

The Sabbath Recorder
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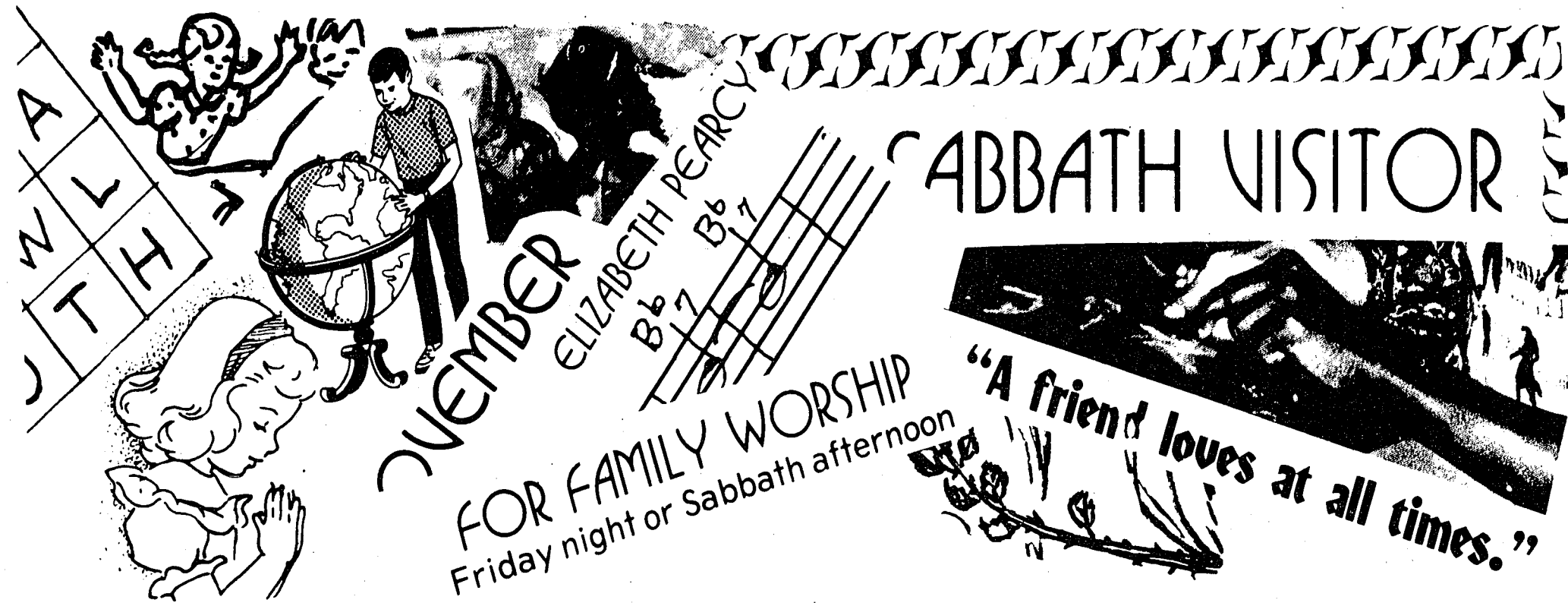


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VISITING
THE MOUNTAIN STATE
OF WEST VIRGINIA?



Plan to worship with
Seventh Day Baptists

Seventh Day Baptist Mission
Little Birch, W. Va.
Services 2:00 p.m.
Every other Sabbath

Seventh Day Baptist Church
State Road 25
(304) 745-4481

Lost Creek, W. Va.
Worship Service 10:00 a.m.
Sabbath School 11:00 a.m.

Seventh Day Baptist Church
Route 18
(304) 782-2043

New Milton, W. Va.
Worship Service 10:00 a.m.
Sabbath School 11:00 a.m.

Seventh Day Baptist Church
(304) 659-2302
Berea, W. Va.

Sabbath School 10:00 a.m.
Worship Service 11:00 a.m.

Seventh Day Baptist Church
171 E. Main St.
(304) 782-2768

Salem, W. Va.
Worship Service 10:00 a.m.
Sabbath School 11:15 a.m.

COVER

Japanese gardens at Azusa Pacific College, Azusa, California. Make your plans now to attend General Conference at Azusa, August 10-16, 1975. Conference registration forms have recently been mailed — be sure to register promptly.

CREDIT

The cartoon that appeared on page 19 of the May 1975, issue was copyrighted 1974, Christian Century Foundation. Reprinted by permission from the September 1974 issue of *The Christian Ministry*.

■ Belle X comes in from the last-minute shopping and flops on the couch. Her sweater drops to the floor. She lets it stay there and goes on to the kitchen to put down her bundles. Passing the refrigerator, she notices a film of dust and grime on top into which Johnny, standing on a chair, wrote, "Clean me." The chair, by the way, had remained by the refrigerator, where Belle just shoved it aside, for the past two days.

As Belle begins cooking supper Nancy skips through the front door. Spotting a sweater lying on the living room floor, she naturally adds her coat to what will eventually become a heap by the time Daddy gets back from work. The heap, by the way, will stay there until just before the weekend, when Daddy's mother is supposed to visit.

Poor Belle is still cooking. Flour, bottles of oil, seasoning, and milk pile up around the stove. Most of the tops are off. When Johnny hits the kitchen several of the tops will end up missing. That means milk eventually returned to the refrigerator (dare one say the word!) topless. This state of affairs is not too good on the oil, either, because the little trails left by that dripping bottle never get wiped up. Nor the parsley, sage, rosemary, and thyme.

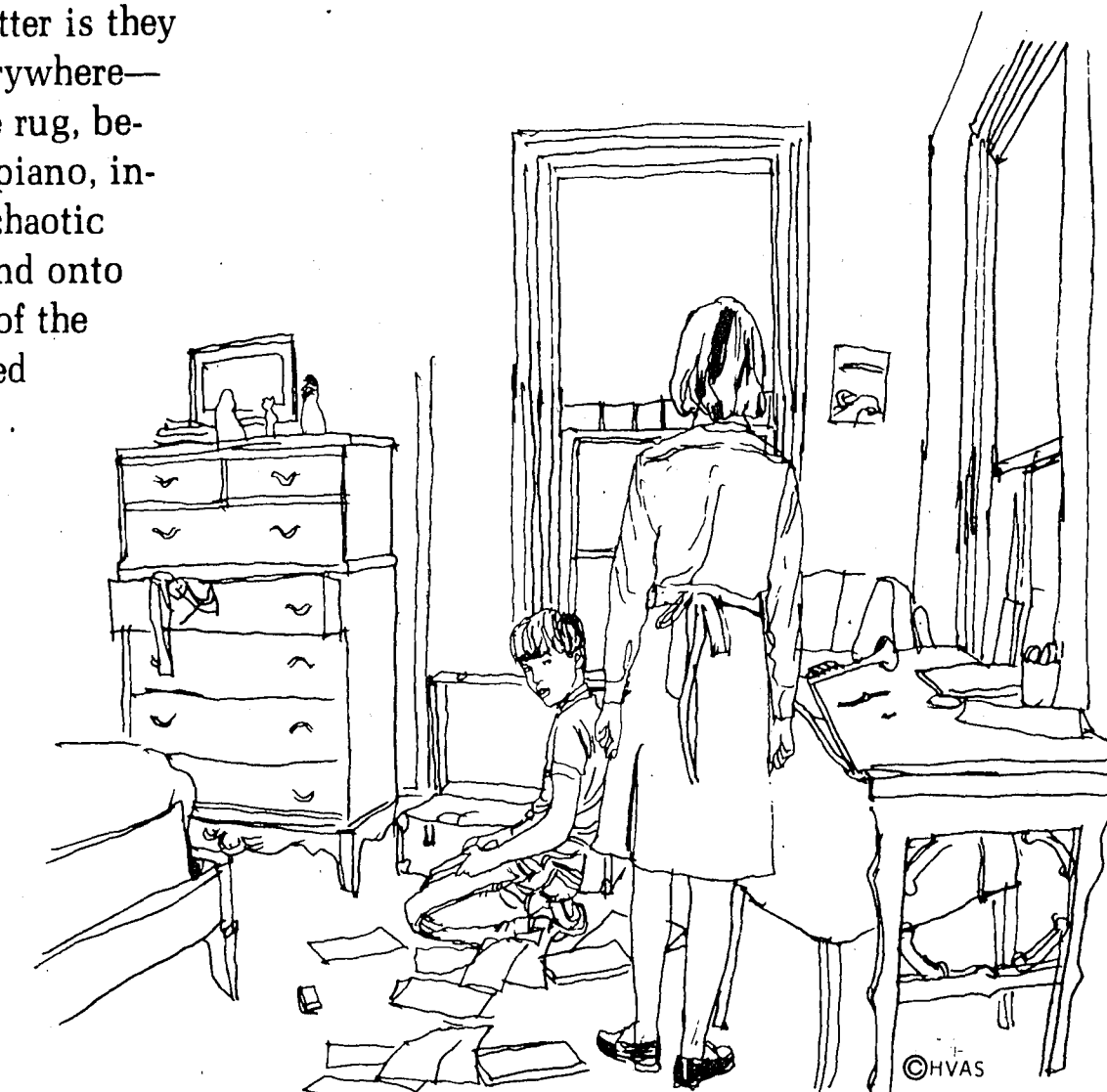
As the stack of mixing bowls, large cooking spoons, and pots and pans mounts up, supper finally takes shape. One would hate to describe, however, the actual shape it takes. For as Belle was stirring the creamed corn Lucy telephoned—and there is no need to tell you what happened to the creamed corn since Belle forgot to turn down the stove while gossiping with Lucy.

After supper duties face Belle with two seemingly unsolvable problems—the mess of cleanup in the kitchen and the pile of laundry in the bathroom—or rather on the bathroom floor, some having trailed into Nancy's

bedroom. Speaking of Nancy's bedroom, the dog is on the bed—or rather he is *in* the bed, " 'cause that's where Nancy likes him to be. And what's a poor mother to do?" The fact that the dog had recently returned from digging adventures in the rose garden really doesn't complicate matters at all—for the spread under which he is sleeping totally conceals what his cute floppy paws have done to the sheets. Besides, there's always bleach—if Belle didn't forget to put it on her shopping list.

Morning arrives. The birds are singing merrily. Father is shouting hastily, "Where on earth are my clean socks, Belle?" Sister's scream harmonizingly adds, "Who just took a bath and didn't clean the tub?"

One does not want at this point to be preachy and say that this family (probably very nice people, really) have gotten into a lazy habit of letting things slide. But the truth of the matter is they slide everywhere—under the rug, behind the piano, inside the chaotic garage, and onto the floor of the overstuffed closet. . . .



(Continued on page 22)

Parsley,
Sage,
Rosemary,
and
Time

You're bound
to find
yourself
somewhere
in this
article.

BY G. ROBERT ELLIS

Christian Baptism as understood and practiced by Seventh Day Baptists always means immersion, a complete burial of the body in water. In this they believe they follow the example of Jesus and perpetuate the only form of baptism used by New Testament Christians.

The Baptism of John

John the Baptist came baptizing. He taught that even the Children of Abraham needed a new birth through repentance and faith as a preparation for entering the new messianic kingdom, and his baptism was a token of this religious and moral change: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." (Acts 19: 4).

Jesus Is Baptized

Jesus went to John for baptism not because he himself needed repentance and a new moral birth, but as an example and a sign of the fellowship he had for those whom he came to save: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3: 15).

According to Matthew 3: 16, Jesus went up "out of the water," after he had been baptized: "And Jesus, when he was baptized, went up straightway out of the water." And in Mark 1: 10, we read: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him." So it seems very clear that Jesus, when he was baptized, went down into the water and came up out of the water.

Christian Baptism at the Beginning of a Life of Faith

Baptism is for believers only. On the day of Pentecost, after Peter preached to the multitude, many were convicted of their sins, and they turned to Peter and the rest of the apostles and said: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized." (Acts 2: 37, 38, 41).

When Philip had instructed the Ethiopian, the Ethiopian said: "See, here is water; what doth hinder me to be baptized? . . . And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." (Acts 8: 34-39).

These are illustrations to show that baptism was an immediate step for those who were beginning the Christian life.

Baptism An Outward Sign of An Inward Experience

St. Paul strongly emphasized the symbolic character of baptism. He held that one who had accepted Christ had died to his old life and had become a new man. In baptism Paul found a perfect symbol of this great transformation. Putting a new Christian under the baptismal waters signified death and burial to the old life, and his rising from the waters symbolized a resurrection into a new life with Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with

BAPTISM

him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6: 1-14).

When an individual feels in his penitent heart that his sins are forgiven and that he has accepted Christ as his Saviour, he is ready to make confession of that experience through the symbol of baptism.

Baptism a Door of Entrance Into the Church

From the beginning of the Christian Church, baptism has been practiced as a sacramental act preparing the individual for church membership. In Acts 2: 41, we read: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." And again we read, 1 Cor. 12: 12, 13: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The invariable order in the New Testament is to accept Christ as Saviour, to be baptized, and then to be recognized as a member of the church. Jesus indicated this order as recorded in Mark 16: 16: "He that believeth and is baptized shall be saved." What can be more fitting than that one who has accepted Christ should come into the church through the confession and symbolism which are inherent in baptism?

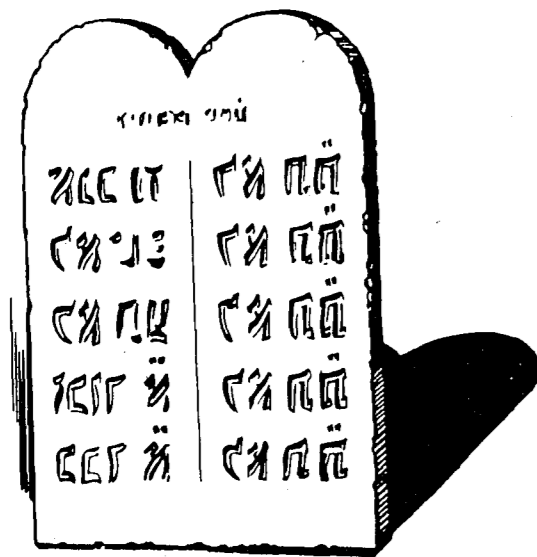
Baptism Brings a Special Blessing

In the early Church it was expected that baptism would be witnessed by a special gift of the Holy Spirit. At the baptism of Jesus a voice from heaven bore witness saying, "Thou art my beloved Son, in whom I am well pleased." (Mark 1: 11). Peter exhorted the multitude to repent and be baptized, and assured them that they would receive the gift of the Holy Spirit: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2: 38). And is it not even now a common experience for people who are baptized to have a happy and exalted feeling, which they believe to be the gift of the Holy Spirit? In baptism open confession is made of allegiance to Jesus, and in response it may well be expected that Jesus may bestow a special blessing.

The Disciples Were Sent Out to Baptize

In view of Biblical teachings, which are by no means covered in this brief discussion, Seventh Day Baptists recognize immersion only as Christian Baptism, appropriate and fitting at the beginning of the Christian life and as a door of entrance into the Christian Church.

—Available in tract form from
the American Sabbath Tract Society.



The Sixth Commandment

by Rev. Kenneth Van Horn
 Exodus 20:12—
 "Thou shalt not kill" (AV).
 "You must not murder" (LB).
 "You shall not commit murder"
 (Amplified Bible).

The Sixth Commandment is the first one that deals purely and simply with the relationship of man to man. So closely allied is human interrelation to the relation existing between God and man, that this first word conditioning the former is based upon the latter. AT THE VERY FOUNDATION OF THE SOCIAL FABRIC LIES THE FACT OF THE SOVEREIGNTY OF GOD OVER EVERY INDIVIDUAL LIFE. Before defining the laws which are to condition the well-being of society, the realm in which there may be no action based only on human will is clearly defined. "You must not murder." "Life is not yours to give or take at your own will," says God. It is a divine creation, mysterious and magnificent in its genesis and possibility utterly beyond the control or comprehension of any human being. The immensity of the issues of death is so great that there can be no sin against humanity, and, therefore, against God, greater than that of taking life. In this so brief commandment is contained a statement of the first principle of human life, so clear and so vital as to demand the closest attention and the greatest understanding. "And with all thy getting get understanding" (Prov. 4:7b).

Look at the commandment. Man's first relationship is to God. He is His offspring. Man is what he is, and nothing more, by divine volition and power. All other relationships grow out of this first one,

and are, therefore, subservient to it. The giving of life includes all. The cessation of life ends all. Every power of the individual is due to the power of God, and all the possibilities of the race are to be traced to the same original source. It follows, then, of necessity, that life, being a gift of God, is in itself the most wonderful relationship, that of God to man. This commandment, therefore, in simplest words, and yet in sternest manner, flings a fiery law around the life of every human being, reserving to Him Who first bestowed it the right to end it, and this right to Him alone.

The simplicity of the Sixth Commandment reveals its far-reaching application. This is no piece of class legislation. Human life is of value because it is human life, whether its days are being passed in the purple of the court, or in the rags of the dunghill; and the claim of man to safety from death at the hands of his fellowman is based upon the life he has received from God, not upon the accidental circumstances that are so largely the outcome of human arrangement, or the lack of it. Taking human life is never made legal by the privilege of power, or the plea of poverty. God clearly declares life, thinking, acting life, to be outside the realm where the will of man has any right to act as to its continuance or cessation.

