

# 1975 Annual Conference

AUGUST 10 - 16, AZUSA, CALIFORNIA

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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.

# The Sabbath Recorder

AUGUST 1975



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



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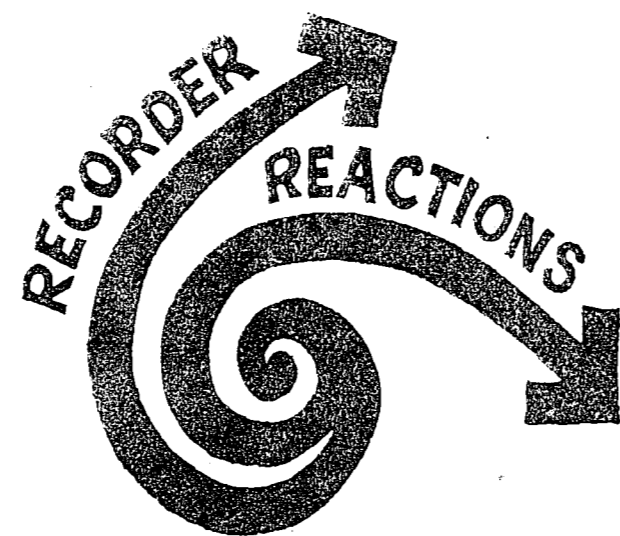
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Thank you for the very sym-  
pathetic and understanding editorial  
in the June 1975, issue of the  
*Recorder*. It is true that Vietnam  
has been a country that has been  
fought over, coveted, despoiled for  
many centuries. May it be that in  
God's Providence it may now have  
a period of peace. Meanwhile let  
us help wherever we can.

—Rev. Paul S. Burdick  
Waterford, Conn.

\* \* \*

I appreciate the newly extended  
subscription rate for retired minis-  
ters. It was a surprise to receive my  
notice of its being in effect. Along  
with discounts for prescriptions of-  
fered by some, State Park stickers,  
and fishing license it all contributes  
to the feeling that retirement is not  
such a bad state of living in spite  
of any disadvantages there may be  
... I continue to look forward to  
each monthly issue.

—Orville W. Babcock  
White Cloud, Mich.

CSA

Anyone who desires to make a  
specific relief contribution may do  
so through this local church treas-  
urer, noting how he wishes his gift  
used. These funds will then be re-  
ceived into the Seventh Day Baptist  
United Relief Fund and adminis-  
tered by CSAC unless another agen-  
cy is specified by the donor. (e.g.  
BWARF, CWS, CROP, etc.)

In case one does not belong to  
a church the gift may be sent to  
OWM Treasurer Gordon L. Sanford,  
Little Genesee, NY 14754.

CREDITS

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pps. 2, 28, Ruth Peil. The article  
on page 28 is reprinted with per-  
mission from *Light and Life* — a  
Free Methodist publication.

I WAS HUNGRY;  
you set going a humanistic association,  
and you discussed my hunger.  
Thank you.

I WAS IN PRISON;  
you sneaked quietly to your chapel,  
in the quiet neighborhood,  
and prayed for my liberation.

I WAS NAKED;  
you wondered wasn't that perhaps immoral?

I WAS ILL,  
and you went on your knees  
and praised God for your health.

I WAS HOMELESS;  
you preached to me—about God's loving care.

I WAS LONESOME,  
and you left me alone—  
to pray for me.

You seem so holy,  
so close to God.  
But I am still hungry and lonesome,  
and I'm freezing.

—Unknown.



I MET THE MASTER

I had walked life's way with an easy tread,  
Had followed where comforts and pleasures led,  
Until one day in a quiet place  
I met the Master face to face.

With station and rank and wealth for my goal,  
Much thought for my body, but none for my  
soul,  
I had entered to win in life's mad race,  
When I met the Master face to face.

I met Him and knew Him and blushed to see  
That His eyes, full of sorrow, were fixed on me;  
And I faltered and fell at His feet that day,  
While my castles melted and vanished away.

Melted and vanished and in their place  
Naught else did I see but the Master's face.  
And I cried aloud, "Oh, make me meet  
To follow the steps of Thy wounded feet!"

My thought is now for the souls of men,  
I have lost my life to find it again,  
E'er since one day in a quiet place  
I met the Master, face to face.

(Author unknown)

# WHY I AM

# A PROTESTANT

In the year 1483, Christopher Columbus stood on the shores of a great sea and contemplated the meaning of some strange driftwood which he saw there. As a result of this he doubted the prevailing theory that the earth was flat. In the same year a child was born in Eisleben, Germany, whose name was Martin Luther. While Christopher Columbus would discover a new world, it would be the destiny of Martin Luther to awaken an old one in what has come to be called the Protestant Reformation. This was a mighty sixteenth century phe-

nomenon, the results of which are still being felt today. It is important for us, because we call ourselves Protestants and are members of a group of some two hundred and fifty denominations and sects in America who consider themselves to be under this name and faith. Therefore, we ought to take the time periodically to ask ourselves why we are Protestants.

## I

To do this, it is necessary to look briefly at the life of the man who founded this faith. Martin Luther's boyhood in Eisleben, Germany, was not happy nor very meaningful, for him. It was void of joy and beauty. His father very unwisely beat him sometimes until the blood came. Perhaps he was an irascible child, hard to control. His mother's life was humdrum amid the pots and pans. His parents brought fear to his life with terrifying stories about the mysteries of the Black Forest.

When he grew up he went away to study law at the University of Eisenach where he hoped to equip himself to master his fate in the world. There he learned something of the relationships between man and man, but man's relationship to God was still a mystery. While in the forest one day a bolt of lightning struck and killed a friend and threw Luther from his horse. This frightened him greatly, and he came to think of God as vengeful. He then went to Erfurt to enter the Augustinian monastery to seek Holy Orders and to find peace with his God. He was to be there for twenty years. In that monastic life he swept cells, said his prayers, polished floors, wound clocks, washed windows, and begged alms for the Order. But he was unhappy still.

One day the monks found him in his cell at the point of death. He confessed to his superior that God seemed so stern and austere that he could not believe in His love. Staupitz said to him, "Get a Christian judgment of God." In 1510 Luther made his pilgrimage

to Rome. There he performed his duties, said his prayers at the proper time and place, earned merit for himself and even for his kinsmen. But he left Rome disappointed. He lamented, "Rome is a painted harlot selling her charms to the highest bidder. The Holy See is the center of fests but not of faith."

Soon thereafter he received an appointment to teach at the University of Wittenberg. There he lectured on the Bible. He began to find solutions to the mysteries which had confused him, particularly in the writings of St. Paul. He discovered the doctrine of salvation by faith. The Bible began to have authority for him.

It was at that time that repairs were being made to St. Peter's in Rome. Tetzl, emissary of the Pope, was in the area selling indulgences, a purchase of grace so that your sins could be forgiven. Not only your sins, but you could buy enough to free some of your relatives from life in purgatory. To this Luther objected. He thundered from his pulpit against it. On October 31, 1517, he nailed upon the front door of the church at Wittenburg his Ninety-five Theses, his protests against the abuses of the church.

Luther could not anticipate the excitement this gesture would cause, but word of this brave monk's defiance of Rome spread all across the land. It ran the length and breadth of the German world. As a result, the demand for Luther as a speaker grew, and with the strengthening of his voice from occasion to occasion words of warning came from Rome. Still his flaming pen produced his tracts and his tongue his words against the abuses of the church.

Pressure was brought upon Luther, and eventually he was excommunicated. This was a period of loneliness and doubting for he loved the church. He turned again to Scripture. About his excommunication he said, "Let the notice of excommunication go into the fire." As to

the fact that he was no longer priest he raised this question, "Is Martin Luther no longer a priest? We are all priests, each man with his own Bible, ordained by the grace of God alone, in the great crucible of his suffering."

As a result of all this he was summoned to Worms, there to meet before Emperor Charles and princes of the church. His word had spread so across the German-speaking world that as he rode from town to town Luther was met with all the acclaim of a hero. His stomach ulcers were grieving him, but on the outskirts of Worms, at the little city of Pliffingheim, he caught sight of the towers and turrets of the fortress city and was inspired to write that greatest of hymns, "Eine Feste Burg Ist Unser Gott,"—"A Mighty Fortress Is Our God." Upon arrival in the city when he was brought before his accusers, he refused to kneel before the emperor. He was shown books and tracts and asked to accept their authorship. When he admitted to this he was asked to recant. He asked for a few hours to be alone and went away and prayed. When he reappeared before these princes of the political and ecclesiastical world, he made a famous speech. In part it ran like this: "Therefore, your Most Serene Majesty and your Lordships, since they seek a simple reply, I will give one that is without horns or teeth, and in this fashion:

I believe in neither pope nor councils alone; for it is perfectly well established that they have frequently erred, as well as contradicted themselves. Unless then I shall be convinced by the testimony of the Scriptures or by clear reason, I must be bound by those Scriptures which have been brought forward by me; yes, my conscience has been taken captive by these words of God. I cannot revoke anything, nor do I wish to; since to go against one's conscience is neither safe nor right. Here I stand. I cannot do otherwise. God help me."

The Elector of Saxony, his friend,

managed to whisk him away while he traveled under the protection of the emperor, who had guaranteed his safety. He was carried to a castle in the forest, the Castle of Wartburg. There he remained for many years and undertook to translate the New Testament into the German vernacular so the people could read it.

Luther did not anticipate the results of his actions. Rioting broke out; violence struck the land. Every one cried for freedom — freedom from political rulers, freedom from the church. At last Luther was forced to leave the castle to inveigh against abuses. However, the revolution swept like wildfire and could not be quenched until it had run its course.

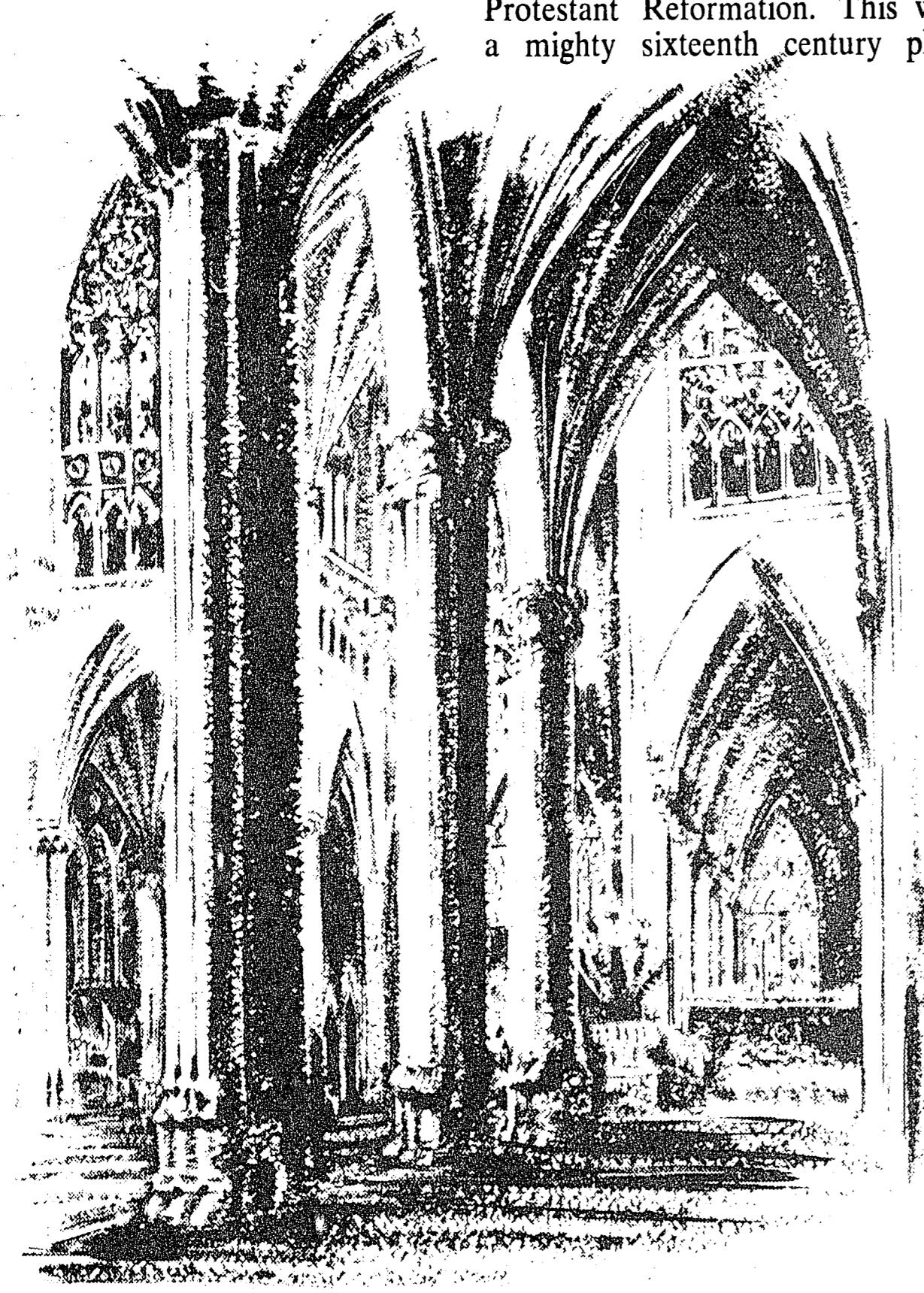
The aftermath was that Luther took up a rather normal life among his fellowmen. He married Katharina Von Bora, a nun who had believed in Luther's teachings, and settled down to live in Wittenburg. For a while he was a watchmaker, then followed a mechanic's trade. Always he was teaching and preaching and seeing the fires burn with all sorts of denominations and sects being born out of this new freedom. There came Anabaptists, Zwinglians, Calvinists, John Knox of Scotland, and struggles in England out of which Methodism eventually was born. From these and others came many of the Protestant denominations we have today.

## II

Now what does the word "Protestant" mean? It means to stand against something, to protest. But it means far more than that. It means to witness for or stand for something. Luther both protested against something and he stood for something. Let us review the basic tenets of the Protestant faith so that we may see how important they still are.

(1) The sole head of the Church is Christ. No delegation of his au-

(Continued on page 25)



by Tom A. Whiting

Peachtree Road United Methodist Church  
Atlanta, Georgia



## FEEDING THE LAMBS

by Mrs. Juanita Ogden

One late afternoon, a young child fell from a merry-go-round into the swimming pool. She had been placed there by her parents and left for only a few minutes. Almost at once, several people saw the incident and immediately began a search. A boy of ten, who had never learned to swim, jumped into the pool after seeing a small yellow something floating beneath the surface of the water. Although he was most frightened, love for the little girl pushed him to hold the child high in order that others might see and take her from him. The water was over his head, but an adult quickly assessed the situation and rescued both child and boy.

This experience could have ended badly had no one felt concern. How often any of us will happily take food to the sick, find clothes for the needy, and do almost anything necessary to help someone physically; yet, shrink from attempting work that may save one spiritually. None of you would hesitate for a minute before throwing a lifeline to a drowning person, would you? Of course not! Which leads me directly into what I have recently been thinking about.

Have you ever been asked to teach a Sabbath School class for the children's division? Before making up your mind, may I say something? The One who became our great example loved children. Although His followers at one time were eager and impatient to get on with the business, so to speak, it never prevented Jesus from putting His hands on the children and praying for them. Jesus knew the value of understanding the children. The impressions they received will remain with them for a lifetime. They can be souls saved for Christ, or lost for always to the talented deceiver. "I've never worked with children before" may be a valid reason for refusing a class. Nevertheless, think of the wonderful promises given to those who wait upon the Lord. I think of Isaiah 40:30-31. "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Renewal comes as we give up trying to make it on our own and simply look to God. Paul tells us what is the most necessary ingredient needed for a successful teacher of children, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). A willing mind plus love will do the job under the guidance of the Holy Spirit.

David tells us in Psalm 27 to "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." In simple terms, that's where we need our strength the most; in the inner man. We get this strength by waiting on the Lord. Remind yourself that God is on your side. When God asks you to do a task He includes the promise, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

How thankful I am that my mother and a few faithful Sabbath school teachers brought many beautiful truths to my mind that could never be completely forgotten. Jesus called it "feeding the lambs." Early childhood is the most favorable time in life for spiritual growth. A person may go where he will and do whatever he will, but that early training faithfully follows to do its work.

