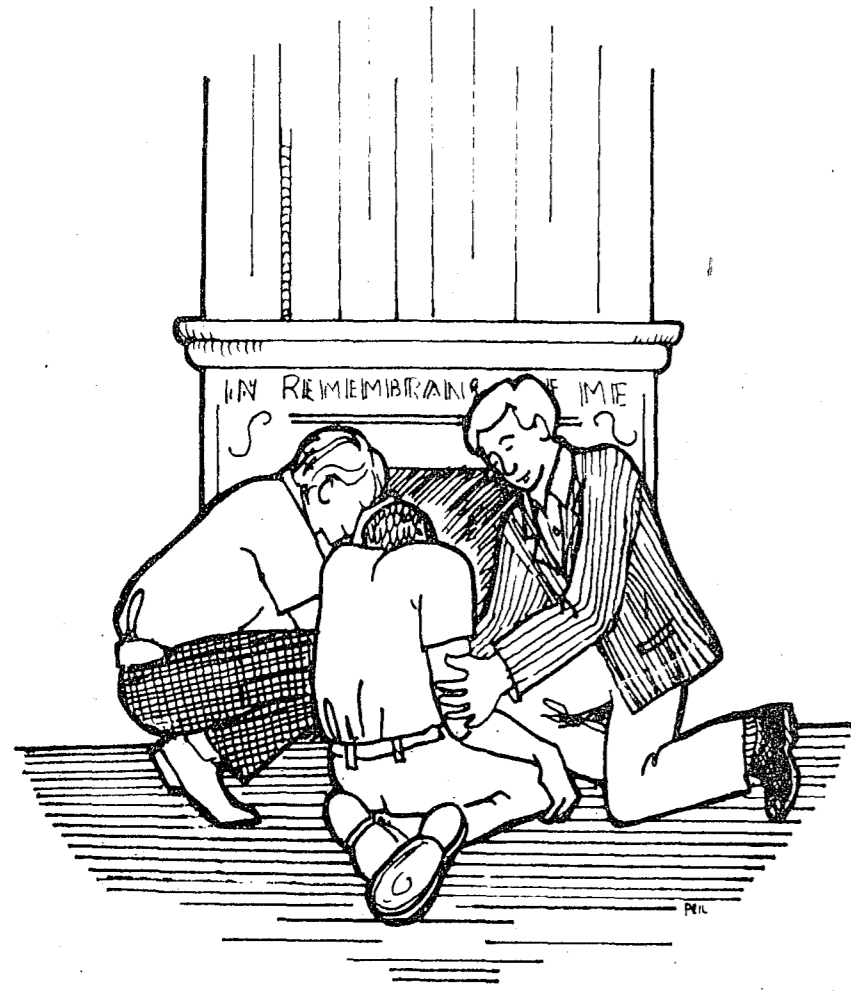


The Sabbath Recorder
510 Watchung Ave., Box 868
Plainfield, N. J. 07061



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975
MRS SYBIL R. BURLIN
MILTON VT 50560

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



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SEPTEMBER 1975



Back to School

DOES ANYONE CARE?

A SEVENTH DAY BAPTIST PUBLICATION
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JOHN D. BEVIS, EDITOR

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I really enjoy reading the *Sabbath Recorder* from month to month. The July issue, I thought, was especially outstanding. Especially enjoyed were "Observing the Sabbath," the pros and cons on the death penalty, and the special section on Seventh Day Baptists' musical heritage . . .

—Eugent Lincoln, Editor
The Sabbath Sentinel

The article "In My Heart There Rings a Melody" by Lois Wells was beautiful. I appreciated it so much because in the 1930's I was a member of the choir, under her direction at Nortonville, and we all loved Lois.