This at once marks as murder the intentional taking of human

life, whether by the individual, by society, or by the nation; and brands as a breaking of the commandment, the act of killing, capital punishment, and all war, **SAVE WHERE SUCH ACT, SUCH PUNISHMENT, SUCH WAR IMMEDIATELY AND UNEQUIVOCALLY FOLLOW THE CLEARLY-EXPRESSED COMMAND OF GOD.** Achan, stoned to death, did not lose his life by the volition of his fellowmen. It was forfeited by the will of God at the hands of men (Joshua 7:1-24ff). Stephen, stoned to death, died at the will of man (Acts 7:54 - 8:1). Wars of the Old Testament come under this same analysis. Where God proclaimed there was little or no death connected with it amongst the Israelites. Where the Israelites proclaimed the battle on their own judgment, they were routed with great slaughter. Human life in the divine economy has been held sacred from the attack of man upon his own initiative.

This sacred basal law of human society abides until this hour and continues throughout eternity. The only difference between the Christian Era and that of the pre-Christian Hebrew is to be found in the fact that with the advent of Christ **THE LAW BECAME ABSOLUTE.** From that moment through the centuries there has been no delegation of the divine right to any human tribunal or court. Man has said, "God is on our side . . ." But there has been no proof of it.

With Jesus murder is not even the act of killing. To be angry with one's fellowman is murder according to Christ. He said it. You better believe it. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Hebrews 1:1-2), and the speech of the Son magnifies the law. Jesus said to Peter, "Put up . . . thy sword into its place; for all they that take the sword shall perish with the sword" (Matthew 26:52), and when before Pilate He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." (John 18:36).

The same line of reasoning applies to the so-called defense of the weak and oppressed. In His case, not by punishment of evildoers, not by conflict against the oppressors, but by suffering, and through death, triumphs were won; and whoever is prepared to justify war under any circumstances, must do so at the cost of calling into question the wisdom of the Lord's action. The same argument goes for what we term capital punishment. In the purpose of God there is but one King, His anointed Son; and the Son; and one principle of government, the grace of Jesus Christ, one code of ethics, the speech of God's Son; and within the economy of that kingdom all punishment inflicted is remedial and redemptive. Not merely for the salvation of the wronged one, but for the reclamation of the one who wrongs was the cross uplifted. When man visits man with death, he exercises a form of punishment which shuts out the possibility of a remedy. In the light of the Christian Era war finds no justification, and capital punishment has no place.

At this point the subject of the application of the law to the whole age has been under consideration. In conclusion, it may be asked in what sense the commandment is binding upon those who are actually within the kingdom, claiming that Christ is absolute Monarch in their lives. The answer is simple. **THERE IS NO ROOM HERE FOR QUESTION AS TO WHETHER A MAN IN THE KINGDOM MAY TAKE THE LIFE OF ANOTHER.** He is not to be angry with his brother. The Divine Word was given on Sinai amid the thun-

der and the lightning, "Thou shalt do no murder." That word in gentle speech, far more searching and binding, is breathed through the Christian Era, from the lips of Him Who died to save life. **WHENEVER A HUMAN LIFE IS SLAIN UPON THE FIELD OF BATTLE, OR TAKEN IN THE NAME OF SOCIETY, OR MURDERED IN THE INTEREST OF THE WEALTHY OR GREEDY, CHRIST'S WOUNDING IS REPEATED, AND HIS TEACHING TRAMPLED UNDER FOOT.** The simple facts should be kept in mind. **LIFE IS OF GOD.** To take it, as to give it, is His prerogative. Man has no right to do so, save where immediately delegated to the work by the express command of the Most High. God never delegates this right to man in the Christian Era. Those, then, who are His, must decline to have any complicity with war, raise their strongest protest against punishment which takes life, refuse to have profit or pleasure at the cost of human life, and so live in communion with Him, that anger shall be forever destroyed within, save as it moves in the power of His Infinite Love against evil in every form. □



The Rev. Van Horn is pastor of the Little Genesee, N. Y., and First Hebron, Pa., S.D.B. Churches.

HOW FAR BETTER? IN ORDERING OUR PRIORITIES

by President Kenneth Davis

The June Bible Studies (in the May *Sabbath Recorder*) expand in some areas on the "Basic Priorities" of the April issue. It has been observed that, for the Christian, the worst enemy of the "best" is not the "bad" but the "good." Few are tempted to spend their time in bad pursuits. The problem is that time spent on those which are good keeps us from those which are best. In a course in "Time Management" one axiom was repeatedly stressed: "It's not how much you do that matters; it's what you get done." Try this: List all of your activities for one day on a time sheet in fifteen minute blocks. Now on another sheet of paper list your goals in life. Then go back and mark all of the time slots that contributed directly toward your goals. Be honest. Calling things by their right name is the beginning of wisdom.

"If therefore thine eye be single, thy whole body shall be full of light."

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

CHRISTIAN INDEPENDENCE DAY:
Far Greater Freedom for Far Better Understanding of the Law

July 5—

Freedom from the Urge To Kill
—Matthew 5:21-24; James 1:19;
Romans 12:17-21

July 12—

Freedom from Loss — Matthew
6:19-20; 19:21; Philippians 3:7-21

July 19—

Freedom from Fruitlessness and Self-deception — Matthew 7:15-23; 13:1-23; Galatians 5:22 and 23

July 26—

Freedom from Collapsing Sand Castles — Matthew 7:24-27; Luke 14:25-33; Luke 12:13-21

□

personality profile

ELLA SHEPPARD



The year was 1910. The time was early fall. The big bell in the belfry of the old Academy Hall at Shiloh was sounding its last gong as the noisy boys and girls trooped into their classrooms. But near the door of the sixth grade room in the recently completed new edition there was an air of expectancy. Muted whispers hung in the air, "Who is that red-cheeked girl with the blonde pigtails? Where does she live? Where did she come from? What's her name?" With eyes riveted on the saucy looking young miss one of the older boys was heard to say, "She's the prettiest girl I've ever seen," and to himself he added, "She's going to be my girl." And in this way, Ella Kirby (now Sheppard) was introduced to the Shiloh school, the sixth grade, and to Bert Sheppard although at the time she was completely unaware of the last happening.

School days were happy days with fellow gigglers, with the every-morning opening exercises of Bible reading, prayer, and singing in the big auditorium of Academy Hall, and with daily tasks of lessons and homework. All too soon grammar school days were finished and Ella, with other eighth graders, spent three days in laboring over State examinations. Of course, she passed with flying colors.

High school was only a step away, literally speaking. One had only to walk up the long flight of steps in the new edition to reach the high school rooms on the second floor. High school years passed quickly, too. There were favorite

teachers whom Ella still speaks of affectionately because of their diligence and the sound values they represented. These teachers excited an influence on Ella's life and helped to create in her the desire to teach.

These high school years were also the years of World War I. There was a fervent spirit of patriotism in the school, marked by the selling of war bonds. Ella was one of the gifted speakers in this effort. She was also active in singing groups and numerous high school programs.

Commencement came at last. Ella was the valedictorian of her class—the class of 1918.

Unfortunately, Ella was one of the first victims of the influenza epidemic which swept the country in 1918. Never one to shirk responsibility Ella begged to attend commencement. She was able to be carried from her convalescent bed to the exercises but had to forego the honor of giving her speech.

Ella was reared in a Christian home in the atmosphere of the Quaker tradition. When she moved to Shiloh, her many friends urged her to attend the Seventh Day Baptist Church. Before long, she became an active participant in her Sabbath School class and in the Intermediate Christian Endeavor Society which has just been organized by the Rev. James L. Skaggs. During evangelistic services in 1913, Ella committed her life to Christ and was baptized on December 26, 1913. This commitment has been the guiding star in Ella's life, broadening and deep-

ening with the passage of time.

Ella's zest for life, her sense of humor, unflinching enthusiasm, and willingness to go "the second mile," endeared her to both young and old alike. Her potential for leadership was soon recognized and she was asked to fill many offices in the church organization and to serve on numerous committees.

Ella's bright smile and quick wit remained an influence in the life of Bert Sheppard and he never forgot that day many years before when he had, in his own mind and heart, claimed her as his girl. Bert and Ella were married in June of 1922 and began housekeeping near Camden, N. J., where Bert was employed. Ella continued her teaching until they returned to Shiloh in 1926, where Bert started a poultry farm.

Ella renewed her church associations, singing in the choir, teaching a Sabbath School class, helping to plan fellowship activities, and participating in musical events.

Her interest in music was expanded when she was elected church chorister, a position she held for twenty-seven years. Under the W.P.A. program of the 30's she was invited to teach music in a number of rural schools. In her capacity as music teacher Ella was recognized for her ability to organize and for the quality of her musical programs. Her musical interests were furthered when she became a member of the Matinee Musicale of Bridgeton and sang

(Continued on page 28)

—An eight-day "Reality of God Crusade" was held by Missionary Pastor Leroy C. Bass at the New Auburn, Wis., S.D.B. Church in April. Special literature, slides and articles from the Guyana, South America, mission field, and gospel preaching gave effective witness in the area.

—The Women's Society of the Seventh Day Baptist church in Burma decided to employ a lady preacher (Pi Kaimawii of Shanmyo, about forty years old) with a modest monthly remuneration for a period of one year with effect from first March 1975. She will preach in Tahan and its environments." Thus wrote Rev. L. Sawi Thanga following the annual Burma conference session. Pray for Sister Pi Kaimawii in her work for Christ!

—Director of Evangelism Mynor G. Soper visited the Dallas-Fort Worth S.D.B. Fellowship, Texas, following lay training and evangelistic services at Fouke and Texarkana, Ark., in late March and early April. This new fellowship is seeking to reach out in witness and service in these large urban areas. Mrs. Nina Traver Wilson is serving as lay-pastor.

—EXTEND NOW: TO ALL PEOPLE, a new filmstrip with cassette tape script is being sent to all S.D.B. churches for use during June and July. Each church will have it available for two weeks before sending it on to the next church. The missionary keyworker is receiving this in each local church. A new feature is an introduction with questions answered by the filmstrip and suggested questions for follow-through discussion and action.

—The Richburg, N. Y., S.D.B. Church continues seasonal community mailings of gospel literature, begun during the Key '73 emphasis. About 200 were mailed at resurrection time, Missionary Pastor C.

Harmon Dickinson reports.

—The building of a new well to irrigate seventy-five acres of land given by the State to India Seventh Day Baptists at K. Bitragunta village has been made possible by the S.D.B. United Relief Fund. Rev. B. John V. Rao wrote: "This land is purely dry-land for cultivation purpose to our people. It is very good and fertile land for crops if the water is available." He tells of the donation of adjacent land that has been tested for a well and plans have been shared for this vital project. Now it will become a reality! Bro. Rao says, "Our people are rich if there is a single irrigation well in their dry land for cultivation."

—Missionary Pastor Duane L. Davis has been making periodic visits to Portland, Oregon, to encourage the satellite work there. His expenses have been met by the Pacific Coast Association.

—Pastor Samuel Peters of Georgetown, Guyana, South America, has written, "At our annual retreat we had sixty attending regularly and many hearts were blessed. On Sabbath we counted seventy-five. In the two nights of crusade, which were held mainly for the members of the community, additional numbers attended . . ."

—"I learned a lot about being honest and to love people I hardly even knew. I could talk with the leaders and share with them some of my own past experiences. I had a great time." Thus spoke one person during the evaluation of the LAY WITNESS MISSION held at the Verona, N.Y., S.D.B. Church, April 11-13. Your church could have, as another testified, "A very exciting weekend of Christian fellowship and sharing of experiences." Information on the Lay Witness Mission is available from your Missionary Board.

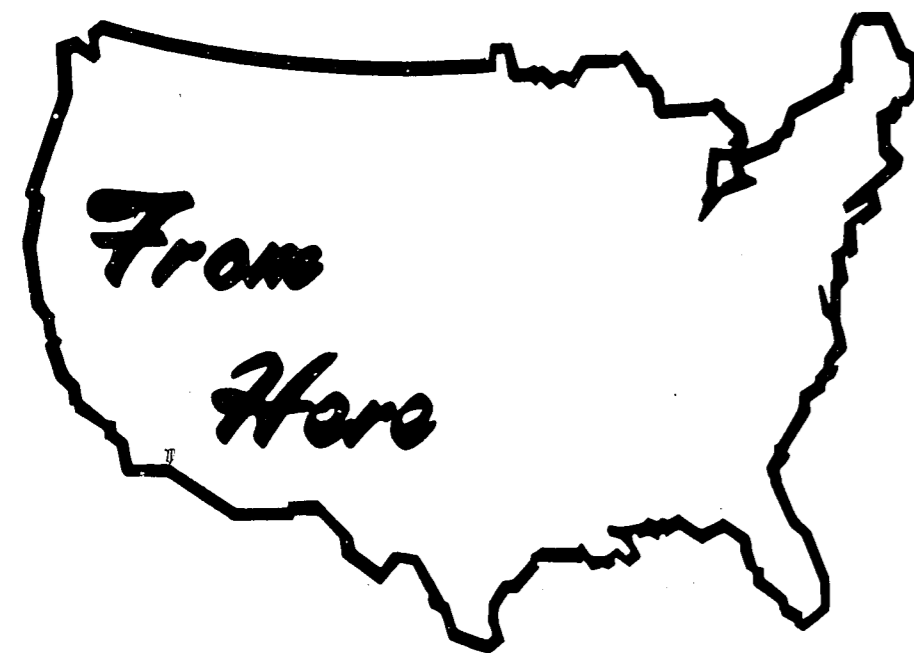
A Prayer Reminder for Each Day!

JULY 1975

Verse for the month:

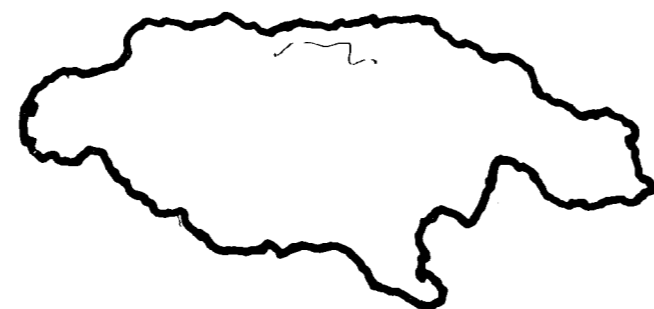
"Always be joyful. Always keep on praying. No matter what happens, always be thankful, for this is God's will for you who belong to Christ Jesus" —1 Thess. 5:16-18. LB

- 1—South Africa SDB churches/pastors
- 2—Summer Christian Service Corps projects
- 3—Jin Sung Kim, Seoul, Korea
- 4—for freedom of worship and witness, PTL!
- 5—for God's gift—Christ, and His Sabbath
- 6—New Zealand SDB churches/pastors
- 7—Ministerial students in summer service
- 8—13th Baptist World Congress, Stockholm, Sweden
- 9—Director of Evangelism, Mynor G. Soper
- 10—Menzo and Audrey Fuller, Makawa, Malawi, Africa
- 11—for new ambassadors to serve on home field
- 12—for your pastor's ministry today
- 13—Publishing Director John D. Bevis
- 14—India SDB churches, pastors, hostels, medical work
- 15—General Secretary Alton L. Wheeler
- 16—David and Bettie Pearson, Blantyre, Malawi, Africa
- 17—for a fully raised Our World Mission budget
- 18—designated funds for SCSC support
- 19—The Holy Spirit's power in your worship
- 20—for the Jamaica SDB Conference sessions
- 21—FOR VISION! —Proverbs 29:18 KJV
- 22—Conference President S. Kenneth Davis
- 23—Douglas and Jane Mackintosh, Kingston, Jamaica
- 24—Pre-Con Retreats, directors and staff/Calif.
- 25—Philippine SDB churches/pastors
- 26—SABBATH SCHOOL MISSION OFFERING
- 27—Your Missionary Board, Quarterly Meeting
- 28—for those in need—in your community
- 29—for Commission as it meets
- 30—follow-through of VBS and camp ministries
- 31—for General Conference sessions/Azusa, Calif., August 10-16, 1975



A Personal Testimony
by Jane Mackintosh
Crandall High School
Kingston, Jamaica

To There



MISSIONS—Leon R. Lawton

"Ninety percent of the Christians are in ten percent of the world, which leaves ten percent of the Christians spread throughout ninety percent of the world. It seems to me that our attitude toward missions should be to plan on going to the mission field and if God wants us to stay home, trust Him to close the doors."

This is a paraphrase of a speech given by Paul Little, author of *How To Give Away Your Faith*, at the Inter-Varsity Christian Fellowship triannual missionary convention for students, Urbana '70. I remember sitting throughout that week in Urbana, Illinois, wondering where I fit into mission work. I could remember the summer before at a camp when I first heard about the convention that my first thought had been, "No, God, I don't want to go to Urbana; I don't want to be a missionary!" And I can remember the remorse I felt as soon as the thought hit my brain, because I knew that there was a place in me that Jesus wasn't Lord, and He wasn't going to let me rest. Before the camp was over, I was saying, "Okay, God, I don't want to be a missionary; I don't want to go to Urbana; if you want me to do either, You are going to have to change me 'cause I can't." With this confession, God was free to work in me, and work He did. Within six months, I found myself at the Urbana Convention, and three months after the convention, not only confessing that I believed God was calling me to mission work, but so excited about it I could hardly wait to finish the two years left on my Bachelor's Degree before I could go. God had worked no less than a miracle in changing my attitude.

Another year passed and a young man rather wandered into my life, and as the circumstances in our Education classes "fell" together, we ended up as co-workers in our Student Teaching assignments for Fall semester. As we worked together, spending many hours in observance of each other and in in-depth talks, we both began seeing the hand of God moving us together, and being the rebellious children we are, we both also began resisting the move. However, in the circumstances we were under, it was very hard to put up a very productive fight. Once again I found myself before God trembling with fear and saying, "Okay, you've made Your point; now mine is, I don't love him; if You want me to change, You're going to have to do it 'cause I can't." At the same time, Doug was going through similar discourse with our Father, and very shortly we discovered God had worked another miracle. We were planning a wedding, and experiencing a love neither of us had ever known nor dreamed existed.