One very fine minister compared the feeding of lambs with the art of planting a garden. What a responsibility it is to plant precious seeds in the Master's garden! Not only that, but what a privilege to work with the best part of the harvest. The most effective work is usually done before the children are promoted to the youth class.

By no means can the three unproductive kinds of soil referred to by Jesus be applied to the heart of a child. His heart cannot be described as a "trodden down way-side," it is not "stony ground." Neither is it soil "overgrown by thorns." The child does not see, nor does he care about the deceitfulness of worldly things such as riches, power, fame, influence and all the other giant weeds that make soil unfertile. No, the heart of a child is the "good ground" that, properly cared for, will yield a harvest of a hundredfold.

Nothing should hinder the church from having a really effective program for the lambs within our fold. If we wait too long about planting good seed in well-prepared soil, the enemy may beat us there and fill the garden with unwanted weeds. Surprisingly enough, many times

(Continued on page 22)



THE SABBATH RECORDER

## NEW EXECUTIVE

## CHOSEN



Dr. K. Duane Hurley, President Emeritus of Salem College, has accepted the appointment by the Commission of the Seventh Day Baptist General Conference to become executive secretary of that denomination. Salem College President Dallas Bailey and Ernest F. Bond, of Galena, Ohio, chairman of the Commission, made the announcement in a joint statement issued last week.

Dr. Hurley served as president of Salem College from 1951 to 1973, when he resigned as chief executive and was named President Emeritus by the School's Board of Trustees. Since then he has served as assistant and consultant in the development office of the college.

Following his move to Seventh Day Baptist national headquarters in Plainfield, New Jersey, in September, Dr. Hurley will continue his association with Salem as a consultant to the president and vice-president for development.

Announcing Dr. Hurley's departure from the Salem College administration, President Bailey said, "The officers of the Seventh Day Baptist Church are to be commended for the wisdom of their choice. I know of no person who possesses the executive leadership, as well as spiritual dedication to his church, as K. Duane Hurley.

"I am very pleased that Dr. Hurley has agreed to serve a continuing relationship in a consultant role to the college," Bailey continued. "I have found his counsel and advice invaluable and because of his long tenure with Salem College he has been most helpful. We wish him

and Mrs. Hurley good fortune and we look forward to their continued relationship with the college."

Seventh Day Baptist Commission Chairman Bond stated that Dr. Hurley was the unanimous choice for the important position of denominational leadership. "Many people have made significant contributions to the selection and subsequent call of Dr. Hurley to become the new executive secretary of the Seventh Day Baptist General Conference," said Bond.

"The Commission certainly feels that the Lord has directed each step leading us to the call of this outstanding educator and administrator. We feel that the denomination, through its churches, boards and agencies, will move forward under his leadership."

As an educator and college administrator, Dr. Hurley has received national recognition. He is a member of numerous educational organizations and has served as president or chairman of many of them.

Among his most notable achievements was the founding, in 1956, of the Council for the Advancement of Small Colleges, which he served as president until 1962. He also served as president of both the West Virginia Association of College and University Presidents and the W. Va. Foundation for Independent Colleges.

For many years a proponent for the advancement of education in West Virginia, Dr. Hurley helped introduce educational television and radio into the state and is currently serving his second term as chairman of the W. Va. Educational Broad-

casting Authority. He has also been a long-time active member of the W. Va. Chamber of Commerce Education Committee.

Besides his work in education, Dr. Hurley has been an active leader in his church and other religious bodies. He is a former editor of the *Sabbath Recorder*, has served as a member of the Commission of the SDB General Conference and is currently chairman of the Council on Ministry.

A native of California, Dr. Hurley received an Associate of Arts degree from Riverside College and earned his B.A. from Salem College in 1938. He received his M.A. from the University of Southern California. He holds honorary degrees from Alderson-Broadus College, Southeastern University, Milton College, and Waynesburg College.

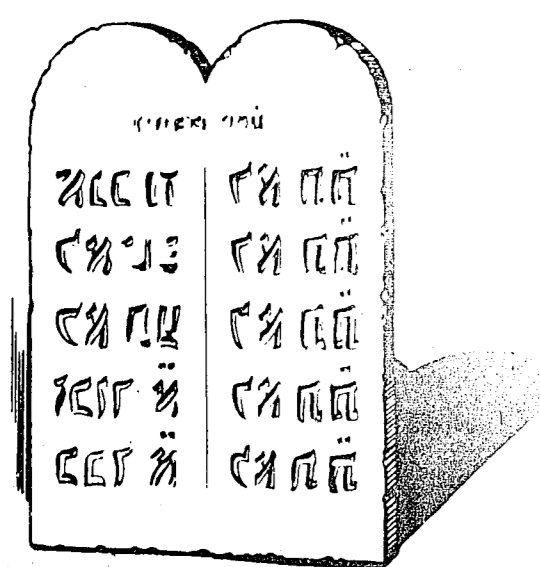
Mrs. Hurley, the former Shireen Twogood, is also a graduate of Salem College, as are the Hurleys' four daughters, Mrs. C. D. Van Horn, Mrs. Richard Dixon, Mrs. Gary Martin and Miss Penny Hurley.

At a testimonial dinner given by the W. Va. Foundation for Independent Colleges in 1974, Bethany College President Cecil Underwood paid tribute to Dr. Hurley: "His life has been filled with song, no matter how tough the challenge. Duane Hurley has always kept his ideals in the sky and his feet on the ground."

Dr. Hurley, who succeeds the Rev. Alton L. Wheeler as executive officer, will be installed in his new post at the General Conference session at Azusa Pacific College, Azusa, California. □



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



# The Eighth Commandment

NEEDED: HONEST HEARTS

by the Rev. Edgar F. Wheeler

"You shall not steal" (Exodus 20:15 RSV).

**M**en with a dull conscience and a legalistic concept of ethics and morality have always missed the comprehensiveness of this simple and forthright commandment. There is much more implied than taking someone else's wallet or some other possession while he is not looking, or even taking it by violence.

The Eighth Commandment deals with respecting the property rights of others, and it deals with our sense of values, with the ethics we practice, in making a living and gaining wealth—and even the responsibility we have for the use we make of what we own when others have less. It touches our lives in social relationships, in our commerce and in our national and political life.

The Bible further interprets this seemingly simple injunction so that we can see it in its broader scope.

"You shall not steal, nor deal falsely, nor lie to one another," is the enlargement given in Leviticus 11:19.

"Just balances, just weights, a just ephah, and a just hin" are the demands of Leviticus 19:36.

It is not just a matter of "Let the buyer beware," but there is a moral obligation for the seller to honestly represent what he is selling. Dishonest dealing, whether on the part of purchaser or seller, is stealing just as surely as pilfering.

The prophets shout out the anger of God against a nation, Israel, that would allow the widespread prevalence of cheating, oppressing the poor, and greed that made the rich richer and the poor poorer (Ezekiel 45:9-12; Amos 8:5, 6).

James in his Epistle points the accusing finger at employers who withhold just wages from their employees. Pronouncing judgment upon those who are wealthy through taking advantage of their employees, he says: "see, the pay of the workmen that mowed your fields, which you have withheld from them, is crying mightily, and the cries of

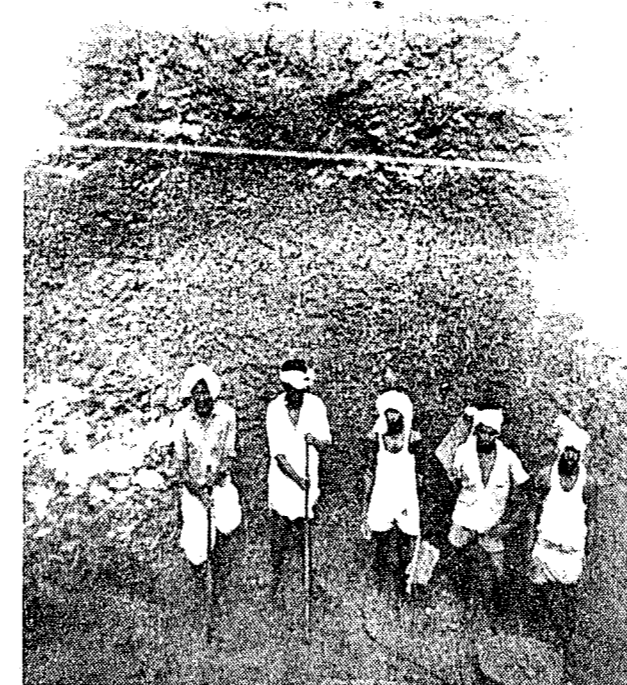
the reapers have entered into the ears of the Lord of Hosts" (James 5:4).

Achieving is basic in the lives of all humanity. Even though he has to depend ultimately upon the gifts of God's creation for life, men must in the present order of things obtain money, clothing, food and other material things that are essential to human life. That is why it is so important that men know how to evaluate things, and that they know how to obtain what they want and need honestly. At stake is the welfare of others, one's own character, and his relationship with God. Therefore this commandment is fundamental.

As economics have become more complex and life more sophisticated the matter of determining honesty and dishonesty on a purely "legal" premise becomes ever more difficult. Where the clear teaching of the Bible is neglected for the philosophy of subtle expediency, the issue of honesty is darkly clouded.

Corporations and supermarkets tend to make people feel that ownership is impersonal, so to steal from them is no sin. Laws and practices are encouraging great gain through padded insurance claims. Our government and armed services are considered just targets for pilfering. Labor practices encourage seeking high wages and benefits without a just return in job performance. Misrepresentations in tax returns have become almost a national pastime. Cribbing and otherwise cheating in school have lost their onus for many, especially as our schools get larger. Various means of getting gain without honest effort seem to be regarded generally as clever rather than sinful.

And, of course, we cannot overlook the inequalities of prejudice, birth, and circumstance that keep some in utter poverty while others are affluent to extreme. At this point "Thou shalt not steal" declares that all of us are mere stewards of what we possess, and that we have a responsi-



The C.S.A. Committee has helped to construct this well in India.

## christian social action

In the United States we have such an abundance of some of our natural resources that it is difficult for us to conceive how dire the situation is in some parts of the world.

Reverend B. John V. Rao writes: "Seventh Day Baptist Christians in India . . . are economically poor and socially deprived . . . These par-

ticular areas (referring to the interior where the terrain may be difficult or impassable) comprise about 200 villages where water is almost a luxury; and where the thirsty livestock perish for want of water.

"Our S.D.B. fields are, with zeal and diligence, trying to develop these areas where, in some fields, work has already been started, thus giving help and hope to those people who suffer for their basic needs of food, water and shelter. No cultivated land is available because of lack of irrigation facilities and entirely depend on the mercy of rains. There is no guarantee of rains in the monsoon. The people have to walk 7 or 8 miles for drinking water."

Rev. Rao informs us that the approximate cost of a well is \$2,000. The villagers work out half of this cost and the other half is provided by the S.D.B. Conference of India as funds are available.

The Christian Social Action Committee, after being made aware of this great need, sent \$1,000 from the Seventh Day Baptist United Relief Fund to the India Conference.

This contribution is to be used for an irrigation well at K. Bitragunta. Now that they have sufficient cash, it is anticipated this well will be completed in three months.

Three other wells, two of which are for irrigation and one for drinking, are in the process of construction. The digging has been completed but work has been stopped because there is not sufficient cash to finish it.

With this love gift, "YOU ARE THERE BECAUSE YOU CARE."

From time to time people make designated gifts for relief concerns. Any such contribution can be made through the local church treasurer, designating how the gift is to be used, or, if one is not a member of an S.D.B. church, it can be sent to Our World Mission treasurer, Gordon Sanford, R.D. 1, Little Genesee, N. Y. 14754. □



Rev. Edgar Wheeler, pastor of the Ashaway, R. I., church.

bility toward those who are less fortunate. We have no right to withhold from their needs when we have the means to supply them.

Where society and commerce seem to be getting more impersonal all the time and when we are less apt to be called to account personally for dishonesty, the keeping of the Eighth Commandment clearly demands the spiritual quality of truth in the inward man. It demands that one have a valid set of priorities, indeed those that Jesus gave: "Seek first His kingdom and His righteousness and all these things will be added on for you" (Matt. 6:33, Berkeley). Such a sense of values is possible only where one has the faith in God that is made possible through Jesus Christ.

And with this kind of faith that receives Christ's new commandment to love one another, the commandment becomes very positive: "The thief must steal no more, but rather toil to earn a living with his own hands, so he may have something to give the person in need" (Ephesians 4:28, Berkeley). □



# "LOVE IS A DECISION"

Come taste the beauty of the Lord  
Taste the joy, which only He can give  
Come and drink the wine of happiness  
And eat the bread of life  
Come taste the beauty of the Lord.

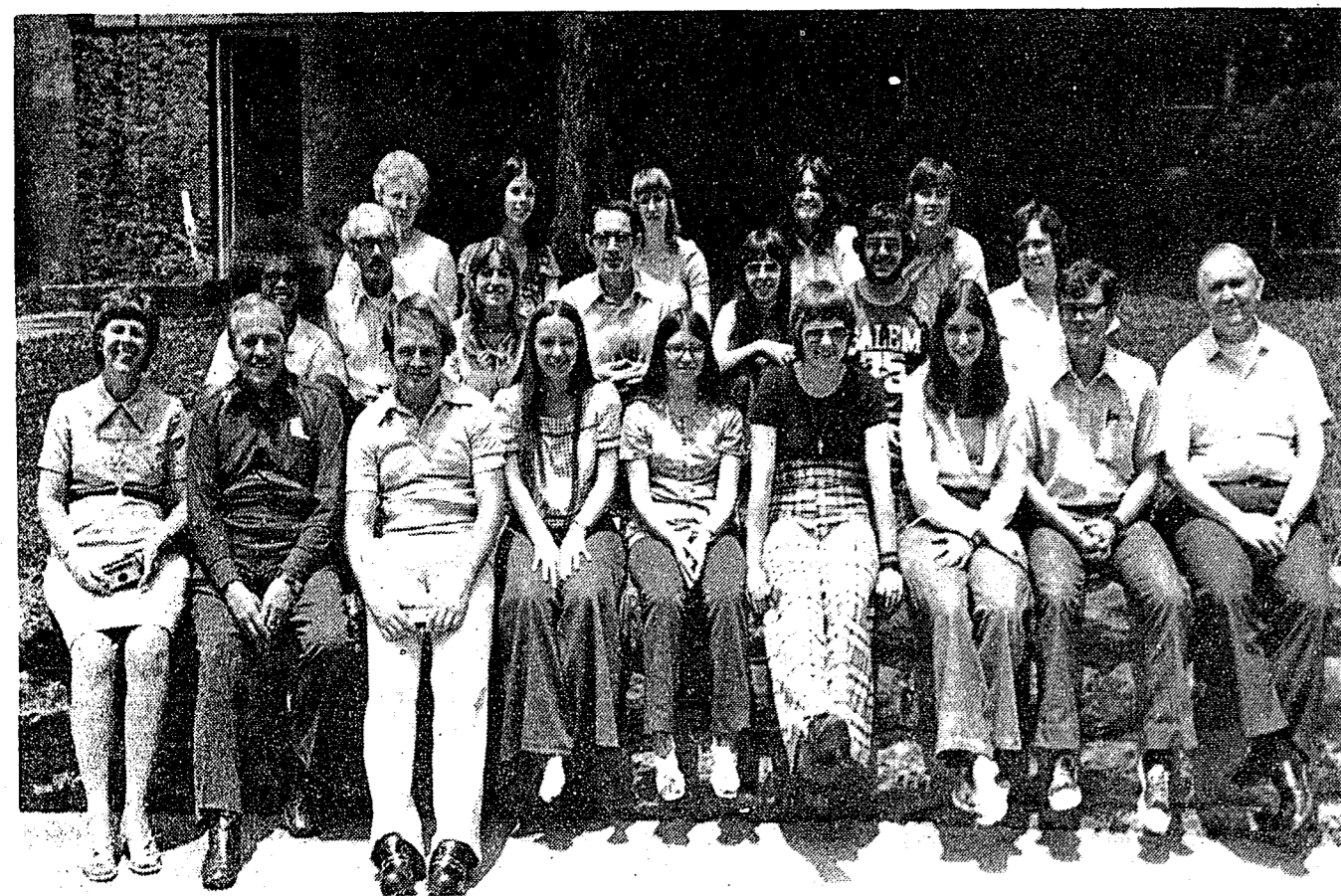
This year at SCSC training the beauty of the Lord was in its fulness. As twelve dedicated young people along with three auditors from many of our Seventh Day Baptist churches gathered at Salem, W. Va., for this week long training session, many prayers were being answered and many of their lives being changed.

