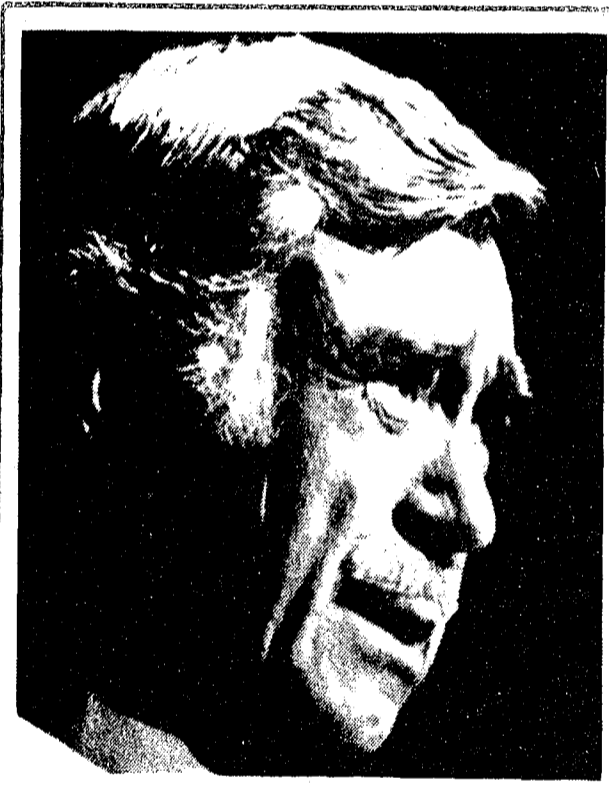


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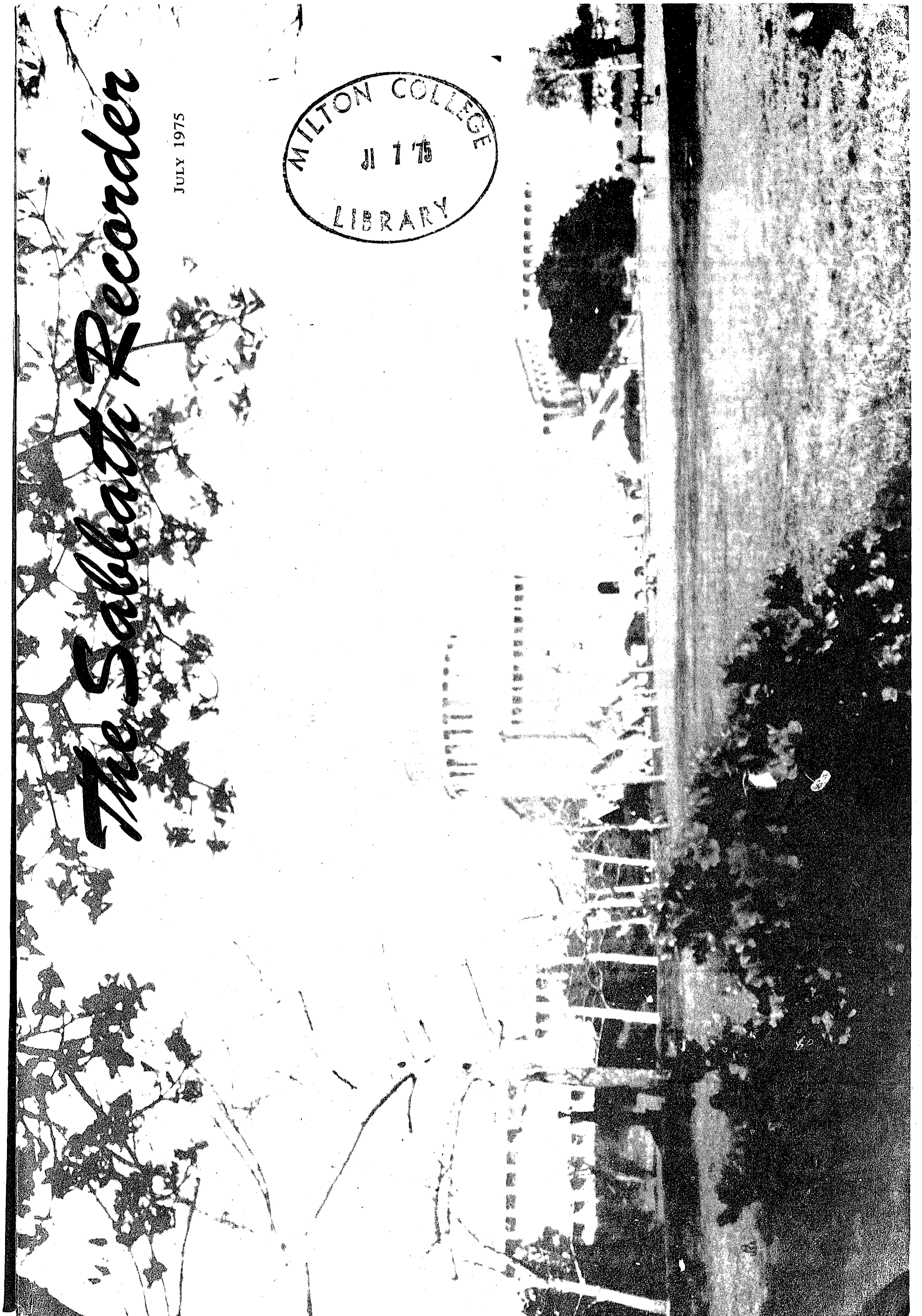
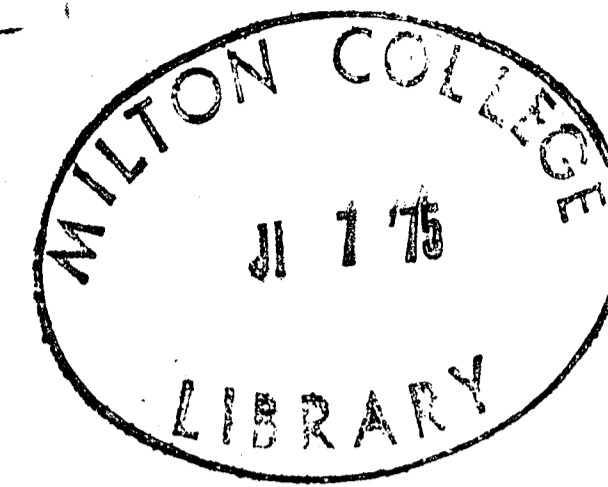
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The Sabbath Recorder

JULY 1975



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JOHN D. BEVIS, EDITOR

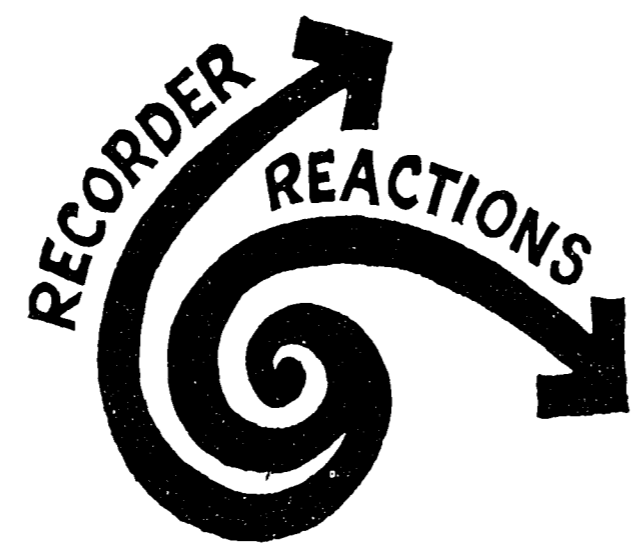
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Thank you so very much for the
wedding gift subscription to the
Recorder. Please renew our sub-
scription, as we enjoy it very much.

—Paul and Dusty Davis
Salem, W. Va.

* * *

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corder* and we are enjoying it . . .
God bless you.

—Ron and Chris Davis
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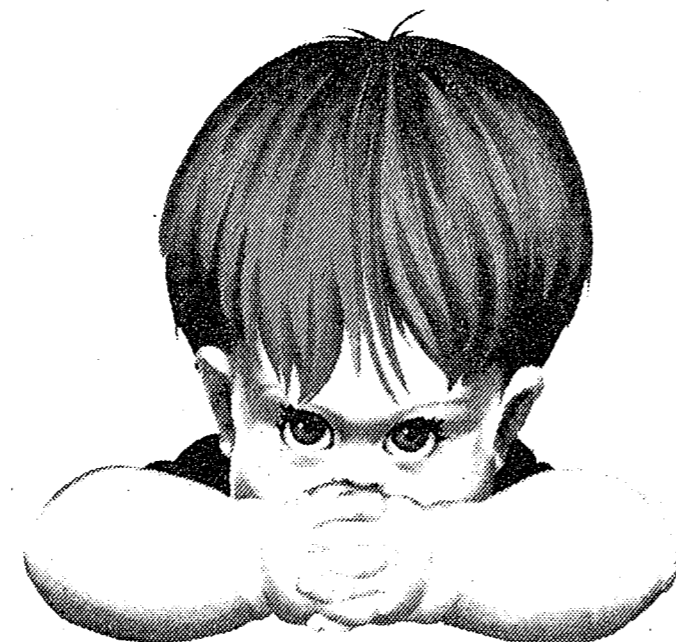
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We enjoy very much receiving
the *Sabbath Recorder* and finding
out from it how much God contin-
ues to work with and through Sev-
enth Day Baptists . . .

—Harold and Kathi King
Overland Park, Kansas

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Got a thought . . . an idea . . .
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AN AMERICAN CREED

I believe in the United States of America as a
government of the people, by the people, for the
people, whose just powers are derived from the
consent of the governed; a democracy in a republic,
a sovereign nation of many sovereign states; a perfect
union, one and inseparable, established upon the
principles of freedom, equality, justice, and humanity
for which American patriots sacrificed their lives
and fortunes. I therefore believe it my duty to my
country to love it, to support its constitution, to obey
its laws, to respect its flag; and to defend it against
all enemies. —William Tyler Page (adopted in 1918)



Independence Hall

PRESIDENT JAMES MADISON

We hold it for a fundamental and undeniable truth
that religion, or the duty which we owe our Creator,
and the manner of discharging it, can be directed
only by reason and conviction, not by force or violence.
The religion, then, of every man must be left to the
conviction and conscience of every man; and it is
the right of every man to exercise it as these may
dictate. — 1785

ADLAI E. STEVENSON

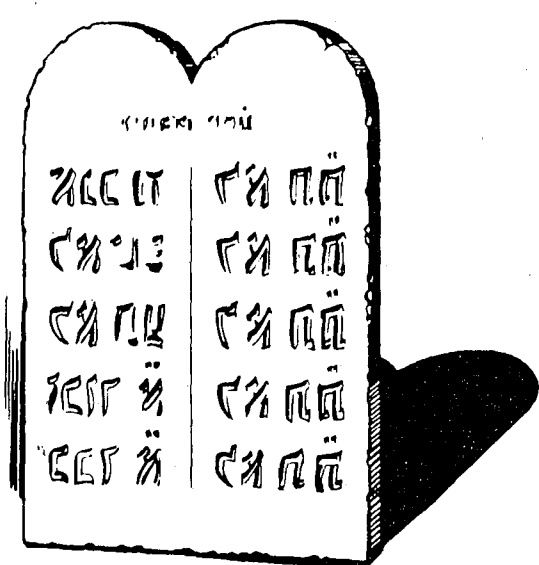
America's greatest contribution to human society
has come not from her wealth or weapons or ambitions,
but from her ideas; from the moral sentiments of
human liberty and human welfare embodied in the
Declaration of Independence and the Bill of Rights.
—Address, 1954

WENDELL PHILLIPS

Eternal vigilance is the price of liberty.
—Address, 1852



This article is the seventh
in a series on the Ten Commandments



The Seventh Commandment

THOU SHALT NOT COMMIT ADULTERY
by Rev. Victor Skaggs

In a time when sexual customs are under severe attack both because of the actions of many people in our society and in the words of social philosophers by the score, the Seventh Commandment speaks a quick and decided: "Stop!" In a time when the *Playboy* philosophy is accepted by some as a legitimate basis for relationships between the sexes and when scientific inquiry reveals the multiple incidence of unchastity, the Seventh Commandment provides a straightforward alternative to advertized social practice. In an era when wife-swapping or husband-swapping has hit the headlines and stays submerged just below the surface of open commentary, the Seventh Commandment speaks a direct and condemnatory word.

It has long been accepted that the sex drive in human beings is a very powerful drive which seeks expression in a number of ways. Some psychologists believe that it is the single major drive of human life. But, regardless of its place among the other forces in humanity, it is powerful; and dissatisfaction within marriage, and dissatisfaction with society's customs, and weakness in family structure and relationships, and uncertainties about moral standards all contribute to a social situation where the commandment is ignored or set aside as a rule irrelevant to today's world or today's families.

But for the Christian, it is not a matter of rule at all. Christians, when they are true to Jesus Christ, do not put morality on the basis of rules. In the Sermon on the Mount, Jesus made it very clear that He was talking about something far more important and far more difficult than mere behavior. This is a paraphrase of what He said about the Seventh Commandment: "Adultery has its roots in lust. You shall not commit adultery; that is true. But you shall not even entertain a lustful thought." Now it is comparatively easy for a person of goodwill to refrain from committing adultery with his or her neighbor's mate, but it

is not so easy never to entertain a desirous thought about a woman or a man who is not your own.

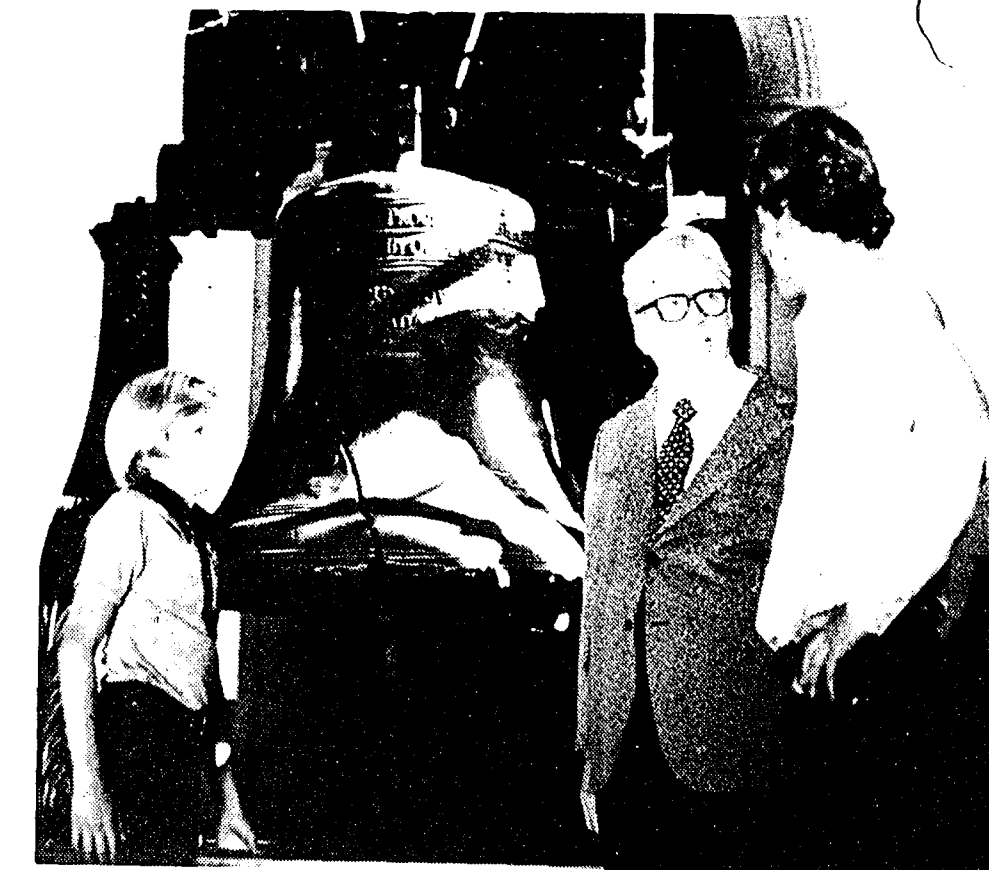
Jesus was not simply expanding the meaning of the rule from simple action to complex thought. He was talking about a new kind of person—persons on the road to perfection by His grace (Matt. 19:21); people who would be searching for such a wonderful goal that they would be above the rules, in the sense that they would be doing far more than the rules require. To enter into life by obeying rules is a superficial and oversimplified view of what we are and what we ought to be; but to let your soul down into the depths of struggle and decision and never to come to the point of self-approval, that can be the meaningful search for perfection under Christ. The phrase Jesus spoke to the rich young ruler, (If you would be perfect . . .) is one of the keys to the morality for which He calls even today.