Shortly after we got engaged, I began thinking about my conviction toward mission work and as I talked to God, I said, "I'm convinced that You put Doug and me together, and I'm also convinced that mission work has no place in Doug's future plans. He seems to have our whole future planned out. I'm anxious to see how You are going to work this one out."

Within two months a discussion came up about mission work, and I asked Doug if he had ever considered it, and did he see it fitting into our life anywhere. He told me he had always thought, even as a child, that one day he would go to Malawi as a medical missionary.

But then he had not gone into medicine, but rather Education, and he said maybe some day we would go to a mission field, but at that point, he felt spiritually unprepared. He said that the spiritual responsibility for me was all he felt he could handle at that point. I said no more, but continued to pray that God would have His way, and within three months, Doug was asking me how I would feel about going to Malawi right after we were married. I asked him to explain, and he told me that at Association meeting the day before the mention had been made of the need to replace Sarah Becker in Malawi, and he said that at that meeting God had made it clear that he was now ready. He thought maybe with his background in para-medics, he could be of use in some way if a nurse could go too. As I listened to him talk, my heart was jumping and rejoicing and shouting, 'Miracles never cease.' Not only had I seen God drastically changing my own will, but I was watching Him totally reverse right before my eyes the will of the man I was to marry. What was even more exciting was that I knew Doug had made that decision without any pressure from me. That evening a letter was on its way to the Mission Board.

Before long a letter was back for us from Jamaica. It was from Pastor Lawton who was on a special crusade in Jamaica when he received our forwarded letter. He explained that the need in Malawi was filled apparently, but there was another need in Jamaica for a principal of Crandall High School to be filled the following year. Could Doug possibly pick up a few courses in Secondary Administration, while getting a year of teaching experience in California, and then come?

At that point, we realized that Doug had forgotten to mention he nearly had his Master's Degree in Secondary Administration completed.

That year in California gave us time to get married, and make some marital adjustments; it gave Doug time to complete his Master's Degree and get a year of teaching experience; and it gave us both time to grow in our dependence on our Lord which gave us the preparation needed to make the adjustments in a new culture.

What I hope all this has said is that God can work miracles with us when we let Him. He has everything in control, and wants to give us His best. I think we're in an age when new things are happening in mission work. The idea of short term service is running rampant. The stereo-type of the missionary pastor no longer applies, because countries are quickly closing their doors to any foreign influence other than individuals with marketable skills that will directly aid the people of their country in agriculture, industry, health, and education. And finally, I think that the idea Paul Little spoke to at the Urbana Convention is worth examining. Maybe it is time we young and old Christians begin to head our sights toward cross-cultural work and let God close doors where He wishes, rather than waiting for the "lightning bolt from heaven" to strike us down before we know we're "called." After all, the commandment came directly from the tongue of Jesus, "Go ye into all the world . . ." I know that God has His perfect Way for each of us individually, and believe me it isn't always what we think we want, but I now can say that His way is happiness we can't even imagine. Let us all pray together, "God don't let me settle for second-best. I want Your first plan for my life, whatever it is." And let us follow my father-in-law in his example, of always keeping his bags packed, ready to go where his Lord sends, no matter how late in life the call may come. Our God is still in the business of working miracles. □

LAY WITNESS MISSION

God's hand was upon us. Just how He accomplishes His will through ordinary human beings is a constant source of wonderment. But He does, as we allow Him to take over.

Our Lay Witness Mission was more than we could ask or think (Eph. 3:20). And it is just the beginning of renewal. It will spread. Being a Sabbathkeeping group threw our coordinator a "curve" because in his training from the Church Renewal Center in Atlanta, Ga., he had always used basically the same time format for a mission—a certain sequence of large and small groups had been the plan for all of the thirty some other missions he had coordinated. But our needs were different, and God was faithful to pour out His blessings anyway.

We began on Friday evening with a church full of enthusiastic people to share a fellowship dinner. The atmosphere was joyful, optimistic and relaxed. After the coordinator was introduced, singing, jokes and announcements made, three of the seven visiting witnesses gave testimony, briefly sharing what Christ had done in their lives.

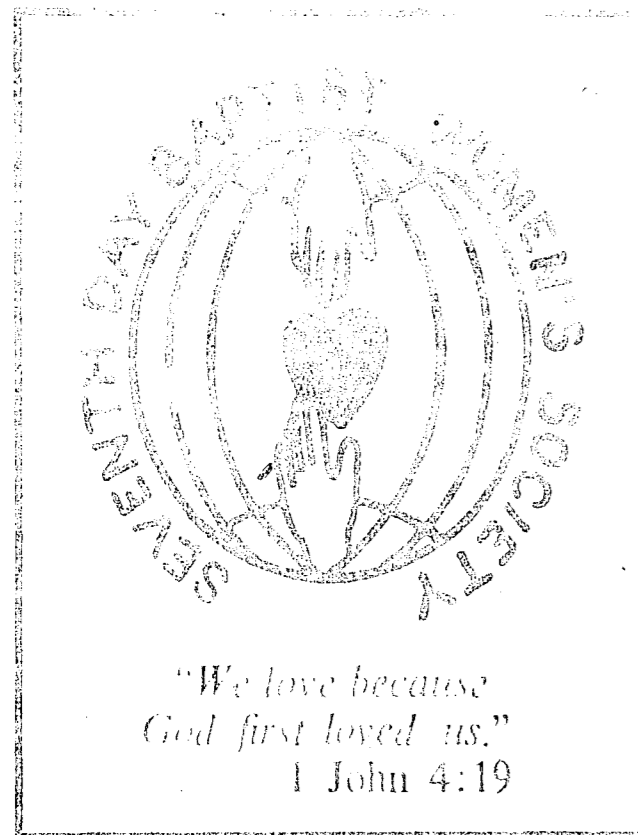
Several small group discussions followed where we considered such questions as "If you could change one thing in your church to make it more nearly what Christ would have it be, what would you change?" Each group opened with conversational prayer. In fact prayer pervaded in everything, even before a single witness was given, someone was asked to pray for the speaker. (Prayer was in preparation too, as various individuals prayed around the clock the twenty-four hours before the mission began).

Sabbath morning was beautiful! The Sabbath School hour offered time to consider and share ideas like "would Jesus like to be a member of my church, and would I really like Him to be a member?" Honesty surfaced. Morning worship was like a breath of fresh air. Singing children, inspirational music, thoughtful reading of the Scripture (by our youngest visiting witness about twelve years of age), united group prayer, all prepared us to listen to a message that God had prepared for us and sent through a humble brother in Christ from Canada. He came more than 300 miles (one way) to share how Christ had literally turned his life around and his world "right side up." We were awestruck with the power of the Living God through this man.

A leisurely catered meal was followed by a short concert of music that the Holy Spirit put together on the spot. It was beautiful. Several coffee groups met together in various homes in the afternoon, and again there was much sharing of Christian love, experiences and prayers. There was no pressure.

Sabbath night as we gathered for supper, even though everyone was a little tired, there was still that sense of joy and anticipation of what God was doing, and what He still had in store for us. After small group discussions, we gathered in the sanctuary with a quiet awesome sense of the Holy Spirit's presence. Our coordinator then shared his life and how Jesus Christ had come in and given him a brand new start. Following this the congregation moved to the front. Solid commit-

(Continued on page 28)



by Madeline Fitz Randolph

"... THAT LADY SPOKE WITH POWER THE WORD OF GOD"

Our missionary to Malawi, Bettie Pearson, has sent a report to us concerning the accomplishments of our women's field worker for the women of Malawi, Miss Linley Nachipo. It is a joy to know for ourselves how she is being received by those to whom she ministers. Bettie writes "Miss Nachipo went to the Northern Region in October 1974, and spent one week in each of eight different church areas. Ladies from two of these places have given us their reports." Bettie has sent us her translation of these letters.

From the Dunduzu church:

We are very pleased because Miss Nachipo came here to help us who are Christians at Dunduzu Church. We did not ever know before that there was any woman in our church who could preach like men do. This interested us very much, in seeing Miss Nachipo speaking like a man, or even better than men.

Next we want to explain about her work, as she did it day by day. Before any thing else, we began asking God to help us, and then Miss Nachipo would preach true and helpful words. We want this lady to be sent to us again, because we saw and learned many things and we want her to come again to help us, so some of us can learn to do as she does.

Caring for the family:

She taught us that the Christian family should be a family directed by God. The wife should know that the husband is head of the family. We saw that there are many things which we mothers need to do, and when we fail, often the family will not be good. Miss Nachipo is a very good one to tell us about this because as she was talking we all saw where we fail. She also said that mothers should care for their children, as they have a responsibility to their children as part of the whole family.

Sewing:

We learned to sew little shirts and shorts, and tablecloths. We are hoping that this next year we will learn to sew other things. When we met at our church we learned to sew what we didn't know before and she did much for us here in the North.

Cooking:

We learned to cook scones, green leaves, beans, and other foods. These days our husbands are praising us when they eat the food we prepare.

It will be a good thing if she can stay a long time when she comes again, so she can teach even more than before. Now the work is among us in our church to do as she taught us."

—Mrs. L. Kanyinji

This letter came from the Jandalala Church: "We, the women at Jandalala Church, are very happy because Miss Nachipo came here, and because of her teaching. Every day before we began any lessons, we had a time of talking to our God in prayer. Then that lady spoke with power the Word of God.

Then in the lessons we were given a time to talk together about the lesson, so that she could see if we were understanding what she wanted us to learn from it. Following are some things we learned:

Sewing:

She helped us indeed to learn quickly how to sew tablecloths, shirts, and panties for babies, and how to do mending.

Cooking:

She taught us how to cook scones, bread, green leaves, beans, meat, porridge, and how to add onions and oil.

Caring for the Family:

She taught us that because we women nowadays do not care for our work and responsibility as a wife and mother, many families have trouble. Even many men leave their wives because they do not care for their house nor cook well as they should. She encouraged us that we should be good wives who cook well and think about the true responsibility of wife and mother.

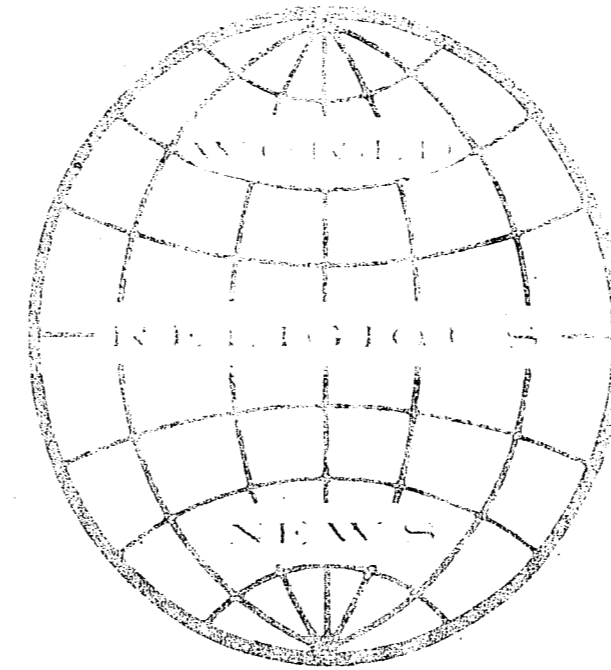
Caring for Children:

She taught us that we should dress our children well, with short trousers or panties, and in doing this we will not be ashamed of them going around undressed.

We learned many things. We want Miss Nachipo to come again this next year, so we can learn even more. In the meantime, we are trying to profit from these things."

—Mrs. M. Chisi

Reading these letters, and seeing in our mind's eye the roads and distances this lady travels, we are reminded of a quote from an unknown person, "Doing a woman's work is like walking down a railroad track; the end seems in sight, but never is." . . . (I would add . . . "but the view from that same track can be very uplifting and satisfying.") □



BAPTISTS LAUNCH REFUGEE RESETTLEMENT ASSISTANCE

Baptists have set plans in action on several fronts to join with other concerned U. S. citizens in aiding thousands of South Vietnamese refugees flooding into the country. At least three national agencies and a state convention of the Southern Baptist Convention have already taken initial steps to assist.

At a luncheon in Washington, Southern Baptists, American Baptist Churches and Baptist World Alliance representatives heard an official of the Agency for International Development on loan to the State Department, say that government officials are depending heavily on voluntary agencies, including church groups, to help in the massive resettlement project.

George Beauchamp of AID called the removal of South Vietnamese from their war-torn homeland the largest such endeavor in American history. He spoke at the luncheon sponsored by U.S. Congressman John Buchanan (R.-Ala.), a Baptist.

The SBC's Home Mission Board announced it has begun moving to assist Church World Service and other religious agencies in resettling of an initial 10,000 refugees. The board previously worked with the resettlement of refugees from Hungary in the 1950's, Cuba in the mid-1960's and Uganda two years ago.

"Church World Service has already made plans to place staff members at each of the three refugee resettlement points in Arkansas, California, and Florida and will give us the names of families to be resettled.

Kim Cook, a Vietnamese and

U.S. citizen who works with the D.C. chapter of the American Red Cross, told meeting participants that relatives in South Vietnam who have escaped report mass massacres in areas taken over by the VC and that the VC has a list of people marked for extermination.

"Many Christians, especially Catholics, were executed in North Vietnam after the 1954 takeover," she said, with strong emotion. "The same thing is likely to happen now in South Vietnam.

At the meeting in Washington, a group of more than thirty Baptists gathered to discuss resettlement strategy, and, in a separate statement, James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, called for concern for all Vietnamese, not just the refugees, which he said included many who were politically and economically privileged. He urged the United Nations, U.S., and other major powers to provide humanitarian aid to the Vietnamese, who remain in their homeland without political or economic privilege, on the basis of need, not military or political considerations.

Wood said the "unspeakable and unending tragedy of Vietnam must not be forgotten with the removal of the American presence." □

WITNESSING FOR CHRIST BRINGS UNUSUAL RESULTS FOR TEXAN

Witnessing for Christ can result in benefits from a totally unexpected direction says Taylor Pendley, coordinator of the Texas Baptist church extension section.

On a plane recently, Pendley was telling a woman about Christ when a man leaned across the aisle and tapped him on the shoulder:

"What are you selling?" the man asked.

"Jesus Christ," replied Pendley.

"That's great. I'm a Christian, and I've just told God I would give a substantial sum for a worthy cause. Do you know of one?"

"I certainly do," said Pendley. "I've been in El Paso helping the new Thomas Manor Baptist Mission. They have some unmet needs."

"Good enough," said the man and wrote out a \$350 check for the new mission. □

—Baptist Press

CHURCH SUCCESS NOT BASED ON SIZE PASTOR SAYS

Size should be avoided as a measure of church success, a California pastor stresses in an interview reported in the summer issue of *United Evangelical Action*.

The Rev. Robert Griffin, pastor of Covina Evangelical Free Church, Covina, Calif., claims, in the article, "Freedom To Be God's People," that the emphasis should be on "quality of community and person-centered ministry rather than quantity" or largeness of a church's program.

Basing his ministry on what he calls "the theology of personhood," Griffin has striven to make the Covina church "an open, accepting, person-centered community of God's people in which needs could be shared and God experienced in ordinary lives."

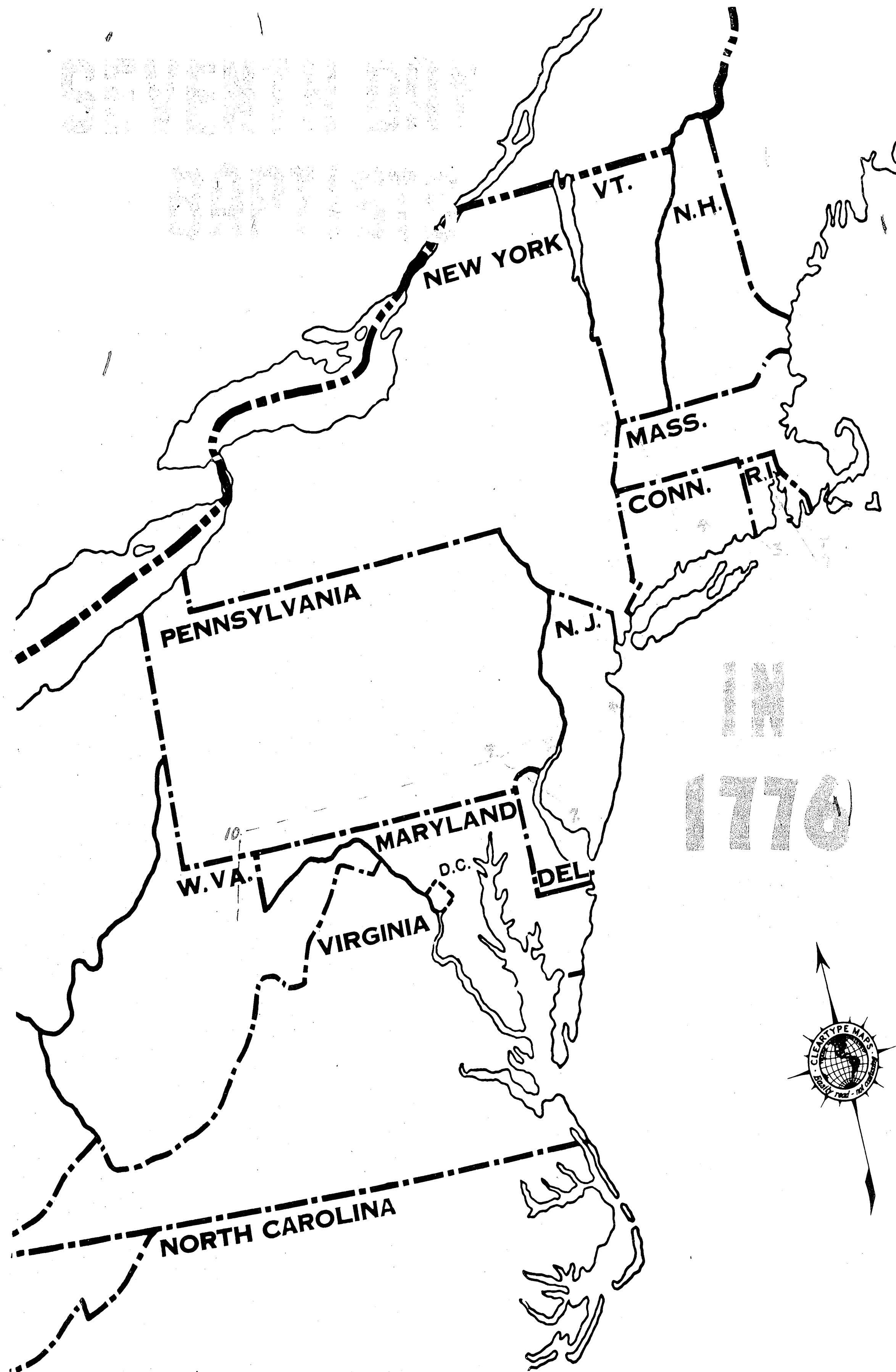
Attempting to escape the traditional pattern of rigid church services with little opportunity of congregational involvement, preaching oratory unrelated to life, and impersonal organizational conformity; the California congregation participates in a musical and sharing worship, informal sermon rap sessions, family-centered Sunday evening fellowship, and classes on the ministry of helping others. Since the implementation of the innovative methods, the percentage of adults participating has quadrupled.