The theme of the training this year was "Love Is a Decision." Learning this lesson and then actually putting it into practice touched many of the hearts of these young people. Several of them felt it necessary to write home while they were at training and share this

with their parents, asking them for forgiveness for wrong attitudes and past actions.

The Spirit of the Lord was constantly with us, helping and guiding us in all the classes and in times of worship and visitation.

As the week progressed the word FAITH was chosen to be used as first letters for the team names. Team F-ellowship which consists of four young people, Perry Cain, David Davis, Val Crane and Cinde Lewis will be spending their summer in Denver. A- is for team Anticipation which will be serving in the Pawcatuck Church and these team members are Suzie Pinder and Marian Jacob. Patty Burdick and Sharon Schattenberg make up the I-team as team Invincible that is in Paint Rock. The Seattle church was happy to welcome Lisa Powell and



1975 Summer Christian Service Corps Training Session  
Salem, West Virginia, June 23-30

Row 1: Gerry Van Dyke (staff), Mynor Soper (staff), Jerry Van Horn (Light Bearers), Susie Pinder, Barbara Ayars, Valerie Crane, Norma McAllister, Robert Van Horn (Light Bearers), Leon Lawton (staff)

Row 2: Lisa Powell, Dave Clarke (staff), Cynthia Lewis, Paul Green (staff), Marian Jacob, David Davis, Sharon Schattenberg.

Row 3: Dorothy Parrott (auditor), Patty Burdick, Debbie Perry, Patty Lawton (staff), Perry Cain

Norma McAllister as team Triumphant. (I'm sure they are living up to their name.) Last but not least is team Helping Hands who are working in the Southeastern Association and whose members are Debbie Perry and Barbara Ayars.

The auditors included Dorothy Parrott, the Reach Out field worker in the North Central Association and two Light Bearers for Christ, Jerry Van Horn and Robert Van Horn (who is serving as assistant pastor in Shiloh, N. J. this summer).

Mrs. Jerome Van Dyke ("Mom"), the chairman of the SCSC committee of the Women's Board taught a fantastic class in interpersonal relationships. Her love, laughter, and tears spread joy, warmth, and love into everyone present. A class in VBS teaching and camp counseling was taught by David S. Clarke. This class was very vital to everyone present because it is in these areas that the SCSC workers serve the most. Mynor G. Soper, shared his Campus Crusade training in the use of the four spiritual laws along with other techniques to use in visitation.

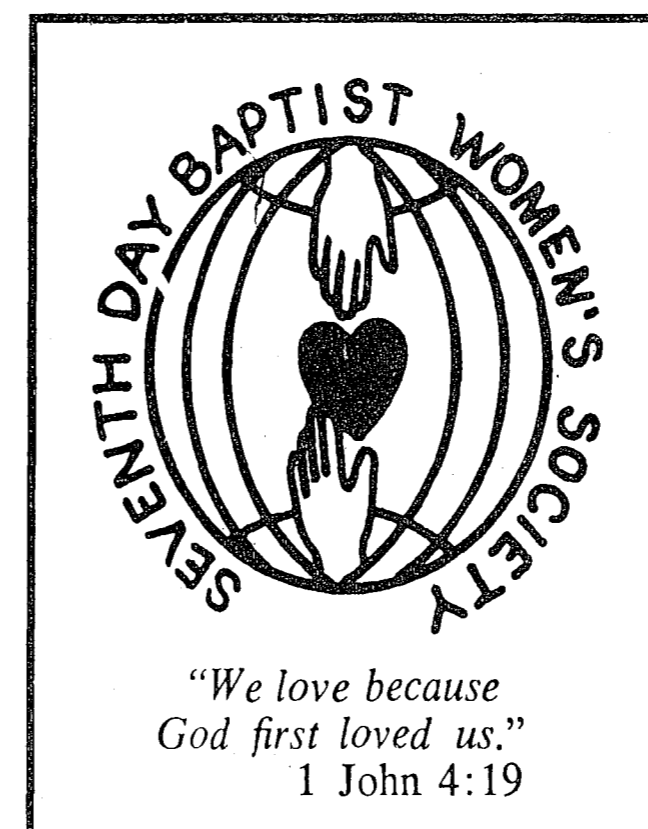
Heavenly harmony reverberated from the melodious mob under the leadership of Patty Lawton. Many new songs were learned as several shared and taught songs from their part of the nation. Chapel each morning was arranged by Paul Green. A variety of laymen and pastors provided us with these worship experiences.

Our fearless leader, Leon R. Lawton, provided training with a rigid schedule which left little free time for us to catch forty extra winks! He also led us in an excellent Bible study in Romans in which we all learned very much.

As the week came to a close, there was much that everyone had learned and experienced. Everyone was brimming with information to guide them through their summer as SCSC workers. But most of all everyone was beaming with the love and joy that only the presence of Jesus and the Holy Spirit can give your life. Yes, everyone was ready to go to their assigned church and share with enthusiasm what they had shared and learned at training—"Love Is a Decision."

Everyone had decided to love with all their might.

I Was There



by Madeline Fitz Randolph

## WHERE DO WE STAND ON THE EQUAL RIGHTS AMENDMENT?

We are where so many others are who realize the need for such action. We are with Church Women United all over the world. In a letter to CWU constituents of Southern California, Mrs. William H. Nicholas writes: Although our Christian interests are many faceted, our commitment to justice for both men and women has caused CWU to join with other groups in support of the Equal Rights Amendment . . . it would afford women for the first time an underlying Constitutional guarantee of basic human rights, which is not now accorded them. Discriminatory laws have worked an especial hardship on those many women who work outside the home because of economic need. Sixty-one percent of the Nation's poor children live in families headed by women. CWU invites you to become a part of its large effort to spread the truth to men and women and State Legislative bodies so the great principle of equality will be in our Constitution and reflected in our way of life . . . "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28 RSV).

We are standing with the American Baptists, fellow members in the Baptist World Alliance. In a recent editorial in their publication, *The American Baptist*, the Rev. Richard Keach writes: "Let us look at the passage in Ephesians. The first sentence sets the tone: 'Be subject to one another out of reverence for Christ.'" He is saying there is mutual respect and care between husband and wife. We are "one in the Spirit" and no one is allowed to subject another person in a marriage or in a Christian community. If there is a Holy Spirit, and there is, how is it our cold human relationships are not filled with love? We block, we are not open to change. We are afraid of radical



changes of accepted roles." American Baptists have the Equal Rights Amendment as a part of their statement of concerns study issues for 1975.

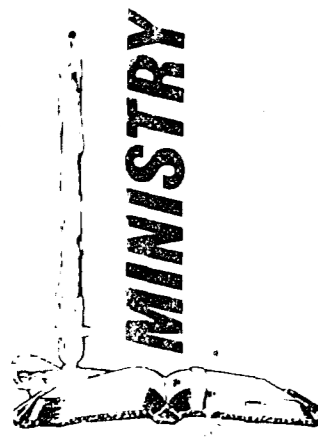
We are standing with Senator Jennings Randolph of West Virginia, who as a co-sponsor of the Equal Rights for Women Amendment, has been largely responsible for the success of this amendment thus far.

We are with Pearl Buck, whose endorsement of the ERA strikes us as being truly "at the heart of the matter."

"I have been thinking a good deal about the Lucretia Mott Amendment and the more I think about it the more confirmed I am in my conviction that it is only when a nation's people are governed by laws made for its citizens and not for male and female that men and women can live in mutual happiness with each other and with justice toward each other. When one sex is given discrimination, either favorable or unfavorable, the effect works ill for everyone. If women do not have as a matter of course an unequivocally equal place with men before the law, men suffer with them. A mother cannot train her son in the vigor of free thought and action when she herself does not share completely in that freedom. Something of her sense of inferiority shadows him to weaken him in his own moral fibre or to make him feel falsely superior on that utterly untenable ground for superiority, mere sex. When woman does not share in the life of the nation equally with man, with a mental atmosphere as clear as his, and the right to action no more hampered than man's by discriminatory laws and social attitudes, it means that half the nation and the half which has as its peculiarly important work the bearing of children and their early education, is a depressed group and as such affects the whole.

"It is as a mother even more than as a professional worker that I say that I believe the Lucretia Mott Amendment is the only self-respecting basis for citizenship in a true democracy."





"Enlightening the Word of God"

Dean Herbert E. Saunders

Ten Seventh Day Baptist students gathered at the Center on Ministry for the 1975 Summer Institute, June 9-26. Coming from California and Kansas, Missouri and Illinois, South Dakota and Minnesota, as well as Washington, D. C., the students contemplated the movement of the Seventh Day Baptists throughout the world as they studied Seventh Day Baptist History.

Students who participated were: John Peil, who graduated with a Master of Divinity degree from the American Baptist Seminary of the West in Covina, California, on June 7, and left the Institute to assume pastoral duties in Verona, New York; Robert Babcock, who completed his middle year at the North American Baptist Seminary in Sioux Falls, South Dakota; Kent Martin, a junior student from Wesley Theological Seminary in Washington, D. C.; Gordon Lawton also a junior student who is studying at Central Baptist Theological Seminary in Kansas City, Kansas; Larry Watt, a junior student also at Central Baptist Theological Seminary who left the Institute to be summer assistant pastor in Alfred, New York; Ken and Barbara Chroniger who are serving the Farina, Illinois, church this summer — Ken a junior student from the Nazarene Theological Seminary in Kansas City, Missouri; Helen Green who entered Northern Baptist Theological Seminary in Oak Brook, Illinois, in January; John Ray, a junior student at Trinity Evangelical Theological Seminary in Deerfield, Illinois, who left the Institute to be summer assistant pastor in Little Rock, Arkansas; and Pastor Wayne Babcock, pastor

of the Dodge Center Seventh Day Baptist Church in Minnesota.

Tracing Seventh Day Baptists from their development in England in the seventeenth century, through organization in America in 1671, and down to the present day, the students shared in lectures by Dean Herbert E. Saunders, Historian Albert N. Rogers, who was the key lecturer in our History, Missionary Board Executive Vice-President Leon R. Lawton, General Secretary Alton L. Wheeler, and Pastor Charles Graffius. Extensive personal study and research, as well as informal discussions filled out to the fullest the three weeks of encounter with our ancestors of the faith.

In 1907 J. Nelson Norwood gave an address at General Conference in which he listed six areas of leadership that are necessary for the growth of the Christian witness. These six areas served as a basis for the consideration of our history, and the realization that we are now making history. History means nothing at all unless it teaches us something about our present and the obligations we have to reach out toward a new future. Dr. Norwood suggested that the power of our Seventh Day Baptist witness (the "power of Conference") lies in its ability to *educate* us. That is what the Summer Institute is designed to do — to educate our leadership. Through research, individual study, lectures, and discussion the students discovered what it is that has kept Seventh Day Baptists alive for over 300 years and what it is that can restore the vigor and vitality of our people. We have

## SUMMER

been an education minded people starting many schools and academies, some of which still exist today as colleges — Alfred University, Salem College, and Milton College. And we need to discover more and more about ourselves and our heritage.

Secondly, Conference should *inspire* us. There was a tremendous enthusiasm among the summer students. Encouraged by the number of participants and the urgency of the moment in which we live, there was lively discussion of how our past inspires us and what such study ought to bring out of us as we reach out toward new witness to the faith. The entire student body took field trips to Newport, R. I., and Ephrata, Pa., in an attempt to relive, even if for only a few moments, some of the experiences of early Seventh Day Baptists. Such inspiration brought renewed interest in where we are now and where we could be, with the right kind of pastoral and lay leadership, as we anticipate tomorrow.

In the third instance, Dr. Norwood suggested that Conference should *unify* us. We have a common heritage — a common bond with the past that mustn't be forgotten. We are one people drawn together by the vision of our forefathers and called to mission for our children. Such efforts, as were observed in study, draw us together in unity throughout the world.

In the fourth instance, Conference should *spiritualize* us, bring us spiritual vitality and an eagerness to be about "our Father's business." Times of worship, devotions and study co-mingled with good fellow-

## INSTITUTE

ship, characterized the 1975 Summer Institute. There was a spiritual vitality evident that gave hope to our sometimes sagging spirits. Nine of the ten students were actively looking toward pastoral ministry and another student was already a part of the Seventh Day Baptist ministry. The future looks even brighter as four new students anticipate seminary in the fall. There was a feeling that the spiritual life of our denomination was getting a much needed "shot in the arm," as students and teachers alike searched our history for answers to our present.

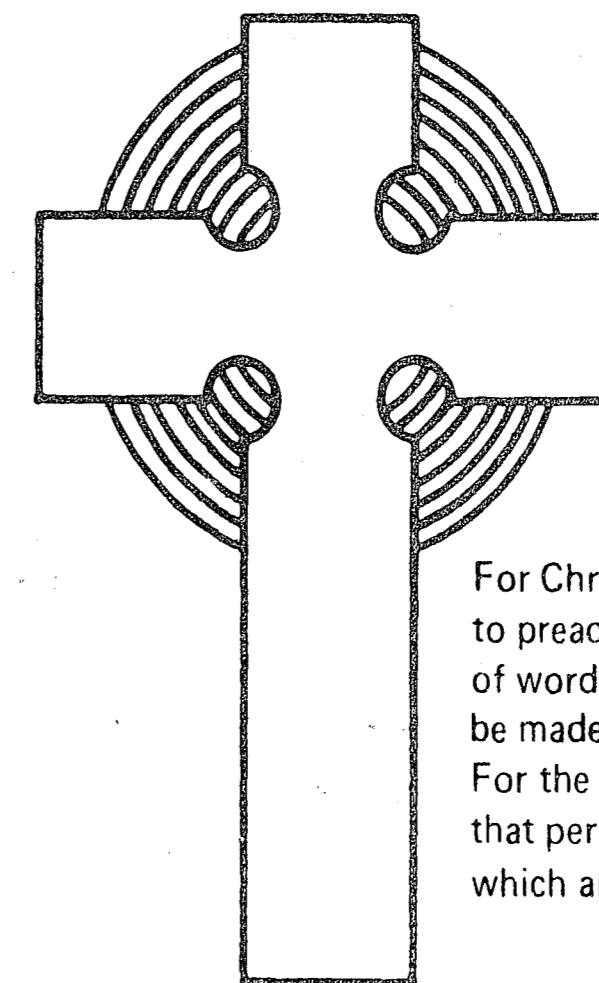
Then Dr. Norwood reminds us that General Conference should provide us with "sane, progressive, leadership." That is what the Center on Ministry is all about, to recruit, train, educate, inspire, and prepare creative leadership for our future. Seventh Day Baptists have always desired a well-educated, forward looking, and Holy Spirit inspired ministry. And we were constantly reminded of the amount of "blood, sweat, and tears" that our forefathers put into the development of programs and agencies that have led us to this moment in time. Only as our leadership is educated and sent out with the desire to strengthen our witness, will the future remain bright for Seventh Day Baptists. If those attending the Summer Institute are any indication of the leadership we can expect in the future we are indeed being called of God to go on from here and grow as a people.

Finally, we are reminded that General Conference, as well as the boards and agencies is to be *close*

*to the people*. The crying need throughout the centuries we have been in existence is for this unification of spirit that is translated in the Conference serving the people. History has taught us that the people are important — the most important commodity we Seventh Day Baptists have — or can ever hope to have. With God our Guide and the Holy Spirit as our Inspirer and Christ as our Savior, we as a people can "go on from here." One thing that history always teaches us is that the future can only be determined by the present. We cannot hang on to our past as a frame-

work for our future — for only those alive and well at this time can determine what happens tomorrow. History is made up of living people committed to a task in their time. Our history can only be made up of living, breathing people like you and me who are committed to a task in our time.