We are used to those who live within the rules, even this one: "Thou shalt not commit adultery." We are used to those who do not step over the bounds of decency in friendship and in marriage, in sex and in ownership. That's the way life is lived by most of those with whom we associate. But Christian morality is not a system of rules. Even this commandment is not the last word on the regulation of sexual life. Christian morality is an attitude, a spirit, a will, derived from the Spirit of God within. It is an active desire to be like God in action, in purpose and in thought. That's what Christian morality is all about.

"Thou shalt not commit adultery" expresses a minimum standard for action. Paul said that those who commit sexual sin will not even enter the Kingdom of heaven. But Jesus and Paul set a higher standard than that: "all that is true, all that is noble, all that is just and pure . . . fill all your thoughts with these things" (Phil 4:8). And, "only those who do the will of my heavenly Father" shall enter the Kingdom of heaven (Matt. 7:21). □

"LET FREEDOM RING"?

by President S. Kenneth Davis



They don't call it "Independence Day" any more—just "Fourth of July." We gripe about taxation—even *with* representation. We gripe about government licensing, about restricted areas, about inspections, about laws, about regulations. "Seems like you can't get up in the morning any more without Congressional action."

The feeling is not new. It was not new in Jesus' time. Had Galileans spoken English, it would have come out the same way it does today!

What IS new beginning with Jesus is a new race of far better people who have discovered that a nation is not "free"—people are. In order to exist there must be law, there must be government and, consequently, there must be taxes. Far better people have discovered that freedom does not mean anarchy. Freedom is the birthright, that is the new-birthright, of those who have discovered behind the Law the Law-giver, who have learned to call Him "Father," who have discovered the significance of the Law and, in so doing, have learned to live on a level far above

the letter of the Law, not in slavish fear of punishment under the Law, but in an atmosphere of true freedom in the spirit of the Law by the Spirit of God. Far greater freedom for far better understanding.

The July Bible studies in the *June Sabbath Recorder* lead us into some of those freedoms. August Bible studies below for your meditation until Conference time continue this theme showing Jesus' emphasis on the spirit behind the law rather than the law itself.

JANUARY TO AUGUST HOW Far Better Men

- AUGUST—
—Spirit Versus Letter of the Law
"What do ye more than others?"
—Matthew 5:47
—Spiritual Standard in Sanctity of Life — Matt. 5:21-22
—Inward Purity — Matt. 5:27-30
—Sanctity of Marriage — Matt. 5:31-33
—Honesty in All Speech — Matt. 5:33-34
—Nonresistance — Matt. 5:38-39
(Other subjects in this portion of the "Sermon on the Mount" have already been treated in earlier Bible studies). □



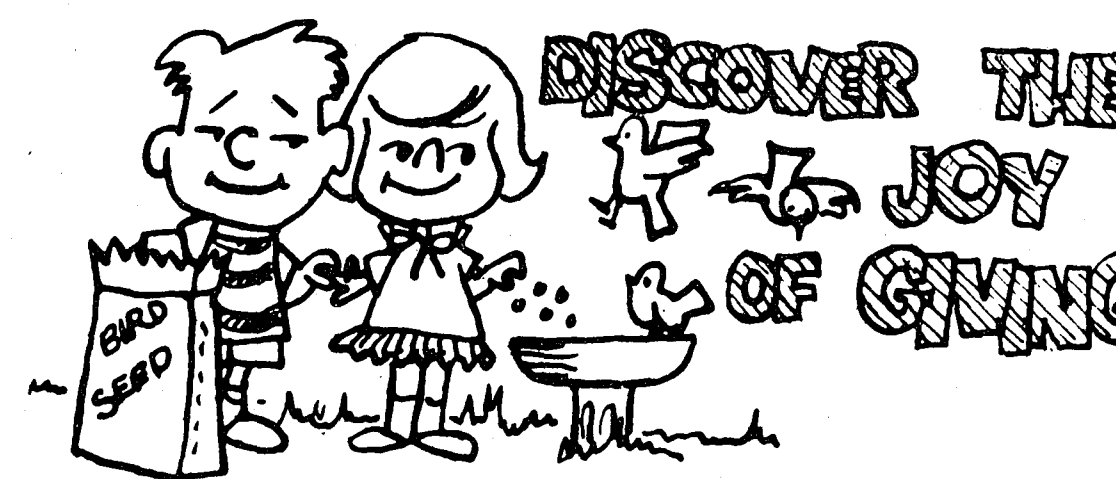
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Support
Our
World
Mission



A. J. C. BOND

by Albert N. Rogers

From the Salem Conference historical play
(Earlier episodes portrayed the search of Preston Randolph and his family for education, and the evangelistic outreach of "Uncle Sammy" Davis. A third dealt with the work of Mabel West, teacher and missionary to China, as interpreted by Venita Vincent and a group of children without script.)

Narrator: Ahva John Clarence Bond of Roanoke spread the Seventh Day Baptist witness in other imaginative ways far beyond the mountains. Trained at Salem, Alfred, and Louisville, Ky., and having served pastorates at Nile, N. Y., and Milton Junction, Wis., he was called to the Salem church as its pastor in 1913. His sermons during World War I are among the many wise and loving things he wrote which are still remembered by former parishioners and students of the Alfred School of Theology where he later served as dean. (Salem church bell rings; Bond enters.)

Bond: Good morning, Jimmy. (Jimmy, not otherwise identified, is seated on the wall in front of the church fiddling with a cane and obviously not going to church.)

Jimmy: Good morning, Elder. I hear ye're goin' to leave us for the big city!

Bond: Yes, Jimmy. I'm going to deliver my farewell sermon to the church in the service this Sabbath morning.

Jimmy: Elder, I didn't vote for ye to come to Salem.

Bond: I understand, Jimmy.

Jimmy: Well, I jest wanted to tell ye . . . I wouldn't vote for ye to leave.

Bond: Thank you, Jimmy. Thank you very much. ("Blest Be the Tie That Binds Our Hearts in Christian Love" is heard as Jimmy leaves slowly and Bond moves on to the platform, arranges his Bible and papers, and prepares to preach.)

Bond: It is not easy to bid goodbye to those one has loved and must leave for a while. All of you know that Roanoke and the hills of West Virginia are my home, and that of Mrs. Bond. They will always be our home.

Jesus knew this feeling that comes over us as He steadfastly set His face to go to Jerusalem from Galilee. I think He always treasured those intimate contacts He had had in the environs of Nazareth; and when His eyes closed for the last time that day on His cross those scenes were mingled with those of His heavenly home.

Together we have faced the responsibilities of the Great War in Europe, and now I am called to a new position as leader in Sabbath Promotion for the American Sabbath Tract Society at Plainfield, N. J. Let me tell you some of the ways we hope to do this.

1—Elder Gardiner who is so well remembered here in Salem will continue to edit *The Sabbath Recorder*, but I will help him in any way I can, especially in preparing tracts and promotional leaflets. He has asked me also to help share his vision of a Seventh Day Baptist Building and Publishing House. You remember this was first discussed at Conference here three years ago and Uncle Jesse Randolph gave \$500 to start the fund for building, wherever it is to be.

2—We have all seen the excellent work of our young people at Fouke under the leadership of G.

H. F. Randolph and our own Miss Nancy Davis working with Elizabeth Fisher Davis and her husband Luther Davis, and others. I see the possibility of a program for younger youth also and hope to organize a series of Teen-age Conferences in the churches across the whole denomination. I believe we may also be able to establish youth camps as other denominations are doing, where our young people may come together frequently for fellowship and spiritual growth. You know, when my own Bond girls sing "Angels ever bright and fair, take, oh take me to your care" I can actually see Jesus coming into our midst just as He did with those early Christian groups on the shores and hillsides of Judea. At Alfred I learned another song written by Lester C. Randolph which goes like this:

"Alfred's pride lies in manhood's clear eyes
And womanhood's high sounding name."
So I am sure that as young Seventh Day Baptists come to know each other better and to love the Sabbath more deeply, God will bless them and all Seventh Day Baptists just as He has blessed us here in these loved mountains.

3—Finally, I can announce today that my work will be a form of Ecumenical Sabbath Promotion similar in some respects to what

(Continued on page 32)

THE SABBATH RECORDER

THE TIME THAT GOD FORGOT

By Eugene Lincoln

A forgetting God? It is almost unbelievable that the perfect God could forget anything.

But there is something that God forgot—and I am thankful that He did.

David asked in Psalm 13 how long the Lord would forget him. But deep in his heart he knew that he was not forgotten, and he answered his own question in verses 5 and 6: "But I have trusted in thy mercy; my heart will rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me." No, the Lord had not really forgotten him, though in his moments of discouragement he might have felt that he was forgotten.

Later, Isaiah wrote the comforting promise: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isaiah 49:15).

But the Lord did not forget me; instead, He forgot something about me.

When I was thirteen years old I realized that I was a sinner, completely without hope if I depended on my own efforts to do the right thing. I needed to have my sin forgiven—erased—blotted out completely from the record. There was nothing that I could do without help from Someone else.

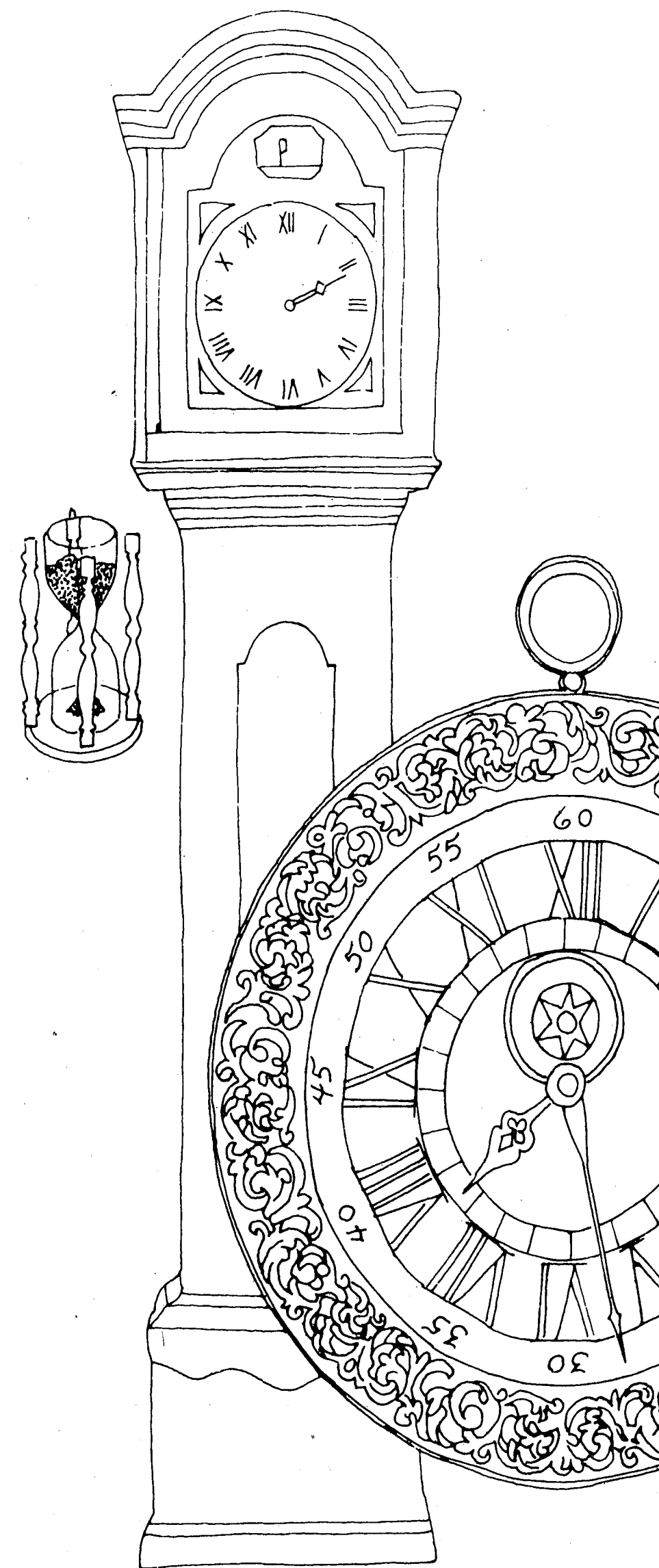
I asked the Lord to forgive my sin and to make my record clean, which I was not able to do. I asked Him to make me a child of His and to help me obey Him in the future.

And He did it! How and why He had pity on me, a worthless sinner, I could never explain, except to say that He had loved me even before I thought to love Him and serve Him. In fact, He loved me so much that, years before I was even born, "he gave his only begotten Son," that I, if I believed in Him, "should not perish, but have everlasting life" (John 3:16).

Looking back on that fateful day, I do not recall any sudden feeling of exaltation. But, by faith, I knew that something wonderful had happened to me. I had fulfilled my part of an agreement by confessing my sin and asking Jesus to be my Savior; so I knew that because He had promised, He would fulfill His part. Through His death on the cross for my sin, I was righteous in the eyes of the Father. My record was clean!

And that was the day when the perfect God forgot something. He had promised over 2500 years ago: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah 43:25).

He had kept His promise. Praise His name! I am thankful that He can forget some things. □



Observing the Sabbath

by Rev. Elmo Fitz Randolph
Pastor of the Boulder, Colo., Church

When Jesus said, "The Sabbath was made for man—" He came squarely to the point of its God-intended purpose to be an institution serving the renewal, the refreshment and the uplift of man as a child of God. Receiving this definition and interpretation of "Sabbath" from our Lord, we find ourselves challenged to discover and work out ways and techniques of Sabbath observance that are in line with its purposes.

It is proper to say that genuine Sabbath observance is an art in very much the sense that writing, painting and music are arts. And to be successful in any of the fine arts requires dedication, creativity and disciplined involvement through practice. In approaching Sabbath observance as an art we are opening the way toward receiving an ever increasing blessing with passing time and experience. Sabbath observance as an art carries with it much more of the dynamics of "doing" and "becoming" than the academics of "thinking" or "believing."

Perhaps here is a good point at which to warn of the dangers in a negative approach to Sabbath observance. When the "Thou shalt not" in which the Ten Commandments are framed is allowed to be the first and major concern in our Sabbath practices we are ruling out the rich possibilities for high spiritual adventure in the positive "Thou shalt" of creative experimentation. In this connection it is significant to note that the Sabbath command (the fourth) is introduced positively—"Remember the Sabbath day, to keep it holy." Of course we must also be realistic in recognizing the necessity of restricting or limiting the nature and scope of one's practices in the achieving of an art. The successful artist, including a Sabbath observer, understands what he must not do as well as he appreciates his freedom to do in accomplishing his purposes.

The importance of being "practicing" Sabbath observers can hardly be overstressed. No genuine and lasting success is known in the arts without disciplined and consistent effort toward one's goals. We cannot expect to experience progressive Sabbath blessings if we allow God's Holy Day to fall into static, uninspired patterns of use.

We believe that if Sabbatharians of our time will commit themselves to learning the art of Sabbath observance, and practicing it, a genuine surge of renewal will result in the lives of individual Christians and in the Church. Will you accept a challenge to become a "researcher" in discovering new and effective ways to "Remember the Sabbath, to keep it holy"?

In the following paragraphs we want to propose a number of possible areas, together with certain specific suggestions, in which creative Sabbath observance can be explored and practiced. For purposes of outline our proposals will be in the areas of Sabbath observance practices at home; in the church and in our relations with others. It is not our intent to be all-inclusive in the suggestions. Rather it is our hope that some of these ideas and suggestions may stimulate you, your family and church to further study and experimentation in the field of Sabbath observance.

True Sabbath observance should be at its best, and show its greatest results, in our homes. Joyous family experiences associated with the Sabbath will be a unifying force for parents and children effecting profound influences on both. There is a wealth of opportunity to introduce meaningful family Sabbath traditions in the home.

The beginning of Sabbath, coming at sunset Friday night, presents a wonderful chance for the family to be together at the Sabbath eve meal in worship and fellowship. A ceremony of lighting Sab-

If the Sabbath is to have spiritual significance, it is obvious its observance must include refraining from involvement in commercial transactions and from public sports and entertainment events.

bath candles at the evening meal can become a rich family tradition. The American Sabbath Tract Society will provide suggested ceremonies or a family may want to develop one to fit its own needs. Jewish homes have an ancient and rich tradition in the use of "Sabbath welcoming" experiences. Adaptations of their ceremonies might be experimented with.

While we are speaking of Sabbath meals, here are some suggestions relating to them. For example, there are homes in which the mother plans special, favorite dishes, especially enjoyed by her family, for Sabbaths. May we suggest the possibility of planning Sabbath meals is such a way that the preparation and service of them on Sabbath will require a minimum of effort. There must be ways of improving on the kind of experience, shared by too many mothers, where the Sabbath dinner takes so much time and energy that the possibility of rest, if not worship, is all but ruled out for her. We need dedicated research and experimentation in this area of Sabbath observance. What are your ideas and experiences?