When it comes to growth, Griffin states in the magazine interview, "divide and multiply" will be our approach, rather than the massing of a large local institution."

United Evangelical ACTION is the official publication of the National Association of Evangelicals. □

JULIE MAKES DECISION FOR CHRIST

Speaking to a group of women at a reception sponsored by National Religious Broadcasters during its annual convention, Mrs. Julie Nixon Eisenhower said, "In March (1974) I made a decision to invite Christ into my life." She added that this experience had "really changed" her. Mrs. Eisenhower attended the Congressional Wives Bible Study led by Eleanor Page. □



We identify with Sam Ward, Ebenezer David, Joshua Babcock, and the other Seventh Day Baptists who were "where the action was" in 1776. Our brothers and sisters in Guyana, Jamaica, Malawi, and elsewhere today taste the same piquant and exhilarating freedom as those who struggled for freedom and national sovereignty then in the North American colonies.

We remember Sam Ward leaving his farm at Misquamicut, near Westerly, Rhode Island, to head responsible government in that colony and then to represent his fellow-patriots at the Continental Congress in Philadelphia where he would have signed the Declaration of Independence but for the smallpox which struck him down 25 March 1776.

We remember Ebenezer David sent by his father, Elder Enoch David, to Rhode Island Baptist College (later Brown University) where he worshipped with the Seventh Day Baptists at Newport, made his life commitment of faith and volunteered for chaplaincy in the Continental Army serving faithfully as a good soldier of Jesus Christ—visiting our churches at Cohansey and Piscataway, New Jersey, as he had opportunity — and died in a military hospital in Pennsylvania. Thus his revered father, pastor of two or more of our churches, made his sacrificial offering for freedom.

We remember how William Bliss, pastor of our Newport Church, moved freely among the families of his people while the British Army occupied the town and preached for the First Baptist Church there when they were without a pastor. Like Joshua Babcock, postmaster at Westerly, friend of Benjamin Franklin as was Ward, he "kept the store" and helped maintain stable community life in the colony.

We remember Captain Nathaniel Fitz Randolph of Piscataway who led a raiding party through British lines, was then captured by the enemy and so badly treated that returning home after months of imprisonment he died at age 33. Although a naval officer he participated as a volunteer in the Battle of Springfield, an engagement of the Army, and wounds sustained there hastened his early death.

We remember James Davis, father of the Rev. Jacob Davis, pastor of the Shrewsbury, New Jersey, Church (who had enlisted as a chaplain) watching the Battle of Monmouth from his horse "Old Roan" until a sniper's bullet got him and he clung dying to the horse which carried his body home. We remember how the Davises, Babcocks, Loofboros, Maxsons, and others trekked months through Pennsylvania woods and across the mountains to Virginia soon after the war to found with the Bonds, Bees, and Randolphs a place of peace, New Salem, now Salem, West Virginia.

We remember the soldiers sent by General Washington to claim central New York state for the new nation, who after discharge led their families in a vast migration from Rhode Island and Connecticut over the mountains and up the Mohawk Valley founding strong churches at Berlin, Schenectady, Verona, Adams Center, De-Ruyter, and Alfred, New York, and many more. Likewise we give thanks for George Thorngate

and others who left British forces and joined with the colonists; and for still others who for conscience' sake declined to bear arms but nursed the wounded and dying and paid their taxes to the new government. Nor can we forget that there were those in old England who were sympathetic with the young nation's cause, among them Sabatarian Baptist descendants of those who had resisted the Crown a century before in defense of freedom of faith and who had colonized New England. Their understanding of what a church really is still is ours today.

Finally, we remember that when Independence was won there were others who built churches, schools and colleges, published books and newspapers; operated farms and businesses and practiced the professions to make the nation strong and push the frontier westward. These were for America what Joshua, Gideon, David, and Ezekiel were to Israel, leaders who made intangible things practical and concrete.

We Seventh Day Baptists were part of a great crusade for "life, liberty and the pursuit of happiness" — still going on in a multitude of ways. We were there in '76! □

by Albert N. Rogers

SEVENTH DAY BAPTISTS IN 1776

1. NEWPORT, R. I.— William Bliss preaches at 1729 meeting house (still standing); British soldiers billeted in his home; Sam Ward, Governor of the Colony, represents Rhode Island at Continental Congress in Philadelphia.
2. WESTERLY, R. I.— Joshua Babcock, friend of Benjamin Franklin, is appointed first postmaster; farmers of Hopkinton, Pawcatuck and Stonington join Continental Army.
3. WARREN, R. I.— Rhode Island Baptist College, later Brown University, is founded by Baptists and Seventh Day Baptists.
4. HARTFORD & BURLINGTON, CONN.— Sabbathkeepers are persecuted and witness for their faith; first conscientious objector.
5. LITTLE HOOSICK (BERLIN), STEPHENTOWN, PETERSBURG, N. Y.— Pioneers come this way by hundreds after the War.
6. PISCATAWAY, N. J.— Established in 1707, the congregation suffers in the mobilization; Shrewsbury families (Davis, Babcock, Loofboro, et al) leave after the Battle of Monmouth to find a new Salem (peace) "beyond the mountains" in Virginia.
7. COHANSEY (SHILOH), N. J.— Thriving congregation worships in its 1771 (second) meetinghouse; some members share in Greenwich "Tea Party" and Hancock House massacre.
8. PHILADELPHIA (PENNEPACK, NEWTON & FRENCH CREEK, PA).— Ebenezer David, son of revered pastor Enoch David, serves as chaplain in Continental Army.
9. EPHRATA CLOISTER (German Seventh Day Baptists)— Brothers and sisters give hospital service following Battle of Brandywine.
10. WOODBRIDGETOWN, PA.— Shrewsbury pilgrims rest en route to place of refuge in western Virginia.

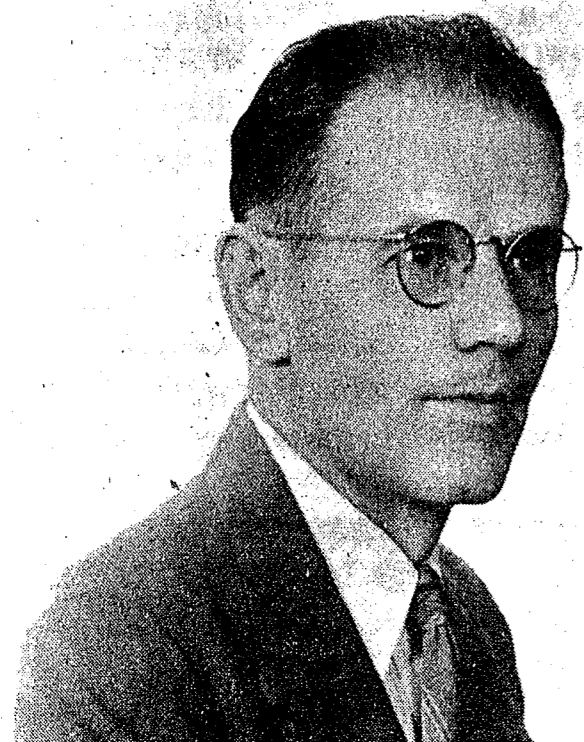
The Sabbath Recorder

TODAY - 1975

June 1, 1975
By John D. Bevis, Editor

With this issue the *Sabbath Recorder* has been published for Seventh Day Baptists by the American Sabbath Tract Society for 130 years. In June of 1845 the *Sabbath Recorder*, edited by the Rev. George B. Utter was one year old. We thought it would be interesting to look back over those one hundred and thirty years and take a look at some of the issues and concerns of the past. After reading through the yellowed pages of long ago one soon discovers that people of a hundred years ago or so had many of the same joys, trials and concerns that we experience today. Indeed, some of these editorials seem to have been written especially for us in 1975!

Through the years the *Sabbath Recorder* has served to bind Seventh Day Baptists together as a people as perhaps no other denominational ministry. The *Recorder*, through its various editors, has spoken out on the great issues of the day, and many advancements have been accomplished because of *Recorder* support. One example is the erection of the Denominational Building in Plain-



Rev. Hurley S. Warren

field, New Jersey, completed in 1929. More than anyone else it was the editor, the Rev. Theodore H. Gardiner, who led the campaign that saw the completion of the national headquarters building.

For over one hundred and thirty years this denominational journal has been spreading the good news of Jesus Christ across the country and indeed around the world. Today we invite you to join with us in thanksgiving to God for His bountiful blessings and unite with us in prayer that He will greatly prosper this ministry in the years to come. □

35 YEARS AGO

WOE TO US WHO ARE AT EASE!

June 12, 1950
By Rev. Hurley S. Warren, Editor

Whether in Zion of old or any town or hamlet in the world today — woe!

Folks who talk about woe are considered very much out of place. Yet, who cares about being thought out of place when the lives of people are at stake. This is a life and death matter.

Some of us who have thought that we were alert and doing the Lord's work, finding that we have been at ease. Woe unto us!

An evidence that we have been at ease is revealed in the number of people who have turned to other denominations for a church home, for an opportunity to do Christian work, or who have turned to no denomination at all. Woe unto us! We need only to glance at the churches of which we are members. In some of them, if former Seventh Day Baptists were active in the churches from which they have gone out, certain half-filled churches would present a different picture. Of course, well-filled churches are not the principal phase of the problem. It is one phase, however.

Someone will say, "We cannot hold everybody to his original faith." Perhaps not. But this does not excuse us from trying.

Another evidence that we have been at ease is found in the success other Sabbathkeeping groups are having in certain communities in which we have or have had churches, or in which there has been an opportunity to establish a Sabbath school and a fellowship, and eventually a church. Woe unto us! More power and God's blessing to those who have been more alert to the opportunities than we have been! □

30 YEARS AGO

OUR MISSION — JUST THE SAME TODAY.

June 8, 1925
By Rev. Theodore L. Gardiner, Editor

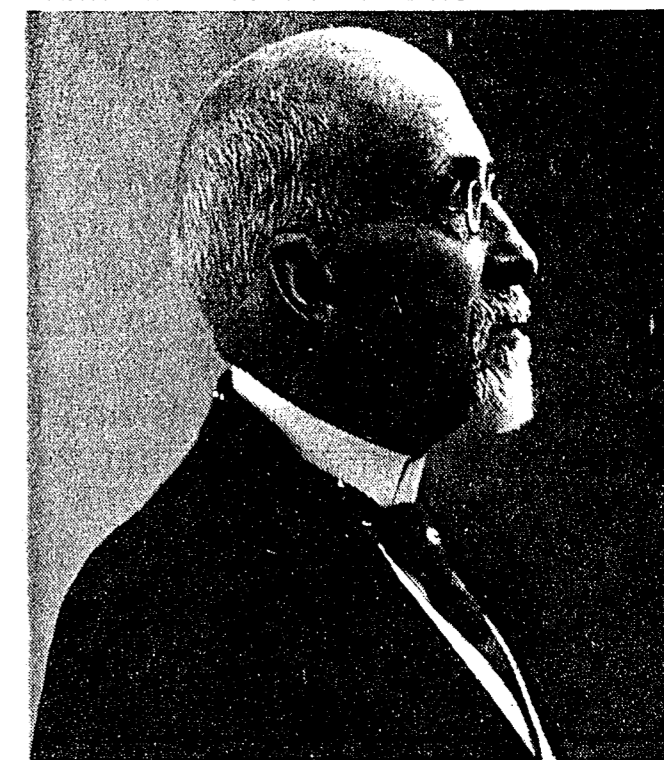
It is worthwhile now and then to look through *Recorders* of other years to see how our fathers felt about the things that help or hinder in the work of our Master. I can find no better way to convince me of the wonderful advance in Christian life and in practical work for God, than to go through *Recorder* files of sixty or seventy years ago— before our young people, our Sabbath schools, or our women ever thought of having any special boards or of taking any responsible parts in the great work of the kingdom. In those days the Christian Endeavor movement had not yet been born.

I frequently have occasion to take a little excursion into the land we have been passing through, and there is nothing like the *Recorder* files for my guide book. In it I find where our fathers camped along the way, where they built permanent homes, and where they sometimes left deserted camps to tell the sad story of their failure.

Well will it be for us and for our future if we learn well the lessons of the past, and treasure in good and honest hearts the faithful warnings of wise Christian leaders who lived among those who laid foundations upon which we must build . . . □



Dr. A. H. Lewis



Rev. Theodore L. Gardiner

75 YEARS AGO

EDITORIAL

June 4, 1900
by Dr. A. H. Lewis, Editor

The world does not care much for a religion which is kept like a treasure under a glass case in the best room. The glass case may save it from gathering dust, but it is useless, nevertheless. The world needs a religion not only in touch with life, but woven into life; a religion for festival days and Sabbaths, and for sad days and weary nights, as well. It needs a religion which lessens the burden of hard work, and lifts the doubting man toward hope and faith. The world needs a religion like the pure atmosphere of a spring morning, which, going into the lungs, purifies the blood and enriches the whole being. It needs to touch hearts, as oxygen touches the dark venous blood, and changes it to the bright, life-giving tint of the cherry.

Life needs religion which spreads to the uttermost points, as the life-giving blood spreads under the skin, giving the glow of health. The world needs a religion which blows through the cellars of men's souls as the spring air does when the windows are thrown open and all the dead odors of winter are blown away to be forgotten. Such a religion is not a theory. It is nothing until transmuted into life. You are religious, and your life will bless the world in proportion as it enters into every other life with which you come in contact. Do not err; religion is a life more than a creed; breezy, purifying, brilliant, uplifting life. □

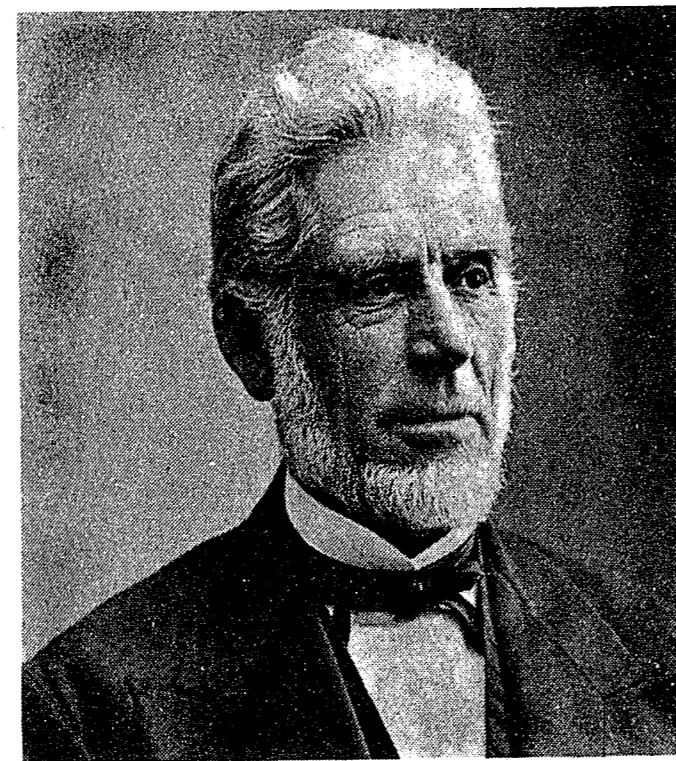
A NEW CALL

May 20, 1875
Rev. Nathan V. Hull, Editor

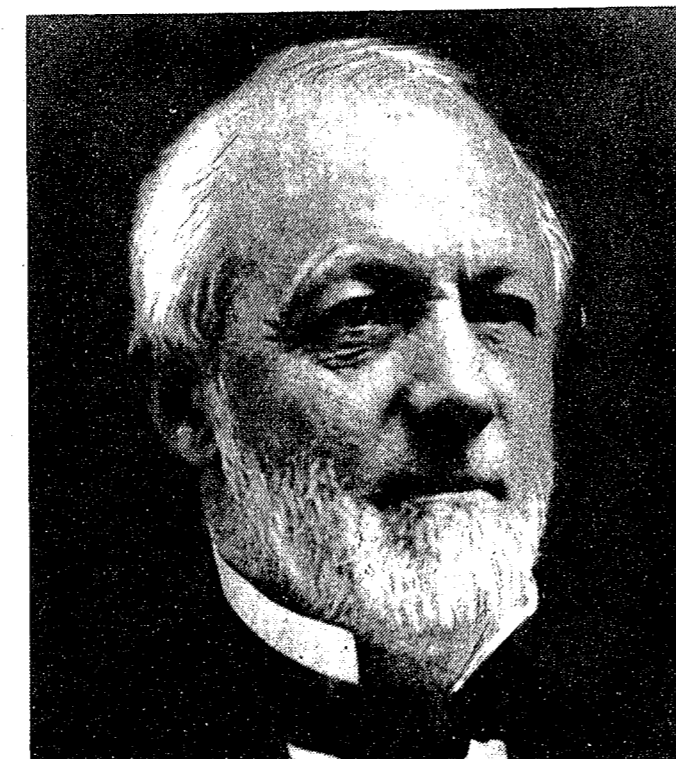
... Friends of the Sabbath, God has bestowed upon us a great honor. At the close of creation he distinguished the seventh above the others of the first week of time, and, so to speak, inscribed his own name upon it. He said, this day is holy unto me! From the beginning he made it the festival day of creation, and appointed it to celebrate his praise as the Architect of the universe. And when the world forgot God, because they did not like to retain a knowledge of him, and gave his honor to graven images, then he raised up a nation for himself — a nation to witness for him, and gave them this memorial of his goodness and power to be a sign between him and them, that they might know that their sanctifier was him who made the heavens and the earth. And also, when his church in these later days had wickedly rejected his Sabbath, and in the place of it accepted the heathen festival of the sun, it pleased him to give us in his good providence this token of his love, that we also might become witnesses for him.