The 1975 Summer Institute is history (that is, when all the students get their research papers back to the Center), but all of us who were a part pray that the records will show our descendants that those who took part have been faithful in their time. □



For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

—I Corinthians 1:17,18



The Life Ventures Committee of the Board of Christian Education has chosen the topic of "Alcohol Abuse Among Teen-agers" as a concern that envelops all of us in our society. As the result of our research there will be a series of articles designed to inform and assist in the prevention and cure of this menace to our society.

## TEEN-AGE ALCOHOLISM

"According to the National Institute on Alcohol Abuse and Alcoholism, 1.3 million Americans between the age of twelve and seventeen have serious drinking problems."<sup>1</sup>

As you read your daily newspapers, notice how many people are arrested for driving while intoxicated or involved in drunken-driving accidents. How many are teen-agers? "Sixty percent of the people killed in drunken-driving accidents now are in their teens."<sup>1</sup>

Who should be concerned about this increasing problem? Is it the church, the school, the parents and families, social organizations? Do you find a category listed above that fits you? We all fit into each of the above categories. But what are we doing about it?

First, you need to find out some of the reasons for this phenomenal upswing in teen-age alcoholic abuse.

In committee discussions we listed several reasons:

- 1) Parents and/or peers may abuse alcoholic beverages.
- 2) Peer group pressure is very strong (this cannot be emphasized enough).
- 3) Advertisements make "liquor appear to be the normal accompani-

ment of having fun";<sup>1</sup> actually exploiting young people's money and their bodies.

4) Parents allow children to drink, relieved that they are not on drugs.

5) People are unwilling to admit that alcoholic beverages are *drugs*.

6) Drinking is becoming increasingly socially acceptable among teen-agers.

7) Parents are leaving their responsibilities for educating their children about drugs, up to the public sector (for example, church).

8) Teen-agers lack a sense of personal worth.

One reason that teen-agers lack faith in themselves lies in the fact that people fail to listen to them, thus do not recognize their abilities.

Teen-agers are lonely and frightened. But they are also willing to help, willing to be part of a group, and work to make a group be successful if there is someone who dares to give them some guidelines and help advise them. This advisor may even have to "tell" them the what's, where's and why's of situations. In fact, we all need someone to guide us. How fortunate for us who have Jesus Christ as our Guide and Savior. Do we as advisors and guides praise the good we see a teen-ager doing? (For that matter,

the good that anyone is doing?) Do we give the teen-ager a reason for liking who he or she may be? Do we love the teen-ager with a Christ-centered love that encourages and disciplines?

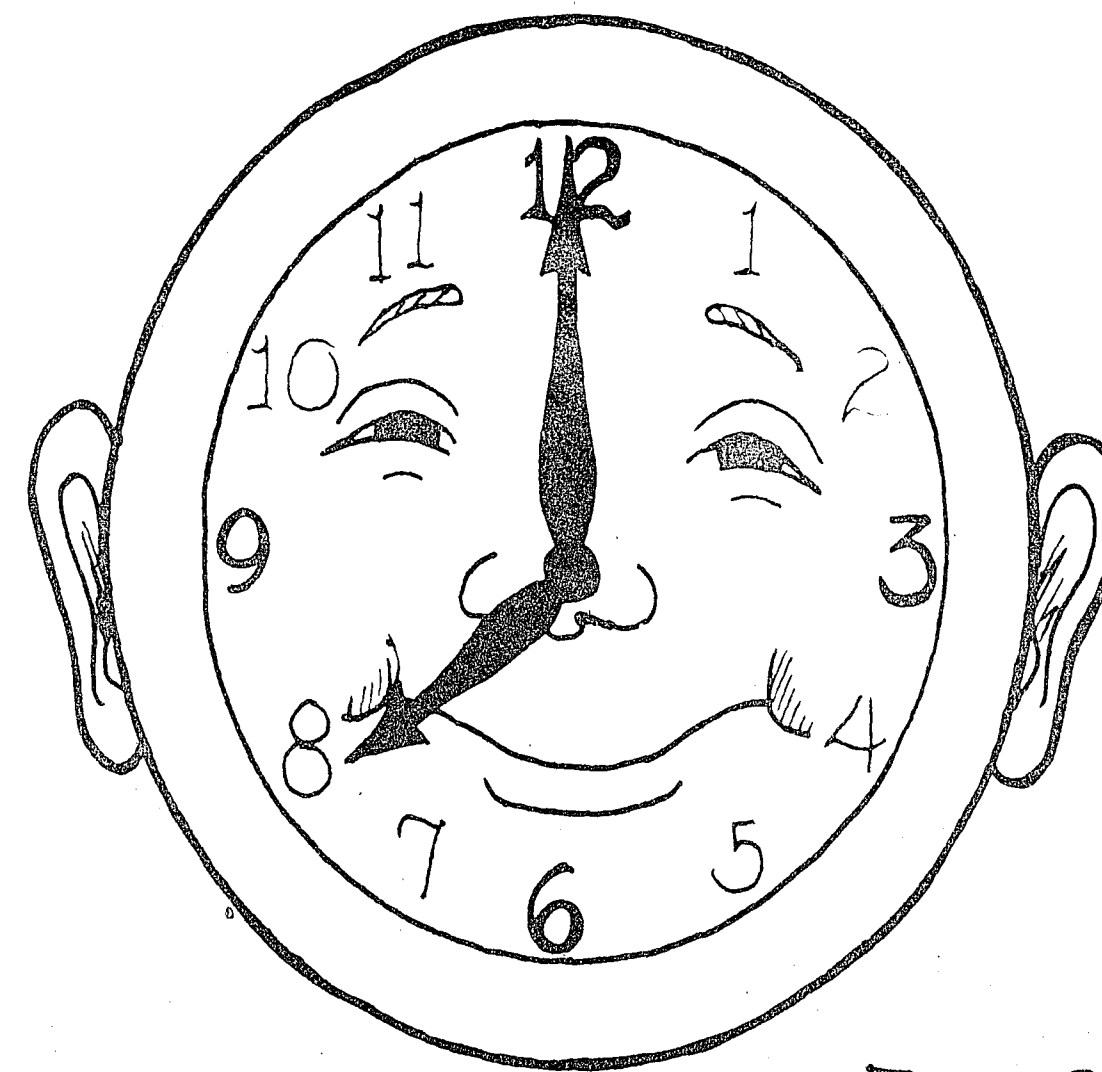
Colossians 3:12-17 (TEV) states: "You are the people of God; he loved you and chose you for his own. Therefore, you must put on compassion, kindness, humility, gentleness, and patience. Be helpful to one another, and forgive one another, whenever any of you has a complaint against someone else. You must forgive each other in the same way that the Lord has forgiven you. And to all these add love, which binds all things together in perfect unity. The peace that Christ gives is to be the judge in your hearts; for to this peace God has called you together in the one body. And be thankful. Christ's message, in all its richness, must live in your hearts. Teach and instruct each other with all wisdom. Sing psalms, hymns, and sacred songs; sing to God, with thanksgiving in your hearts. Everything you do or say, then, should be done in the name of the Lord Jesus, as

(Continued on page 22)



## Children's Page

### WHAT TIME IS IT?



# NO + W

DO IT NOW!

Who can tell time? Can you? Can you?

I can tell time. Want to know what time it is?

When the big hand is at 12 and the little hand is at 8, it's 8 o'clock, isn't it? That might be BED time. BED time is often STORY time. Then comes PRAYER time, and that's a GOOD time.

PLAY time is fun. That's good. Time for WORK can be fun, too, and that's good.

In the Bible we read:

"There is a right time for everything" (Ecclesiastes 3:1, Living Bible).

"It is time to seek the Lord"

(Hosea 10:12, RSV).

There are other kinds of time, like when you get home a little late from school, and Mother says, "It's ABOUT time!" Or Grandma and Grandpa come over, and you're making a lot of noise, so Grandma says, "Isn't it HIGH time for children to be in bed?" Can you think of some other kinds of time?

Think now of two words that begin with the letter "N." One of these words is NO. Some folks have NO time for God. That's not good, is it? Add one more letter, a "W," to the word NO, and what do you have? — NOW. Right?

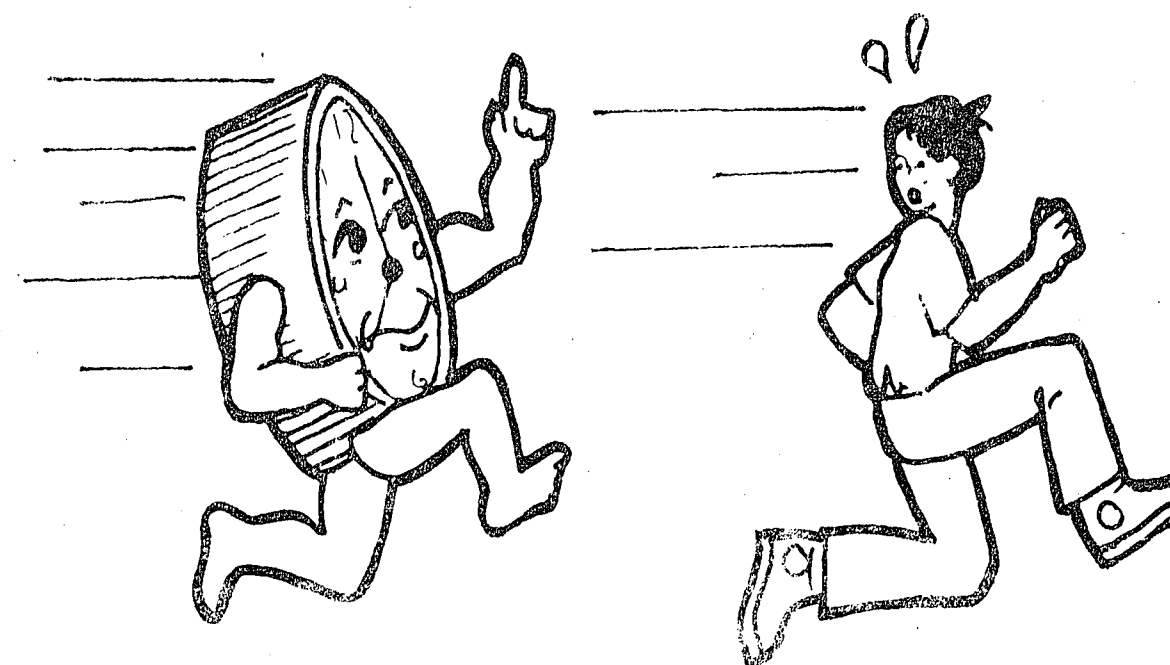
NOW is the time. The Bible tells us it is.

"Right now God is ready to welcome you. Today he is ready to save you."

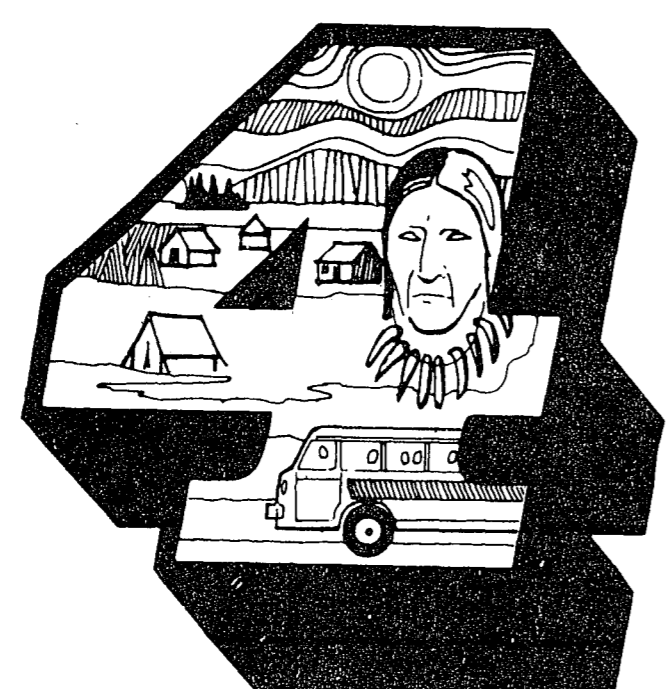
(2 Corinthians 6:2, Living Bible).

Not yesterday, not tomorrow, but today—NOW —is the time to give yourself to Jesus and live for God. The right time is NOW! □

—Ethel Dickinson







**CAMP LEADERS  
TEST CREATIVITY**

The weekend of May 17-18, Camp Joy leaders and their families gathered to prepare for the intensive programs scheduled for their Berea, W. Va., campsite this summer. Program Chairman Dale Thorngate and Education Secretary Dave Clarke offered several options in agenda, and the group was off and running to develop rich devotional, learning, growing, interrelating experiences.

Two major blocks of time were planned for the staffs of each of the three camps to work on their own program. A brief sharing period was designed to help each group to know what the others were planning, thus receiving inspiration, insight, and challenge. One camp will concentrate on "homes in the woods" living, learning units. Another will specialize in sabbatic meanings throughout the week with a high celebration of the Sabbath anticipated. Another program will concentrate on studying values and how they are held by our youth.

Basic resources for this Camp Leadership Retreat included the new Creative Camping Manual de-

veloped from the Creative Camping Project '74 and the Camp Program Committee of the S.D.B. Board of Christian Education, financed by the Memorial Fund. Besides the chief unit of Lutheran Church in America loose-leaf "Creative Church Camping," Sec. Clarke presented multiple copies of several pages of worship, cookery, use of Bible, camp-philosophy materials prepared at the '74 venture.

"Peter Walking on the Water" was a Bible study using Serendipity techniques, bringing the disciple's relations to Jesus into intensive meanings for our life today. A worship experience dependent on the various realities of our personal living in bodies and our corporate living in local churches was conducted. A heavy drizzle of rain couldn't stop the Sunday morning bird-watchers with creative camper Cynthia Brissey Calise and her hubby, Phil, leading us.

Camp Joy leaders discussed how they would utilize the Creative Camping Manuals which were given to the camp by the Memorial Fund through the Board of Christian Education. The introductory cover letter emphasized how each camp is responsible for keeping these in circulation and for adding new materials sent from the Board. □

**Christian Vocations' Meanings**

Bulletins from churches tell the story of interesting emphases on the many creative approaches Christians take toward their vocation or job or profession.

The Rev. Dale Rood, pastor of the Waterford, Conn., Seventh Day Baptist Church, got "some good and honest sharing at that point" in Vocations Sabbath service when he asked his people in his "sharing our faith time" to tell "what they enjoyed about their work."

Pastor Dale's sermon pointed to how "we need to see our work as being done for the Lord. Whatever we do, whether assembly line work, housewifing and school teaching must be seen as more than just a job — as ministry. On a 'job' the only concern for work is to bring home money for the family, but in 'ministry' work is seen as something that is fulfilling to the person, which enables the person to do that which God is calling him to do . . . even in ministry, there are some things which have a higher priority for our time, our energy, and our concern than our 'work.' Four areas of life (for instance) were 1) the Lord, 2) our family, 3) Christian fellowship, and 4) keeping the Sabbath."

The message was tape recorded and could be borrowed from Pastor Rood if persons desired.

**SPORTS, VOCATIONS, FAMILY OUTINGS, PREPARATION FOR SABBATH SCHOOL VACATION CHURCH SCHOOL, YOUTH, CHILDREN AND ADULTS CAMPING . . . 1, 2, 3, 4, and on!** The Church of Jesus our Christ ministers through many channels to human character and compassion, and to righteous community building. May You search continuously to be in the center of God's will in your community, committed fully to the church's redemptive work in it. □

**Sabbath School**

**LOYALTY DAY**

Now is the time to elect Sabbath School teachers and special workers if they are to begin their duties in September. This will give them time to select materials, make an outline of lesson topics, observe more experienced teachers, have conferences with other teachers, etc.

The Seventh Day Baptist Board of Christian Education is concerned and anxious that every church school is doing its very best.