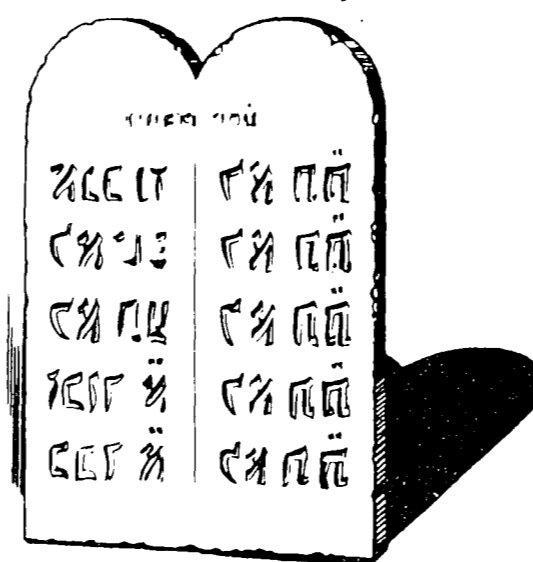
She made singing fun! Lois gave the young people in those years a special part of her musical gift that was rewarding and a great blessing . . . She gave to us of her time, her knowledge, and her love. She taught that the aim of a good choir is "to sing as one big voice and not as individuals." She was the first to teach us to sing a cappella. When we ended on perfect pitch, Lois's face beamed, and when we didn't, she worked with us until we did.

There were hard times in the '30's and money was scarce. Lois wanted the choir to have robes, so those who could paid for and made their own, those who could not, Lois paid for. Her patience was enduring, for the church organ was pumped by hand in those days. Frequently, the boy on the handle became weary and the music lagged. Her sunny disposition saved many a bad situation and endeared her to the young people with whom she worked.

. . . Lois Wells isn't the only one that has a heart full of melodies. She set a melody ringing in the hearts of thirty young people and they have carried it with them through these many years.

—Reba Kenyon Wheeler
Nortonville, Kansas

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



The Ninth Commandment

YOU SHALL NOT GIVE FALSE EVIDENCE AGAINST YOUR NEIGHBOR

by the Rev. Glen Warner

Elton Trueblood, the famous Quaker scholar is credited with a positive restatement of this commandment: "Thou shalt be meticulously honest in dealing with the reputations of others" (*Foundations for Reconstruction: Word, 1972*). This is one of the most easily and frequently broken of the Ten, because it can be misused in the name of loyalty or idealism, such as lying to cover up someone's misdeeds. Furthermore, it is easy to just keep quiet when a word should be spoken in defense of someone's character.

This may also be true in the Christian community, where people relate in significant closeness to each other. Confidences must be respected, without the development of exclusive groups. It is clearly a great challenge, this really helping each other be all that God wants us to be. The whole world is watching to see if the church really has the redemptive power it claims is available through Jesus Christ, and if there is a genuine love and respect among the believers.

Clive Staples Lewis has pointed out in *Mere Christianity* that "there are human beings all over the earth who have the curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, they know that they do not in fact behave that way. They know the Law of Human Nature, but they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in."

The certain lawyer of Mark 10, seeking to justify his own interpretation of the moral law, asked of Jesus, "Who is my neighbor?" The Good Samaritan story which follows leads us to believe that a neighbor is anyone to whom Christ can minister through my concern or actions.

It is right at this point that the genius of the Christian faith becomes evident. Everyone knows he ought to treat others in a more loving way, but it takes the abiding spirit of Christ within to enable us to do so. Paul Hoon wrote that "no one ever understood life as Jesus understood it and fathomed its meanings, perceived its mysteries, clarified its values or comprehended its destiny. He who believes in Jesus Christ falls heir to all of this. His mind takes on something of the mind

of Christ. He comes to know as Jesus knew. But most of us, through faith in Christ, come to know God who is true and we are in him who is true."

Jesus Christ lived in such a way that life's best and highest values were seen in simple clarity. He cared much more for the person than for the reputation — good or bad. "It is important to realize that a person can be both careful of the reputations of others and also tough-minded, without any incompatibility. We are taught by Christ's parable of the barren fig tree not to be endlessly patient with those who never produce. Those who seek to demonstrate the mind of Christ must beware of sentimentality as much as harshness" (Trueblood).

The Scriptures have many wise admonitions regarding our treatment of others and what we say or imply about them. We learn that God is both just and loving, and that his children are called to be the same. William Barclay said that Jesus Christ did not come to make life easy, but rather to make people great. In human relationships, that usually means straightforward communication and mutual facing of the real facts. Real forgiveness can never come from dishonesty.

The best solution is to simply be devoted to Christ in your heart. When one loves God with all his heart, soul, mind and strength, there is little room for bitterness or jealousy in his life, and there is no unfortunate need to give false evidence against anyone.