Yes, this honor is bestowed upon us that we too might declare him through his Sabbath. For centuries he has been disciplining us for his work, giving us such a preparatory training as should fit us for it. But now the day of action has come, and the battle is begun. But beloveds, do not suppose that the victory though sure to come will come quickly. The armor we have buckled on will be our harness in death!

Even the coming centuries may witness the meeting of the sharply contending forces of truth and error. Not until Jehovah is accepted by every idolater as Lord of heaven and earth, will his Sabbath be restored. Every inch of this ground will be hotly contested, for he who led the revolt in heaven leads also this. The Sabbath witnesses for Jehovah, but Sunday witnesses for Baal. How, then, for the work given us to do, ought we to sanctify ourselves. We need an anointing kindred to that bestowed upon Christ our leader. In the love of Christ, and in faith in God, let us press steadily forward, giving out the light of truth until all shall learn the mind of the Lord, and choose between truth and error. □



Rev. Nathan V. Hull



Rev. George B. Utter

**EDITORS OF THE SABBATH RECORDER
FROM 1844 TO 1975**

Rev. George B. Utter	1844-1857	Rev. Abraham Herbert Lewis	1898-1907
Rev. William B. Maxson	1859-1860	Rev. Theodore L. Gardiner	1907-1931
Rev. George B. Utter	1860-1872	Rev. Herbert C. Van Horn	1931-1945
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Rev. L. Z. Platts	1882-1893	Rev. Hurley S. Warren	1947-1953
Rev. L. W. Livermore	1893-1898	Rev. Leon M. Maltby	1953-1973
		John D. Bevis	1973-

THE LEARNING OF THE MINISTRY

June 19, 1845
Rev. George B. Utter, Editor

We have often been pained with the views which we have heard expressed respecting the amount of learning necessary for a Christian minister, and the value of such learning to him. There are many who seem to think a minister so entirely under the influences of the Holy Spirit, that he needs not the aid of human instruction or close personal application. They forget, that a sound judgment and a warm heart, though they are the gifts of God, and most important qualifications for the ministry, may yet need cultivation and improvement to enable a minister to reason with clearness and persuade with energy. Of course, forgetting this, they discourage thorough preparation for the work, if they do not actually encourage indolence in it.

... As to the question what sort of learning is necessary for a minister, there may be some difference of opinion. Of course the first thing needed is an experimental acquaintance with the principles of the doctrine of Christ. Repentance from dead works, and faith towards God, are indispensable. There is an old maxim, it is true, that *grace* makes a Christian, and *gifts* a minister. Yet a poor minister will he be, however great his gifts, who is destitute of the grace of God. He may be eloquent and discriminating, and capable of interesting and instructing his hearers. But to speak of the truths of the gospel with pathos, energy, and effect, gifts must be combined with grace, and both must be directed by the love of God and of the souls of men. Nor is this all; the apostle tells us that a bishop must be *apt to teach*. He must not only possess knowledge and the organs of speech, but must have that easy and agreeable manner of presenting the truth which will carry it home to the hearts of his hearers. It is part of the design of education to assist the scholar in acquiring that possession of his own powers, and that command of language, which will assist him to do this. He who should neglect to use every means within his reach for securing such an object, would be recreant to his trust . . .

We believe there has never been a time in the history of our own denomination, when there was a more urgent demand for thoroughly educated men in the ministry . . . Who is willing for the sake of truth, to endure the toil of preparation, and the fatigue and anxiety of actual service? □

News comes from many sources. However, for Seventh Day Baptists, denominational news and inspirational articles for over 130 years have come from the SABBATH RECORDER. Now is a good time to introduce the SABBATH RECORDER to a friend or relative. We will be happy to send a card indicating your gift subscription—a gift that comes twelve times a year!

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THE BOB AUSTINS TO GUIDE 1975 YOUTH PRE-CON

Mr. and Mrs. Bob Austin of Dodge Center, Minn., are directing the Youth Pre-Con Retreat to be held on the hillside campus of Azusa-Pacific College, Aug. 6-10, 1975. The Austins are gathering together a team of gifted leaders for the variety of experiences intended to nourish youth (ages 15-18 years) in this national assembly.

Bob and Lorna know youth from their professions, as well as from family, community, and church experience and leadership. Bob is a retired army engineer and Lorna is a nurse and Girl Scout leader. Many Seventh Day Baptist youth are well-acquainted with their three daughters.

Plan to come to Azusa-Pacific, Aug. 6-10. Look for the specific registration details in the letters to be distributed through your church in the near future. □

YOUNG ADULTS MEET WITH PASTOR MEL AND YVONNE

Pastor Mel Stephan and his wife, Yvonne, of Salemville, Pa., will conduct the Young Adult Pre-Con at Pacific Pines Camp at Crestline, Calif., August 6-10, 1975. Persons in the 18-35 year bracket can look forward to a rich search into specific meanings of the 1975 Conference watchword, *Far Better Persons*. Mel and Yvonne are laying plans for living out many of the applications of that challenge of Jesus in the Sermon on the Mount. They will be assisted by the new *Helping Hand* editor, Ms. Jinx Kuehn Stonestrom, and several other staffers.

Details of cost and registration will be sent in a letter to your church. If you cannot secure the information before July 1, write this office: Christian Education, 15 S. Main Street, Alfred, NY 14802.

We really appreciate pre-registrations for both Pre-Cons. □



S.D.B. Ministers' Conference — Dodge Center, Minn., S.D.B. Church.

Set God's Stewards Free

MINISTERS CONFERENCE, 1975

With a theme of **THE PASTOR WHERE THE ACTION IS**, the 1975 biennial Seventh Day Baptist Ministers Conference brought together thirty-five pastors, seminarians and other leaders at Dodge Center, Minn., April 23-30. The church had made ample and pleasant arrangements for housing, meals, sessions, and recreation. Cool damp weather may have kept the ministers inside more than usual, but the church's freshly painted and comfortably furnished rooms and sanctuary — along with tasty snacks — sustained good fellowship. Dinners were served by other local churches in their own dining rooms, so friendships were widened and unique facilities observed.

The Rev. Ed. Hales, stewardship consultant and Baptist General Conference member (the former Swedish Baptist Conference), happily gave many rich insights into the management of time, energy, money, and soul within God's world. He pointed out that "we have no option on being stewards; only on the quality of our stewardship. This is like our having no option on being witnesses, only on the character of our witness."

"The pastor's task is to set free God's stewards," he declared in amplifying many Biblical encounters that clue Christians to Jesus' values and habits.

At one point, Hales emphasized: "No program I have developed has ever worked." Then he added, "Every one of them has had to have people who work it."

The stewardship theme was further developed by studies and discussion led by Pastor Paul Osborn and General Secretary Alton Wheeler.

Bible studies illustrated different forms of leading in group study of the Word. Pastor Leland Davis of Los Angeles introduced the series with some basic principles of group Bible study. John Camega dealt with textual analysis, while John Pettway presented an effective biographical study. Charles Bond used a case study for proof-texting and discussed memorization. Russell Johnson brought suggestions on using a wide variety of translations, paraphrases, and editions, and Harmon Dickinson developed several Greek word studies for group use.

Beliefs of Seventh Day Baptists

were the center of another series of presentations throughout the week. Pastor Victor Skaggs, moderator of the Conference standing committee, Faith and Order, which is working toward a new study manual, had secured the systematic input of fifteen other ministers for these sessions. Three persons spoke to each of the five beliefs dealt with: God, Jesus Christ, Man, Church, Eschatology. All pastors were asked to write a statement on each subject as resource for the Faith and Order Committee. The speakers each took a different frame of reference in dealing with their assigned subject. One spoke thirty minutes about what Christ and the Bible say; another spoke twelve minutes on what the church says; a third spoke twelve minutes from personal outlook.

Pastor Duane Davis received a standing ovation for his now-completed work in writing and editing the *Helping Hand* for five years. His successor, Ms. Elaine Kuehn Stonestrom, presented ideas on her writing-editing and answered questions. She told of her basic goal of enriching the core-experience of human life — worship of God in deed, thought, and word. She was returning home from work with the Uniform Lessons Committee in New York City where her contributions had been well-received by the ecumenical body that outlines from which the *Helping Hand* is developed.

Over Sabbath and Sunday the pastors and Dodge Center people gave much attention to the Com-

mission's statements and questions about the future direction of our denomination. The pastors gave many ideas, upon request, for Commission's study of denominational needs. All but one of the Commissioners were able to share in the meeting.

The Missionary, Tract, Women's and Christian Education Boards, the Christian Social Action Committee and Center on Ministry updated the pastors on their activities and secured suggestions for future programming. Several parish programs and problems were shared in scheduled periods as well as in informal contacts.

Using an outline provided by Directors Harmon Dickinson and David Clarke, the ministers evaluated the Conference in a final session. The Leadership Development Committee of the sponsoring Board (Christian Education) will review these evaluations in preparation for the 1977 biennial SDB Ministers Conference. The Board appreciates the privilege of enabling the kind of rich fellowship had in Dodge Center this year. We are especially grateful to our hosts for smooth and gracious hospitality throughout the period. We hope our pastors and leaders are inspired to creative service in teamwork with their parishioners — a teamwork well-described in the expanded Conference theme: **THE PASTOR WHERE THE ACTION IS . . .**

in the Church,
the Community,
and the World! □

—Rev. David S. Clarke



The challenging, changing word of youth...

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.
Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.
She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

—Proverbs 4:7-9

JERUSALEM MARKET RE-CREATED

For a unique Children's Day program, the First Baptist Church of Poughkeepsie, N. Y., turned their fellowship hall into a market place near Jerusalem during the year 10 A.D. Each class was given a booth and asked to fill it with something that might have been found in a market by Jesus when he was a boy.

When the day arrived, the first and second grade class members were giving out felt bookmarks they had made in the shape of a fish. They also had a box of sand in which they showed customers how the early Christians would draw the sign of a fish as a recognition symbol. The third and fourth grade class had a slide show of Bible stories. In addition money changers sat at the entrance to the "temple" and a boy with a basket of loaves and fishes strolled through the crowd.

The fifth and sixth grade class decorated their booth with dioramas that they had made. Each diorama depicted a scene from a Biblical story. These grades passed out mezuzahs and explained what they were.

The seventh grade had a participation booth in which a communications quiz was conducted. The eighth grade class did not have a booth but became people of the times. There were gate keepers who let the people into the market (and explained what was happening); there were blind beggars, Roman centurions and even money lenders.

The high school class participated by helping make up signs and posters for the different booths. An adult class had a refreshment stand, Jerusalem-style. The visitors could sample honey, figs, dates, grapes, olives and matzos. Another adult class had a display of artifacts that church members had brought back from visits to Israel and the Near East.

The result was one of the most exciting Children's Days ever! □

(Reported in STIMULUS, published by North American Baptist General Conference, Forest Park, Ill. Mrs. Dorothy Ganoung, Editor.)

(Continued from page 3)

Then there is Mrs. Rosemary T. Rosemary has just picked the children up at school. Checking her list she swings by the cleaners on the way to market before she gets to the kindergarten. Having toys ready for them to play with in the back seat of the car gives Rosemary freedom to plan supper as she drives on home with the kids. Entering the house, she makes straight for the kitchen, puts down her shopping bags, hauls Marybeth and Tim over to the neatly arranged hall closet and hangs up their coats with the dry cleaning. Time to attack supper, Rosemary thinks. With a smile she gets Marybeth involved in a project making dolls out of yarn remnants Rosemary has kept from knitting sprees. Marybeth wraps the wool around cardboard cylinders her mother has saved from spent paper toweling. Tim is quickly ushered into the yard to walk the dog. Since the dog is already attached to a long chain that lets him roam fairly freely—but within sight of the kitchen window—Tim is allowed to attach the leash and “take off for parts unknown,” or so a little mind imagines.

Rosemary figures it will take 20 minutes for her to make her special casserole and 20 minutes for it to bake. That sets the stage for a quick trip to the bedroom clothes hamper, stopping by the hall closet on the way to pick up the dry cleaning and deposit it in appropriate rooms along the way. The wash going, Rosemary fixes supper. She listens to her soothing FM radio as she works and builds her meal around organization. The flour canister is put back in the place from which it was taken. The capped milk bottle is returned quickly to the refrigerator after the necessary amount of milk is measured out. There are no wasted movements in Rosemary's order. She moves through her recipe exactly as she moves through her kitchen. She planned it that way. As seasonings are used they are replaced in their labeled locations on the spice rack. When something spills it is immediately wiped up so there isn't even time for it to dry and harden into an impossi-

Parsley, Sage, Rosemary, and

bility for later in the week. A damp sponge is always ready in its place for counter top work. An old rag is just where Rosemary can get to it when a little bit of shortening hits the floor.

Lucy's phone call is met with a cheery, “I'll ring you back later,” while Rosemary keeps on stirring, burner slightly lowered just in case. Daddy arrives to find a set table—something else Mother has taught Marybeth to be responsible for, even if she does get the forks on the wrong side once in a while. Tim comes in from the yard, first wiping his feet on the mat at the kitchen door, just in time to help Mommy rinse out the last of the kitchen utensils she has arranged in the sink—not on the counter top around the range. As Rosemary carries her pièce de résistance to the table, Daddy washes his hands (in the bathroom, of course), Marybeth takes the washed clothes out of the machine and puts them in the dryer so Mother can set the knob on “go,” and Tim squirts some liquid soap into the sink and runs enough water to cover most of the things that will soak while everyone is eating supper.

Emotional health in the home is maintained by instilling in each member of the family a sense of security, personal interests, goals, or hobbies, and a touch of the aesthetic in the family's overall surroundings.

What's Rosemary's secret? you ask! There really is no secret at all. She and her family have just gotten into certain good habits that have become second nature to them. It's not something they think about anymore. It's just their way of life. And if they can do it—average family that they are—you can do it too. Orderliness is a way of life—it is not something you practice merely one frantic afternoon a week just before guests arrive. Parsley, sage, Rosemary, and **TIME!**

There are some other homes in Belle's and Rosemary's neighborhood that are interesting in comparison. At the Longs', for instance, little Stevie can always get his hands on a candy bar tucked away in one of Mommy's kitchen drawers and his sister can always get into a bag of doughnuts Daddy keeps in the glove compartment of the car. But at the Brownes', Eric and Sandra have only two choices to make for sweets—the fresh fruit, such as apples, peaches, and bananas, that Mother always keeps in a bowl on the kitchen table, or the canned and frozen berries she often serves after dinner. Of course, the choice of fruit is only for dessert, for Eric and Sandra don't even know what between-meal snacks are! They've never had any in their lives.

Eric and Sandra, however, don't always have everything perfect happen to them in life. For instance, take that day Eric was playing over at Johnny X's garage! Eric tripped on an empty can of motor oil that had been left lying on the cement floor. Since nobody was home at the time, Nancy just went

around screaming—as usual—when she saw the blood where Eric gashed his head open just above the left ear when he came down on the edge of the workbench drawer that Johnny's father never bothers to push back in. It didn't take long for Sandra to overhear the commotion two houses down. And since she had been taught to memorize the telephone numbers for the fire department and the police, Eric was in competent hands within minutes. “You won't ever see that little scar when the stitches are out and the hair grows over,” said the doc-

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tor soothingly. And, boy, was Belle glad to hear that. She even asked Eric's mother for a copy of that list of safety rules Eric's parents keep posted inside the pantry door.

“You've just got to put tape around those two electrical outlets that are not in use!” said Belle to her husband when he came home that evening. “You're right, dear,” he confessed; “put it off too long already. And might as well toss those used razor blades I've been meaning to clean off the workbench.”

“Got to get to that entire garage,” said Belle. “I'll help you, honey,” she added. And then she explained how Rosemary, since Eric's accident had planned a meeting of parents on the block to see to it none of the kids play in that vacant lot around the corner anymore. Construction men had left dangerous equipment and piles of boards and bricks.

“Maybe somebody ought to tell Lucy to label all those bottles she's got in that pharmacy-bathroom of hers. Now, Belle, you're a good enough friend of Lucy's . . .”

And so it went on until the epidemic of home safety rules, such as disconnecting irons and toasters when not in use, spread all over the neighborhood. A year and no accidents later, no one even remembered that Eric bore a faint—but lifelong—scar.