In the interest of making Sabbath a family day—a different day than the other six of the week—it may be important to establish "do not" policies. Would it enhance your family life if Sabbath were kept free from television and radio in the interest of providing time for family-centered activities? If Sabbath is to have spiritual significance, it is obvious its observance must include refraining from involvement in commercial transactions and from public sports and entertainment events.

Certainly it is never enough to make our Sabbaths different by what we exclude from them. The more important differences in the day should come from what we bring to the Sabbath through family activities and participation. Why not try having a time, perhaps Sabbath afternoon, for a family reading session? Who can tell the thrill a child gets from being read aloud to by his father or mother? In addition to Bible stories, there is a great wealth of children's books on subjects appropriate for Sab-

bath family use. Or you may prefer a Sabbath music hour — singing around the piano as a family or listening appreciatively to great music. Again, if your surroundings encourage it, a leisurely family walk or hike with plenty of time to pause for conversation or nature study could be happily restful. In all such activities there needs to be a felt awareness of God in the midst.

Still another family Sabbath experience can come through being enriched by having invited guests in our home. The practice of inviting friends from church into our homes for Sabbath dinner seems to have faded in many places. Reviving this custom might prove surprisingly rewarding in our day. Can you remember times in your childhood when Sabbath guests in your home influenced you deeply?

We must not neglect the possibilities for touching the lives of others through our Sabbath observance. Never forget that Jesus said, "It is lawful to do good on the Sabbath." Consider what it may mean to a young person away from home, or a lonely older person, to be invited to share your Sabbath home life. A Sabbath afternoon hour spent with a shut-in or a neighbor in trouble can bring as great blessing to you as to the one you visit. Have you ever tried using a Sabbath hour to write to someone who will be surprised and thrilled to hear from you? There must be innumerable ways in which you can "do good" on the Sabbath and be richly blessed and renewed in the doing.

The ways open to us for closing the Sabbath can also be varied and helpful. Mrs. Dr. George Thorngate, mother of four boys (all now physicians in a family clinic), once said, "in our family we close the Sabbath with a bang." A change of pace for the family on the night after the Sabbath, and perhaps on Sunday, may well bring the special significance of honoring God on the Sabbath into sharper focus. A family party, with other young people invited, featuring active games and informal entertainment—not forgetting refreshments—might be an admirable way to start a new week.

A man named

Hubmaier

One of the most important leaders in the early Anabaptist movement was a man named Balthasar Hubmaier.

Born in the south of Germany in the late 1400's near the city of Augsburg, in Swabia, he grew up under the influence and teachings of the Roman Catholic faith of his parents. He was educated at the universities of Freiburg and Ingolstadt in Bavaria, South Germany. He became dean of the University of Ingolstadt in the year 1515 having attained the degree of Doctor of Divinity. He was a devoted educator and priest. His sincere pursuit of his priestly duties resulted in his being named head priest in the town of Waldshut on the Rhine. It was here that he began to study the writings of the reformers and began a correspondence to explore various teachings of both Luther and Zwingli. It was to the latter, Zwingli, that he became seriously attached. In the year 1523 they met and discussed in person the ultimate reformation to be attained. It was at this meeting that both agreed that infant baptism was unscriptural and that adult baptism should be pursued. Hubmaier continued in this opinion while Zwingli refuted it. It was on this issue and the issue of nonresistance, that the two leaders disagreed.

As head priest of the town of Waldshut, Balthasar Hubmaier be-

gan to reform the village. He began by destroying the pictures and images in his church. He discarded the Latin service and began preaching in the German language. He also married. All of these reformations caused great repercussions in the Austrian government which was in control of the town of Waldshut.

As a result of having discarded the practice of infant baptism, he set the example of adult baptism by being baptized on Easter Day, 1525. Some sixty of his parishioners were also baptized. The visiting minister who baptized him was Wilhelm Reublin, recently banished from Switzerland because of his Anabaptist faith.

Hubmaier was the author of several works. Among the most prominent were "The Christian Baptism of Believers" and "On the Sword." Among the other firsts initiated by Balthasar Hubmaier was the act of consecrating infants, instead of infant baptism. His is the first record of this service in the Protestant church. He also practiced the service of foot washing in connection with the Communion service. The first record of foot washing in an Anabaptist service was at Waldshut in the year 1525.

Hubmaier was responsible for making Waldshut an Anabaptist town. Virtually the entire town was baptized by him including the officials. He resigned his position as priest, refused the financial support attached to that office, and became the official minister of the congregation who in turn supported him with their offerings. This separation of the official functions of the church from the state was another of his beliefs.

King Ferdinand I of Austria, strictly devoted to the Roman Catholic faith, took a rather dim view of the affairs of Waldshut. He ordered a contingent of the Austrian army to Waldshut to restore order and to return the people to the state church. The people of Waldshut did not believe in nonresistance and neither did Hubmaier, with the result that all, including Hubmaier,

armed themselves to fight for their Christian principles. Needless to say the struggle was a very short and one-sided one. Hubmaier's valiant fight, sword at his side, was without reward. The town was conquered, the people forced to re-accept the Roman Catholic religion, and the sword was in the hand of the state.

With the assistance of his faithful people, Hubmaier was able to flee to Switzerland where he was immediately put in prison and tortured as were all known Anabaptists. He spent four months in prison and was forced to recant before he was given his freedom. Upon being freed, he traveled northward

by Charles Bachman
Wayne, N. J.

into Germany preaching as he went and baptizing as many as accepted the Anabaptist doctrine. He finally came to Nikolsburg, in Moravia, in July 1526 where he was granted the protection of the ruling class. It is said that he baptized over 10,000 people in one year in Moravia. He also wrote eighteen books and many tracts at Nikolsburg. Whereas other Anabaptist congregations were more loosely governed, Hubmaier insisted on discipline and order in the church.

Eventually, once again the long hand of King Ferdinand I of Austria reached out to Moravia, and he demanded and got the person of Balthasar Hubmaier, delivered to Vienna, and put into the dungeons of Kreuzenstein Castle.

Denied any hearings, or trials, Balthasar Hubmaier was burned at the stake in Vienna, March 10, 1528. As the flames engulfed his body his last cries were: "O Jesus! Jesus!" Three days later his beloved wife was bound hand and foot and thrown into the Danube River and drowned.

Not content with the death of Hubmaier and his wife, the Austrian government and the State Church, in conjunction with the authorities in the province of Swabia, South Germany, conducted an extermina-

(Continued on page 30)

BIBLE

A B C's

- A—"ALL have sinned" (Romans 5:12).
 B—"BLESSED is the man that walketh not in the counsel of the ungodly . . . His delight is in the law of the Lord" (Psalms 1:1-2).
 C—"CREATE in me a clean heart, O God" (Psalm 51:10).
 D—"Lord, thou hast heard the DESIRE of the humble" (Psalm 10:17).
 E—"EXCEPT a man be born again, he cannot see the Kingdom of God" (John 3:3).
 F—"FEAR God and keep his commandments" (Ecclesiastes 12:13).
 G—"GOD is a spirit" (John 4:24).
 H—"HELP us, O God of our salvation" (Psalm 79:9).
 I—"I will INSTRUCT thee . . . in the way which thou shalt go" (Psalm 32:8).
 J—"The kingdom of God is not meat and drink; but righteousness, and peace, and JOY in the Holy Ghost" (Romans 14:17).
 K—"If ye love me, KEEP my commandments" (John 14:15).
 L—"Thou shalt LOVE thy neighbor as thyself" (Leviticus 19:18).
 M—"Laying aside all MALICE, . . . desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1-2).
 N—"Come boldly unto the throne of grace, . . . and find grace to help in time of NEED" (Hebrews 4:16).
 O—"If ye will OBEY my voice indeed, . . . ye shall be a peculiar treasure unto me above all people" (Exodus 19:5).
 P—"PRAY one for another" (James 5:16).
 Q—"QUIT you like men" (1 Corinthians 16:13).
 R—"RESTORE unto me the joy of thy salvation" (Psalms 51:12).
 S—"Be ye STEADFAST, unmovable, always abounding in the work of the Lord" (1 Corinthians 15:58).
 T—"TRUST in him at all times" (Psalm 62:8).
 U—"UPHOLD me according unto thy word, that I may live: and let me not be ashamed of my hope" (Psalm 119:116).
 V—"If any man hear my VOICE, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).
 W—"A WISE man will hear, and will increase learning" (Proverbs 1:5).
 X—"Let no man despise thy youth; but be thou an eXAMPLE of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).
 Y—"I will put my spirit within YOU, and cause YOU to walk in my statutes" (Ezekiel 36:27).
 Z—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS of good works" (Titus 2:13-14).

—Miss Onnalee G. Saunders

The articles appearing on these pages were prepared at the request of the Seventh Day Baptist standing committee on Christian Social Action to aid readers in formulating Christian convictions on an issue that is being faced across the nation. A discussion of capital punishment is scheduled as part of the Conference program in Azusa. It will include participation from the floor.

Reactions to the above articles may be sent to the Christian Social Action Committee, Dorothy Parrott, chairman, 196 N. Washington Avenue, Battle Creek, Michigan 49017.

Capital Punishment



Is There One Answer?

IN DEFENSE OF CAPITAL PUNISHMENT

I. Now more than ever

The sacredness of life cannot be overemphasized. In the world today, human life seems to be lightly regarded. Unless death strikes in our home, on our street, to one we know or love, we aren't particularly bothered.

"Yet, the brutal, cold-blooded murder of six Kentuckians, including a Lexington minister and his two children not long ago, saddens and angers us all. How could two men so hideously, so senselessly, kill six innocent, peace-loving people in these two fine communities? Those who commit such crimes not only deserve to die but *must* be executed by the state! If there were ever a case for capital punishment, surely this is it!"

These are the words of the Rev. Wayne B. Smith in a sermon delivered to the Southland Christian Church of Southland, Kentucky. The Rev. Smith is yet another of the many people across our country who have come to the point where they must speak out for capital punishment. The crime rate in America has risen so significantly in the past few years that in a recent poll 74 percent of those polled were in favor of restoring capital punishment. This would seem to signify great dissatisfaction with the present system of dealing with major crimes. People are looking for a deterrent to crime and capital punishment is not only effective in that respect, but also the Bible commands it.

II. But the Bible says, "Thou shalt not kill."

This, the sixth of the Ten Commandments teaches the sacredness of human life. Translated more accurately it reads, "Thou shalt do no murder." God forbids that anyone should take the life of another.

There are many today who seem to think that this command applies to society as well. In this regard they say that capital punishment is simply legalized murder and that two wrongs do not make a right. But does it seem logical that the God who forbade murder would allow a murderer to go unpunished? What is His will in this regard? Just one chapter after the commandment is given God says, "Anyone who strikes a man and so causes his death, must die" (Ex. 21:12). The Bible, therefore, supports rather than rejects capital punishment.

III. Would a loving God kill?

Let's look at the record. In the earliest days of man, there occurred the world's first population explosion, and with it there was lawlessness and revelry. God's people had ceased to follow his leading and justice was not being carried out. Our loving God, being also just, knew that he must punish the guilty, and so he sent the Great Flood. It is recorded that there was much crying and weeping, and gnashing of teeth; but it did not change God's law. The cities of Sodom and Gomorrah also were destroyed by God. These things were

done because God loved us and did not want us to live in lawlessness.

Instances such as these are not limited to the Old Testament. One need only read the account of Ananias and Sapphira in Acts 5:1-10 to see that God is still a just God. Peter, with Christian authority, and God, killed Ananias and Sapphira. There is no getting around it. They sinned against the Holy Spirit and paid the penalty.

Even Christ, who spoke out against the "law" of the Pharisees at every turn, did not find cause to question the Pharisees on the use of capital punishment, not for Himself, and not for the thieves who were crucified with Him. It was commonplace and nowhere did Jesus speak against it.

The Bible says, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Romans 12:9). It is a hypocritical love that never takes sides against sin. To love the truth is to hate evil. A man who loves his sheep hates the wolves and destroys them to protect his sheep. The man who loves corn hates the weeds and plows them out. One who hates murder and the lawlessness that abounds must see that sin is punished.

IV. What about grace?

When Jesus came to the earth many years ago he brought with him the key to living a joyous life. He came with a new law, a higher law than that which the Pharisees knew. It was a higher way of life,

one which did not seek earthly reward but the heavenly reward of eternal life. He taught love and forgiveness. He replaced "eye for an eye and tooth for a tooth" with "turn the other cheek" and "go the extra mile." He said not only to love your neighbor as yourself, but also to love your enemies, to do good to them that hate you. But Christ also said that He came not to change the law.

Christ offers for those who will walk with Him a chance for a far better life, but for the rest of society, for those not living on this higher plane the law still applies. God's plan for world order requires that we continue to punish those who break the rules. Societal grace and forgiveness just do not work. We have numerous examples of murders committed while the murderers are on parole. The number of people who have committed more than one crime is higher than the number of people who have committed only one. Societal forgiveness is not working and meanwhile innocent lives are being wasted.

I believe there is a higher law than capital punishment. Much more is achieved when the family of a murdered man forgives his murderer. But this does not replace the other law. It simply makes it insignificant if through the love of that family he himself finds eternal life. In this way we follow Christ's example when on the cross the thief cried out to him. Jesus did not remove him from the cross; that was

justice. What he did was to offer him eternal life. This is our challenge, but meanwhile we must follow God's command in Genesis 9:6, "He who sheds man's blood, shall have his blood shed by man, for in the image of God man was made." We can do no less. □

THE LAWS OF LOVE AND FORGIVENESS

Love and forgiveness are an integral part of the life and the teachings of Jesus Christ because love and forgiveness are the very nature of God. Both are given by God, freely and unilaterally. God does not ask us to love Him so that He might love us, nor does He ask us to repent that he might forgive us, but He loved us and forgave us in order to bring us to repentance and into a new life with Him. "God proved His love for us in that while we were yet sinners, Christ died for us" (Romans 5:8).

Jesus did not wait for those responsible for His crucifixion to ask His forgiveness, He just forgave. As His people, we are called to respond in the same way — we are to make God's love and forgiveness manifest to the world, as Stephen did when he was stoned, Acts 7:60. We are told that whatever we have against anyone is to be forgiven when we come to the Father in prayer, Mark 11:25.

According to God's Word, each of us deserves the death penalty, but Jesus paid the price. His death was God's forgiveness. Each of us deserves to die, but God instead gave us life. Can we as Christians who have been given life instead of the death we deserved, refuse to give life to others who deserve death? Can we demand an eye for an eye and a tooth for a tooth, the life of a murderer for the life of the victim?

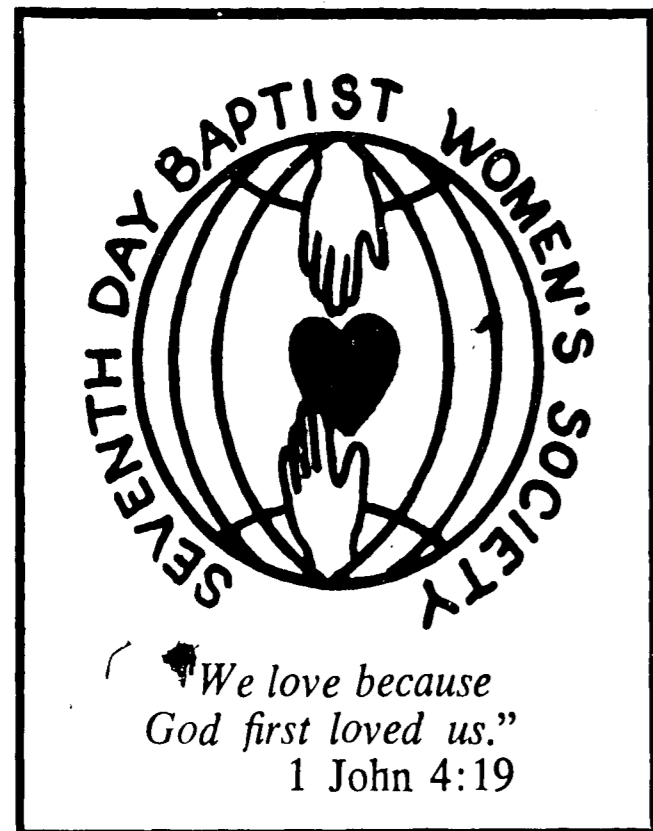
Some facts you might want to know:

States that do not have capital punishment do not have higher rates of murder than those which do. Capital punishment, then, can not be considered an effective deterrent.

The cost of the automatic court appeals given to those sentenced to death can run higher than the cost of keeping that person in prison for life.

One out of every four "positive identifications" proves to be wrong.