The Scriptures even provide us with an answer if we ourselves are the subject of gossip, or half-truths: ". . . hold the Lord Christ in reverence in your hearts. Be always ready with your defence whenever you are called to account for the hope that is in you, but make that defence with modesty and respect. Keep your conscience clear, so that when you are abused, those who malign your Christian conduct may be put to shame. It is better to suffer for well-doing, if such should be the will of God, than for doing wrong. For Christ also died for our sins once and for all. He, the just, suffered for the unjust, to bring us to God" (1 Peter 3:15-18). □

The church in conference

AZUSA



Elected to Commission
and President-Elect
Rev. Delmer Van Horn



Richard Shepard
New Commissioner



Rev. Charles Graffius
Bible Study Leader



Delegate Mary Bond
pauses for Bible Study



Conference President
Rev. S. Kenneth Davis



Conference Song Leader
Rodney Henry

A popular place...



THE SABBATH RECORDER

AZUSA 75

COMMITTEE TO STUDY REORGANIZATION FORMED

General Conference voted to establish a five-member task force chaired by the Executive Secretary, Dr. K. Duane Hurley, "to begin a study immediately to redesign denominational structure to more effectively meet the responsibilities, challenges, and opportunities of the Seventh Day Baptist movement in God's world."

COMMITTEE MEMBERS:

Robert Austin, Dodge Center, Minn.
Dr. Edward J. Horsley, Denver, Colo.
George Parrish, Battle Creek, Mich.
James A. Skaggs, Milton, Wisc.
Mrs. Dorothy Parrott, Battle Creek, Mich.

COMMITTEE DESIRES INPUT FROM CHURCH MEMBERS

This committee is to prepare recommendations to be sent to all churches, boards, and agencies by May 1, 1976, for review. The suggested time-table would include these recommendations being presented to General Conference in 1976 with voting on final recommendations at Conference in 1977. The committee is anxious to have as much input as possible. Send all comments to the Executive Secretary, K. D. Hurley, 510 Watchung Avenue, Box 868, Plainfield, N.J. 07061.



'LOVE OFFERING'

The Women's Banquet "Love Offering" was \$1,113.05 with \$325.00 coming from the women of the Dutch Conference. The funds will be used in Malawi, Jamaica and India.

THREE NEW GROUPS RECOGNIZED

Three new Seventh Day Baptist Fellowships were granted recognition at Conference. They are the Dallas-Fort Worth, Texas Fellowship; the New York City Fellowship; and the North Jersey, N.J. Fellowship.