There is another side to the story of the home where health thrives, and the Light family can serve to illustrate it. This is the question of emotional health.

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When their children were little, Mr. and Mrs. Light decided to provide the kids with some wholesome, innocent—but perhaps educational—interests. Because Mom and Dad liked animals, they hoped the tots would too. So they started out simple. With fish. And when it came

to cleaning out the tank, they all shared in the fun. Cheryl and Ken soon came to appreciate doing things with Mother and Dad. A few moves and fifteen years later the fish had picked up friends along the way: three beautiful dogs, two prize cats, and a bird in a cage. A place for everyone and everyone in his place. Another two years brought two horses—and Mom and Dad learned to ride along with the kids. Whether climbing in the mountains or romping at the beach, the family always did it together.

At school Cheryl's teacher once complained to Mrs. Light, “Your daughter's so different. She's not interested in fashions. She won't accept any dates. And she didn't even go to Lacey Hamilton's pajama party!”

“I know,” breathed Mrs. Light with relief, “and she doesn't take drugs and she isn't pregnant, either.” As the teacher's eyes grew wider, Mrs. Light explained, “You see, Cheryl's just too busy. She's taking our favorite dog to obedience school, helping her brother train horses, sewing another dress for her next piano recital, helping me with our garden—she just loves roses—and baking homemade bread. And, oh, you ought to try her cream puffs—they're a dream! And then there's this recipe with parsley, sage, rosemary, and thyme . . .”

“Sounds like she's all ready to get married!” remarked the astounded teacher.

“Oh, no,” said Mrs. Light, “She's assured her father and me she'd rather get through school first. After all, that's the way my husband and I did it.”

Not everyone is fortunate enough, as the Lights are, to own a farm. But every family can cultivate a garden of interests that parents and children may share. Every family can grow together. You may not have a garden of roses to add aesthetic delight to your home. But you can raise a rose of a daughter if you keep her close to you. Nor may you have a tall pine tree to shade your Western ranch house. But you can grow an evergreen of a son if you plan a healthy family life in the humble home where you sow the seeds for your children's future harvest. □

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DENOMINATIONAL DATELINE

- JULY 13**
Memorial Fund Trustees
Plainfield, N. J.
- JULY 20**
Quarterly Meeting
American Sabbath Tract Society
Plainfield, N. J.
- JULY 20**
Board of Christian Education
Alfred, N. Y.
- JULY 27**
Quarterly Meeting
S.D.B. Missionary Society
Westerly, R. I.
- AUGUST 10-16**
General Conference
Azusa, Calif.

BIBLES FOR VIETNAMESE

A message of hope is being rushed by the United Bible Societies to Vietnamese people recently relocated at various centers in the United States and overseas.

In response to requests from Christian clergy and lay people among the refugees, the American Bible Society is printing 50,000 copies each of two Scripture selections in Vietnamese on the theme of “hope.” The first contains Psalms 27 and 55, and 2 Corinthians 2: 1-13. The second is the fourteenth chapter of the Gospel of John. These are being shipped by air to chaplains at military bases in the United States where Vietnamese refugees are temporarily housed—Camp Pendleton, Calif., Fort Chaffey, Ark., and Eglin Air Force Base, Fla.

The United Bible Societies' production center in Hong Kong is rushing a printing of 10,000 Vietnamese New Testaments, 20,000 copies of a Scripture portion containing the life and teachings of Jesus, and 50,000 additional Vietnamese Scripture selections on the theme of “consolidation” for shipment to Guam, the Philippines, Wake Island, and other refugee centers around the world. □

(Continued from page 3)

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Quarterly Meeting
American Sabbath Tract Society
Plainfield, N. J.
- JULY 20**
Board of Christian Education
Alfred, N. Y.
- JULY 27**
Quarterly Meeting
S.D.B. Missionary Society
Westerly, R. I.
- AUGUST 10-16**
General Conference
Azusa, Calif.

BIBLES FOR VIETNAMESE

A message of hope is being rushed by the United Bible Societies to Vietnamese people recently relocated at various centers in the United States and overseas.

In response to requests from Christian clergy and lay people among the refugees, the American Bible Society is printing 50,000 copies each of two Scripture selections in Vietnamese on the theme of “hope.” The first contains Psalms 27 and 55, and 2 Corinthians 2: 1-13. The second is the fourteenth chapter of the Gospel of John. These are being shipped by air to chaplains at military bases in the United States where Vietnamese refugees are temporarily housed—Camp Pendleton, Calif., Fort Chaffey, Ark., and Eglin Air Force Base, Fla.

The United Bible Societies' production center in Hong Kong is rushing a printing of 10,000 Vietnamese New Testaments, 20,000 copies of a Scripture portion containing the life and teachings of Jesus, and 50,000 additional Vietnamese Scripture selections on the theme of “consolidation” for shipment to Guam, the Philippines, Wake Island, and other refugee centers around the world. □

The Church in Action

NEWS FROM THE CHURCHES

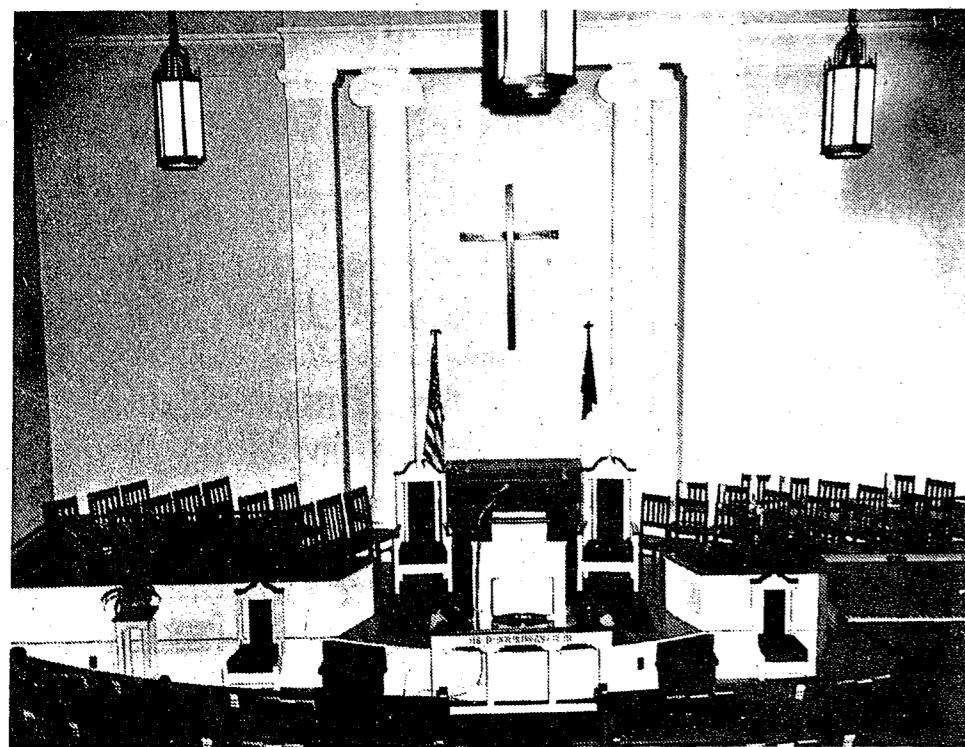


The third house of worship for Seventh Day Baptists in Shiloh, N. J., was dedicated in 1851. It is recorded that the original cost was \$5,000.

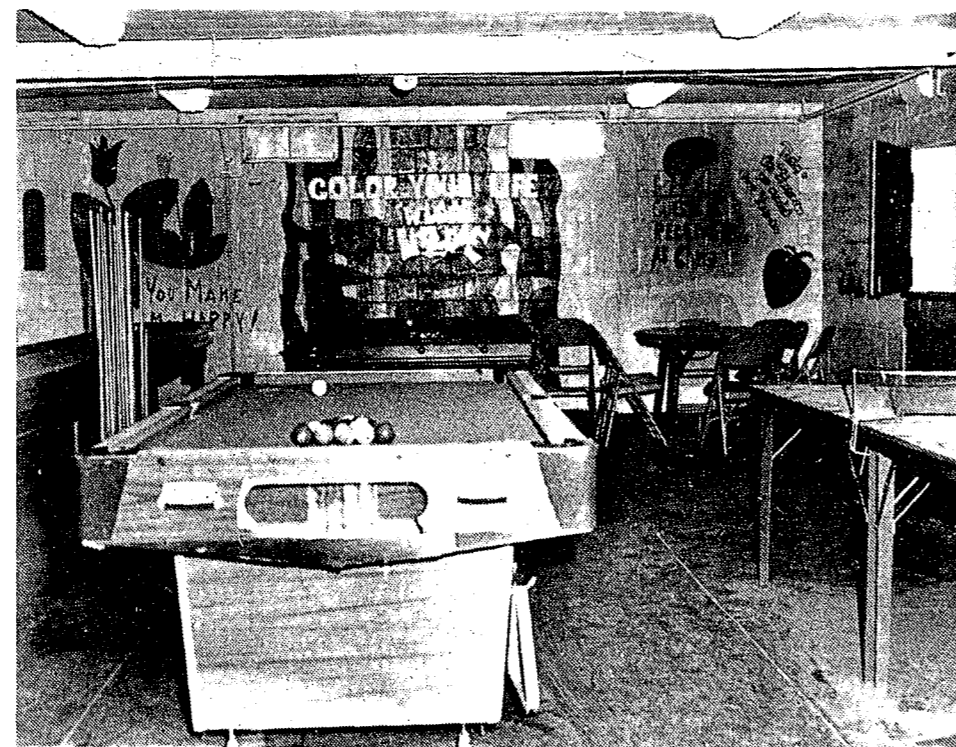
The Shiloh, N. J., Seventh Day Baptist Church with a membership of 365 is one of the largest and most active congregations in the entire denomination. The following photographs tell much of the ministry of this church. However, the real impact of the Shiloh church cannot adequately be reflected in photographs, but rather, is seen in the lives of men and women, boys and girls, who have dedicated themselves to the cause of Christ and to the advancement of His Kingdom.

Through the years Shiloh has been a strong and influential church. The people there continue to make a tremendous impact in their community and on a denominational level through their leadership and support. The Tract Board especially is appreciative of the dedication and zeal of our "South Jersey" board members from both the Shiloh and Marlboro churches. The SABBATH RECORDER is happy to salute the Shiloh church —238 years young. □

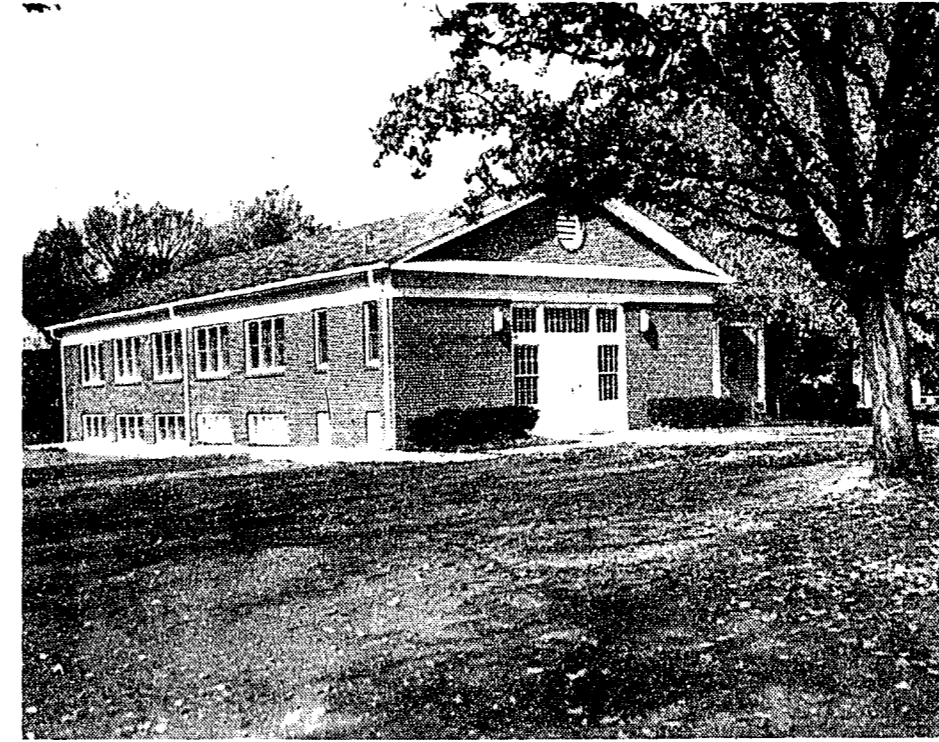
Shiloh
238 Years
of Service



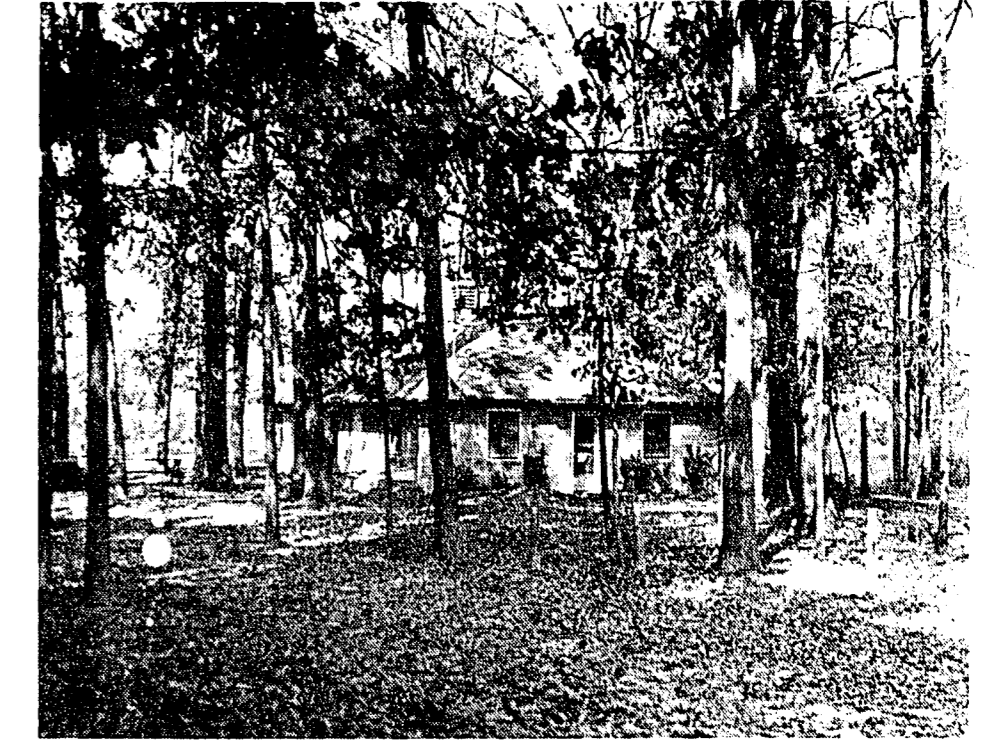
The large sanctuary of the Shiloh church provides an atmosphere for prayer and worship. It is usually filled to capacity as the people gather to sing praises and worship the Lord of the Sabbath.



The Shiloh church has always been involved in community concerns. The basement of the chapel provides a much-needed community youth center for the young people of all ages.



In recent years a modern multi-purpose Fellowship Hall has added much to the program of the church. On the lower level are Sabbath School rooms; the upper level contains a large assembly room and kitchen facilities.



Camp Jersey Oaks plays a vital role in the life of the life of the Shiloh church. It is also used on an Associational level as well as for community activities. The church maintains a strong camping program for all ages.

SHILOH HAS ACTIVE PROGRAM

SHILOH, N. J. — Pastor Charles H. and wife, Margaret Skaggs Bond were given a surprise reception by the church family as they celebrated their 35th wedding anniversary. An interesting musical program was arranged for the occasion. A humorous skit depicting the Bonds from early courtship through the thirty-five years of marriage was enjoyed by all. An original poem by Joseph C. Loper was framed and presented to the happy couple along with a "love gift." An anniversary cake graced the reception table where delicious refreshments were served.

About forty young people participated in the special Youth Week services. During the Sabbath worship hour they had charge of the Scripture; prayers and anthems were presented by both the Junior and Youth choirs. Everett C. Dickinson directed a special Youth Week play. Included in the youth activities are a paper and glass collection, a lasagne supper supervised by Bus and Linda Dickinson, Jan and Phil Bond. A nice sum was realized and will be used to continue the sponsorship of a Vietnam orphan.

The Junior-Hi Y. F. continues under the leadership of Ron Bond who has filled this responsibility for more than ten years. The group meets weekly and has many social activities. Some of their recent activities have included a community family night series of films and re-

freshments. Their annual sale netted a nice sum which will be used to assist several members of the Y. F. to attend Pre-Con in California. Another project was a sub sale. The juniors have been active under the capable leadership of Ann Burdsall. Their program includes weekly meetings and social activities.

Pastor Bond conducted an impressive baptismal service and a candlelight Communion service in the fellowship hall the Friday eve before Easter Sabbath. The annual Easter sunrise service at Jersey Oaks Camp was attended by some seventy-five. The service included hymns with accordion accompaniment, Scripture and prayer. Following an Easter message by Pastor Bond, refreshments were served by the Tri-C class.