Some churches are having retreats later in the summer at which the minister, church school workers and teachers together work out long range plans for the improvement of the church school. Each one is asked to be searching for new ideas as soon as they are selected. These ideas are brought together in written form for study at the retreat. This plan could be carried out in any church, large or small. Listed below are a few suggestions to start you thinking.

Every church school that is doing its very best has defined its aims and set them down in writing.

Whenever a church school teacher, from study and training, comes to feel his work is really important, he makes careful and prayerful preparation for each lesson.

"You can do more than pray after you have prayed, But you cannot do more than pray until you have prayed."

—Robert E. Spur

The lesson plans will be made out with each pupil in mind. He should strive to know each pupil as an individual and show that he has a special interest in him.

A good teacher uses materials but teaches persons. Content is not an end in itself. A new world opens up when the teacher focuses his attention on the pupil, his interests, his needs, his situation. The learner is central in the Christian Education program.

A good teacher will try to reach all he can, teach all he reaches, and win all he teaches. This is one of the greatest challenges of Christian education.

The Church School Program Committee of the Board of Christian Education is suggesting that Sabbath School Loyalty Day be celebrated on Sabbath, Sept. 6, 1975, but it may be more convenient for you to have it at another time. Instead of having our committee sending your church a specific Loyalty Day '75 service for your Sabbath School, we have listed below some materials in which you may find helpful ideas for reassembling your classes in September.

Whittemore Associates (3 Wexford St., Needham Hts., MA, 02194) has bulletin covers, church scene with no printing, designed for Rally Day Festival (No. 5961 L). Or they have another with "Train Up a Child in the Way . . ." (No. 6459L). These sell at 100 for \$2.50 or 500 for \$10.00.

Whittemore also has a "Standard Promotion and Rally Day Program Book" for 50 cents, filled with excellent ideas and recitations for Rally Day and reopening.

Cokesbury (201 Eighth Ave., Nashville, TN, 37202, offers such as Rally Day Souvenir Tags 2¼"x 2½"), 50 for 65 cents (No. AP 178); or Rally Day Buttons 1 inch diameter), 100 for \$2.50. (No. AP-173-69)

Through our Tract-Education Society Audiovisual Library Catalog, newly revised, you may discover some fine filmstrips for general use, Show-N-Tell for small groups or sound tapes for inspiration or discussion. Listings are by section with alphabetical title index. *Lightning and Old Man Macy* will help children appreciate their influence on others. *Book of Little Things* will open eyes of young and

old to the Bible's profound simplicity. Youth and adults may get more effectively involved in reaching out after seeing *Where Is the Church?*

You may want to share suggestions on sources you have discovered which would help others. Or you may have developed a program of your own. Share with the Board's Church School Program Committee, 15 So. Main St., Alfred, NY 14802.

In advance of Sabbath School Loyalty Day, plan to make a canvas of the community to interest all you possibly can to attend Sabbath School. Older members of the church and nonteaching members may like to do this. It is well to involve as many church members as possible in this project. And then revisit homes and make new calls all year through.

On Sabbath School Loyalty Day you may want to recognize those in your church who have worked in summer camps, the SCSC program, teachers in Vacation Church School, summer repair or development workers, and other special workers.

God's richest blessings will come to you as you strive to build Christian character in those whom you teach. □ —Church School

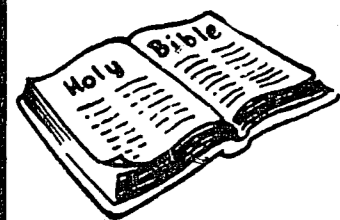
Program Committee

**AUTHOR AND EDITORS  
OF BELIEFS ISSUE**

The June-August 1975 *Helping Hand* has no authors or editors identified and is the product of the plans of the Resource Development Committee of the Seventh Day Baptist Board of Christian Education. In consultation with Editor Duane Davis and the Committee on Faith and Order, Resource Development chose to revise the 1967 Beliefs Issue for this unit. The Rev. Don A. Sanford was the original writer and editor of this very useful issue. Resource Development Committee members condensed, retitled sections and developed new questions. They also added new resources "For Further Study" in each lesson, and in a few instances inserted new material in the text. Their hope and prayer is renewed appreciation of basic S.D.B. Beliefs prior to a projected 1977 NEW MANUAL OF S.D.B. BELIEFS by Faith and Order Committee. They believe the issue has usefulness in many learning situations of groups, as well as individual study. □



"WHERE THERE IS NO VISION THE PEOPLE PERISH"



# MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

—Since October 1974, thirty persons have been baptized in Guyana, S. A., and added to the four SDB churches — a 23 percent increase!

—The Washington, D. C., Seventh Day Baptist Church plans its third Spiritual Life Conference, September 12-14, 1975, under the theme, "A Walk with Jesus Is . . . (1 John 2:5, 6). The spiritual life of the church as evidenced through outreach ministries is at the core.

—The Ministerial Training Program in Jamaica continues with six men in class, four of them involved in pastoral work. Support is given through matching funds made available through Our World Mission—you.

—Two couples from the Denver, Colo., SDB Church — Kenneth and Margaret Crosby and Daryl and Barbara White — visited the sister church in Torreon, Mexico, in May. They report that "The Church of Jesus Christ of the Seventh Day" has become a real witness for Christ in the colony of Nueva Rosita and is already experiencing progress as new converts to Christ who live nearby are now attending. Their pastor, E. Aldave, visited Denver for Mid-Continent Association in 1973.

—Missionary David C. Pearson, Blantyre, Malawi, Africa, held classes for twenty pastors and preachers from SDB churches in April. These joined in a third week of study with over 400 Christian leaders at a seminar sponsored by the Evangelical Association in Malawi.

—Bernard and Debbie (Barber) Keown gave dedicated service at the Adams Center, N. Y., Seventh Day Baptist Church in July, offering leadership and witness in that community.

—The Guyana SDB Conference meets with the Bona Ventura church on the Pomeroon River, August 1-

4, 1975. In addition to Camp 75, plans are laid for outreach Vacation Bible School and Crusades to be held following Conference. Two young men are to enter special pastoral training in October, following their practical field experience during the summer.

—Public revival meetings have been held for periods of one to seven weeks in South India. At Ferrernagar it is reported 143 were baptized; at Dandoli, 165; and at Nellore, 13. In commenting on these Bro. B. John V. Rao, "The gathering received the Word of God joyfully . . . In the day our SDB Evangelical Teams, Prayer Crusades and Women's Teams diligently worked. From 3:30 to 5:30 p.m. young adult Bible classes were held (by Bro. Rao.)"

—The R-4 van/ambulance at Makapwa Medical Center, Malawi, Africa, is again in service after several weeks off the road for repairs. The Central Africa Conference Land Rover allowed the medical work to continue without interruption, though muddy roads were impassable at times in the new Thomas area. With the rapid growth in medical services, the workers especially request the prayer support of all!

—Rev. L. Sawi Thanga, Rangoon, Burma, writes: "There is a significant increase in our church membership (which) may reach more than 600 before the end of the year. We hope to establish churches and convert new believers. We need your prayers and cooperation. It is planned to make a gospel crusade for Christ during November and December at various villages in the Chin Hills and Kabaw Valley."

—Missionaries A. Douglas and Jane Mackintosh of Kingston, Jamaica, will visit their families in Southern California, in late July and August and speak at General Conference at Azusa, Calif.

# PRAYER

# CORNER

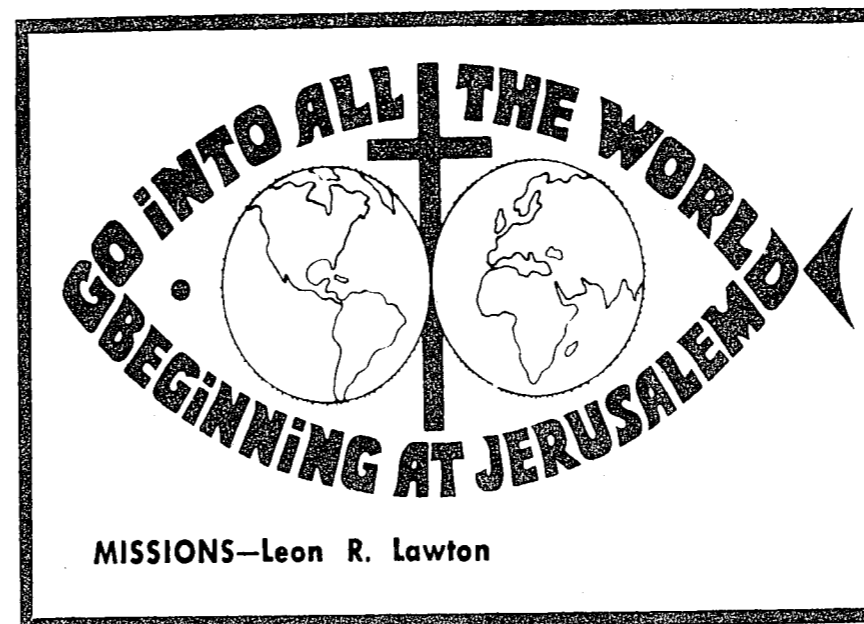
A Prayer Reminder for Each Day!

SEPTEMBER 1975

Verse for the month:

"Let him have all your worries and cares, for He is always thinking about you and watching everything that concerns you." —1 Peter 5:7 LB

- 1—\*M/P Leroy C. Bass, New Auburn, Wis.
- 2—Tract ministry in the Philippines
- 3—SCSC workers in school/work this fall.
- 4—\*M/P Melvin F. Stephan, Salemville, PA
- 5—The Menzo Fullers, Makapwa, Malawi, Africa
- 6—YOUR PASTOR AS HE MINISTERS THE WORD
- 7—Light Bearers for Christ ministry
- 8—Dean Herbert Saunders, Plainfield, NJ
- 9—The Reach Out Now (RON) project
- 10—\*M/P Dale E. Rood, Waterford, CT
- 11—Pastor Sam Peters, Georgetown, Guyana
- 12—Follow through on VBS/Camp contacts
- 13—SPIRITUAL LIFE CONFERENCE, WASH. DC
- 14—Elder Gulfan, Cebu City, Philippines
- 15—\*M/P Gordon D. Oliver, Texarkana, AR
- 16—Special meetings, Westerly, RI
- 17—\*M/P C. Harmon Dickinson, Richburg, NY
- 18—The David Pearsons, Blantyre, Malawi, Africa
- 19—Thank GOD for answered prayer!
- 20—FOR SPIRITUAL RENEWAL IN YOUR LIFE
- 21—Planning Committee meeting in Plainfield
- 22—Director of Evangelism, Mynor G. Soper
- 23—Burma SDB Conference pastors / leaders
- 24—\*M/P Duane L. Davis, Seattle, WA
- 25—India SDB Conference Pastors/leaders
- 26—\*M/P H. Earl DeLand, White Cloud, MI
- 27—SABBATH SCHOOL MISSION OFFERING
- 28—New missions and outreach in the USA
- 29—\*M/P John Camenga, Little Rock, AR
- 30—OUR WORLD MISSION budget support (\*M/P Missionary Pastor)



## THOUGHT FOR OUR TIMES

By Rev. B. John V. Rao  
Executive Secretary  
S.D.B. Conference of India

### "I KNOW WHOM I HAVE BELIEVED" —Apostle Paul

## ANNUAL LADIES' AID FAIR

On Sunday, May 25, the women of the Jamaican Seventh Day Baptist Denomination held their annual Ladies' Aid Fair at the Charles Street church in Kingston, Jamaica. Women from churches all over the island were present to buy donated handcrafts, used clothing and home-grown food. A hot lunch was prepared and sold also along with ice cream, cakes, and soft drinks. In the afternoon, a favorite Jamaican treat was presented called a "concert." For these concerts, each church present selects from among her members those with talent who then give a recitation, sing a favorite song, etc.

At each concert there is a master of ceremonies and always some "joker" in the audience who employs the "right" to stop a performer in the middle of his selection by sending a donation up to the M. C. Even though the performer knows exactly what is happening, he must ham it up and look terribly shocked. The facial expressions some manage to conjure up are priceless and the audience is soon doubling up with laughter. At this point the audience must collect enough money to cover the "stop donation" and allow the performer to finish his selection.

Proceeds from this particular concert, along with the money raised during the earlier part of the day all went as the Women's Board contribution to the work of the General Conference in Jamaica. As always, the fair was a worthwhile time of fun and fellowship for all attending and participating. □

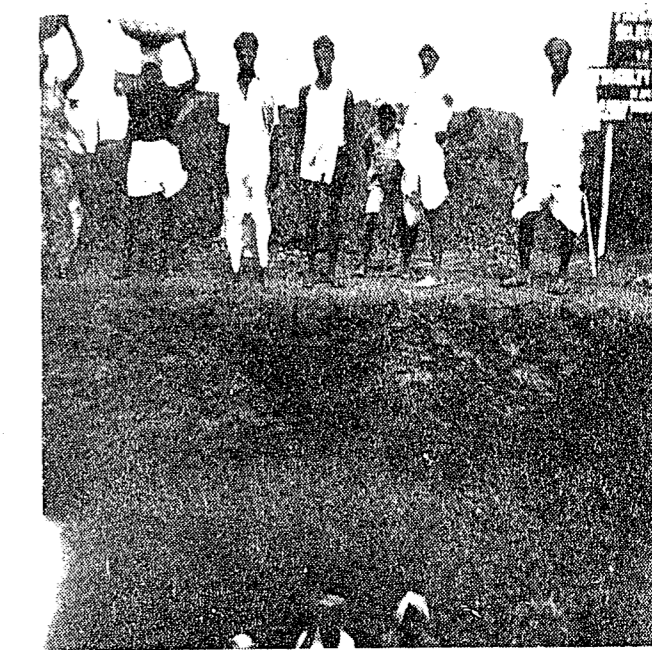
"If a man is not certain that God is there, that His Son is real and that the Son saves, he will be better to be a self-respecting stone-cutter than an apologetic propounder of hesitating suggestions which are as pebbles to the hungry multitude."

Youth is perplexed about the merit of faith. Wistfully, many ask, "In what should I believe?" It is very natural that they should ask this when they are confronted with Christendom split into innumerable churches, sects, cults and "isms." They sigh, "Which one is right?" No wonder they are impatient with organized religion as they see it. They are intolerant of dogma and doctrines, but they yearn for an assured faith. They want something reliable and which is in their reasoning believable. They demand a gospel which is not nebulous but definite; not vague but virtuously authoritative and not of uncertainty but of a sure faith. They will always listen to anyone who speaks with a note of assurance. That's why personal witness is so powerful today. When we can say with apostle Paul, "I know whom I believed," and when we can speak of the reality of Christ's saving power in our own lives; when we can declare that "we have seen and do testify," we find our message "gets across." Such witness has in it the authentic note. It rings true what modern youth wants more than that.

But that is just the wonder of the gospel. It has been tried and proved

in the fires of experience, and verified in life time and again as the ONE sure and certain remedy for the ills of the soul of man. No one succeeds in evangelism who cannot speak with authority. The world is tired of uncertainties. They surround us on and from every side. Vague ideas and unfulfilled aspirations leave men cold, but they will listen when the preacher speaks out of a deep and profound conviction, viz., The Truth of the Word of God.

Hence, the need for our youth now is unflinching faith in the Word of God and in the Scriptures. □



A Seventh Day Baptist sponsored well in India. Most of the work is done by SDB's in the local villages.



# The Church In Action

NEWS FROM THE CHURCHES

## SALEM CHURCH CELEBRATES GOLDEN ANNIVERSARY OF 21 MEMBERS

SALEM, W. VA.— The Salem Seventh Day Baptist Church recently held special services to honor those members who have belonged to the church for fifty years or more. Twenty-one were present who have belonged for fifty years or more (see photo).

Pastor Paul Green and Dr. Melvin Nida conducted ten weeks of studies on Sabbath Philosophy. Many were blessed by these special studies. The church observed "One Great Hour of Sharing" with a guest speaker from Syria. Greg Karnik is a student at Salem College.

One evening the Adult Sabbath School classes sponsored a roller-skating party. Our church basketball league held a covered dish dinner for the players, cheerleaders, coaches, pastors and families. Tim Ash won the award for good sportsmanship. We are very proud of Tim and all the boys on our team.