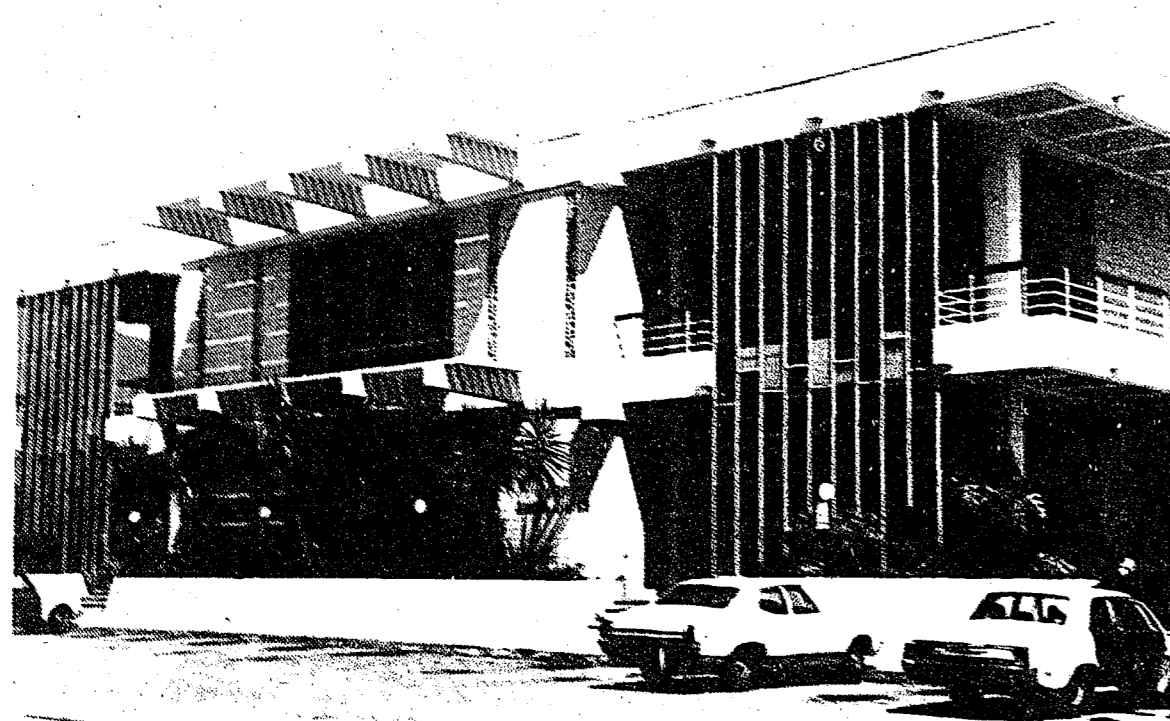
CONFERENCE HIGHLIGHTS

OFFICERS OF THE GENERAL CONFERENCE

- President - Gary Cox, Boulder, Colorado
 President-Elect - Rev. Delmer Van Horn, Lost Creek, W.V.
 Second Vice-President - Richard Burdick, New Hartford, N.Y.
 Third Vice-President - Rev. James Mitchell, Little Rock, AR.
 Recording Secretary - Mrs. Harmon Dickinson, Richburg, N.Y.
 Assistant Recording Secretary - Mrs. Richard Shepard,
 Monroe, Ohio
 Corresponding Secretary - K. Duane Hurley, Plainfield, N.J.
 Denominational Treasurer - Gordon Sanford, Little Genesee,
 N.Y.
 Assistant Treasurer - Mrs. Gordon Sanford, Little Genesee,
 N.Y.
 Treasurer of General Conference - Mrs. Ruth H. Parker,
 Somerville, N.J.
 Assistant Treasurer - Mrs. Jean McAllister, So. Plainfield,
 N.J.

CONFERENCE OFFERING

\$ 18,070.58



Conference sessions were held in the Turner Campus Center at Azusa Pacific College.

GENERAL CONFERENCE TRUSTEES

Newly elected Trustees of General Conference are: Mrs. William McAllister, So. Plainfield, N.J.; Earl W. Hibbard, Washington, D.C.; and Rev. Socrates Thompson of New York City.

MEMORIAL FUND TRUSTEES

Elected to serve as Trustees of the Seventh Day Baptist Memorial Fund were: Charles F. Harris, George Cruzan and Elston Van Horn.



Hurley Lists Goals

Dr. K. Duane Hurley, newly elected Executive Secretary, addressed the Conference on Saturday evening. Using Romans 12: 5,6, as his text he called for Seventh Day Baptists to realize that there is strength in our diversity. He suggested four goals which he felt were very important at this point in time.

1. Increased Spiritual awareness.
2. Providing more adequate financial support for ministerial leadership.
3. Involving laity more actively in the church.
4. Achieve more efficient denominational leadership.

Dr. Hurley will assume his new responsibilities on September 1.

CONFERENCE 1976

General Conference in 1976 will be held at Houghton College, Houghton, N.Y., August 8-14. Plan to attend !



Young People played an important role in Conference. Their enthusiasm is vital !

Robe of Achievement

ANNA C. NORTH

Anna Crofoot North was on July 5, 1901, the Hannah Larkin Crofoot. childhood life as the to China only returning until she entered college.

Anna graduated from after returning to China until 1929, began teaching school system. She master's degree from the in 1935.

On June 17, 1935 she North. She has four step- of Plainfield, Mrs. Etta Mrs. Violet Rickerson of West Millington, all in N.J.; and David A. North of Mercer Island, Wash. Eleven grandchildren and three great-grandchildren also are a part of her family.

Anna has served Seventh Day Baptists well through her local church in Plainfield, New Jersey, (where her husband took responsibility as manager of the Recorder Press), through the Eastern Association, through the American Sabbath Tract Society, and through her participation on a local, state, and national level in Church Women United.