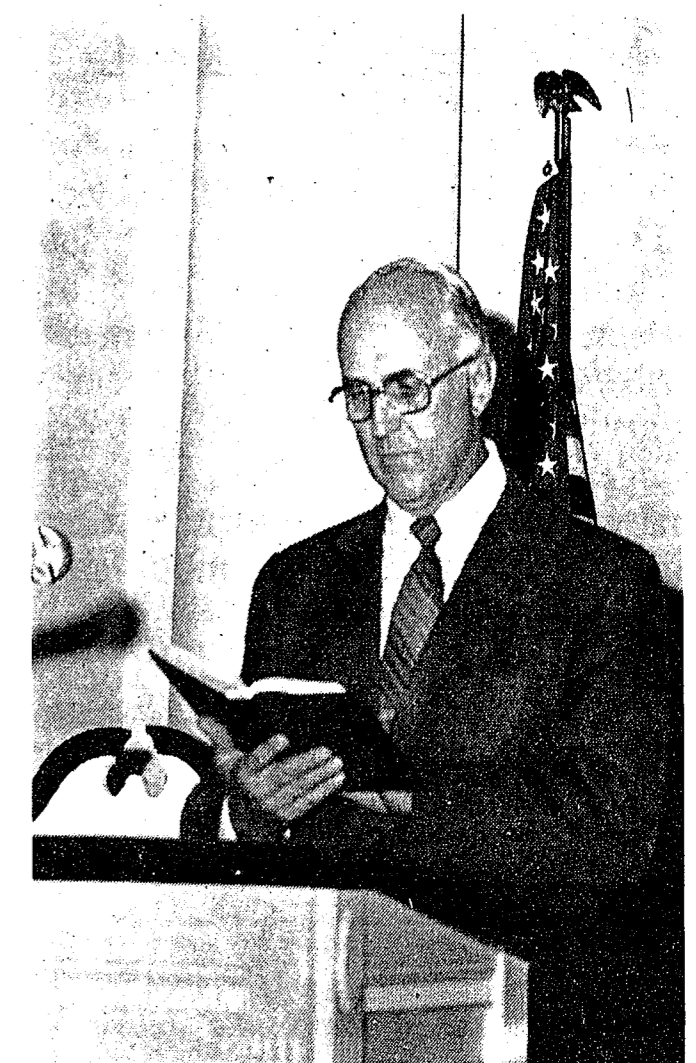
A birthday celebration for Harry C. Lupton, who was ninety-eight on March 18, was an eventful day for him and his entire family. Mr. Lupton still spends much time working in his garden.

A dedication service for the new memorial handbells was held on April 12. Joseph C. Loper directed the Handbell Choir in several numbers. A special anthem "Allelujah" was given by the Senior Choir and the Handbell Choir, accompanied

by Mrs. William Fogg and directed by Mrs. Melvin Dickinson and Mr. Loper.

Charles and Anita Harris went to Verona, N. Y., for a couple of weeks in March and April to assist with the church program there. A yard sale, sponsored by the AFC Sabbath School class raised a nice sum for Faith Farms. Faith Farms is a home for drug addicts and our church is interested in supporting this much needed work. □

—Mrs. M. T. Hitchner



Since 1958 the Rev. Charles Bond has served as pastor of the Shiloh church. Loved and respected by his people, Pastor Bond maintains a heavy schedule which includes a weekly radio program and denominational duties as well as those activities generally associated with a large parish.

SHILOH YOUNG ADULTS VISIT PLAINFIELD

PLAINFIELD, N. J.— About fifteen young adults from Shiloh, N. J., worshiped with us Sabbath morning, April 26, toured the Denominational Building, and met with our young adults at the home of George and Pat Cruzan in Ringoes for supper before driving home.

We held our annual meeting April 13 at 5:00 p.m., had sandwiches and cookies at 7:30, and recessed at 10:00 until May 4, without electing officers. Treasurer Charles North reported total giving of more than \$22,000, including OWM, but not including Sabbath School offerings of over \$700. The church budget we adopted calls for over \$20,000 in tithes and offerings for local expenses, plus \$6,500 for OWM.

Pastor Herbert Saunders in his last report (after seven and a half years) said our average attendance was 75 in church and 67 in Sabbath School, compared with 69 and 64 last year. Three times we had over 100 at church (highest 118) and five other times over 90. Our membership, including our New York Fellowship members, was 110. The New York Fellowship had an average attendance of 35. It is self-supporting, with total giving of \$5,000.

March highlights included a meal of sharing March 15 (with offerings for One Great Hour of Sharing); the evangelistic movie, "The Gospel Road," that evening; a talk by Mrs. Myrna Cox at Women's Society, March 17; stewardship talks by Douglas Wheeler, Gary Cox, Lloyd Coon, Albert Rogers, and Ruth Parker; and baby dedication on Resurrection Sabbath for Melody Seymour and Stephanie LeMieux.

Our pulpit has been filled on three Sabbaths by the Rev. Ernest K. Bee, Jr., Dr. Homer Trickett, and Rev. Albert N. Rogers. □

—Ruth Hunting Parker

The Plainfield church received unexpected front-page newspaper publicity from its church sign which said: "God Bless Plainfield!"

NEW PASTOR FOR PAINT ROCK

The Paint Rock Seventh Day Baptist Church counts itself fortunate in securing the acceptance of a young, vigorous and Spirit-filled man as its pastor.

Barry Clapper, formerly of the Light Bearers, has accepted the call, beginning service May 1. He was here last summer with the Light Bearers, and we were impressed with his sincerity and enthusiasm.

He is a native of Salemville, Pa., from the "Brick" (German) Seventh Day Baptist Church; graduated from the local high school in 1970, had a semester's work at Lock Haven State College. Not then a committed Christian, he left school and worked as a carpenter for three years, when he had a vital experience with the Lord, turned to Him wholeheartedly, and spent a year of ministry, singing and testimony, with the Light Bearers for Christ.

Since leaving the team, he has ministered to the old Snow Hill Seventh Day Baptist Church (German).

We are looking forward hopefully (especially our young people) to a vital experience as a church, with this young pastor.

The Paint Rock church, with the cooperation of the Memorial Fund, has been able to take a forward step in enlarging its physical plant.

Being in the path of highway construction, the local Church of Christ has disbanded and their build-



Pastor Barry Clapper

ing was offered for sale at auction by the State Highway Department. We were able to bid it in at a low price, and are making arrangements to have it moved to our lot as an annex to the present building, providing much-needed additional space for educational and social purposes, and outreach to the community. A timely loan from the Memorial Fund has made this move possible. □

—Clifford A. Beebe

NOTICE TO PASTORS

At the Salem Conference I requested that my name be placed on your mailing lists to determine the extent that the activities and requests of the denomination and its agencies were presented in your church bulletin. In the majority of the churches the denomination was given adequate promotion. Therefore, for economy reasons, will you drop my name from your mailing list. I have accomplished my task. Thanks.

—Burton B. Crandall
Alfred, N. Y.

BUS TRIP TO CONFERENCE PLANNED

A bus trip to Conference is planned from the Michigan area. The Greyhound bus will seat forty-three and will travel from Battle Creek to Azusa. Total price per person \$117.84. The air-conditioned ride will include restaurant stops. For more information contact: Mrs. Charles Albion, 5496 Mt. Olivet Road, Kalamazoo, Mich. 49004. □

Accessions

ALFRED STATION, N. Y.
Rev. Rex E. Zwiebel, Pastor
By Testimony:
Joyce D. Lyons

DAYTONA BEACH, FLA.
Rev. Marion Van Horn, Pastor
By Testimony:
Howard Smith
Mrs. Howard (Merle R.) Smith

DE RUYTER, N. Y.
By Letter:
Neal D. Mills
Mrs. Neal D. (Martha G.) Mills

FOUKE, ARK.
Rev. Floyd Goodson, Pastor
By Baptism:
Clara Goodson
Sharon Monroe
Karen Monroe
Tom White

LOS ANGELES, CALIF.
Rev. Leland E. Davis, Pastor
By Baptism:
Darin Blaeholder
Mark Burdick
By Testimony:
Vivian Marsh

PLAINFIELD, N. J.
New York Fellowship
By Testimony:
Hyacinth Patricia Burke

RIVERSIDE, CALIF.
By Testimony:
Mr. L. B. Lee
Mrs. L. B. (Darlene) Lee
L. B. Lee, Jr.
Danny Lee

SEATTLE, WASH.
Rev. Duane Davis, Pastor
By Baptism:
Lawrence E. Sanford
Lena (Mrs. Lawrence) Sanford
By Letter:
Esther Losey

SHILOH, N. J.
Rev. Charles Bond, Pastor
By Baptism:
Elizabeth Jean Loper
Kim Marie Mayhew
Jeffrey Scot Davis

WESTERLY, R. I.
Rev. Francis Saunders, Pastor
By Baptism:
Barbara (Mrs. George) LaFrance
Barbara (Mrs. James) Hays

Marriages

Olson - Nicoll.— Robert Michael Olson and Lou Ann Nicoll, daughter of Mr. and Mrs. Bruce D. Nicoll, both of Edgerton, Wis., were united in marriage in the Albion Seventh Day Baptist Church, March 29, 1975, with the Rev. A. A. Appel officiating.

Weidner - Baum.— Elmer Edward Weidner of Oak Lawn, Ill., and Ruth Jean Wehler Baum of Edgerton, Wis., were united in marriage April 18, 1975, in the Albion Seventh Day Baptist Church by the pastor, the Rev. A. Addison Appel.

Births

Hallam.— A daughter, Megan Corbett, to Thomas and Virginia (North) Hallam of Carmel, Maine, March 14, 1975.

Powell.— A son, Sean Robert William, to William and Celia (Armstrong) Powell, Putney, Vermont, December 6, 1974.

Obituaries

CRANDALL.— Alberta, was born April 20, 1879 at Lexington, Ky., and died at Memorial Community Hospital, Edgerton, Wis., on April 20, 1975 after a long illness.

She was the daughter of Prof. Albert R. and Ellen Saunders Crandall. She received her music education at Milton College and New England Conservatory of Music. She returned to Milton in 1903 to begin her teaching at the college. In 1948 she received the "Pillar of Milton" award. She retired from the college in 1950. She was a member of the Milton church for over eighty years.

Funeral services were held at the church on April 22, 1975 by her pastor, Rev. Earl Cruzan. Interment was in Milton Cemetery. — E.C.

DAVIS.— Orla A. Davis was born Dec. 29, 1889 in Doddridge County, W. Va., and died March 6, 1975, in Arkansas. He was the son of Adolphus and Martha Davis.

Professor Davis began his fifty-seven-year-long teaching career in the grade schools in 1908. He also taught at the Salem Academy and was the professor of physics at Salem College from 1929 until his retirement in 1965. He was a loyal member of the Salem Seventh Day Baptist Church, which he joined in 1901. He was a deacon in that church for sixty-seven years.

At the 1956 Seventh Day Baptist General Conference he was awarded a certificate of noble achievement for outstanding service to his denomination. He was a 1912 graduate of Salem College and received his masters degree in physics from West Virginia University in 1930.

On Sept. 9, 1914, he married Arlene Davis, who preceded him in death. Surviving Mr. Davis are two sons; Orla A. Davis, Jr., of Salem, W. Va.; and Harold Davis of Valley Farms, Ariz.; two daughters, Mrs. Floyd (Lois) Goodson of Foulke, Ark., and Mrs. Harry (Laura) Knott of Silver Spring, Md.; sixteen grandchildren and nine great-grandchildren.

Funeral services were held on March 10 at the Harbert Funeral Home with the Rev. J. Paul Green officiating. Interment was in the I.O.O.F. Memorial Park in Salem, W. Va. —J.P.G.

KERSHAW. — Alverda Van Horn, daughter of U. Sherman and Lucy (Furrow) Van Horn, was born in Welton, Iowa, June 13, 1895, and died in Westwing Place, DeWitt,

Iowa, April 9, 1975, after a long illness.

She was married February 28, 1928, in Welton, to Walter Kershaw. She is survived by her husband, a daughter, Mrs. Richard (Evelyn) Marr, and two grandsons, of Muscatine, Iowa. She was a lifelong member of the Welton, Iowa, Seventh Day Baptist Church.

Funeral services, conducted by the Rev. David Owings of the First Baptist Church of DeWitt, were held April 12, 1975, in Hanrahan Funeral Home, DeWitt. Interment was in the Seventh Day Baptist Cemetery, Welton. —A.A.A.

HURLEY.— Bernice Burdick, was born Aug. 21, 1889 at Little Genesee, N. Y., the daughter of the Rev. George W. and Mary Ann Watson Burdick and died at Rock Haven, Janesville, Wis., on April 29, 1975 after a long illness.

She was married to Archie R. Hurley on January 1, 1914. She is survived by a daughter, Mrs. W. O. Harris of Milton, and two grandsons. Funeral services were held at the Milton church on May 1, 1975 by her pastor, Rev. Earl Cruzan with interment in Milton Cemetery. —E.C.

VINCENT.— Joseph L. (Joe), 80, of Salem, a well-known West Virginia educator, died February 10, 1975, at McConnellsville, Ohio, following an extended illness.

Mr. Vincent gave many years of service as a teacher, principal, athletic coach, and dramatic director in the secondary schools of West Virginia. He was a 1922 graduate of Salem College, where he had served for a time as a faculty member. He received his masters degree from West Virginia University and held advanced degrees from Duke University.

For seven years during and immediately following World War II, he served as a Red Cross field director in the United States, Okinawa, Korea and Japan.

During his years as an educator, he showed a keen interest in the problems of individual students. He had a knack for bringing out the best in them. He was especially concerned for "unlikely" students whom he showered with interest and encouragement. Many of them achieved far beyond what others expected of them.

He was a member of the Salem Seventh Day Baptist Church.

He was born on Hackers Creek, near Berlin, Lewis County, January 9, 1895, a son of the late Rev. Joseph I. Vincent, a Methodist clergyman and Sarah Bonnett Vincent.

Surviving are his widow, Gladys Randolph Vincent; one daughter, Mrs. Fred (Venita) Zinn, Salem; seven grandchildren: Mrs. Dennis (Kathy) Snow, Tina and Joey Vincent; Martin, Fredette, Franklin, and Beatrice Zinn, all of the Salem-Clarksburg area; two sisters, Mrs. Russell (Maude) Randolph, Lost Creek and Mrs. James E. (Mabel) Casey, Salem; and two brothers, Ben and Harold Vincent, both of Baltimore, Md.

One son, Joseph Randolph Vincent, and two brothers, Guy and Aubrey Vincent, preceded him in death. —J.P.G.

ELLA SHEPPARD

(Continued from page 8)

with its chorus. She still sings with the Ladies' Quartet of the Shiloh church and for several years has lead the hymn sings sponsored by the churches in the West District.

Ella might be named "Mrs. Program," whether she is helping to plan programs for the local Benevolent Society, the Grange, the P.T.-A., the Matinee Musical, Friday evening vespers, or Sabbath Day special occasions, the programs are always unique and presented in a finished manner.

Ella has never forgotten that Christian commitment of December, 1913. Her life has been centered around serving her Lord and bringing cheer and comfort to the needy. As a member of the diaconate, she seeks to deepen the spiritual lives of those around her. During the many years her husband served on the Tract Board, she attended many Conferences with him, making many friends throughout the denomination. For the past few years, Ella has been a valued member of the Tract Board, working diligently on the Publications and Audio-Visual Committees.

What of Ella in 1975? She is still on the chicken farm which, since Bert's retirement several years ago, has become a garden spot of vegetables and flowers. Down the road a few yards lives her daughter, Florence, now Mrs. Ted Moncrief. A granddaughter, Fay is still at home.

Farther down the road lives a grandson, Jim Moncrief, with his wife Jan, and two-year-old Jimmy, the first great-grandchild. Steve Moncrief lives in Pennsylvania but often visits "47 Sheppard Road" with his wife Dolores and baby Dorothy, the third great-grandchild.

In the other direction lives her son, Mark and his wife Arah Mae and the children, Jeff, Karen, and Jean. Another Sheppard daughter, now Ann Burdsall, lives on the same road with Gary, her husband, and Amy, the second great-grandchild.

In all of Ella's accomplishments as student, teacher, musical participant and director, church worker, mother, grandmother, friend, it is the love of Christ which has permeated and influenced her life. She

continually seeks new avenues for Christian service. She continues to serve her local church and the denomination. The sparkle in her eyes remains, the rosy cheeks still flush with excitement at the thought of some new adventure; but the pigtailed have long since vanished.

Ella is a radiant Christian whose life of love and service have blessed all of those who are privileged to know her. — Florence Bowden and Martie Hitchner. □

LAY WITNESS MISSION

(Continued from page 11)

ments were made, some silently, some audibly. And then, that wonderful agape love started to flow. Only those reading these lines who have known for themselves the overflow of God's love will understand what we were experiencing at that time. It was beautiful.

We who have participated in this Lay Witness Mission have been touched by the Holy Spirit. We have seen Jesus Christ at work, and we want more and more of Him. We want to learn more of His Word to effectively communicate it to others who are lost without Christ; to learn to use His Word, to more powerfully pray. We are anxious to be better equipped to be good soldiers for Him.

In the evaluation meeting that followed the mission on Sunday evening, the Lord laid it on our hearts to say what we felt we needed to become better equipped and to continue to "walk in the light." Among other ideas was the small group concept of Bible study, sharing and prayer, and four new groups are evolving to add to the one koinonia group already in existence. Praise the Lord.

We praise Him for being patient with us, for His timing in our Lay Witness Mission, for the many witnesses who came, for Charles and Anita Harris, for Leon Lawton, for John and Ruth Peil soon to be our pastor and wife, for all the saints who have loved us and been faithful in prayer on our behalf. "Brethren, pray for us . . ." □

A LAY WITNESS IN MY CHURCH?

For cassette tape background,
the preview of materials available
and other information write:

S.D.B. Missionary Society
401 Washington Trust Bldg.
Westerly, R. I. 02891
Plan at least six months ahead!

SOME REMARKS AT THE EVALUATION MEETING

"I think this weekend was something terrific in my own life. It was real, and I felt a new dedication to my daily life in Christ. I learned to love others more and I loved it!"