Thomas Jefferson said that until the infallibility of human judgment could be proven, there should be no death penalty. □



by Madeline Fitz Randolph

INTERNATIONAL WOMEN'S YEAR

The United Nations, during the General Assembly in January 1974, proclaimed 1975 as International Women's Year. The aims of this year of special note are

- 1) to promote equality between men and women
- 2) to integrate women into the total social and economic development of nations
- 3) to recognize women's increasing contribution to strengthen world peace.

In the statement explaining these aims it is clear that the "churches are urged to seek avenues of study and action through cooperation with other bodies who may be observing IWY such as Church Women United, YWCA, etc."

It can truly be said that as a group, Seventh Day Baptist women do not feel the pressure of heavy discrimination in the workaday world. There are isolated cases, but we do not know of many other groups of women who can say, "We have always been equal, we have always been liberated." In the area of the clergy, where we hear of much discrimination in other denominations, SDB women have served with rewarding high honor and respect. This has been true in the field of mission service, and in medicine.

It would seem, then, that we should be reaching out to those who have not been as blessed as we are; those who are not respected; those who are not holding a place in society higher than that of a beast of burden. Some women do not think about those for whom all of life is an experience of deprivation. Recently, in conversation with an affluent friend, whose biggest problem is that of how to spend leisure time, the subject of an International Women's Year was introduced. She replied, "I think that women have everything just about the way they want is now; what more do they want?" Obviously the scope of my friend's experience is very narrow, and does not go beyond her own neighborhood.

International Women's Year 1975

Some statistics might reveal to us something of the status of women in the world: Here is a comparison between Europe and North American women and those of Asia, Africa, and Latin America:

Female adult illiteracy:

Europe and N. America: 4.7%, 1.9%;

Asia, 56.7%; Africa 83.7%; Latin Am. 27.3%

Females married, divorced or widowed, ages 15-19:

Europe and N. America: 6.7%, 9.9%;

Asia, 27.9%, Africa 40.7%, Latin Am. 15.2%

Average number of children:

Europe and N. America 2 to 4;

Other countries, 5 to 7.

Female life expectancy:

Europe and N. America: 74 years;

Other countries, 55 years.

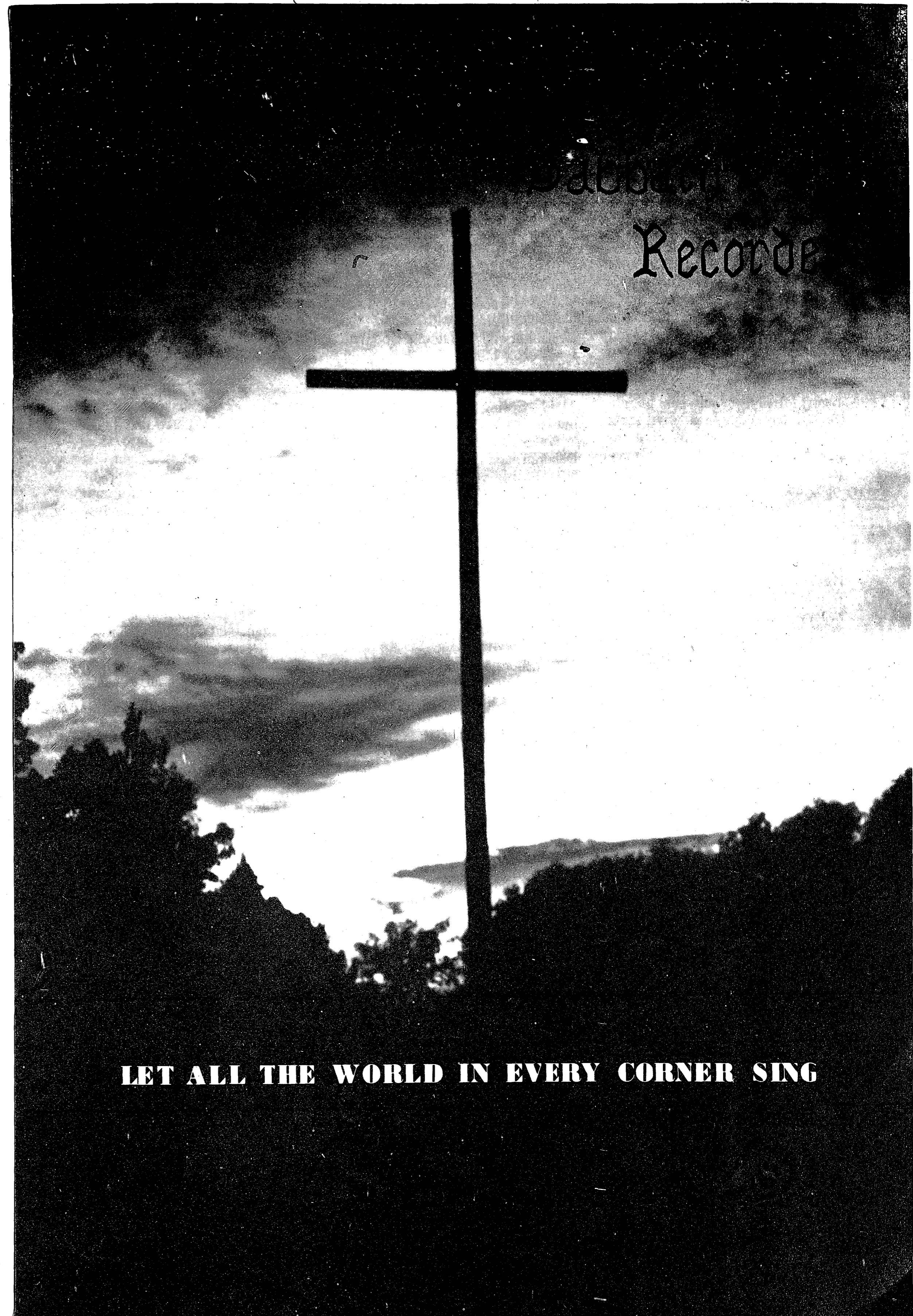
There are many statistics which could be revealed here, and they are important, but they do not tell the whole story.

We read in the United Nations publication entitled "Commitment," a nongovernmental voice, an article entitled "Make Haste Slowly." Written by Truong Thanhdam, a woman raised and educated in a developing country, it presents a useful and thought-provoking counterpoint idea that statistics do not prove that problems are the same in every village, city, or town in the world. Even though it appears to us that the women in Asia, Africa, and Latin America have a status in life far inferior to that of women in North America or Europe, there are countries where equality between men and women is as old as the society itself. "In Burma" says Truong, "a married woman retains her name and property rights . . . she doesn't even wear a wedding ring. And in many African nations, women have always played as important a part as men in economic activities."

Not all women have the same attitude towards equality (not even in America). And some live behind veils so thick as to screen out the very concept. Those leaders in the world who structure plans to change, expand, and elevate the place of women in all cultures must *make haste slowly* and take into consideration the outlook and culture of these women.

The example cited is that of a low-income woman in a remote village who is unaware of any such thing as "development." She is not questioning of her role in life, and only wishes to have access to

(Continued on page 33)



LET ALL THE WORLD IN EVERY CORNER SING



MUSIC IN THE BIBLE

by Rev. Earl Cruzan

I will sing unto the Lord, for he hath triumphed gloriously The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation; my father's God, and I will exalt him"

When God gave them springs of water in the wilderness, Numbers 21:17 "Spring up, O well; sing ye unto it."

When Israel defeated Sisera, Deborah and Barak sang: Judges 5:2 "Praise ye the Lord for the avenging of Israel" . . . and then they continued with a recital of the events which led to victory.

Singing, dancing, tabrets, and other musical instruments were used to celebrate a victory, or to proclaim the coronation of a king. While in many ways these might be considered secular today; yet for Israel, it was God's power and presence which brought these events to pass.

It was in the time of David that we find mention of the division of the Levites so that a portion of them were over "the service of song in the house of the Lord" (1 Chronicles 6:31).

In 1 Chronicles 15:16 we read that "David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy."

In 2 Chronicles 29:27-28 we read that "And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished."

When the temple was rebuilt under Ezra 3:10-11 "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David

king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel."

The book of Psalms is the Hebrew song book, and many of our hymns are taken from the Psalms also. Many of them have musical notation in them. Psalm 33: 1-3 is an indication of the place that music played in their response to God: "Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise."

Psalm 92:1, 3 "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O most High: . . . Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

Psalm 95 is a call to sing praises unto God: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

Psalm 137 indicates that Israel was used to singing in praise to God and that they found it difficult in the day of captivity when they were away from Jerusalem to be joyful in song. Their captors asked them to share their songs of praise and this they found to be hard to do. The Psalmist has written: "We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

The 150th Psalm speaks almost entirely of praising God with music: "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness.

IN MY HEART THERE RINGS A MELODY

'tis a melody of love for Christ, for people, and for music.

By Lois Wells

Since God and music have been the two compelling interests in my life, it seems natural that sacred music should be my favorite field. I praise the Lord for my heritage of a Christian home, parents and church family who encouraged me, and the many along the way who have influenced and guided me. At a rather early age I felt led to serve the Lord through music and my first opportunity came when Mrs. H. L. Polan, our pastor's wife, asked me to accompany for a Children's Day program even though I had taken but a few piano lessons. Fortunately my mother recovered quickly from her "mild coronary" when I announced that I had accepted!

Sounds, particularly those of the human voice, have always fascinated me: the male quartet at church before I was one year old, I am told; the "man in the phonograph." But the keyboard was my instrument. Not until I attended Milton College did I have the opportunity to sing. Upon returning home from college for the summer I was encouraged by the Rev. Lester Osborn to direct our Nortonville church choir. From that point I knew that choral directing would be my profession. For several summers it was pure joy — and much hard work — guiding some thirty wonderful, dedicated young people through four to six hours of rehearsal every week. Often through rain and mud or out of the harvest fields at 9:00 p.m. they came several times a week to prepare difficult anthems of the finest choral

literature for every Sabbath worship service as well as concerts for other churches in northeastern Kansas. That choir was a fine witness for S.D.B.'s. Among the members were the names of Wheeler, Stephan, Bond, Babcock, Crouch — all leaders in their churches and denomination now.

Three years at Bethany College, Lindsborg, Kansas, added further excellent training for my career as a music teacher — yes, I was also a director of bands and orchestras for several years along with the choral groups.

In 1943 the Lord led me to California to a position which developed into the "most exciting" job in the state, I am sure. During my twenty-three years at El Monte High School hundreds of young people were enrolled in choirs which sang great choral music, including Handel's "Messiah." Through the words we were able to discuss spiritual truths and present the gospel message, within the law and without offense to anyone, to many who might never have heard otherwise. Each performance was intended to be an emotional and unforgettable experience. So much can be said and felt through the texts of songs; that is the reason I love to direct choral music.

Believing that I owe God a tithe of my time and talents as well as my money, I have had the joy and privilege of directing the Los Angeles S.D.B. choir since 1943. Through this ministry I have been richly blessed.

Because the Lord has planned

my life so well, it has been a continuous mountain range of marvelous experiences. Should I fail to admit that there has been much hard work along the way I would be less than honest, but it was worth it all. Through music, avenues have been opened for me to see much of the world, at home and abroad, and many wonderful friendships have been established. Among the mountain peaks are the several Pre-Con and Conference choirs which I have directed. Working with S.D.B.'s from across the country is always a pleasure and I recall with much fondness all of the years starting at Westerly in 1947 to the Bicentennial in Amherst in 1971. What better time and place than here to issue a personal and urgent invitation to all singers attending the 1975 Conference at Azusa-Pacific College to join the Conference choir! Pres. Ken Davis has honored us with considerable responsibility on the program; the music, I trust, will thrill you; and *you are needed*.

When asked to explain my enthusiasm for my work, I can simply state "I Am Happy in the Service of the King." □



Lois Wells conducting the 1800-voice choir of elementary high school singers.

Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

We find no detailed outlines of

worship in the New Testament, for it was not written to give us orders of worship; yet we find that music was a part of their worship. Music accompanied the observance of the Passover. We read that when Jesus ate that last supper with his disciples, that "after they had sung a hymn, they went out."

Paul speaks of the place of singing in 1 Cor. 14:15 . . . "I will sing

with the spirit, and I will sing with the understanding also."

Music, both instrumental and vocal, is a way by which man expresses his greatest emotions. His worship, as he has praised God, has called forth the best talents that he has in finding the words and music which express his response to God and to God's goodness. □

WE SING UNTO THE LORD

By Albert N. Rogers

When we stand together on a Sabbath morning and sing out of Christian faith and full hearts praising God "for He is good, for His mercy endures forever," I almost never fail to have a tingling up and down my spine.

At such a time we are addressing the Most High God as a company of His people, in a way most fitting and without need for an intermediary. More than one Roman Catholic has expressed to me an envy of this Protestant experience, and some Catholic parishes now sponsor hymn sings. Seventh Day Baptists have a very rich heritage of hymn-writers and composers.

Joseph Stennett stands first among these. His *Hymns for the Lord's Supper* was published in 1697 while he was pastor of the Mill Yard Church, London. No doubt he knew from his father, Edward Stennett, how Cromwell's soldiers marched into battle singing psalms. Only a few of Joseph's Stennett's hymns are known today but the 1826 *Selection of Psalms and Hymns* published by General Conference contained a dozen or more. They are devout and Scriptural, mostly set to Long Meter. Henry Clarke had strongly urged Conference to provide such a book for church members to avoid the older practice of "lining out."

Stennett's work probably encouraged Isaac Watts whose *Hymns and Spiritual Songs in Imitation of the Psalms* appeared in 1707. Each line of Stennett's hymns had been documented with a Bible reference, and he had written in the preface of

his book that he had avoided "heathenish phrases." "I cannot think them consistent," he said, "with the gravity, purity and perspicacity which ought to be preserved in hymns calculated for the service of God and the common edification of Christians. Watts was more dramatic in rejecting the already archaic King James phrases: "For why should I now address God my Saviour in a song with *Burnt Sacrifices of Fallings*, and with the *Incense of Rams*; why should I bind my sacrifices with cords to the *Horns of the Altar*." Both men wanted a medium of expression that was chaste and beautiful, but also one that was natural and in keeping with the times. (Samuel Stennett, nephew of Joseph, who wrote "Majestic Sweetness" was not a Seventh Day Baptist.)

After several revisions the 1826 *Psalms and Hymns* was published in 1847 under the title *Christian Psalmody*. It contained 1010 hymns by various writers besides doxologies; but only the words and no musical scores. The hymns are classified under a wide variety of headings to suggest their uses, i.e., adoration, invitation, salvation through Christ, ordinances, Sabbath School missions, death and heaven. *The Carol* compiled by Lucius Crandall was published in 1854 for Sabbath Schools and social use, the first book to provide music scores with text in the combination familiar today. In 1879 the *Seventh Day Baptist Praise Book* was published in this format by George B. Utter, Westerly, R. I., by ar-

range with A. S. Barnes Co.

Jairus M. Stillman, professor of music at Hopkinton Academy, Ashaway, R. I., Alfred University, Alfred, N. Y., and Milton College, Milton, Wis., was composer and arranger of a series of books published in New York and Chicago. Dr. Stillman is still remembered for his male-voice arrangement of "The Beautiful Hills." One of the theme songs of General Conference this year is his "More and More Like Jesus." It is no accident that Alfred University had its beginnings in a singing school and both Milton College and Salem College have sponsored choirs on tour at various times. At the turn of the century and down to the mid-twenties a progression of male quartets went out on organized concert or evangelistic tours from Milton College or from the Northwestern Association. Often accompanied by an evangelist they spent time between programs in advertizing and in personal work. (This writer learned much of the culture and life in the Milton College Glee Club directed by Leman H. Stringer.) The Iowa Ladies Quartet led by Ethelyn Davis Copeland and her father, Rev. John T. Davis, toured the Chataqua circuit and appeared at General Conference in 1913.

William C. Daland was a church organist in Elizabeth, N. J., before he studied for the ministry. During his pastorates he composed a good deal of choral music and it was said of him that "His was a great mind and a sweet soul, and music was the background of all his ser-

vice." Upon election as president of Milton College he organized the symphony orchestra there. The tradition of singing "O God, Our Help in Ages Past" in Milton's academic processions was established by him. Best known of his musical work is the score of "God of the Sabbath" set to words written by Mary A. Stillman. Miss Stillman was a teacher in Boston and Providence and a contributor to the *Sabbath Recorder* for many years.

Another music teacher and Christian leader, Elizabeth Fisher Davis, is remembered for her "Young People's Rally Song" (words and music) which was first published in the *Sabbath Recorder* in 1918. She deserves to be remembered also as the first dedicated service worker who helped G. H. F. Randolph reopen the Fouke School and carry on its valuable program. The Sound Studio of the American Sabbath Tract Society, located at the Seventh Day Baptist Building, is dedicated to her.