Among her many activities in the Plainfield Church she has been superintendent of the Sabbath School, a member of the diaconate since 1965, and the church clerk since 1964. As a Seventh Day Baptist she has served many years on the Board of the Salvation Army in Plainfield, and recently has represented the church as a delegate to the Association of Religious Organizations, where she gave leadership in organizing the Learning for Life Department focusing attention on senior citizens.

Outside of her local church Anna has served with distinction. She has been



born in Shanghai, China, daughter of Jay W. and Anna lived all of her daughter of our missionary to the states on furlough

Alfred University and for a couple of years Latin in the Michigan eventually earned her University of Wisconsin

was married to L. Harrison children, Charles H. North O'Connor of North Plainfield,

treasurer of the Eastern Association since 1953. She has been a member of the American Sabbath Tract Society's Board of Trustees since 1951 and for the past several years has served as chairman of the Publications Committee which has responsibility for authorizing new tracts and books. During the time when there was no manager of the Publishing House, she served with Leon Maltby and Albert Rogers, as a member of a managing team nicknamed "the troika." When her husband resigned as chairman of the Ministerial Retirement Committee in 1967, she was elected to the position and served well.

Deeply interested in ecumenical affairs, Anna has represented Seventh Day Baptists with great distinction since 1943 when she was elected recording secretary of the Plainfield Federation of Women's Societies. In 1955 she was elected president of the organization when its name was changed to the Council of Church Women. She served in that capacity four years.

Anna has continued to represent SDB's on a state and national level of Church Women United. Elected to the National Board of Managers in 1957, she served until 1962. Since that time she has held several N.J. state offices, serving as chairman of various committees. She was treasurer (1966-69), and is currently recording secretary for three years (since 1974) and historian (since 1972). As one of her Church Women United colleagues wrote: "Anna is a lovely and devoted person to the task of the Lord's work."

Quiet and unassuming, Anna serves her Lord with faith and joy. She has been faithful to her Lord and Seventh Day Baptists have become better known because of her faithfulness.

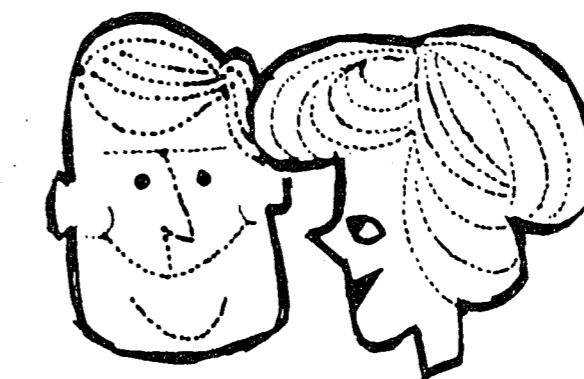
"ONE WORLD, ONE LORD" IS DAY OF PRAYER THEME

The theme of the 1975 Baptist Women's Day of Prayer, on November 3, will be "One World, One Lord."

As many as one million people participated in the 1974 Day of Prayer, an activity of the Women's Department of the Baptist World Alliance.

The Women's Department is preparing program materials for the observance, which centers around study and prayer for Baptist women, and an offering. Day of Prayer offerings contribute to the Women's Department budget and the BWA relief program.

Day of Prayer program materials, written by Baptist women of several nations and translated into several languages, may be ordered from Mrs. R. L. Mathis, Women's Department president, at Baylor University, Waco, Texas USA 76703.



MARRIED COUPLES
25 - 50 years of age
preferably with family

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OTHER . . .

WILL TRAIN COUPLES SELECTED

for more information contact:

Evangelism/Home Missions
401 Washington Trust Bldg.
Westerly, R. I. 02891

DENOMINATIONAL DATELINE

SEPTEMBER 28
Church Organization
New York City, N. Y.

OCTOBER 10-12
North Central Association
Milton, Wis.

OCTOBER 10-12
Mid-Continent Assoc.
Boulder, Colo.

OCTOBER 12
Memorial Fund Trustees
Plainfield, N. J.

OCTOBER 18
American Bible Society Sabbath

OCTOBER 18
President Gary Cox
North Jersey Fellowship
Basking Ridge, N. J.

OCTOBER 17-19
Pacific Coast Association

OCTOBER 19-22
Planning Committee
Plainfield, N. J.