"I learned a lot about being honest and to love people I hardly even knew. I could talk with the leaders and share with them some of my own past experiences. I had a great time!"

"One of the greatest joys was the experience of hearing a son offer prayer before his father presented his testimony. So prayer for each other was the answer."

"A feeling of openness to new ideas and new experiences. A special prayer for 'specific' need." -
"Wonderful witnesses came who brought Jesus closer to us."

"Let's stay excited."
"I learned to speak in front of others."

"It was a very good experience for everybody."

"I feel there was a real spirit of fellowship and love."

"A very inspiring weekend of sharing and witnessing!"

"A very exciting weekend of Christian fellowship and sharing of experiences." □

Apologies

Our apologies to Mr. Lawrence Watt, whose name was omitted from the list of Seventh Day Baptist ministerial students included in the May issue of the *Recorder*. Larry is a student at Central Baptist Theological Seminary in Kansas City, Kansas, and a recent member of the Kansas City church. His home is in Indiana and he anticipates an active ministry among Seventh Day Baptists. We are sorry that his name was omitted from the list.

—Dean Herbert E. Saunders

Who Is Singing

By Lila M. Smith

(Match the names of the singers with the songs they sang.
Draw a line from the singer to the song.)

- | | |
|--|---|
| A. Deborah and Barak | 1. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46, 47). |
| B. David | 2. "The LORD is my strength and song, and he is become my salvation" (Exodus 15:2). |
| C. Mary | 3. "The LORD is my rock, and my fortress, and my deliverer . . ." (II Samuel 22:2). |
| D. Those who gained victory over the beast | 4. "Praise ye the LORD, for the avenging of Israel, when the people willingly offered themselves" (Judges 5:2). |
| E. Moses | 5. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Revelation 15:3). |

Petition for "PEACE"

by Mrs. Myrna Cox

" . . . Let there be peace on earth and let it begin with me." We are all familiar with the words from the above song. Peace in the world is a big topic and can it begin with me?

In April, a representative of the Women's Board met with the Christian Special Action Committee in Battle Creek, Michigan. Many mutual concerns were shared. As a result of this meeting, one of these concerns is now being shared with you.

After nearly two hundred years of having a Secretary of War or a Secretary of Defense, we wish to have a Secretary of Peace and petition our President and Congress to take the necessary steps to establish such a Department as an integral part of the Cabinet.

A mailing to all churches has been prepared by the Christian Social Action Committee and the Women's Board, inviting every Seventh Day Baptist to sign such a petition for peace.

It is the belief of this writer that "peace does begin with me." Peace is not something we can wrap in a package or store away on a shelf. It is not a "something" at all. It is a person. Peace is Jesus Christ Himself. He has given us a conscious mind with which to take hold of this. We control that conscious mind. "He IS our peace." As you use your conscious mind in deciding whether or not to sign this petition, "Let the mind of Christ Jesus be in you."

We hope every church will complete its petition and join us in this effort. □

OWM BUDGET RECEIPTS FOR APRIL 1975

	Treasurer's		Boards'	
	April	4 months	4 months	4 months
Adams Center NY		\$ 264.60	\$ 20.00	
Albion WI	71.23	167.86	90.00	
Alfred NY	358.00	1,996.32	250.00	
Alfred Station NY	222.21	1,110.20	50.00	
Ashaway RI		1,402.52	710.00	
Assns & Groups	296.20	5,111.79	824.27	
Battle Creek MI	574.16	2,214.68	90.00	
Bay Area CA		80.00		
Berea WV		115.00		
Berlin NY	329.21	671.44	10.00	
Boulder CO	95.68	507.72	85.00	
Brookfield NY	75.00	183.50	10.00	
Buffalo NY	897.00	1,134.00		
Dallas - Ft. Worth TX		86.50		
Daytona Beach FL	153.50	682.32	20.00	
Denver CO		1,875.44	210.00	
De Ruyter NY		462.50	32.00	
Dodge Center MN	310.41	1,337.46	280.00	
Farina IL	79.50	92.00	40.00	
Fouke AR	128.74	375.51	10.00	
Hebron PA	109.10	410.25	95.00	
Hopkinton RI		140.00		
Houston TX		242.02	10.00	
Individuals	15.00	75.00	5.00	
Irvington NJ		310.00		
Kansas City MO	101.78	316.59	55.00	
Leonardsville NY	25.00	85.00		
Little Genesee NY	173.10	781.13	20.00	
Little Rock AR		60.02	38.00	
Los Angeles CA	525.00	2,100.00	80.00	
Lost Creek WV		1,215.00	110.00	
Marlboro NJ		1,302.01	20.00	
Metairie LA				
Milton WI	1,236.13	3,898.99	352.00	
Milton Junction WI	78.00	312.20	70.00	
Monterey CA				
New Auburn WI	116.69	367.41	50.00	
New Milton WV	60.00	220.00		
New York City NY	151.00	151.00		
North Loup NE	200.00	850.00	175.00	
Nortonville KS	318.00	990.93	100.00	
Ohio Fellowship OH	56.00	219.00	351.00	
Paint Rock AL	221.47	221.47	49.00	
Plainfield NJ	1,786.17	1,786.17	666.00	
Richburg NY	130.00	803.03	62.75	
Riverside CA	130.00	1,760.00	190.00	
Rockville RI	31.00	127.00	62.00	
Salem WV	515.80	1,691.05	150.00	
Salemville PA		200.00	190.00	
Schenectady NY		29.25		
Seattle WA	164.36	388.99	10.00	
Shiloh NJ		2,431.37	270.00	

	Treasurer's		Boards'	
	April	4 months	4 months	4 months
Stonefort IL	30.00	120.00	50.00	
Texarkana AR		20.00	20.00	
Verona NY	101.00	664.00	60.00	
Walworth WI	200.00	500.00		
Washington DC		608.00	490.00	
Waterford CT		718.62	210.00	
Westerly RI	1,075.00	1,813.00	298.16	
White Cloud MI	82.37	352.13	20.00	
Totals	\$11,233.21	\$48,011.99	\$7,200.18	
Non-Budget		62.00		
Total To Disburse	\$11,295.21			

APRIL DISBURSEMENTS

Board of Christian Education	\$ 951.98
Council on Ministry	577.75
Historical Society	6.57
Ministerial Retirement	474.78
Missionary Society	4,149.71
Tract Society	1,429.69
Trustees of General Conference	6.57
Women's Society	247.26
Council on Ecumenical Affairs	82.83
General Conference	3,368.07
Total Disbursements	\$11,295.21

SUMMARY APRIL 1975

1975 Budget	\$210,030.00
Receipts for four months:	
OWM treasurer	\$48,011.99
Boards reported	7,200.18
	55,212.17
To be raised by December 31, 1975	\$154,817.83
Percentage of year elapsed	33.33%
Percentage of budget raised	26.28%
Four months:	
Due	\$ 70,010.00
Raised	\$ 55,212.17
Arrears	\$14,797.83

Gordon Sanford
OWM Treasurer

A SABBATH THOUGHT



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It has been an unpopular war that has divided this country as perhaps no other war has. It has been a tragedy in that we have lost 56,000 dead and suffered some 303,000 wounded, and many now ask, "for what?" Who can ever forget the tragedy of the American prisoners of war and the continuing tragedy for the loved ones of those listed as "missing in action." This war has been tragic in terms of money spent — some \$141 billion — money that could have been used to improve the standard of living of the elderly and poverty stricken in this country.

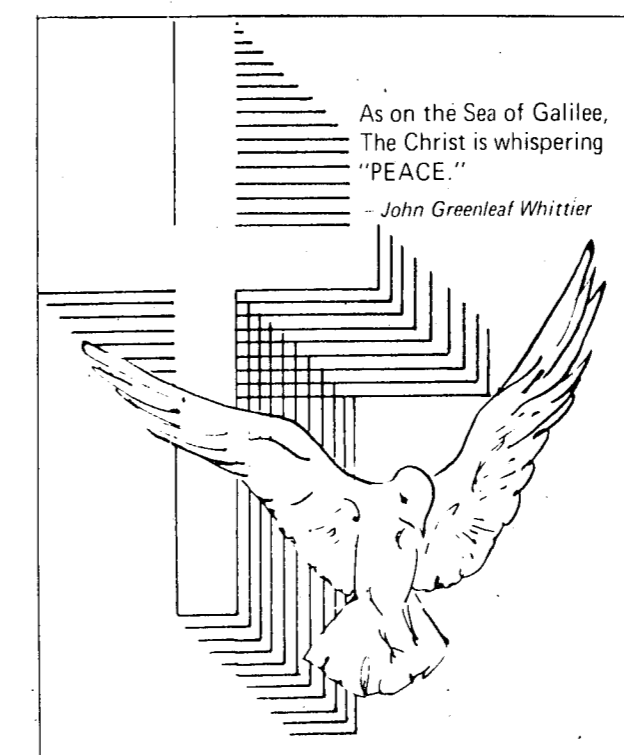
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OWM BUDGET RECEIPTS FOR APRIL 1975

	Treasurer's		Boards'			Treasurer's		Boards'	
	April	4 months	4 months	4 months		April	4 months	4 months	
Adams Center NY ...\$		\$ 264.60	\$ 20.00		Stonefort IL	30.00	120.00	50.00	
Albion WI	71.23	167.86	90.00		Texarkana AR		20.00	20.00	
Alfred NY	358.00	1,996.32	250.00		Verona NY	101.00	664.00	60.00	
Alfred Station NY	222.21	1,110.20	50.00		Walworth WI	200.00	500.00		
Ashaway RI		1,402.52	710.00		Washington DC		608.00	490.00	
Assns & Groups	296.20	5,111.79	824.27		Waterford CT		718.62	210.00	
Battle Creek MI	574.16	2,214.68	90.00		Westerly RI	1,075.00	1,813.00	298.16	
Bay Area CA		80.00			White Cloud MI	82.37	352.13	20.00	
Berea WV		115.00			Totals	\$11,233.21	\$48,011.99	\$7,200.18	
Berlin NY	329.21	671.44	10.00		Non-Budget	62.00			
Boulder CO	95.68	507.72	85.00		Total To Disburse	\$11,295.21			
Brookfield NY	75.00	183.50	10.00						
Buffalo NY	897.00	1,134.00							
Dallas - Ft. Worth TX	10.40	86.50							
Daytona Beach FL	153.50	682.32	20.00						
Denver CO		1,875.44	210.00						
De Ruyter NY		462.50	32.00						
Dodge Center MN	310.41	1,337.46	280.00						
Farina IL	79.50	92.00	40.00						
Fouke AR	128.74	375.51	10.00						
Hebron PA	109.10	410.25	95.00						
Hopkinton RI			140.00						
Houston TX		242.02	10.00						
Individuals	15.00	75.00	5.00						
Irvington NJ		310.00							
Kansas City MO	101.78	316.59	55.00						
Leonardsville NY	25.00	85.00							
Little Genesee NY	173.10	781.13	20.00						
Little Rock AR		60.02	38.00						
Los Angeles CA	525.00	2,100.00	80.00						
Lost Creek WV		1,215.00	110.00						
Marlboro NJ		1,302.01	20.00						
Metairie LA									
Milton WI	1,236.13	3,898.99	352.00						
Milton Junction WI	78.00	312.20	70.00						
Monterey CA									
New Auburn WI	116.69	367.41	50.00						
New Milton WV		220.00							
New York City NY	151.00	151.00							
North Loup NE	200.00	850.00	175.00						
Nortonville KS	318.00	990.93	100.00						
Ohio Fellowship OH	56.00	219.00	351.00						
Paint Rock AL	221.47	221.47	49.00						
Plainfield NJ	1,786.17	1,786.17	666.00						
Richburg NY	130.00	803.03	62.75						
Riverside CA	130.00	1,760.00	190.00						
Rockville RI	31.00	127.00	62.00						
Salem WV	515.80	1,691.05	150.00						
Salemville PA		200.00	190.00						
Schenectady NY		29.25							
Seattle WA	164.36	388.99	10.00						
Shiloh NJ		2,431.37	270.00						

APRIL DISBURSEMENTS

Board of Christian Education	\$ 951.98
Council on Ministry	577.75
Historical Society	6.57
Ministerial Retirement	474.78
Missionary Society	4,149.71
Tract Society	1,429.69
Trustees of General Conference	6.57
Women's Society	247.26
Council on Ecumenical Affairs	82.83
General Conference	3,368.07
Total Disbursements	\$11,295.21

SUMMARY APRIL 1975

1975 Budget	\$210,030.00
Receipts for four months:	
OWM treasurer	\$48,011.99
Boards reported	7,200.18
	55,212.17
To be raised by December 31, 1975	\$154,817.83
Percentage of year elapsed	33.33%
Percentage of budget raised	26.28%
Four months:	
Due	\$ 70,010.00
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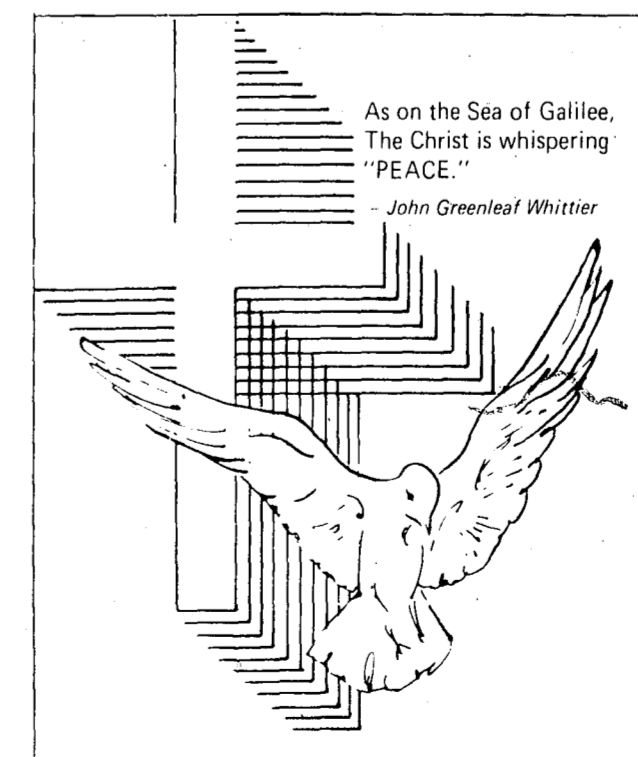
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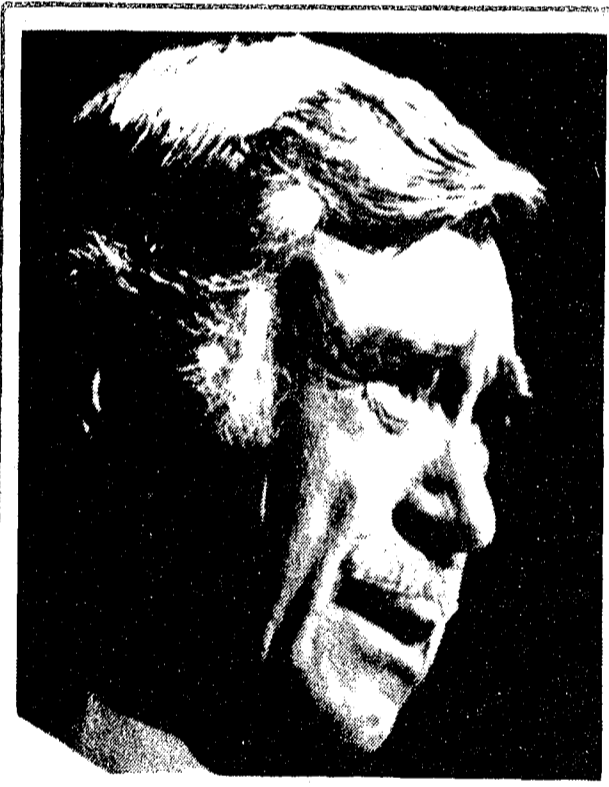
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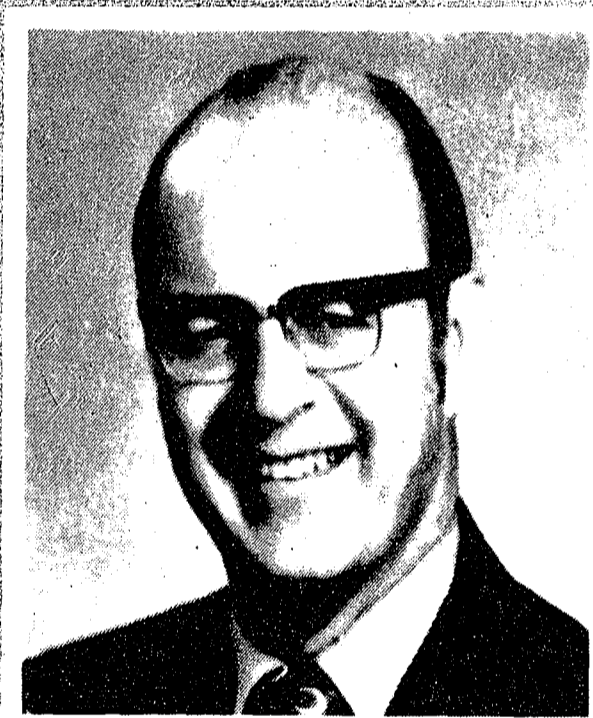
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AS READ BY

Thurl Ravenscroft

The amazing bass voice of Thurl Ravenscroft has become a legend in his own time. Your children will immediately recognize it as T.V.'s "Tony the Tiger". His professional accomplishments are many, and now added to them is this effective, heart warming, and spiritually inspiring rendition of Ken Taylor's Bible Story Book. Sure to gain the attention of kids from 5 to 95, these stories will motivate and help them to know more of God's wonderful World.



Howard Hendricks

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