There was an old-fashioned box social sponsored by the High School YF. An evening of music and other talents followed the dinner.

The Madrigal Singers from Salem College presented a concert at the church. Our church choir sang at the rededication of the Middle Island S.D.B. church in New Milton, W. Va. Our choir also participated with the college choir and West Virginia University Symphonette in presenting a concert at Underwood Army.

—June Kenyon



Among those honored at Salem were: top row, Clyde Kelley, Bond Davis, Richard Bond; third row, Ruth Rogers, Wanna Stone, Sylvia Davis, Edna Davis, Isabel Flanigan, Tim Davis, Bessie Nutter, Elizabeth Pearcy; second row, Ruby Ford, Eula Post, Russell Jett, E. J. Lowther; first row, Daisy Summers, Gladys Vincent, Sallie Bond, Anna Davis and Goldie Brisse.

## NEW DEACON IS ORDAINED

PLAINFIELD, N. J.— The ordination of Linford Walters as deacon on June 21 was attended by many from the New York City Fellowship, by seven delegates from Shiloh and Marlboro, and by seminary students who were enrolled in the Summer Institute. Those who took part in the service besides Mr. Walters, who gave his personal testimony and related his Christian experience, were John Peil, Robert Babcock, Patricia Thompson, Elders Alton Wheeler and Herbert Saunders, and Deaconess Anna North. All the ordained persons present participated in the laying on of hands, including Rev. Socrates Thompson, leader of the New York Fellowship, Deacon Louis Schaible of Shiloh, Deacons Frank Cruzan and Jonathan Davis and Deaconess Lucy Davis of Marlboro, and Deaconess Helen Green of Milton, Wis.

The fellowship dinner was followed by a discussion of the World Council of Churches, led by General Secretary Alton Wheeler.

Under the capable leadership of Barbara Saunders and Michael Parker, the musical "Lightshine" was inspiringly presented in the North Branch Reformed Church, April 27, and in our church, June 8. Michael Parker was the mime, Phillip Van Horn was the narrator, Mrs. Saunders played the piano, and the cast and chorus were from both churches.

A delightful reception honoring

the Saunders family was held at the church May 11. The program included our singing an original song by Janet Whitford, songs by the young people led by Alice Parker, a tribute in original verse recorded on tape by Iris Maltby, presentation of gifts by Ronald Maltby, and tributes by local pastors and other friends within and outside our church.

Another enjoyable reception was held in the church June 25 in honor of Rev. and Mrs. Albert Rogers and Rev. and Mrs. Alton Wheeler, who regrettably are leaving us shortly. Tributes were given and gifts were presented. We are grateful for the many things they have done to help our church and Women's Society.

An open house at the home of Ronald and Kay Maltby June 15 honored his parents, Leon and Iris Maltby, on the occasion of their forty-fifth wedding anniversary.

Our pulpit has been filled from May 3 to July 5 by the Reverends Kenneth Smith, Herbert Saunders (four times), Gilbert Decker, Leon Maltby, Albert Rogers, and Alton Wheeler.

A women's prayer group is meeting each Wednesday evening, and a series of Bible Studies and prayer meetings led by Elder Saunders is to be held on Friday evenings starting July 11.

We are proud of the fact that Norma McAllister is on the SCSC team this summer.

—Ruth Hunting Parker

THE SABBATH RECORDER

## WASHINGTON EVALUATES PROGRAM

Nearing the end of the Washington Project Pilot Program — "a five-year program of expanded outreach in the inner city" — the Washington church recently conducted an evaluation.

The importance and effectiveness of outreach and service activities, personnel, facilities, membership, attendance, and financial receipts were all examined in light of the church's purposes and goals.

One major component of the Pilot Program has been the employment of a church administrative assistant (originally called assistant-to-the-pastor) to do office work and assist in various church activities. For the past year the position has been held by Kent Martin, a member of the church and a student at Wesley Theological Seminary. Much of the financial assistance received by the church through the Pilot Program has gone toward the salary of the administrative assistant.

As a result of the evaluation, the church decided not to request continuation of denominational funds for the program. However, the assistant position was retained under a new title of office manager/secretary. Mrs. Laura Lee Martin has been hired to fill the position for the coming year. The Martins occupy the living quarters on the third and fourth floors of the church center.

It was noted in the evaluation report that since the beginning of the Pilot Program in 1970, membership has increased by 46 percent, attendance by 43 percent, total receipts by 90 percent, and local receipts by 124 percent.

In June the church received a certificate of appreciation from nearby West Elementary School for services rendered to the school through the arithmetic tutoring program. The church has conducted the program now for over five years.

Other recent activities have included the entertainment of a Southeastern Association Youth Fellowship Retreat and the organization of a bell choir, now practicing under the direction of Mrs. Marie Bee.

Plans are to hold again a summer Bible School for children in the church and the church neighborhood. Mrs. Ruth Hazen is this year's director.

Our first and second quarter Sabbath School Mission Offerings have gone to the SCSC, since a team will be helping with our Bible School, and to Mr. and Mrs. Leo Floyd, nonresident members of our church, toward their work in the Dallas-Fort Worth Seventh Day Baptist Fellowship.

The church has accepted the resignation of its pastor, the Rev. John P. Pettway, Sr.

Now as we enter a transition period seeking new leadership, it is with our major goal freshly in mind: "We seek revitalization of our personal lives through prayer and study so that we may become Christ-centered and more sensitive to the leading of the Holy Spirit. This we will do in order to lead people to Christ and then to continue to help and share with them in the Christ-centered life." □

## WELCOME NEW SUBSCRIBERS

John G. Cushman  
Mystic, Conn.

Kenneth P. Cushman  
Colorado Springs, Colo.

Robert C. Cushman  
Columbus, Ohio

Mrs. Lonnie Moon  
Texarkana, Ark.

Mrs. C. V. Black  
Texarkana, Ark.

Mr. and Mrs. Ben Tyson  
Fillmore, Calif.

"The church we do not want to be," says Courtright (Ont.) United Church in its newsletter, "is:

1. Museum style — where you go only as a spectator.
2. Hairdresser style — where they split every hair four ways.
3. Service station style — where you go just to get filled up.
4. Sleeping-car style — where the passengers don't want to be disturbed.
5. Refrigerator style — where the icy chill drives out any new arrival."

—United Church Observer

## NORTH JERSEY FELLOWSHIP ORGANIZED FOR OUTREACH

BASKING RIDGE, N. J.— Dedication services for the North Jersey Seventh Day Baptist Fellowship were held on Sabbath afternoon, July 12. Some sixty-five gathered for worship to hear the Rev. Leon R. Lawton, executive vice-president of the S.D.B. Missionary Society, challenge the new group to reach out and bring others into a saving knowledge of Jesus Christ. Several area Seventh Day Baptist churches were represented including, Shiloh, Plainfield, Irvington, all in New Jersey; and Westerly, R. I.

The North Jersey Fellowship had its origin in weekly Bible studies which were conducted for several months in area homes. Many of the group had previously driven some distance to attend services in Plainfield. There was a desire to establish a Sabbathkeeping Evangelical Baptist witness in the greater North Jersey area.

In May the group was organized into a Fellowship. Almost half of those attending were not previously Seventh Day Baptists or were unable to attend Sabbath services because of distance. The average attendance in June was thirty-two with several area visitors. The Fellowship plans an active outreach program and is sponsoring newspaper advertising as one means of introducing area residents to Seventh Day Baptist beliefs.

After meeting for several weeks in homes the group felt the need for larger facilities. In an answer to prayer a lovely church conveniently located just off Interstate 287 became available for Sabbath services. The Fellowship meets each Sabbath at 2:00 p.m. for worship followed by Sabbath School at the Somerset Hills Lutheran Church, 350 Lake Road, Basking Ridge, N. J. The mailing address is Box 204, Mountain Lakes, N. J. 07046. □

## CONGRATULATIONS

Golden wedding anniversary congratulations to George and Bertha Clement of the North Loup, Nebr., church. Bertha is a long-time correspondent for the *Sabbath Recorder*.



*Find Your Self in the Bible* by Karl Olsson (Abingdon, 1974) is a helpful resource for all kinds of Bible study groups. Keith Miller, author of many well-known Christian renewal books such as "A Taste of New Wine," commented about "Find Your Self in the Bible": "Not only has Karl Olsson presented some keys and methods to an exciting approach to Bible study, but he has also given us a picture of that sometimes elusive trail along which, it seems to me, a sensitive person must travel to find himself in the Biblical revelation of the truth about life."

In "Find Your Self in the Bible" Karl Olsson shares the excitement he felt in discovering the Bible's personal meaning for his life. Drawing on his experiences with relational Bible study groups at Faith and Work conferences and institutes across the country, he shows readers that the Bible is much more than just a book of information. He leads them to find themselves, to identify with the warm and compelling action of real people, and to discover new meaning in the grace and mercy of God.

Study titles such as "How God can use my game plan" and "A plane made to fly" may seem to hide real encounter with Biblical content. Use of the book will open up divine power to study group members who dig into Scriptures used in the book. "The kingdom of right relationships" and "Much wine and little" are two other studies.

Dr. Olsson sets down guidelines for youth leaders, adult education directors, pastors — or any searcher — to organize relational Bible study groups. He gives six examples of his own Scriptural investigation in specific use of this method. Beyond that he takes ten other Scripture passages and offers ideas for developing your own "relational Bible study" experiences. The plan is to so deeply involve persons in the attitudes, convictions, fears or hopes, and actions of Biblical people that their relations to God become forceful in our relations to Him and His children, our neighbors. □

## DENOMINATIONAL DATELINE

**AUGUST 3-8**

Commission Sessions  
Riverside, Calif.

**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**

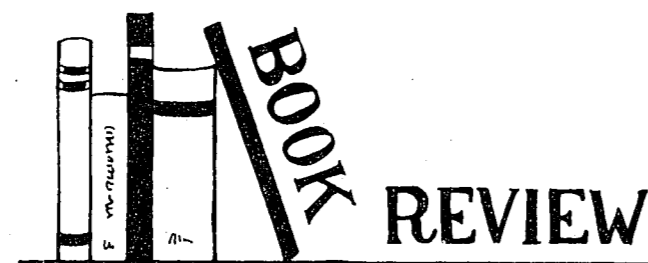
Evangelist Mynor Soper  
Seventh Day Baptist Church  
Westerly, R. I.

**SEPT. 21-26**

Planning Committee  
Plainfield, N. J.

### CORPORATE MEETING

The annual corporate meeting of the American Sabbath Tract Society for the election of members and officers of the Board of Trustees and for transacting such other business as may properly come before the society will be held in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J. Sunday, September 16, 1975.



**Ecumenism: Boon or Bane?** by Bert Beach, Review & Herald Pub. Assoc., Washington, D. C., 1974, 314 pp., \$8.95.

The presuppositions and practical realities of contemporary ecumenism are assessed comprehensively, candidly and critically in this scholarly book. The author asserts that "It is not unreasonable to view denominational pluralism as beneficial and generally even necessary to help sustain a free political society. It represents a partial guarantee against the domination of society at large by any single religious or ideological body!"

Dr. Beach's main concern is that ecumenical organizations like the

World Council of Churches, which abolished its religious liberty secretariat in 1968, may place unity above liberty, thus endangering the priceless freedom of religion we now enjoy. "There is the danger that religious liberty will lose its unique and fundamental character, and simply be considered as one among many human rights." This is wrong, he says, because "religious liberty has a social significance and therefore this combination of the spiritual and social dimensions makes religious liberty the foundation and bulwark of all other human freedoms." —Church and State □

### FEEDING THE LAMBS

(Continued from page 6)

the pride of education can become poor ground for good seed.

What satisfaction to receive commendation from the Chief Shepherd when you and I can report truthfully and happily that the lambs in our folds have been watered, fed, comforted and are safe within the fold. □

### TEEN-AGE ALCOHOLISM

(Continued from page 14)

you give thanks through him to God the Father."

Even though you may be helping your own teen-age son, daughter, or friend with encouragement and discipline, there are some things you can do that may help all teenagers:

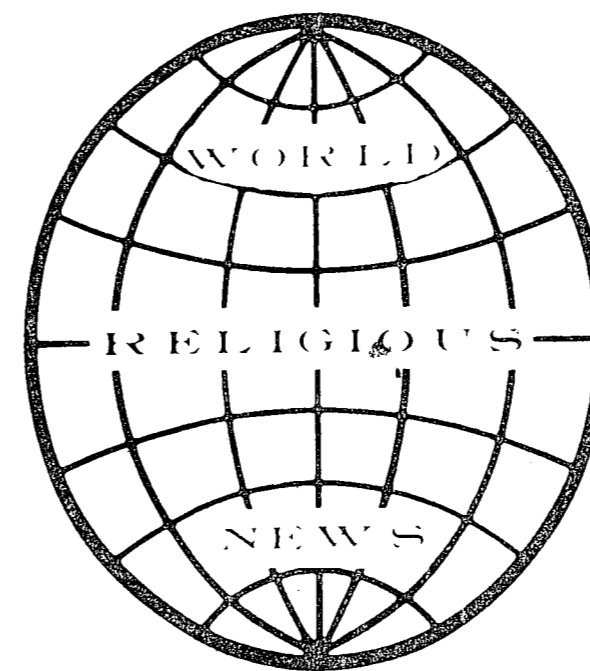
1. Write to your local radio and TV stations about alcoholic beverage commercials.

2. Commend your local radio and TV stations for their use of material provided by local and national committees on drug and alcohol abuses.

3. At social occasions, the non-drinker's presence is felt when, with courtesy, alcohol is refused and a request for a nonalcoholic drink is made.

4. Become informed and concerned about your local laws and how they are enforced. Support your local police and courts in their efforts in trying to control the abuse of alcohol in your community. □

<sup>1</sup> *Reader's Digest*, "New Menace: Teen-Age Drinking" by James Lincoln Collier, April 1975, pp. 109-113.



### Denominational Executives List Reasons for Church Growth

**WHEATON, ILL.** — At a time when most mainline denominations are reporting losses in membership nationally, other more conservative denominations recorded significant gains, according to a report in the spring issue of *United Evangelical ACTION*.

Executive heads of six representative denominations of the National Association of Evangelicals announced membership gains of from 3.5 percent to 37 percent during last year.

In commenting on the reasons listed by the leaders for growth trends within their denominations, a consensus could be summed up as a person-centered ministry or increased laity participation in evangelism outreach, according to *ACTION* editor Tom Johnston.

