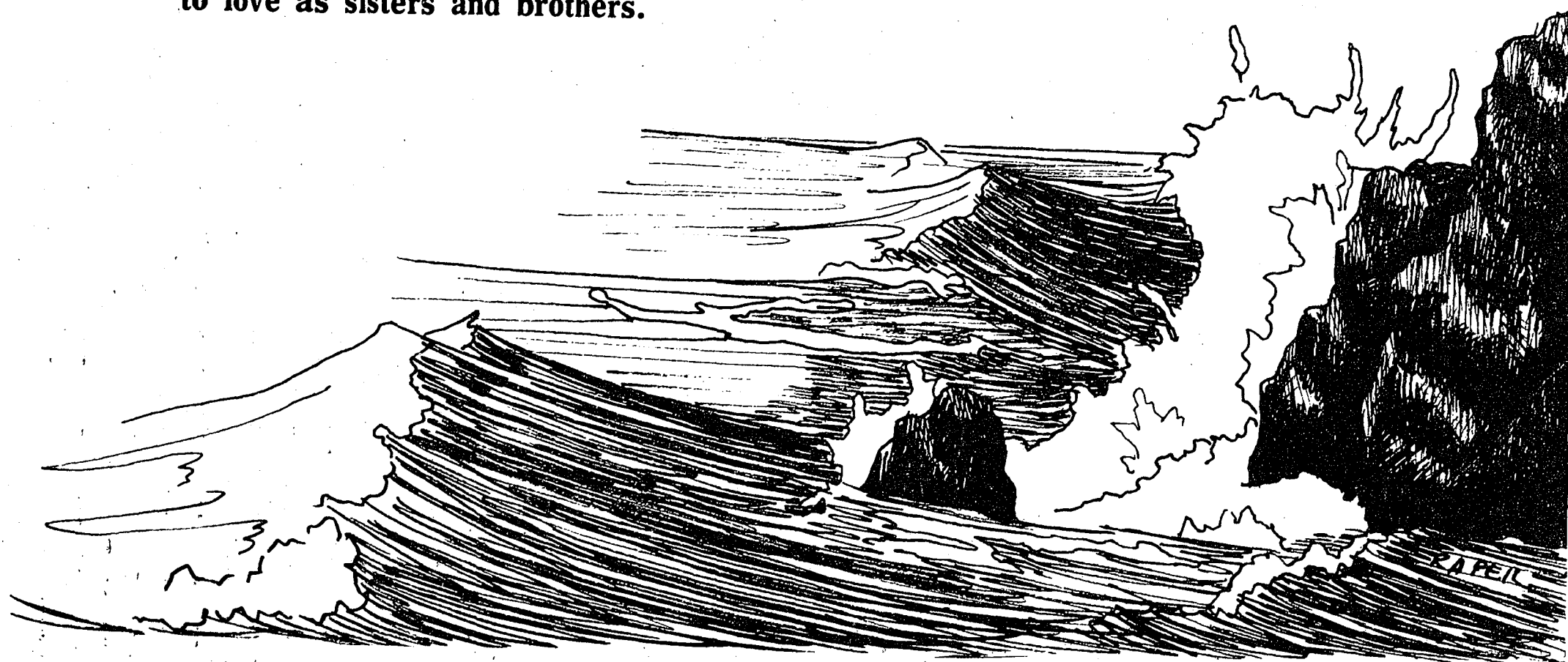
O. K., Lord, I'll try my best,  
I've heard Thy loving plea.  
Teach me to understand  
those you gave to me.

Lord, make me a rock among the sand,  
stable and firm, but not above.  
Teach me to be patient, Lord:  
fill me with Thy love.

I'm standing on the shore again,  
the gull has flown away.  
Take my hand in Thine, O Lord,  
don't let me fall astray.

Lord, will you walk with me,  
through life every day?  
If I become a "rock above,"  
tell me of the gull who went astray.

by Dee McCall



# The Sabbath Recorder

MAY 1975