Ahva J. C. Bond, pioneer leader in youth camps and teen-age conferences as well as pastor, denominational leader and dean of the School of Theology at Alfred University, poured out his devotional life and purpose in his Hymn of Youth, "Glad Sabbath Peace" set to the tune *Finlandia*:

Take now our youth, O Saviour,
Friend and Guide,
We seek Thy presence in the
forward way;
Be our companion, ever by our side,
Throughout life's full and
faith-renewing day.
Thy living purpose find in us release—
Our crowning joy, Eternal
Sabbath Peace.

It is possible to list only a few of those who have sung and shared songs with their musical accompaniment. In Ohio, Michigan, Kansas, Nebraska, California, as well as places already noted, they are known with gratitude. At happy and meditative campfires, on Sabbath afternoons around the piano, in large groups and small, or even in the solitariness of a single voice — even a broken one — the lifting up of a phrase or the snatch of a melody in aspiration and Christian fellowship may be a "means of grace" and a "hope of glory." □



Elizabeth F. Davis



Ahva J. C. Bond

THE HOLY SABBATH DAY

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

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

Upon this Holy Sabbath Day,
We raise our hymns of praise,
To Him who loves and keeps us all,
And blesses all our days.

--William L. Davis

ANOTHER SIX DAYS WORK IS DONE

Another six days work is done,
Another Sabbath is begun;
Return my soul! enjoy thy rest,
Improve the day thy God hath blest.
-Joseph Stennett

SABBATH EVE

Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away;
We may claim a Father's blessing,
When His children meet to pray,
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us,
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.
-Mary Alice & James Stillman



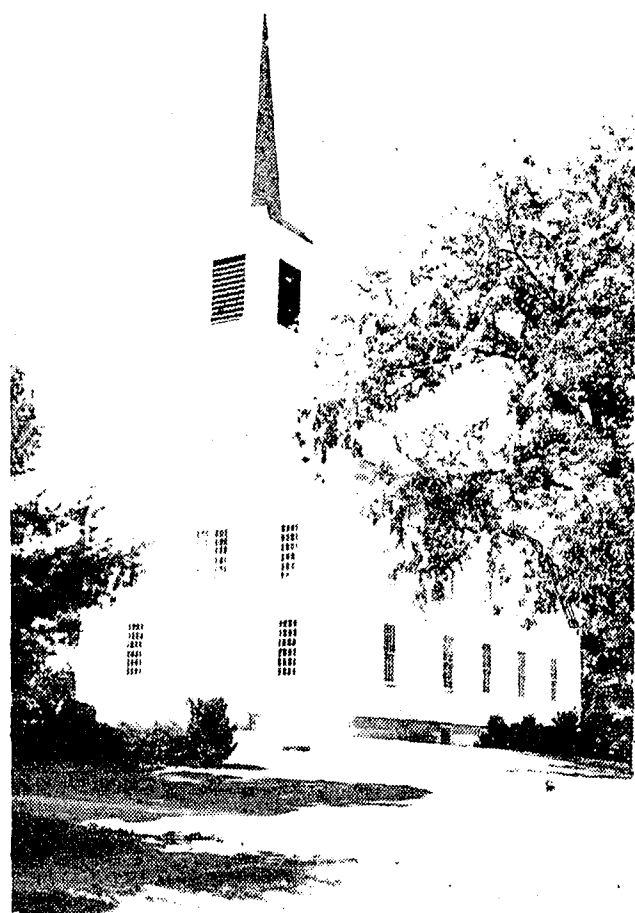
Choir at the Ephrata Cloister

HE IS THE WAY

He is the Way,
He's the Truth and the Light of life,
He is the Way to release from toil and strife,
He is the Way, and the hope of all the world;
And with my Savior beside me I'll never lose the way.
-Francis D. Saunders & Margaret S. Prati

TO KNOW HIM!

To know Him and what He doth require
To know Him is all my heart's desire
To know Him will set my soul on fire
To know Him and make Him known.
-Loyal F. Hurley, Bernice Brewer,
Ethlyn Copeland
(composed for Pacific Pines Young
People's Camp - 1939)



A PRAYER

Saviour with love unbounded,
In grief to Thee I call;
My sins are red like scarlet,
Yet Thou canst cleanse them all.
Oh, bid these tears cease falling,
These burdens roll away;
While at Thy feet low kneeling,
Forgive my sins, I pray.

The past of life forgotten,
With every sin forgiven,
Help me the path to follow
That leads to Thee and Heaven.
No more let clouds o'ershadow,
Remove them far away,
The sunshine of Thy presence
Illumine my path each day.
-Ahva J. C. Bond

**MAKING MELODY WITH YOUR
HEART TO THE LORD**

by Marian Soper

"Oh, Mom, I just wish I could think of words to explain how I feel inside!" This unexpected outburst came from our eleven-year-old daughter as we were driving home from an inspirational evening viewing a Billy Graham film and sharing with Christian friends. She went on to say, "I guess the closest I can come to it is just to sing 'Praise the Lord!'"

How often has your cup of happiness and spiritual blessing been so full and running over that you have, likewise, wished for a way to express it? And perhaps you have, also, found that just to sing a favorite song of praise satisfies this longing for expression. As the apostle James says, "Is anyone among you cheerful? Let him sing praises" (James 5:13 NAS).

Could it be that this is a "thermometer" or "happiness indicator" of the atmosphere of a home? This thought never occurred to me as a child growing up in a home where I always heard my mother's happy song or vibrant whistle as she worked. And later, my own children singing as they played or tended to their chores. How many times my mind was put at ease by the happy songs of the children or of my husband as they worked, knowing that things were going fine and nothing had gone wrong. To me this was the normal pattern for family life.

Then one day one of the children asked, "Momma, why doesn't my friend sing while she plays? And her mother never sings around the house like you do. She thinks I'm funny 'cause I like to sing!" As I thought about this, I realized that it is true that the "voice of singing" is not heard in many homes. It was then that I asked myself, "Could this be a happiness indicator?" To answer this question might be considered judging, and that I am certainly not qualified to do. But I know that in many homes where

you can see and feel the happiness of the Lord, you often hear a burst of song.

What a rewarding experience it has always been to give in to the children's pleadings to "Please stop working awhile and come play the piano while we sing!" As I look back now I regret that so often I found myself too busy to do this. What a soul-stirring joy it was to watch their faces as they lifted their voices in "Jesus Loves Me," or "Do Lord" and later on in "Happiness Is the Lord" or "Heaven Came Down." Even the unsure notes of the immature or changing voices blended in praise to God. I have often stood near a monotone during congregational singing and have been impressed by his radiance in "making a joyful noise unto the Lord." The important thing is to make "melody with your heart to the Lord."

These times of praising together at home were much too seldom, even after we began to sing in public as a family. Now after our oldest daughter has left our home and started her own I wish we had spent many more such happy hours when we were all at home.

In a conversation recently with our two youngest girls, we were talking about music. The thoughts and feelings they expressed about music made tears come to my eyes and brought even a more intense longing to give them more of my time in praising the Lord together.

One of them said, "I love music because it is one of the happier things of life and it helps me praise the Lord." The other said, "Yes, it makes us happier and our work goes faster and we feel like smiling!"

When you talk about the joy of ministering to others as a singing family, words are again inadequate to express it. The personal blessing was stated well by one of the girls when she said, "The more I sing and really pay attention to what I

sing, the more effect it has on my life and the closer I am to the Lord." And I think this says it pretty well. The blessing the Lord gives us is just as great or greater than that received by those who listen. Also, I am sure it is much easier for young people (and older, too) to give a witness for Christ in song than just to say it. Then as they get used to singing, it becomes easier to give a spoken testimony in introducing their songs. God will use us as much as we are willing to be used.

In short, music has had a definite effect on the depth of our family relationships within our family, with others, and with our Lord. It is very significant to me that as a prelude to an exhortation on Christian family relationships, Paul strongly urges: "Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father" (Eph. 5:18-20 NAS). □



The Soper Family

SING WITH UNDERSTANDING

by Ann Williams

"I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15).

The Christian religion is a singing faith, and thus stands in striking contrast to most of the great religions of mankind. The corporate praise and choral prayer of a worshipping congregation have been characteristic expressions of its response to divine grace.

The ideal of church music is to bring to stronger and clearer consciousness and to greater vitality our inherent religious nature. At the very heart of church music must be the consciousness of this religious nature — the sense of the divine goodness and righteousness of the Almighty, the Eternal; the sense of exaltation of human life to the divine; and accompanying this, the feeling of humility and sincerity. Music aids the soul in becoming more keenly and deeply aware of itself and its surroundings, its supreme personal quality, and its high and enduring worth. It is for this purpose that music has been admitted to the sanctuary. In seeking to attain its function in the service of religion, music is an agent for both expression and impression.

It is the responsibility of each of us, as members of the congregation, to strive to make church music more effective and meaningful. In order for any hymn to have its full effect upon us, we must try to understand the implications and meaning of the text we are singing. In hymns of praise there should be joyousness and dignity, and in hymns of prayer the sense of humility and of trust and confidence in the Divine. It is necessary that we develop such an awareness; realizing that we are not properly contributing to the church service when our singing becomes so mechanical that we fail to comprehend the meaning of the text. We must revitalize our singing so that the musical texts speak to us, take on meaning, and thereby, improve the worship service as a whole.

Seventh Day Baptists are a singing people! We must constantly remind ourselves that "The heavens are not too high, His praise may thither fly; The earth is not too low, His praises there may grow; The church with Psalms must shout, No door can keep them out; LET ALL THE WORLD IN EVERY CORNER SING, MY GOD AND KING!" (George Herbert) □

GOD OF THE SABBATH

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

Christ, Thou art Lord e'en of the Sabbath day;
Darkness and error Thou canst sweep away.
From sordid bondage bring us sweet release,
Light of the World and glorious Prince of Peace.

Spirit divine, O shed abroad Thy love!
Quicken our souls with power from above.
Father and Son and Spirit, mighty Three,
Grant us a blessing, holy Trinity!

Amen.

-Mary A. Stillman & William C. Daland

CONTRIBUTORS



Earl Cruzan



Lois Wells



Albert Rogers



Marian Soper

The Rev. Earl Cruzan is pastor of the Milton Seventh Day Baptist Church, Milton, Wisconsin. He served as president of General Conference in 1958.

Lois Wells, professor of Voice at Rio Hondo Community College, Whittier, California, is completing her thirty-ninth year of teaching — thirty-two in California and seven in her native Kansas.

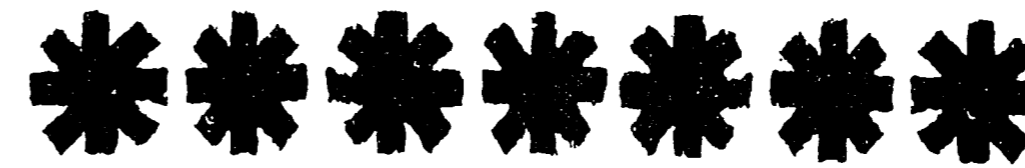
The Rev. Albert N. Rogers, president of General Conference in 1944, is retiring as historian of the Seventh Day Baptist Historical Society after serving in that capacity since 1968.

Marian Soper is the wife of the Rev. Mynor G. Soper, director of Evangelism for the Seventh Day Baptist Missionary Society. Marian graduated from Salem College in 1952 with a degree in music.



Ann Williams, the editor of this special section of the SABBATH RECORDER, is an active member of the Milton Seventh Day Baptist Church, Milton, Wisconsin. She received her Bachelor of Music Education Degree, Magna Cum Laude, from Milton College and her Master of Music Degree in Voice from the University of Wisconsin-Madison. She is currently a member of the faculty at Robert M. La Follette Senior High School, Madison, Wis.

THE SABBATH RECORDER



EPHRATA CLOISTER



This Monastic Community of the German Seventh Day Baptists was founded by Conrad Beissel in 1732. View of the Stone Almonry in foreground, Saal (Chapel) in center, and Saron (Sisters' House) on right, were erected between 1735 and 1749.

CONRAD BEISSEL, 1747

199 Chor-Gesänge.

GOTT ein Herrscher aller Heyden, der sein Volk bald wird herrschlich leiten,
und die Reicht lassen hoch bergeln: wenn Er Zion sehen wird
schmücken, ihr Heil wird lassen nader rücken, so wird man Freud und Wonne sehen.

Lord, God, Thou ruler of all lands,
Who dost lead thy people home
And lift their spirits upwards,
Soon Thou shalt beautifully adorn Zion
And draw men to it.
There shall we enjoy eternal delights
And the full pleasure of our home.
Glory to Thee, O King of Zion,
Who reveals our home to us,
So that we might enter as thy loved ones.
—translated by Dr. Melvin Nida

Is it consistent with the Word of God that we sing?
Yes, as we find in both Old and New Testaments
commands and examples.

Who then shall sing?
All the saints of God, whose hearts and mouths are
full of praise, thanksgiving, and prayer.

Who therefore teaches us to sing aright?
The Holy Spirit, as the true singing-master, can
turn the heart into a celestial harp and divine
instrument, so that it can be used without
outward instrument, and sound, and often also
without any audible voice.

Is it not sufficient when one outwardly listens to
a beautiful melody?

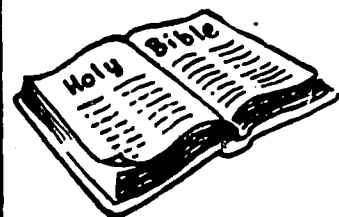
Oh no. Paul speaks: "Sing unto the Lord in or with
your hearts." Even the lips of the godless can
carry a fine voice.

Intone then ye saints to the Lord, intone a hymn
unto the Lord,
with the celestial choirs of the upper and lower
Jerusalem;
yea, let everything that hath breath praise the
Lord. Hallelujah.

—Conrad Beissel



"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

—Rain made the Thomas Road in Malawi impassable even for 4WD Land Rovers in May and it was several days before our vehicle was able to get out on the main roads again. The workers walked out. The mobile clinic was reported to be meeting expenses and despite the problems, Menzo Fuller wrote, "The 'break' for us has been well timed and deeply appreciated."

—*Summer Christian Service Corps teams are serving in Seattle, WA; Southeastern Association; Westerly, RI; Paint Rock, AL; and Denver, CO during July. Twelve young people are giving dedicated service in this outreach ministry.*

—The SDB churches/groups in the Philippines have been organized into The Seventh Day Baptist Philippines Conference, Inc. They continue publication and distribution of tracts and literature including correspondence Bible studies. New contacts are being followed through.

—*A new SDB Fellowship was organized in Northern New Jersey in May by nonresident SDB's and contacts living in that general area.*

—The new lay leader of the Dartmouth, Guyana, SDB Church, Terry Allen, reports a new group in the neighboring district of Devonshire Castle. About thirty persons attended the initial meeting. Another young man, Ewart Caesar, hopes to serve in an outreach ministry on the island of Wakenaam.

—*Dedicated Teacher Kenneth Burdick, who has served on the staff at Crandall High School, Kingston, Jamaica, since April 1973, returned the end of June and entered the summer session at Trinity Seminary, Deerfield, Ill. He will enter as a first year student this fall.*

—Each time a clinic is held in the Thomas Area in Malawi a pastor or preacher is responsible for the spiritual side of the sick. He preaches and does some visitation in the homes. He tells stories to the children and teaches them choruses. Pastor O. Manani wrote: "We are hoping to put up a big shade with two rooms, one for treatment and the other for checking the patients. A big part of the other end would be open to be used for worship during weekends."

—*Jin Sung Kim, leader of the three SDB groups in Korea recently met with David Curry who is in the U.S. Army in service in Korea. "We enjoyed talking about the development of our church," Bro. Kim wrote.*

—Field Pastor Sam Peters of Guyana reports five baptized at Dartmouth SDB Crusade and many inquirers who are yet to step out in faith. "Our main concern is to feed and to build those whom the Lord has given to us" he wrote.

—*Mr. F. R. Mazinga, manager of schools has been appointed as Makapwa Station director by the CAC Board of Trustees. Pastor Candle Nangazi was called to Makapwa SDB Church to replace Pastor W. Mataka who went to Kisii, Kenya, as missionary (short term) for the Central Africa Conference.*

—The Guyana Council took action to have a radio broadcast beginning in July, with members of the churches giving about 25 cents (US) a quarter for its support.

—*The New Creation Singers of Little Rock, Ark., S.D.B. Church are bringing the cheer and hope of the gospel to several nursing homes in their area, where they assist Missionary Pastor John Camenga in services.*

PRAYER

CONFESIONS

A Prayer Reminder for Each Day!

AUGUST 1975

Verse for the month:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13 KJV).

- 1—for Commission meetings. CA.
- 2—PTL for answered prayer!