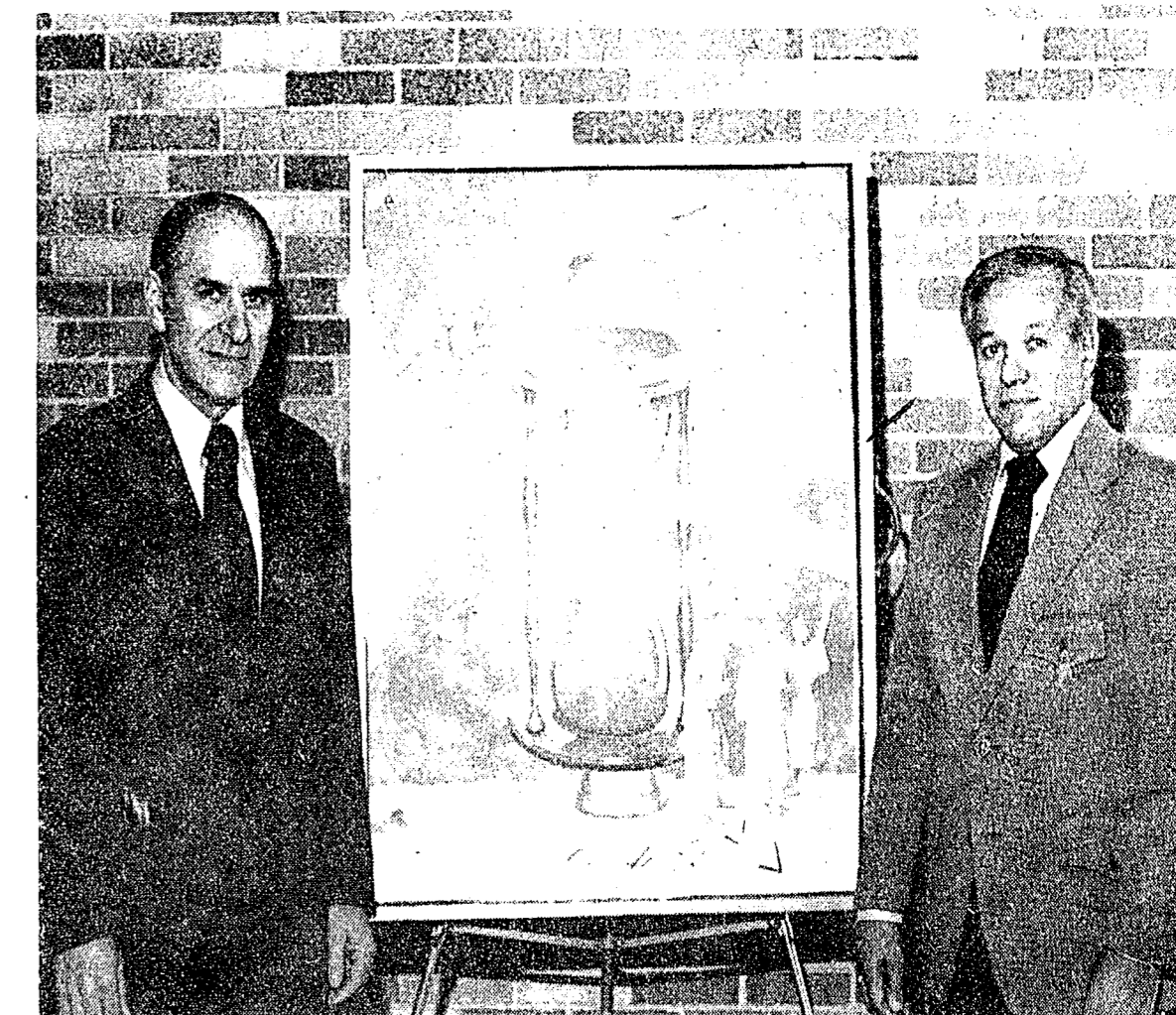
"Our fastest growing churches are succeeding because of an ambitious pastor and aggressive laymen who make regular contacts in new homes, etc.," stated Dr. Myron F. Boyd, bishop, Free Methodist Church. "We are promoting seminars, retreats, small groups, Bible studies in non-Christian homes, radio and TV evangelism, and many other means to fulfill the Great Commission. They are paying off in both numerical and spiritual growth." □

#### Position Available

Housekeeper - driver wanted for blind man with car. Live in.

For information write:

Mr. Roy Crandall  
Box 207, Farina, Ill. 62838  
(618) 245-6243.



### SOPER, WHEELER ATTEND INSTITUTE

#### INABILITY TO BE ME!

Nuns are leaving their religious orders at an alarming rate, according to a national study on why sisters leave their communities. The usual reason is a buildup of tensions. "Inability to be me," is continually being checked as an explanation.

Priests have been leaving at the rate of 5.6 percent, decreasing from 60,000 to 56,000, but the count of sisters has dropped 22 percent, or 181,000 to 140,000.

Dr. John P. Koval, chairman of the De Paul University sociology department, along with Franciscan Sister Margaret Mary Modde were the coordinators of the study which received responses from 1,402 former nuns.

Sister Elizabeth Carroll of the District of New York, has stated that "Women continue to be treated within Church structures as non-persons, or at best as part-persons . . . only through the formal acknowledgment of the equality of women with men in the ministry will the ministry be renewed." □

#### LONE SABBATHKEEPERS!

You are needed at Conference. Plan your vacation in California, reunite with old friends, and be aware of denominational happenings — it does affect you!

**MADISON, WIS.**— The Rev. Alton Wheeler, Seventh Day Baptist General Secretary, and the Rev. Mynor Soper, Director of Evangelism, attended a two-week orientation clinic of the Bethel Series, an international Bible study program administered by the Adult Christian Education Foundation. The Series is in its sixteenth year.

Orientation clinics are attended by pastors and Christian education directors, who return to their churches to train lay teachers. The teachers, in turn, present an overview study of Scriptures to adult members, which is the foundation for continuing adult study.

Rev. Wheeler and Rev. Soper were auditing the course at the invitation of the Adult Christian Education Foundation for the purpose of evaluating the Series for possible recommendation to Seventh Day Baptist churches and ministers.

Since 1959, more than 3,500 congregations, representing seventeen denominations, have involved over half a million lay teachers and students in the Bethel Series.

Rev. Wheeler and Rev. Soper are pictured here with a poster from the first New Testament lesson of the Bethel Series, "The Fullness of Time." The poster is one of forty visual aids used to acquaint students and teachers with major Biblical themes. □



## Obituaries

**BOWERS.**— Beuna Davis, daughter of Oscar and Rachel Van Horn Davis, was born Feb. 9, 1903 in Welton, Iowa, and died at Homestead Nursing home in Janesville, Wis., on May 21, 1975 after a brief illness.

She was married to O. Rex Bowers at Duncanville, Wis., on July 31, 1921. She lived most of her married life in Milton where she was active in the Seventh Day Baptist Church and its organizations. Besides her husband she is survived by three sons, Norman, Earl, and Donald; five daughters: Virginia, Zada, Wanda, Mary and Wilma, and four brothers: Rev. Arlie Davis, Wilmer, DeWayne, and Wesley. Funeral services were conducted from the Seventh Day Baptist Church on May 24 by her pastor, the Rev. Earl Cruzan, with burial in Milton Cemetery. —E.C.

**MORSE.**— Mabel Blivin, daughter of Anson B. and Rosa Collins Blivin, was born Nov. 2, 1891 at Albion, Wis., and died on June 5, 1975 at Janesville, Wis.

She was married to Edwin Morse on Dec. 17, 1912. They had one daughter, Mary Alice, who died in 1923. Mabel had been a member of the Milton church since her marriage. She is survived by a sister, Alice Barsness of Edgerton, and a brother, George Blivin, Ocala, Florida.

Funeral services were conducted from the Milton Seventh Day Baptist Church on June 9 by her pastor, the Rev. Earl Cruzan, with burial in Milton Cemetery. —E.C.

**TELLEFSON, LaVerne "Vernie" A.** Tellefson, Jr., son of Mr. and Mrs. La Verne A. Tellefson, was born in Edgerton, Wis., April 18, 1973, and was struck and killed by an automobile on the road in front of his Albion home, May 29, 1975.

He is survived by his parents; one brother, Peter, at home; the grandparents, Mr. and Mrs. Charles Saunders, and Mr. and Mrs. Thor Tellefson Sr., all of Edgerton.

Services were Monday, June 2 at Central Lutheran Church with Rev. Norman Jole and Rev. Addison Appel officiating. Burial was in Jenson Cemetery, Edgerton. —A.A.A.

**WILSON.**—Erma, was born March 16, 1910 at Washington, D. C., and died in Washington, D. C., on April 3, 1975.

She was the daughter of James and Blanche Saunders. She was baptized at the People's Seventh Day Baptist Church, and later joined the Washington, D. C., Seventh Day Baptist Church, January 1, 1972. She served the past two years as president of the Women's Society, and was representative to the Church Women United.

In 1927 she married the late Emory Foster; from this union there were four children: Mrs. Althea Coltrane, James Emory, Stanley R. and the late Delano Foster. After the death of her first husband, she later married Mr. Raymond T. Wilson who still survives and is father of Herbert

and Raymond D. Wilson.

Funeral services were held on April 8, 1975 at the Campbell A.M.E. Church in D.C., with Rev. John P. Pettway officiating. Interment was as Lincoln Memorial Cemetery. —L.B.M.

## Marriages

**Davis-Teeter.**— Russell M. Davis of Fouke, Ark., and Kay A. Teeter of Texarkana, Ark., were united in marriage at the First Church of the Nazarene in Texarkana on May 24. The couple will make their home in Fouke.

**Crandall - Montgomery.**— Stephen S. Crandall of Alfred, New York, and Patricia Montgomery of Almond, New York, were united in marriage on June 28, 1975 in the Seventh Day Baptist Church of Alfred, New York, by the groom's brother-in-law, the Rev. Herbert E. Saunders. They make their home in Alfred, New York.

**Hemminger - Krauss.**—Glen Hemminger son of Evelyn Haskell and the late Glen Hemminger, and Joan Krauss daughter of Agnes E. Krauss of Saginaw, Michigan, and Robert A. Krauss of Chicago, were married April 26, 1975 at the Seventh Day Church of God in Freeland, Mich., with Elder Clarence W. Wilkinson officiating.

**Kagarise - Evans.**— Brian Kerry Kagarise, son of Mr. and Mrs. Orlo Kagarise of New Enterprise, Pa., and Sharon Ann Evans, daughter of Mr. and Mrs. Robert Evans of Roaring Spring, Pa., were united in marriage on May 2, 1975, in the St. Matthew Lutheran Church of Martinsburg, Pa., with the Rev. Gerald E. Moorhead officiating and Pastor Melvin F. Stephan assisting.

**Keown - Barber.**— Bernard Keown of Lincoln, Nebr., and Deborah Barber of Westerly, R. I., were united in marriage on July 5, 1975 in the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., by the Rev. Francis D. Saunders and the Rev. Herbert E. Saunders. After serving in the Adams Center Seventh Day Baptist Church this summer, they will make their home in Lincoln, Nebr.

**Lewis - Bernreuther.**— Mark Douglas Lewis, son of Mae Randolph Lewis and the late Harry Lewis, of Almond, New York, and Ann Marie Bernreuther, daughter of Mr. and Mrs. Glenn Bernreuther of Almond, New York, were united in marriage in the Alfred Methodist Center, Alfred, New York, on June 14, 1975, by the Rev. Rex E. Zwiebel, assisted by the Rev. Gailey Carpenter. Their home is in Almond, New York.

**Muntz - Page.**— Kennard Eugene Muntz, Jr. of Quinton, N. J., and Lucille Page of Shiloh, N. J., were united in marriage, June 24, 1975, by the bride's pastor, the Rev. Charles H. Bond, in the Seventh Day Baptist Church, Shiloh, N. J.

## Births

**Billington.**—A daughter, Meredith Gayle, to Errol and Marsha (Galloway) Billington of Rockville, Maryland, March 27, 1975.

**Cavinder.**— A daughter, Tammy Kay, to Randy D. and Shelly Cavinder of Battle Creek, Mich., on November 30, 1974.

**Fatato.**— A daughter, Jessica Nicole, to Paul Gene and Sherry Lynn (Angel) Fatato of Battle Creek, Michigan, on April 4, 1975.

**Greene.**— Phillip Paul, son of Phillip and Diann (Bartz) Greene, adopted April 1, 1975, Dodge Center, Minn.

**Norris.**— A son, Jason Charles, to Raymond and Vicky Norris of Battle Creek, Michigan, on February 7, 1975.

**Norris.**— A son, Joel Edward, to Larry and Deborah Sue (Bowue) Norris of Battle Creek, Michigan, on April 5, 1975.

**O'Connor.**— A son, Steven Jacoby, to Steven and Orlando Jo (Leigon) O'Connor of St. Charles, Illinois, on December 24, 1974.

**Paulin.**— A son, Anthony Carey, to Gary and Marjorie (Jones) Paulin of Battle Creek, Michigan, on April 4, 1975.

**Shaw.**— A son, Michael Dennis to Dennis and Diane Shaw of Tucson, Ariz., on March 14, 1975.

**Urick.**— A son, Alesky Walter, to Walter and Karen (Fick) Urick of Hart, Michigan, on November 8, 1974.

**Williams.**— A daughter, Crystal Michele, to Dean and Frances Pierce Williams of Burwell, Nebraska, August 19, 1974.

**Williams.**— A son, Aaron Allen, to Merlyn and Colene Vogeler Williams of North Loup, Nebraska, May 22, 1975.

## Accessions

ALFRED STATION, N. Y.  
Rev. Rex E. Zwiebel, Pastor

By Merger:  
Mrs. Inez Kemp

By Letter:  
Jesse Eugene Burdick  
Lina Drake Burdick

ASHAWAY, R. I.  
Rev. Edgar Wheeler, Pastor

By Baptism:  
Lewis R. Whitlock  
Lillian Mary Whitehead

FOUKE, ARK.  
Rev. Floyd L. Goodson, Pastor

By Letter:  
Steven Crouch

By Testimony:  
Julia Monroe

WASHINGTON, D. C.  
By Letter:  
Cornelius Montague

WESTERLY, R. I.  
Rev. Francis D. Saunders, Pastor

By Baptism:  
Timothy Newman  
Cindy Hays  
James Hays  
Brian Barber

## WHAT IT MEANS TO BE A PROTESTANT

(Continued from page 5)

thority has been given to any succession of infallible vicars of the church. Our relationship to the church is dependent upon our relationship to Christ and not vice versa as was preached in Luther's time.

(2) The will of Christ for the church and its members is revealed in the Bible. The sufficiency of the Scriptures for man's personal salvation as a rule of faith and practice is uncontested as far as Luther was concerned. It was this birth of the authority of the Bible which gave motivation and impetus to religious freedom. Not the church, but the Bible was the source of authority. This led to many denominations.

(3) That which gave peace to Luther's own tormented heart, justification by faith. This is man's only means of salvation. This is what Luther read from the pen of the apostle Paul. And just as Paul had seen in the Jewish law his executioner rather than his savior, so did Luther see condemnation in the law. Only God could save him from his own personal failures and that He did in an act of grace. So it was Sola Fide — by faith alone, as he wrote in the margin of his Bible. And it was Sola Gratia — by grace alone we are saved, and that through faith. This is still one of the cardinal doctrines of the Protestant believers everywhere.

(4) Luther also taught and preached the priesthood of all believers. Every man with his Bible is his own priest. We have immediate access to God. In addition, we are priests to each other. We share each other's burdens. We love each other in Christ.

(5) He also taught that the church is essential. It is the community of believers and its fellowship, ordinances, shared experiences and convictions are indispensable. Luther said, "I have discovered this out of practical experience. The great saints of the church and of the world are those who have found Christ through the church. Anyone who is to find Christ must first find the church." Today the emphasis is still upon the organized and established church, the body of Christ, the community of faith.

(6) Then Luther preached that there is no double standard between the clergy and the laity. It was held in his time that there was a difference in grades of holiness and in possibilities for its attainment by clergy and laity. Those who forsook the world and lived within monasteries and sought the holy life were far above others. Luther said that we are all called to the same life. We are all called to be saints. We have all been given the same acts of grace on God's part, and we must all accept and live accordingly.

(7) Another great doctrine of the Protestant faith is that all honorable vocations are callings and are sacred. It is called the Protestant doctrine of vocation. My mother used to say to her children when we were thinking about our life's work, "Just so you have an honorable work. If it is an honorable vocation, then do it to God." This is basically what Luther said. A dairy maid might sweep the floor of a barn to the glory of God just as much as a priest who offered his prayers on his knees at the blessed sacrament. This is one of the most magnificent of the reformer's teachings. In the presence of the status symbolism of our time, when we tend to look down our noses at those who are at the bottom of the ladder economically, it will pay us to remember that the judge who sits upon his bench is no more important in the eyes of God than those who do the most menial tasks. We all stand on the same level of our calling.

(8) Luther believed in the equality of man. He would not kneel before an emperor. He said that he knelt before no man. Nor would he look down upon any man for all are saved by the grace of God and stand on the same level. This is the one doctrine that may have contributed most to the American way of life. All men are equal in the sight of God. Luther said, "Of all men, the Christian man is freest and yet of all men he is the most bound for he is the servant of all."

(9) Luther also gave us the congregational hymn. Luther's musical heart rang with melodies, and soon the churches over the land were singing the great hymns. Luther wrote some of them himself, composing both words and music. Charles Wesley was to be the recipient of this mantle and produce

for us six thousand hymns that bring us the Protestant spirit and flavor.