- 3—for those who made decisions for Christ at camps and Bible Schools
- 4—General Secretary Alton L. Wheeler
- 5—for S.C.S.C. Evaluation
- 6—for Pre-Con staffs and attendants
- 7—South Africa SDB Conference leaders
- 8—Conference President S. Kenneth Davis
- 9—For spiritual revival

- 10—for General Conference, Azusa, CA.
- 11—for wisdom in Conference decisions
- 12—for committee chairmen/secretaries
- 13—for new vision of His work
- 14—Philippines SDB Conference leaders
- 15—for Conference Sabbath blessings
- 16—for new Conference President Gary Cox

- 17—for Post-Conference Retreat
- 18—for safe travel of Conference delegates
- 19—Malawi, Africa SDB Conference leaders
- 20—for new Satellites/Fellowships — Toronto, N. Y. City, North N. J.
- 21—Menzo and Audrey Fuller, Malawi, Africa
- 22—Light Bearers for Christ Team
- 23—the outreach of your local church

- 24—Historian Thomas Merchant
- 25—the Guyana, SA, SDB pastors and leaders
- 26—India Conference, SDB leaders and B. John V. Rao
- 27—David and Bettie Pearson, Malawi, Africa
- 28—Missionary W. Mataka, Kisii, Kenya
- 29—Burma Conference, SDB leaders and L. Sawi Thanga
- 30—SABBATH SCHOOL MISSION OFFERING

- 31—Douglas and Jane Mackintosh, Kingston, Jamaica

OF A YOUTH WORKER

CONFESSIONS



Serving as youth sponsors has been one of the most rewarding experiences my husband and I have shared. There have been difficult moments when we were ready to sound the bugle for a fast retreat, but for discouragement, there has been equal victory. We have learned and grown as much or more than the young people. We have been granted some of Christ's measure of sensitivity and love and His ambition to celebrate life.

We care about our youth and want to know who they are as "persons." This means more than a once-a-week contact. Seeing them outside of the church and during the week has been extremely important to our work. We care because God is caring through us. Because we have been loved, we want to love. Our concern for youth was not based on their response to us or their response to the church. We could make no distinction. All of them were important to us.

We have discovered how important parents are in youth ministry. Youth tend to reflect parental attitudes. Indifferent parents often have indifferent youth. Mature, faithful parents have youth who are serious about the faith, in their doubts and in their commitment.

Youth like to say things in a way that's uniquely theirs. Our youth, for example, made a series of gospel banners for our church. They are beautiful, make a point, and were done by the youth themselves. The youth had a sense of real achievement about themselves and their ministry to the total church.

As sponsors, we have learned that youth are teachers as well as learners. They've been able to teach us a lot of things about our faith—about creativity, flexibility, and living life. We have shared our "adulthood," they, their "youth," and together we've been both teachers and learners.

Youth learn best when they do the planning and carrying out of an idea. That we've discovered from our experiences. Youth often need the assistance of adults. However, the amount of guidance should be determined by the situation and the maturity of the group. We've learned that often when youth don't respond to an idea or program, it's because we are doing our thing as adults instead of letting the youth carry through on their needs and interests.

We try not to be the center of our work. We've committed our work to God and realize that we are only tools in his ministry. We personally depend on the Holy Spirit to guide us in all dimensions of our outreach. We have a strong belief in God and want Him to be the central focus of all that we do. Zechariah 4:6 summarizes this belief for us: "... Not by might, not by power, but by my Spirit, says the Lord of hosts."

So we continue to be youth sponsors — sometimes up, sometimes down. But we remain committed to the goal of helping our young people discover the meaning of Christ for their lives. □

—By Jean Schaffer, in *Baptist Leader*, June 1975. American Baptist Board of Educational Ministries, Valley Forge, PA 19481.

SOURCES FOR ENABLERS

Enlist, Train, Support Church Leaders by Evelyn M. Huber

On the premise that the ministry of a church is only as effective as the leadership makes it, this book suggests how a church can help persons respond to God's call and how it can help develop their leadership skills. It presents an overall strategy that includes identifying leadership needs relating to a program, criteria for leader selection, plan for enlistment, training, and supporting leaders, as well as a process of evaluation. Paperback. Judson Book Stores. \$1.50 each.

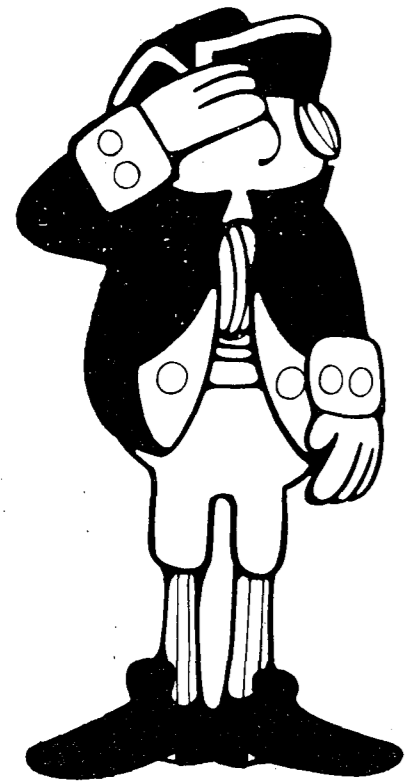
On Behalf of Children by Linda Isham

Explores what it means to act authentically on behalf of children by sharing experiences, seeing them as persons, acting cooperatively with them, and maintaining a responsible, caring adult role. This book is especially helpful to those responsible for planning such a ministry in their church. Paper. Judson Book Store, \$1.50 each.

Take It from Here, Series Two by Glee Yoder

Ms. Yoder brings you more of her delightful craft ideas and interesting projects with Christian themes. For each one she offers background into the teaching value of the activity. There is something in this book for everyone from the young child to the senior citizen. Teachers will welcome these ideas for making their classes more attractive. Parents will enjoy making these projects a family affair. Paper. Judson Book Stores. \$3.50 each.

Clues to Creativity: Providing Learning Experiences for Children, by M. F. Franklin and Maryann J. Dotts.



Attention All YFer's

A three-volume series on learning and creative arts which will include (when volume three is published) over 100 alphabetized sections on learning activities. Also useful for youth and adult groups. Vols. 1 and 2, \$3.95 each. Available at Judson Book Store and other denominational book stores. Published by Friendship Press. (See review in *Spectrum* magazine, Summer '75, p. 19-21.)

Outdoor Living: Counselor's Handbook, by Fritz Messinger. A guide for camping and other outdoor activities of the church with older elementary children. A replacement for the leader's guide in the *Outdoor Living* series. Cooperative Publications Assn., Box 179, St. Louis, MO 63166.

Journey's End, 16 mm. movie on estate and funeral preparation. Discussion guide accompanying, and showing without time for discussion together is *not* recommended. Available from Ed Pulik, NRTA-AARP, 555 Madison Ave., Second Floor, New York, NY 10022 (Contact Mr. Pulik for other resources on needs of the aging in health, crime prevention, etc. The American Association of Retired Persons, his employer, has many programs available to churches and other civic-minded group.)

They Will Know We Are Christians by Our Love, 28 minute, color film (16 mm.) an excellent introduction to the whole topic of how our faith relates to sex as it depicts the training of seminarians at the University of Minnesota Medical School. This is a reproduction of the ABC-TV network program DIRECTIONS program aired in May 1975. Available from BFC, 375 Riverside Dr., New York, NY 10027. Rental \$18. □

I know you've all been waiting to hear about youth activities during Conference 1975 week, so... here's what's planned:

Sunday, Aug. 10

Right after you register for Conference there'll be buses ready to take all Youth Pre-Connors to the beach for some of California's sun and surf! Anyone else is invited to come along (maps will be available), but buses are only reserved for Youth Pre-Connors.

Monday night, Aug. 11

After the evening meeting we're all going to jump on our buses and go roller-skating for a couple of hours. Sound like fun? Believe me, it will be.

Tuesday night, Aug. 12

Hopefully, we will have a concert this evening. There's a lot of great talent out here, so we'll try to secure some group or single to inspire us this evening. Don't worry about whether you'll like it or not, we've already decided—you WILL!

Wednesday night, Aug. 13

Now, here's the biggie!! We're having our Youth Banquet in the garden patio of KNOTT'S BERRY FARM. The menu is great, and you'll love the location. After we dine and listen to Rev. Mike Markham speak to us (great guy), we can stay and spend some time going on the rides and wandering around the farm. I know you'll all be glad you came to Conference after this evening, so be sure you do!

Thursday night, Aug. 14

This evening we'll stay on campus to swim and run around in the gym. Get your volleyball teams together soon because the Pacific Coast Association is ready to take you on!!!! Let's have a very competitive tourney this year—okay?? □

CHRISTIAN EDUCATION—Sec. David S. Clarke

If you don't want to play volleyball, there'll be basketball, swimming, and other indoor activities.

Friday evening we'll rest and enjoy our Sabbath.

The night after the Sabbath many of you will probably want to pack and get ready to leave, but for all those that don't, you're invited to join me in praising the Lord!

See you all here in August! □
—Julie Welch

MRS. O'HAIR SAYS SHE WILL SUE W. A. CRISWELL

Atheist Madalyn O'Hair said she is going to sue W. A. Criswell, pastor of First Baptist Church, Dallas, Texas.

Mrs. Janelle Scott, religion editor of the *Dallas Times Herald*, reported that Mrs. O'Hair says she plans to sue Criswell for libel because she says during their much-publicized Jan. 31 radio confrontation, the Southern Baptist pastor called her a Communist.

Criswell said, in fact, that the famed atheist reminded him of Communists he had met in Russia.

Criswell's office said the news story did not bother him and he would make no comment.

Mrs. O'Hair said, "I would not have gone into a discussion with him if I had known the low level of his intellect. It was a bizarre thing from beginning to end."

She said if Criswell represented the Baptist mind, she has "nothing to fear from Baptists."

—Baptist Press □



Education Directors Evaluate Program

Directors of the Seventh Day Baptist Board of Christian Education had been advised in the notice of the April '75 Quarterly Meeting that five specific new matters would be introduced into the meeting at the Alfred SDB Parish House, Sunday April 20. They had also been told that Ms. Elaine (Jinx) Stonestrom would be present to talk about her new work as editor-writer of the *Helping Hand*. Despite several illnesses, twenty directors met with Jinx and a dozen of them stayed for supper and more detailed discussion.

The treasurer reported regular disbursements with a cash balance of more than \$1,500 less than Jan. 1, 1975. The executive secretary reported on conferences with church school and camp leaders, collaboration with Tract Society on audio-visuals and publications, Planning Committee, and the Uniform Lessons Series.

Russell Johnson, chairman of Youth Program Committee, reported five meetings during the quarter to arrange for 1975 and '76 Pre-Cons for Youth and Young Adults. The committee spent much time discussing the Special Youth Field Worker Committee's reports, preparation of a Youth Manual, and National Y. F. officers' plans for Conference week.

Luan Ellis, chairing Life Ventures Committee work, reported preparation of materials for observing Christian Family Week and Vocations Sabbath. The committee had accepted the request to con-

duct the Sabbath Welcome Service at Allegheny Association, using ideas from their own Family Week packet, which included the Tract Society's new "Family Sabbath Welcoming" leaflet. The group had further discussed the 1976 Family Pre-Con to be initiated at the same time as Youth and Young Adults Pre-Cons.

Commission's recommendation that this board accept responsibility for the Associated Conferences held during General Conference sessions for children attending was accepted and referred to the Church School Program Committee. That committee reported a meeting planned for May 6. Reports have since told of specific plans on directing of the 1976 Associated Conferences.

Ethel Dickinson, chairman of the Resource Development Committee which arranges the production of the *Helping Hand* materials, was unable to be present due to a death in the family. Her presence was greatly missed in the interviews with Jinx Stonestrom.

Plans for Ministers Conference to be held in Dodge Center were reported by the chairman, C. Harmon Dickinson. The special committee on the devotional booklet created jointly with the Women's Society and many invited writers reported that the copy had been submitted to John Bevis after much work by them and the Women's Board's committee.

Jinx Stonestrom presented a resumé of her Christian and profes-

sional experience in preparing for editing the *Helping Hand*. She discussed the basic principles on which she is developing the lessons, having shared with officers copies of the first six lessons. Enthusiastic approval of her plans was expressed by the directors and the Resources Development Committee in its post-session supper meeting.

The directors voted to make possible Ms. Stonestrom's travel to the Ministers Conference, gratefully acknowledging her willingness to extend her travel beyond the scheduled work with the Uniform Lesson Committee, April 13-18.

Secretary Clarke reported appreciative remarks from Uniform Lesson Committee members who worked in small committees with Ms. Stonestrom. Jinx reported to the board her own deep thanks for its help in getting her to that session.

The Executive Committee had recommended to the board that it make a small contribution to have Elmo Fitz Randolph attend certain Youth Ministry meetings attached to the Baptist World Alliance sessions in Stockholm in July. The committee desired to do more but had no budget sources.

Pres. Mary Clare adjourned the meeting upon vote of the directors, and some family members joined Resource Development Committee members in a potluck supper with Jinx Stonestrom.

Next Board of Directors Meeting will be in July 20 at the Alfred Parish House. □



VIETNAMESE BAPTIST GIRL GIFT TO MISSIONARY FAMILY

When the young Vietnamese girl stepped off the refugee bus at Anderson Air Base, the first person she saw was missionary Jim Lassiter. It was a tearful reunion, made even more emotional by the implications of a small stuffed animal she was carrying.

Just a few days earlier, Lassiter and his wife, Barbara, were fearful they would never again see Bich Lien, the young Vietnamese girl who had worked for the Lassiter family at their missionary residence in Vietnam.

About a week before Vietnam fell, independent Baptist missionary Walter Routh was in the Philippines and told the Lassiters he was going back to Vietnam. "Is there anything I can drop by your house and bring back," Routh had asked Barbara Lassiter.

"Not unless you can put my little helper, Bich Lien, in your hip pocket and bring her out," Mrs. Lassiter had replied.

When Routh, a former SBC appointed missionary to Vietnam who resigned in 1972 to establish his own independent mission association, arrive in Saigon, he was able to bring out a total of 53 Vietnamese, including 44 Baptists. Bich Lien was among the group.

"When the door opened for me to bring these people out, I thought of her," Routh related in a telephone interview after his return to the USA. She had just become a Christian and had been baptized last December. Routh went to her house in Saigon and woke her up at 7 a.m. on Saturday, April 24. "Do you want to go to America?"

he asked. "Then meet us at Grace Baptist Church at 9 a.m." Bich Lien couldn't believe it. Shortly before 8 a.m. she telephoned the Baptist mission office and asked if it were true. "What do I do about the Lassiter's house?" she asked, indicating the missionaries had left her the keys and the responsibility for the property. "Leave it and come," Routh told her. "Should I take anything?" she asked.

Routh suggested she take those things that were personally valuable to her, and anything that the Lassiters might want. Five days later, on Guam, she handed to Jim Lassiter the stuffed animal she had brought out for Anthony, because she knew he loved it.

But the greatest gift for Anthony, and for Jim and Barbara Lassiter, was Bich Lien, herself. □

—Baptist Press

ITITES

"In connection with the filling of the Spirit, we talk too much about an experience instead of a Person. We hear the question, "Have you had it?" In the Old Testament we hear about the Hittites; today we have the Itites!"

—Vance Havner, *Pepper 'n Salt* (Revell).

COME TO CONFERENCE EARLY

Sunday afternoon activities at Conference include Conference choir practice under the direction of Miss Lois Wells at 2:00 p.m. and a beach outing sponsored by the youth at 1:00 p.m. It is hoped that registration can begin at noon. □

ADVENTISTS DEDICATE CHURCH IN EPHRATA

Seventh-Day Adventists recently dedicated a new church in Ephrata, Pa. Situated on a hill symbolically overlooking the city, the newly opened church sits above the historic Ephrata Cloisters which was founded by Conrad Beissel as a Seventh Day Baptist settlement. The Adventist group was founded in 1963 with twelve members and with much hard work and dedication they have restored the Sabbath witness to Ephrata. □

EQUAL RIGHTS FOR WOMEN AND HOMOSEXUALS

The governing board of the National Council of Churches, meeting in Chicago, passed resolutions advocating equal rights for women and for homosexuals, but made it clear that their stand for "full civil rights" for those who might be deprived of them "because of their affectional or sexual preference" did not imply that homosexuals should be eligible to serve as ministers. The board also passed a resolution backing the Equal Rights Amendment. □

PASTORS AND WIVES IN SMALL U.S. CHURCHES HAVE OUTSIDE EMPLOYMENT

About half the pastors of Southern Baptist (U.S.) churches with less than 200 members depend on secular employment to supplement their income, Baptist Press reports.

In more than one-third of the churches in this membership range, the pastor's wife also is employed outside the home.

There are more than 15,000 churches with less than 200 members among the 34,734 churches in the Southern Baptist Convention. (EBPS) □

THE SABBATH RECORDER

The Church in Action

NEWS FROM THE CHURCHES

ASSOCIATED CONFERENCES

Programming for children and youth at General Conference has grown over the years from baby-sitting to an exciting, growing educational experience in the lives of those who will be denominational leaders in the next generation. Planning Committee and Commission have both given time and prayer to this important area of development. This year Philip H. Lewis, whose whole professional life has been devoted to education, has designed a well-balanced program of worship, learning, and fun, including field trips to Disney Land and Marineland that will make Conference 1975 a memorable experience for young participants. In addition he has gathered a capable staff many of whom are professional teachers to aid in this ministry. We are sure the young people in your life will want to be a part of Associated Conferences.

The one remaining ingredient to assure success is the faithfulness of the participants. Since the Associated Conferences have been designed as educational as well as inspirational programs, a requirement for their success is the regular attendance in his own age group of every child and young person participating. Every parent, child and leader is asked to employ whatever disciplines are needed to realize the greatest potential from this program for our young people as a whole. □



The India Conference of Seventh Day Baptists recently opened another orphanage. Located at Tangutur, the facilities house some fifty youngsters. The following photographs were taken the day of the official opening. Let us pray that God will bless the children and leadership, truly to save a child is to save the world.



MIDDLE ISLAND CHURCH REDEDICATED

The Middle Island, West Virginia, Seventh Day Baptist Church recently celebrated its 143rd year with a service of rededication of the sanctuary. On Sabbath afternoon, May 3, members and friends gathered for the special service. The Rev. Delmer Van Horn, pastor of the Lost Creek, S. D. B. church delivered the message and special music was by the Salem S.D.B. Church choir under the direction of Professor Dennis Cox. Doyle Zwiebel is the pastor of the Middle Island church.

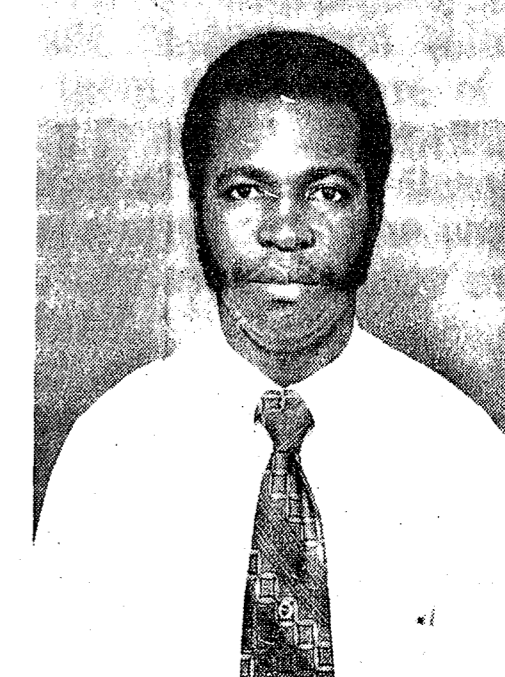
A bequest of Mrs. Blonda Groah enabled the church to refurbish the old sanctuary. Originally constructed shortly following the Civil War, the building was completely turned on its foundation during a flood in 1950. Many friends and neighbors helped to right the building. In recent months the sanctuary has been carpeted and paneled, new pews purchased and a new heating system installed. —The Salem Herald

SUMMER PASTOR FOR SEATTLE

The Seattle S.D.B. Church has employed Mr. Gareth Hemminger of Newhall, Calif., as summer assistant pastor.

Gary is a junior in college and has served as an assistant pastor in Los Angeles. While in Seattle he will assist Pastor Davis in leading Sabbath services, Bible studies, pastoral and church office work. In addition he will assist the SCSC team and work at Pacific Firs camp. We are thankful for his dedication to God and willingness to work for the Lord with us this summer.

—Seattle Soundings



Student Pastor Onane G. Palmer is serving as assistant pastor to four S.D.B. churches in Jamaica. He writes: "My desire is to be an Ambassador for Him. Pray for me."

JULY 1975

29

A MAN NAMED HUBMAIER

(Continued from page 10)

tion of all known Anabaptists in their area. King Ferdinand ordered death for all Anabaptists. In the area of Waldshut and Nikolsburg, believers were taken from their fields and slain, or on the highways fleeing, or even taken from their homes and killed by the sword. Those who could, fled to the mountainous areas and hid. In Swabia, a company of mounted soldiers slaughtered as many Anabaptists they could lay their hands on. Once again the faithful looked for places to hide.

The story of Balthasar Hubmaier has a more direct relation to Seventh Day Baptists. For history records that the congregation at Nikolsburg was forced to return to the Roman Catholic Church, but those of Hubmaier's congregation who could flee and who found safety, are recorded as "uniting with the Sabbatarians." Sabbath-keeping Anabaptists in Moravia? The year 1528!

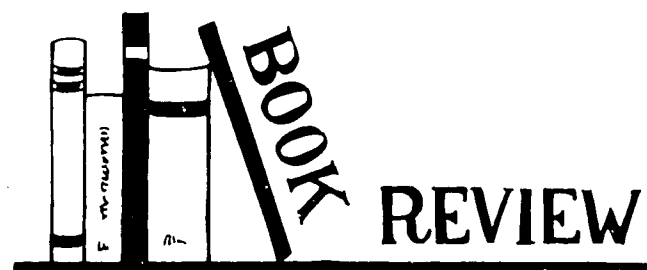
This statement reveals to us that there was an existent group of Sabbath-observing Anabaptists already functioning in 1528. In one of our former articles in the *Sabbath Recorder*, we were told of Francis Davidis, chaplain to Sigismund of Transylvania, in the year 1563. With the story of Balthasar Hubmaier we find an existent body, functioning as an organized group, Anabaptists, worshipping on the Sabbath Day in 1528.

How wonderful would be the story of the observance of the Sabbath down through the years of time if all the threads could be woven into one complete whole. □

GOLDEN GEMS

There was a Man who dwelt
in the east centuries ago.
And now I cannot look at a
sheep or a sparrow,
A lily or a cornfield, a raven
or a sunset,
A vineyard or a mountain,
without thinking of Him.

—G.K. Chesterton



The first book written on child abuse by an author who experienced abuse first hand from his parents, police authorities, in reform homes, and in mental institutions has just been released by Mott Media of Milford, Michigan.

The 220-page book, entitled *The Abusers* by Gary Fisher, as told to Robert McGrath, (hardcover \$5.95, and softcover \$2.95) centers around Fisher's life story over a thirty-year span and contains introductions by Art Linkletter, singer Andrae' Crouch and Nicky Cruz, author of *Run Baby Run*.

"Although child abuse is a relatively new nationwide concern, one prominent medical doctor recently stated that the number of children, under five, who die from child abuse, exceeds the number of children in that age range who die of diseases," states George Mott, president of Mott Media.

"Unbelievable as it may seem, the U.S. government estimated that 50,000 American children died of child abuse during 1974, with approximately 45 percent of them being under the age of four," Mott explained.

Fisher, who served on the 1972 Crime Prevention Board of Anaheim, California, tells such a shocking story of the inner operations of some youth reform homes and mental institutions that this book may cause governmental agencies to investigate some of the treatments and operational procedures.

The book contains three appendices which deal with further reading on abuse, twenty-five ways to avoid child abuse in disciplining children and how to counsel child abuse cases.

Orders may be placed by contacting Mott Media, P. O. Box 236, Milford, MI 48042. □

Thomas Jefferson Adams: Their New Pastor, By George

Effective in June, Thomas Jefferson Adams will become pastor of First Baptist Church of the Deaf, Portland, Oregon.

Where does he come from?

The pastorate of First Baptist Church, George, Washington. Where else? —BP

VOCATIONAL OPPORTUNITIES

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

Drug Store for sale in midwestern S.D.B. community. Good opportunity as it is the only drug store in town. Large active church nearby.

Two positions available in education. High School and Junior High Principals needed — S.D.B. church nearby.

For information regarding these opportunities write to: S.D.B. Vocations Committee, 15 S. Main St., Alfred, N. Y. 14802

If you are interested in relocating to an urban area why not consider the greater New York City—North Jersey area? There are employment opportunities in many areas. Come and be an active part of the growing S.D.B. witness in this area. For more information, write: The Editor, Box 868, Plainfield, N. J. 07061

DENOMINATIONAL DATELINE

JULY 8-13

**Baptist World Congress
Rev. and Mrs. Elmo Randolph
Stockholm, Sweden**

JULY 12

**Rev. Leon R. Lawton
North Jersey Fellowship
Basking Ridge, N. J.**

AUGUST 10-16

**General Conference
Azusa Pacific College
Azusa, Calif.**

AUGUST 17-21

**Post Conference Session
Ministerial Students
Dean Herbert Saunders
Los Angeles, Calif.**

AUGUST 22-24

**Dutch Conference Sessions
Haarlem, Netherlands**

SEPT. 14-20

**Evangelist Mynor Soper
Seventh Day Baptist Church
Westerly, R. I.**

SEPT. 21-26

**Planning Committee
Plainfield, N. J.**

Births

Benson.— A son, Jeramie Wayne, to John and Mildred Williams Benson of Scotia, Nebraska, March 20, 1975.

Brannon.— A daughter, Kelly Maureen, to Homer and Neoma Morgan Brannon of North Loup, Nebraska, February 19, 1975.

Brown.— A daughter, Jennifer Marie to Charles and Carolyn Smitley Brown of Milton, Wis., on March 17, 1975.

Bucher.— A son, Aaron Scott Bucher, born April 9, 1975 to Francis E. and Pamela (Stout) Bucher of Little Genesee, N. Y.

Burdick.— A daughter, Cara Elizabeth to William and Elaine Burdick of Kalamazoo, Mich., on April 3, 1975.

Clement.— A daughter, Angie Sue, to Edwin and Dianne Aspen Clement of Kearney, Nebraska, January 21, 1975.

Greene.— A son, Chad Steven, to Steven and Linda Greene of Dodge Center, Minn., on May 7, 1975.

Gregg.— A daughter, Lindsey Jane, to Larry and Maris Cox Gregg of Murray, Nebraska, March 2, 1975.

Hiles.— A son, Howard Russell, II, to Howard R. and Joyce (Franklin) Hiles of Salem, N. J., on Jan. 23, 1975. He was dedicated June 7.

Merritt.— A daughter, Elvira Rebecca, to Russell and Elizabeth (Dixey) Merritt of Bridgeton, on March 21, 1975.

Miller.— A daughter, Hope Tanya, to Howard and Helen Rebecca (Hiles) Miller of Bridgeton, N. J., on July 9, 1974. Hope Tanya was dedicated March 29.

Price.— An adopted son, Jason Louis, to Larry and Carol (Branch) Price of Bridgeton, N. J., on May 22, 1975.

Psota.— A daughter, Kimberly Ann, to Duane and Darlene King Psota of North Platte, Nebraska, November 19, 1974.

Ryschon.— A daughter, Jennifer Dawn, to John and Ruth Soper Ryschon of North Loup, Nebraska, November 9, 1974.

Soper.— A son, Bryon Daniel, to Leslie and Anita Gregory Soper of Loup City, Nebraska, February 23, 1975.

Obituaries

ANSINK.—Harry R. Ansink passed away March 28, 1975, at Bridgeton City Hospital following an illness of several months. He was born August 27, 1890, in Salem, N. J., to the late David J. and Julia Moran Ansink. He married Etta M. Mills of Salem.

Harry had a deep spiritual faith. He transferred his membership to the Marlboro Seventh Day Baptist Church, was ordained a deacon, and endeavored to faithfully serve his Lord and church as long as his health permitted. He was a retired employee of duPont Company.

Surviving in addition to his wife, who lives in Shiloh, are: a son, Roger M., Deer Park, Long Island, N. Y.; two daughters, Mrs. Ralph (Mildred) Lane, Pass Christian, Miss., and Mrs. Sheppard (Betty) Willis, Cedarville, N. J.; a sister,

Mrs. William Cawman, Sr., Salem, N. J.; eight grandchildren and seven great-grandchildren.

Funeral services were conducted by his pastor, Rev. Donald E. Richards, at Carl & Padgett Funeral Home, Bridgeton, on April 1. Interment was in Marlboro Seventh Day Baptist Cemetery. —D.E.R.

BARBER.— Hazel May, daughter of James and Addie Myers Ingerson, was born August 21, 1896 at Gresham, Nebraska, and died at Ord, Nebraska, February 27, 1975.

Surviving are two daughters: Mrs. Beth Moulton of Grand Rapids, Michigan, and Mrs. Lois Van Horn of North Loup, Nebraska; two sons: Darrell of Trenton, New Jersey, and Clair of Grand Island, Nebraska; eleven grandchildren and two great-grandchildren; two sisters and one brother.

Dell and Hazel Ingerson Barber were married on September 11, 1915 and lived in the North Loup area. She was a member of the Seventh Day Baptist Church. Her life centered in her family and in her church. For her the words of Scripture are true: "Her children arise up and call her blessed . . ."

Funeral services were held in the North Loup Seventh Day Baptist Church, March 2, 1975, the Rev. Victor W. Skaggs officiating. Interment was in Hillside Cemetery, North Loup. —V.W.S.

BURDICK.— Justin Hugh, son of Dr. J. H. Burdick and Fannie Coon Burdick was born April 23, 1890 at Utica, Wis., and died at Rock Haven, Janesville, Wis., on May 11, 1975. He is survived by a brother, Dr. Clifford Burdick, Tucson, Ariz.; three half brothers, Roger and Robert of Milton, and William of Wauwatosa, and a half sister, Phyllis of Rock County Health Care Center.

Graveside services were held on May 13 in Milton Cemetery by his pastor, Rev. Earl Cruzan. —E.C.

CAMPBELL.— Robert M., was born in Passaic, N. J., in 1900 and died January 5, 1975 at his winter home in Jekyll Island, Ga. Funeral services were conducted there, and a memorial service was conducted in his home church in Alfred, N. Y., on May 25, 1975.

He married Anna Merrill of Alfred, and to them were born Marilyn and Robert M. He studied ceramics at Alfred University and entered ten years of industrial engineering and plant management in this field. He returned to the Alfred University College of Ceramics as professor of technology, and served from 1944 to 1964 as chairman of the school's department of engineering. Long active in professional organizations, he held many positions including presidency of the National Institute of Ceramic Engineers. He authored numerous technical articles in his field. Alfred University honored him with a doctorate in engineering.

He is survived by his wife, Anna M.; his daughter, Marilyn (Mrs. J. R.) Barney of Endicott, N. Y.; his son, Robert, of Corning, N. Y.; five grandchildren; three brothers; two sisters and two aunts.

The Alfred Seventh Day Baptist Church was his church. He quietly encouraged achievement in others and loved an exemplary honest life. The memorial service May 25 was conducted by his pastor, Russell Johnson, and former pastor, David Clarke, with tributes given by two University colleagues, Registrar Fred Gertz and Ceramic Dean Emeritus John McMahon. Burial of the ashes was in Alfred Rural Cemetery. —R.G.J.

ROBBINS.— Laura Belle, daughter of Gaylord and Abbie Hutchins McMullen, was born March 13, 1877 at Wells, Minnesota, and died at Ord, Nebraska, April 12, 1975.

LaVern and Laura McMullen Robbins were married at North Loup, December 18, 1899 and lived in the North Loup area. She had a continuous membership in the Seventh Day Baptist Church since 1893.

Surviving is one daughter Selma, who resides in Grand Island, Nebraska.

Funeral services were held in the North Loup Seventh Day Baptist Church, April 14, 1975, the Rev. Victor W. Skaggs, officiating. Interment was in Hillside Cemetery, North Loup. —V.W.S.

ROGERS.— Dr. Josie M., was born March 26, 1876 and died in Daytona Beach, Florida, May 1, 1975.

A native of Daytona, Dr. Josie was the daughter of those who pioneered the area. Her father, David D. Rogers, was one of the twenty-five men responsible for the incorporation of the town of Daytona, July 26, 1876, four months to the day after she was born. She always said that she was "just as old as Daytona Beach."

After graduating from Ocala High School she attended Alfred University and in 1907 graduated from the Habneman Medical College, Chicago, Ill.

In 1907 she returned to Daytona Beach and set up her general practice which continued for forty-nine years. In 1925 she was elected Mayor of Daytona Beach. In 1928 she became a member of the Halifax District Hospital staff. From 1941-43 she was the county physician, in 1947 she was Chief of Staff of the Halifax District Hospital. In 1919 she became a charter member of the Business and Professional Women's Club.

In 1925 she attended the first International Conference on Child Welfare in Geneva, Switzerland. She was a member of the League of Women Voters as well as the American Colonists and the Daughters of the American Revolution.

She was a charter member of the Daytona Beach Seventh Day Baptist Church and was in attendance most every Sabbath until her death.