## III

But what of the church today? The Protestant Reformation is a continuing thing. It did not die with Luther. It did not cease with John Wesley. We still preach salvation by faith. Wesley added that not only may a man be saved by God's grace but a man may know it. Calvin was most unwilling to allow this emphasis. He let it all remain with the omnipotence of God. Everything lies in God's hands. "No," contended Wesley, "God initiates salvation but man receives and he may know that he is saved. He may know through the experience of God in his own life." But, you see, these are only plays upon the one great truth enunciated by the apostle Paul about justification by faith alone. So we have received this bequest from the past, and it is a rich legacy. We live and have our being within it today. It has come through the blood of martyrs and saints. How are we to respond to it?

In one of William Golding's novels, there is a story about a primitive people who have monosyllabic names. They call themselves Ha, Fa, etc. In the early pages of the book a tribal group came back from the seashore where they have migrated during season. Now they return to the inland caves to protect themselves against the change in weather which is to come. This they have learned even in their primitive belief and experience. There is an old woman in the group who carries a little ball of clay in her hand. It is a sort of mystery what this clay means. But when they reach their cave home the woman begins to blow upon it. Now it is revealed that the clay holds a bit of fire. She blows it until the spark becomes brighter and brighter. Then it bursts into flame. The flame was important to primitive man.

Here is a parable. The flame of a Protestant faith is still with us. It is a precious heritage. It has been given to this generation to be kept burning brightly. Our love and devotion must be the fuel that constantly rekindles this flame. □

—Reprinted from *Pulpit Digest*, used with permission of the author.



OWM BUDGET RECEIPTS FOR JUNE 1975

	Treasurer's		Boards'			Treasurer's		Boards'	
	June	6 months	6 months	June		6 months	6 months		
Adams Center NY .....	\$ 95.00	551.60	20.00	Shiloh NJ .....	\$52.00	5,092.88	270.00		
Albion WI .....	53.84	269.25	140.00	Stonefort IL .....	30.00	180.00	50.00		
Alfred NY .....	598.00	3,391.07	310.00	Texarkana AR .....		50.00	20.00		
Alfred Station NY .....	224.03	1,842.98	50.00	Verona NY .....	153.00	964.00	60.00		
Ashaway RI .....	345.94	2,574.51	720.00	Walworth WI .....	10.00	710.00			
Assns & Groups .....	136.30	5,655.24	1,864.27	Washington DC .....	600.00	1,208.00	490.00		
Battle Creek MI .....	496.07	3,217.82	285.00	Waterford CT .....	536.87	1,451.99	220.00		
Bay Area CA .....		80.00	10.00	Westerly RI .....	10.00	1,873.00	318.16		
Berea WV .....	115.00	230.00	17.35	White Cloud MI .....	87.92	543.77	45.00		
Berlin NY .....	193.67	1,174.89	10.00	Budget	\$10,520.94	\$73,721.66	\$9,714.20		
Boulder CO .....	102.68	719.08	85.00	Non-Budget	75.00				
Brookfield NY .....		183.50	20.00	Total To Disburse	\$10,595.94				
Buffalo NY .....		1,134.00		JUNE DISBURSEMENTS					
Dallas-Ft.Forth TX .....	16.20	131.35		Board of Christian Education .....	\$ 852.08				
Daytona Beach FL .....	227.98	1,091.05	170.00	Council on Ministry .....	504.07				
Denver CO .....	657.03	3,131.30	295.00	Historical Society .....	5.73				
De Ruyter NY .....		712.90	32.00	Ministerial Retirement .....	682.48				
Dodge Center MN .....	336.20	1,947.66	280.00	Missionary Society .....	3,891.52				
Farina IL .....	41.00	133.00	40.00	Tract Society .....	1,293.00				
Fouke AR .....	76.28	451.79	10.00	Trustees of General Conference .....	5.73				
Hebron PA .....	112.75	629.08	95.00	Women's Society .....	255.05				
Hopkinton RI .....			140.00	Council on Ecumenical Affairs .....	28.64				
Houston TX .....		242.02	10.00	General Conference .....	3,077.64		\$ 10,595.94		
Individuals .....	10.00	85.00	182.00	SUMMARY					
Irvington NJ .....		310.00		1975 Budget		\$210,030.00			
Kansas City MO .....	55.56	419.68	55.00	Receipts for six months:					
Leonardsville NY .....		85.00		OWM Treasurer	\$73,721.66				
Little Genesee NY .....	183.64	1,140.74	50.00	Boards Reported	9,714.20		83,435.86		
Little Rock AR .....	82.30	142.32	38.00	To be raised by December 31, 1975		\$126,594.14			
Los Angeles CA .....	525.00	3,150.00	80.00	Percentage of year elapsed .....	50.00%				
Lost Creek WV .....		1,215.00	160.00	Percentage of budget raised .....	39.70%				
Marlboro NJ .....		2,221.01	20.00	Six months:					
Metairie LA .....				Due .....	\$105,015.00				
Milton WI .....	1,948.14	6,882.73	762.00	Raised .....	83,435.86				
Milton Junction WI .....	109.20	481.40	70.00	Arrears .....	\$ 21,579.14				
Monterey CA .....	100.00	100.00		Gordon Sanford OWM Treasurer					
New Auburn WI .....	151.99	710.47	50.00						
New Milton WV .....	10.00	300.00	10.00						
New York City NY .....		194.00							
North Jersey NJ .....	65.00	171.10							
North Loup NE .....		1,500.00	195.00						
Nortonville KS .....	204.00	1,472.48	120.00						
Ohio Fellowship OH .....	50.00	319.00	424.00						
Paint Rock AL .....	138.12	359.59	49.00						
Plainfield NJ .....		2,909.29	707.67						
Richburg NY .....	106.00	979.03	62.75						
Riverside CA .....		2,840.00	190.00						
Rockville RI .....	44.00	171.00	62.00						
Salem WV .....	291.00	2,580.57	150.00						
Salemville PA .....	165.00	530.00	190.00						
Schenectady NY .....	15.16	44.41							
Seattle WA .....	159.07	840.11	10.00						



Ken Anderson Films has just released *In God We Trust*, a one-hour film which explores and reexamines America's Christian heritage.

*In God We Trust* is a magnificent motion picture experience, vital to every thinking and concerned American evangelical. It looks penetratingly and honestly at the traditions on which America was built. Beautiful camera work takes you inside the story as the travelers visit the great monuments of this nation's early years. Original music for *In God We*

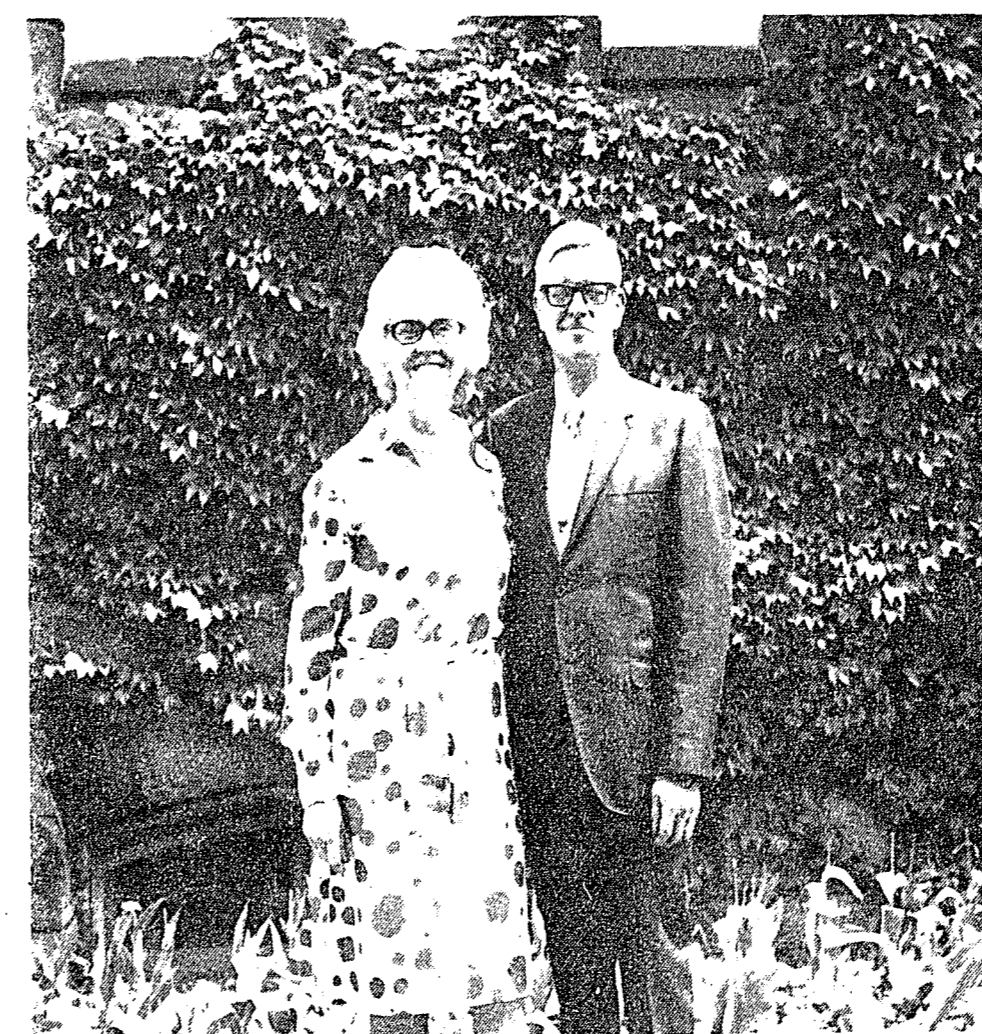
*Trust* is from "I Love America," a Singspiration musical by John Peterson and Don Wyrzten. *In God We Trust* is truly a motion picture of our time! For rental information write Ken Anderson Films, P.O. Box 618, Winona Lakes, IN 46590. □

The first of August is a sad time for those of us who work at the denominational building as we say farewell to the Rev. and Mrs. Albert N. Rogers. Al and Janette are retiring after many years of service in various capacities of denominational work.

A former pastor and professor, Al has for the past seven years served as historian-librarian for the Seventh Day Baptist Historical Society. However, he has served in many other ways, as coordinator of the Memorial Fund office, and chairman of the Supervisory Committee of the Publishing House to mention only two. He has also spent many hours in the maintenance of the building and grounds at 510 Watchung Avenue.

Janette is a special kind of person to all who know her — to know her is to love her. One finds it difficult to enumerate the many ways she has contributed to the work of the denomination. Many who have visited Plainfield will recall the warm hospitality of the Rogers home and Al's personally conducted "tours" of the denominational building.

We especially appreciate the Rogers for their interest and support of the publishing ministry and for their many long hours of committee work in behalf of the Tract Society. We pray God's richest blessings on you, Al and Janette, as you return to your farm in Alfred, New York. We know your "retirement" will be busy as you become involved in community and church affairs as you continue to seek new ways to serve others in the name of the Lord. Certainly our loss is Alfred's gain. □



WHAT IS EVANGELISM

"Evangelism is one beggar telling another beggar where to find bread."

What is Evangelism?

It is the sob of God. It is the anguished cry of Jesus as He weeps over a doomed city.

It is the cry of Paul: "I could wish that myself were accursed from Christ for my brethren."

Evangelism is the heart-wringing plea of Moses: "Oh, this people have sinned . . . yet now, if thou wilt forgive their sin — and if not, blot me, I pray thee, out of thy book which thou hast written."

Evangelism is the cry of John Knox: "Give me Scotland or I die."

It is the declaration of John Wesley: "The world is my parish." It is the prayer of Billy Sunday: "Make me a giant for God."

It is the sob of the parent in the night weeping over a prodigal child.

Evangelism is the secret of a great church, of a great preacher, of a great Christian.

Evangelism is one of the most pressing needs of the Seventh Day Baptist denomination. Lord, send a revival — and let it begin in me! □

—Adapted

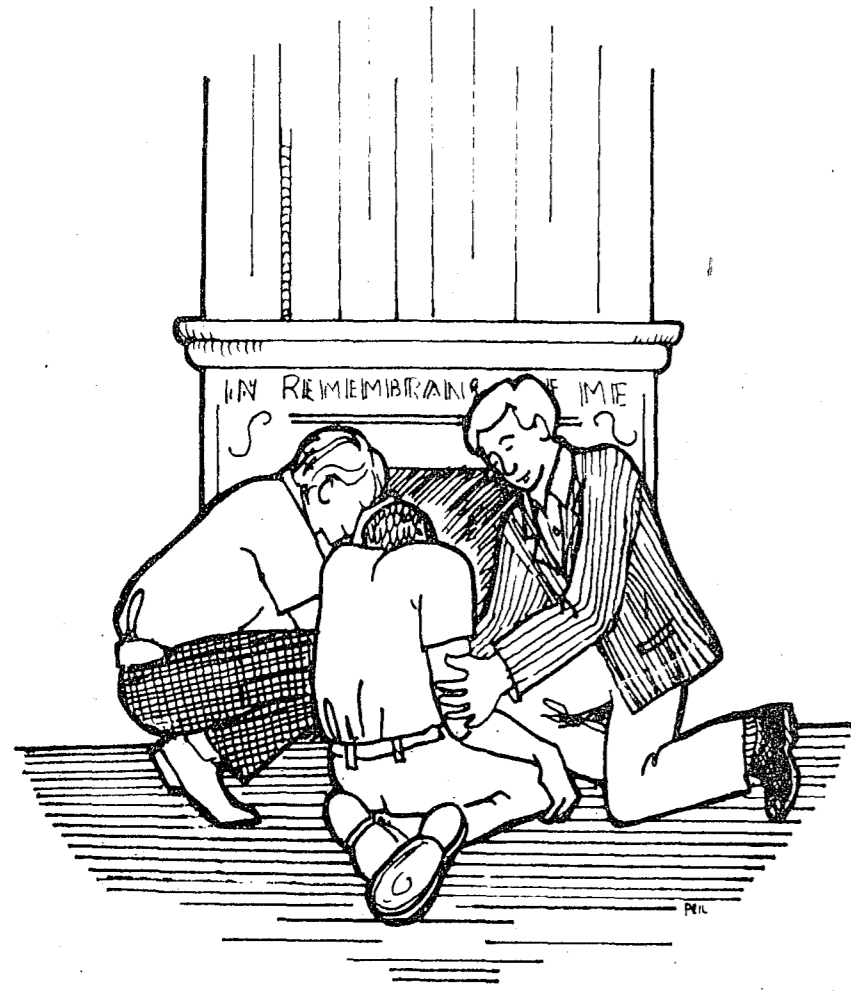
A WRITER'S PRAYER

It's about this typewriter of mine, Father. When I strike a certain key, I notice that the bar comes up and strikes the ribbon, and the identical letter I selected appears on the copy paper. Why can't I be like that? What I'm asking for is power and wisdom to carry out your will in my life. I know that except you inhabit the journalist, he labors in vain that writes. Except you work over the story, the typewriter clacketh but in vain. Help me to write what you wish me to write, and to leave it at that: no more, no less; through Jesus Christ, the author and finisher of our salvation.

—Sherwood Wirt, Editor  
Decision



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Escaped from kidnapers, a seventeen-year-old girl cries and blubbers hysterically as her mother guides her to the family car. She cares not that TV cameras are pointed at her, casting her image before an entire nation. She seems unaware of the stares of bystanders. The magnitude of escape from danger and destruction overwhelms her. Emotional and physical reserve are abandoned.

No one criticizes. Many weep with her.

In the split second before the final buzzer, a basketball player swooshes the ball through the net on a long shot, and a crowd erupts into a volcano of ecstasy — screaming, pounding, jumping.

No one is embarrassed. The crowd is overcome.

A young man tearfully walks up a church aisle to kneel at the altar. A sudden revelation has moved him to repentance: "Jesus, the Son of God, maker of the universe, guider of the stars, creator of complex man, monarch of heaven, became poor that I might be rich! For me — for me — He gave everything. I want to know Him!"

Two people quietly kneel by him, one on either side. The congregation of three hundred people disperse. A few pause to look. Most engage in subdued chatter about Madge's new baby, Harold's accident, the sale at Sears, and then go home to eat their TV dinners and watch the game.

In heaven, angels rejoice.

by Nina E. Beegle

**DOES ANYONE CARE?**

# The Sabbath Recorder

SEPTEMBER 1975