Dr. Rogers is survived by seven nieces: Mrs. Samuel C. McFall, Dr. Ruth Rogers, Mrs. Audrey W. Sarver, Mrs. David E. Rogers, Mrs. Clarence M. Rogers, Mrs. George H. Drew and Mrs. Ernest H. Spencer. Five nephews also survive: Crosby U. Rogers, W. David Rogers, Edwin R. Rogers, Captain Peter B. Rogers and John Rogers; and one sister-in-law, Mrs. Walter D. Rogers, Sr.

Funeral services were held on Sabbath May 3, at the Seventh Day Baptist Church with the Rev. Marion Van Horn assisted by Rev. Leon M. Maltby and Rev. Alan Crouch, officiating.



A. J. C. Bond in 1927 with Elder Pieter Taekema, Haarlem, Holland.

BEYOND THE MOUNTAINS

(Continued from page 6)

members A. H. Lewis did. One of the influential members of the Tract Society, Atty. William M. Stillman of Plainfield, has written me that I am to attend the meetings of the Faith and Order Movement in New York and quite possibly in England and Switzerland or wherever they may be held. It will be my privilege to represent you and all Seventh Day Baptists in this way. I ask your prayers for me in all these things, and promise that we will often lift up each of you before our loving Heavenly Father.

Glad Sabbath peace fills all the holy hour,
Our God is near — our souls are satisfied;
He guides our lives, and fills with love and power,
He holds us fast, whatever may betide.
We feel His presence in this holy place,
Accept His love, His free redeeming grace.

He led our Fathers in the fruitful past
Who labored here, and kept sweet Sabbath rest;
Who built the church where e'er their lot was cast
By which their sturdy lives were richly blest.
We take the standard now at their behest,
And pledge to them our consecrated best.

Let us pray:
Take now our lives, O Saviour, Friend and Guide,
We seek Thy presence in the forward way;
Be our companion, ever by our side
Throughout life's full and faith-renewing day.
Thy living purpose find in us release —
Our crowning joy, Eternal Sabbath Peace. Amen.

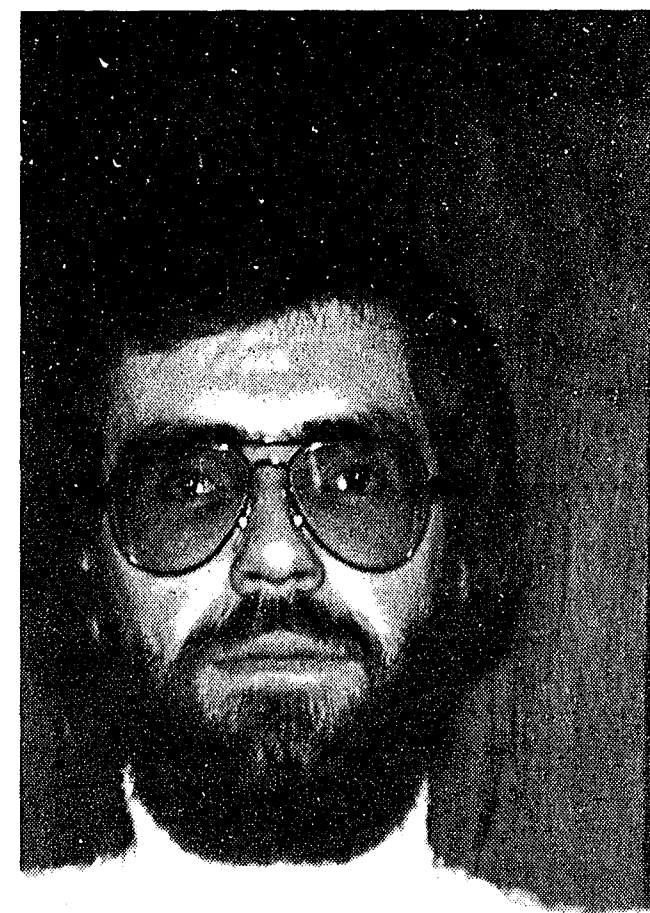
(“Hymn of Youth” as written by A. J. C. Bond has the opening line of the third stanza: “Take now our youth, O Saviour, Friend and Guide.”) Tune “Finlandia.”

THOMAS L. MERCHANT IS NEW HISTORIAN-LIBRARIAN

Thomas L. Merchant, Woodstock, Ill., has been named historian-librarian by the Seventh Day Baptist Historical Society, succeeding the Rev. Albert N. Rogers who is retiring August first. The appointment is for one year and is effective July first. Mr. and Mrs. Merchant will be moving to Plainfield with their three-year-old daughter Kim.

Mr. Merchant is an honor graduate of Milton College, Milton, Wis., and holds the master's degree in Theatre from Stephen F. Austin State University, Nacogdoches, Tex. During the war in Southeast Asia he served as a staff sergeant in the U. S. Air Force in Mississippi and at Tan San Nhut Air Base, Republic of Vietnam. He and his wife, the former Diane Lippincott, are members of the Milton Church and led a drama group at the 1974 Pre-Con Retreat which also appeared on the Denver Conference program.

The Rev. Victor W. Skaggs, North Loup, Nebr., a trustee of the Historical Society and chairman of its search committee named a year ago, recommended the new appointee. Mrs. Merchant's parents, Mr. and Mrs. Darwin Lippincott, are active members of the North Loup Church.



Thomas L. Merchant

“It is a good feeling to have a successor coming to the position I have enjoyed who is so well qualified,” said Mr. Rogers. He continues to serve as president of the Historical Society, and is moving with Mrs. Rogers to their farm at Alfred Station, N. Y. □

SCRIPTURE: Leviticus 19:33-34

“The stranger that dwelleth with you shall be as one born among you . . .” (Lev. 19:34a).



STRANGER IN OUR LAND

Who are the strangers in our land? In a time when we hear that foreign tourists are flooding our country to see the great sights it is easy to see those of other lands. On a recent trip to the Corning Glass plant at Corning, N. Y., we saw a group of such tourists and it was so somewhat startling to realize that foreigners would come so far to see a local sight. But the question is, who is a foreigner in our land? We are the melting pot of the world; that must mean that different elements are boiled down to make up one united mass. We're all descendants of foreigners. The foreigner is an alien because he does not belong — he is actually part of someplace else; he has his own niche elsewhere. The Bible teaches that Christians are no longer to be a part of the world; we are in the world, but not of the world. We are foreigners touring life. But we tour life not just to see what it can offer us; we travel to see what

we can contribute to the world.

As strangers to the world, we can also appreciate the strangeness of the Christian world to those looking into it for the first time. We must be ready to offer them the best treatment we would offer our Christian brothers that they, too, may desire to make God's Kingdom their home.

Thought starters:

1. How could we, specifically, treat a person as an equal when he is not a Christian?
2. Do Christians take advantage of the world?
3. Do Sabbathkeepers take advantage of non-Sabbathkeepers?
4. Do we segregate non-Sabbathkeepers in some ways from our “citizen” fellowship?

—Rev. Russell Johnson

INTERNATIONAL WOMEN'S YEAR

(Continued from page 14)

basic services which will make life easier for her and better for her children. The changes which must and should be brought about ought to be in terms of *her* needs and interests, rather than in terms of some abstract ideal of the western world and its thinking. Survival, work, skills are the needs and desires of many women in such cultures, and efforts to push such women into the role of “equality” may be quite premature. Building a labor force that can make the economy grow and relieving the inequality which exists, overshadowing all others, that of adequate health information and nourishment are the prerequisites.

“None of this means” says Truong, “that fundamental changes must not eventually take place

in women's role and status. And practical possibilities for altering today's picture lie in the hands of the young. Tradition has not unbreakably shackled the pattern of their thinking and behavior. Education can make them more aware of their rights . . . more willing to accept responsibilities. They should be the focus of efforts to strengthen economies . . . they are prepared to be changed in their own ways . . . to set in quicker motion the wheel of change itself.”

In our “reaching out” as Seventh Day Baptists, have we not just begun to do this in our implementing the field worker for women in Malawi? Is it our task to bring the blessing of the knowledge of Christ's love to all? From reports to be read in many sources, it is plain that the IWY is making solid progress around the world. Are you feeling that you are a part of it? Think it over! □

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CELEBRATE THE BICENTENNIAL

“Seventh Day Baptists Over 300 Years in America.” Ball point pens available 50 cents each. Order from:
**The American Sabbath Tract Society,
P. O. Box 868, Plainfield, NJ 07061.**

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OUR WORLD MISSION

OWM BUDGET RECEIPTS FOR MAY 1975

	Treasurer's		Boards'		Treasurer's		Boards'
	May	5 months			May	5 months	
Adams Center NY	\$ 192.00	\$ 456.41	\$ 20.00	Shiloh NJ	1,809.51	4,240.88	270.00
Albion WI	47.55	215.41	140.00	Stonefort IL	30.00	150.00	50.00
Alfred NY	796.75	2,793.07	310.00	Texarkana AR	30.00	50.00	20.00
Alfred Station NY	508.75	1,618.95	50.00	Verona NY	147.00	811.00	60.00
Ashaway RI	826.05	2,228.57	710.00	Walworth WI	200.00	700.00	
Assns & Groups	407.15	5,518.94	1,864.27	Washington DC		608.00	490.00
Battle Creek MI	507.07	2,721.75	275.00	Waterford CT	196.50	915.12	210.00
Bay Area CA		80.00		Westerly RI	50.00	1,863.00	298.16
Berea WV		115.00	17.35	White Cloud MI	103.72	455.85	45.00
Berlin NY	309.78	981.22	10.00	Totals	\$15,188.73	\$63,200.72	\$9,614.20
Boulder CO	108.68	616.40	85.00	Non-Budget	102.00		
Brookfield NY		183.50	10.00	Total To Disburse	\$15,290.73		
Buffalo NY		1,134.00					
Dallas-Ft. Worth TX	28.65	115.15		MAY DISBURSEMENTS			
Daytona Beach FL	180.75	863.07	170.00	Board of Christian Education		\$ 1,484.03	
Denver CO	598.83	2,474.27	285.00	Council on Ministry		900.65	
De Ruyter NY	250.40	712.90	32.00	Historical Society		10.23	
Dodge Center MN	274.00	1,611.46	280.00	Ministerial Retirement		657.04	
Farina IL		92.00	40.00	Missionary Society		6,111.72	
Fouke AR		375.51	10.00	Tract Society		2,220.92	
Hebron PA	106.08	516.33	95.00	Trustees of General Conference		10.23	
Hopkinton RI			140.00	Women's Society		546.74	
Houston TX		242.02	10.00	Council on Ecumenical Affairs		101.17	
Individuals		75.00	182.00	General Conference		3,248.00	
Irvington NJ		310.00				\$15,290.73	
Kansas City MO	47.53	364.12	55.00	SUMMARY			
Leonardsville NY		85.00		1975 Budget		\$210,030.00	
Little Genesee NY	175.97	957.10	50.00	Receipts for five months:			
Little Rock AR		60.02	38.00	OWM treasurer	\$63,200.72		
Los Angeles CA	525.00	2,625.00	80.00	Boards reported	9,614.20		
Lost Creek WV		1,215.00	160.00			72,814.92	
Marlboro NJ	919.00	2,221.01	20.00	To be raised by December 31, 1975	\$137,215.08		
Metairie LA				Percentage of year elapsed	41.67%		
Milton WI	1,035.60	4,934.59	752.00	Percentage of budget raised	34.67%		
Milton Junction WI	60.00	372.20	70.00	Five months:			
Monterey CA				Due	\$ 87,512.50		
New Auburn WI	191.07	558.48	50.00	Raised	72,814.92		
New Milton WV	70.00	290.00	10.00	Arrears	\$14,697.58		
New York City NY	43.00	194.00					
North Jersey NJ	106.10	106.10					
North Loup NE	650.00	1,500.00	195.00				
Nortonville KS	277.55	1,268.48	120.00				
Ohio Fellowship OH	50.00	269.00	424.00				
Paint Rock AL		221.47	49.00				
Plainfield NJ	1,123.12	2,909.29	697.67				
Richburg NY	70.00	873.03	62.75				
Riverside CA	1,080.00	2,840.00	190.00				
Rockville RI		127.00	62.00				
Salem WV	598.42	2,289.57	150.00				
Salemville PA	165.00	365.00	190.00				
Schenectady NY		29.25					
Seattle WA	292.05	681.04	10.00				

Marriages

Bottoms - Bucher.— Charles Henry Bottoms, recently of Farnham, N. Y., and Ruth Adelaide Bucher of Little Genesee, N. Y., were united in marriage on March 30, 1975 in the Seventh Day Baptist Church of Richburg, N. Y., by Rev. Rex E. Zwiebel and Rev. C. Harmon Dickinson. The new home is in West Seneca, N. Y.

Accessions

RICHBURG, N. Y.
Rev. C. Harmon Dickinson, Pastor
By Letter:
Mrs. Nettie G. Bottoms
Charles H. Bottoms
Richard Horwood
(Mrs. Richard) Shirley B. Horwood
MARLBORO, N. J.
Rev. Don Richards, Pastor
By Letter:
Myron McPherson

TEXARKANA, ARK.
Rev. Ralph Soper, Pastor
By Baptism:
Roger Wommack

CHRIST — NOT TRADITION

C hildren's
P age

**"TINA,
FORWARD!"**



A TRUE STORY

"Did you ever hear of a dog going to school?" Mrs. Maurice McCrea (Grace) was telling her Primary Class in the Richburg, N. Y., SDB Sabbath School about the puppy she was taking care of for Guiding Eyes,* the people who get dogs ready to be the "eyes" for blind men and women, and sometimes for blind boys and girls.

"A dog go to school?" asked Dina Taylor. "A dog can't sit at a desk," said her brother Dana.

Then their teacher told Dina and Dana how Tina had come to live when only a puppy, with the McCrea family.

Tina has almost black, curly hair. Her small pointed ears sometimes stand straight up. Black eyes and nose seem to hide her face. She is a big dog, though not very old, because of the kind of dog she is — a Bouvier des Flandres. At one year, she weighed sixty pounds.

"Nite-nite, Tina"

Tina is a lovable dog. She's friendly and has good manners. Mr. and Mrs. McCrea and their teen-age daughters, Ellen and Cindy have given her loving care for nearly a year. She has done everything with the family for that is part of the plan. The first night Tina was in their home, Mrs. McCrea took her to the bedroom where she was to sleep and said, "Nite-nite, Tina." She lay right down and seemed to know she was at home and this was her bed.



"Nite-nite, Tina!"

Tina must be taught to obey commands. Some things she must learn to do, and yes, some things she must NOT do. The McCrea family is very kind to her, but very firm, as they help her to grow up to be the kind of dog who can help a blind person.

Soon Tina will leave the McCrea home to go to school, really. It is a special school for dogs. When she is ready, her new blind master or mistress will be brought to the school to live and to go out together. Tina will be the Guiding Eyes for her new friend who cannot see.

* Guiding Eyes for the Blind, Inc., Yorktown Heights, N. Y.

Jesus Told Us To Love

Our Lord Jesus set an example of showing unselfish love for others, especially those who do not have as much as we do.

The McCreas will be very sad when Tina goes away, but they will be happy knowing she is doing such good work.

"If you have enough love in your heart, you can do it," Mrs. McCrea said.

We can all say, "Tina, forward!" □

—Contributed by Ethel Dickinson
—Sketch by Ellen McCrea

1975 Annual Conference

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PRESIDENT S. KENNETH DAVIS INVITES YOU TO PARTICIPATE IN THE BUSINESS PROCEEDINGS, THE WORSHIP MEETINGS, THE SPECIAL EVENTS, AND THE FELLOWSHIP OF THE 163rd ANNUAL SESSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE.



Theme:

FAR BETTER MEN

"I tell you, unless you show yourselves far better men than the Pharisees and the doctors of the law, you can never enter the kingdom of Heaven."

—Matthew 5:20 (NEB)

SPEAKERS



Monday evening's speaker is the Rev. Paul Osborn, pastor of the Nortonville, Kansas, SDB Church. His subject is: "Far Better Blessings."



"Shared Living" is the subject Tuesday evening. The speaker is the Rev. Earl Cruzan, pastor of the Milton, Wisconsin, SDB Church.



On Thursday evening the Rev. Charles Bond, pastor of the Shiloh, N. J., SDB Church, will speak on: "God Calls Me to Perfection."



Speaking Friday evening is the Rev. Don Phillips of San Diego, Calif. His subject is: "Men Mighty in Prayer."



"God's Catalyst — Far Better Men" is the subject Sabbath morning. The speaker is the editor of the HELPING HAND and pastor of the Seattle, Washington, SDB Church, the Rev. Duane Davis.

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"THE LORD SHALL GUIDE THEE CONTINUALLY, AND SATISFY THY SOUL IN DROUGHT... THOU SHALT BE LIKE A WATERED GARDEN"
—ISAIAH 58:11