OCTOBER 19
American Sabbath Tract Society
Quarterly Meeting
Shiloh, N. J.

OCTOBER 19
Board of Christian Education
Quarterly Meeting
Alfred, N. Y.

OCTOBER 26
S.D.B. Missionary Society
Quarterly Meeting
Westerly, R. I.

WELCOME
NEW SUBSCRIBERS

Mrs. William Downey
Camp Hill, Pa.

Paul Iffert
Meshoppen, Pa.

Dr. and Mrs. David E. Stabel
Redlands, Calif.

Mrs. Sandra Stabel
Commerce, Texas

Mr. and Mrs. Paul Stabel
Walnut Creek, Calif.

R. E. Stevenson
Green Valley, Ariz.

"Fellowship in Light"

Inaugural Address of President Gary Cox
Azusa, California, August 16, 1975

My text is First John 1:5-7 and this text includes the theme which I have chosen for the coming Conference year.

"This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say that we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another and the blood of Jesus Christ his Son cleanses us from all sin."

Our theme is "Fellowship in Light." The meaning of the word "light" in this Scriptural context is not quite certain but it is certain that light is the opposite of darkness and darkness always stands for ignorance and evil. Light, therefore, must represent truth and purity. We may assume then that God's light includes God's truth, His word, His message to mankind. Light is the divine illumination of human hearts and minds.

Throughout history God has flooded the world with light—but only as people were able to recognize the light and assimilate it. He has provided a progressive accumulation of divine truth. There has been an ever increasing knowledge of the divinity; there have been new insights into the eternal plan, new awareness of the presence of God in human experience and always a new appreciation of the life and sacrifice of Jesus Christ.

God's revelation never stops because it is never completed — not for the individual, not for the church, and not for this world. He has provided a continuing unfolding of the divine plan, the divine program, the divine will.

The word of God, the Bible, is the record of the unfolding revelation of God and it is cumulative, generation after generation. The illumination of the spiritual insights are added, one after another, as the light of God has continuously entered receptive minds. So we assume that Moses had greater understanding than Noah, Isaiah more than Joshua, Daniel more than Jeremiah, Peter and James and Paul saw more of God's plan for this world than John the Baptist. New light came to Luther, to Calvin, the Wesleys, to Wilberforce. No doubt men and women of our generation have received the gift of the continuing revelation of God. But to a special group of people, to Stephen Mumford, William Hiscox, Samuel and Tacy Hubbard, God gave special light. This was a light to brighten their own spiritual understanding and to enrich the lives of them and their families. This special truth of God was not given to be hidden away in some corner. It was given to be passed on from person to person, from community to community, until the whole world would be aglow with God's light. To these consecrated Christian men and women, God gave a knowledge of His will as revealed in

the great truth of His Sabbath.

This truth has always been God's special brand upon His people — a unique, distinctive mark which speaks of an awareness of the creative power of God in this world and it denotes the acceptance of His sovereign will in a person's life. It is unique and distinctive. It is God's work, it is His sign upon His people.

By its very nature it sets men and women apart, not through religious egotism, but by the selective nature of allegiance to this unique revelation of His will. But by being set apart together, it binds them in the fellowship of those who walk in the light as He is in the light. This is the fellowship of those who have been reconciled to God by the redemptive blood of Christ and by the commitment of their lives to His revealed truth. This was the basis for the founding of SDB's and in 1975 it is still the very reason for our being. For this, we were called of God almost 400 years ago and it is for this that He calls us today.

The term fellowship is used to indicate both an experience of comradeship and also an organization which unites people in such an experience. It is rather interesting how many such organizations or fellowships exist in this world. We think of them as societies, associations, clubs, orders, etc., and they come by many names — I think of the Odd Fellows, Kiwanians, Rotarians, Elks, and the Masons. We have educational and business groupings, professional and

athletic associations, and on and on. People crave associations which will bring fellowship, or an opportunity to engage in some constructive, worthwhile activity among those with whom they find a comfortable association.

Christians comprise a unique fellowship, a fellowship which of necessity has both horizontal and vertical relationships. We find joy and satisfaction in a togetherness which is far deeper than mere comradeship. Ours is a togetherness of worship, of study, of praying together, of planning and working toward common goals. We also enjoy socializing together, eating together, playing and visiting within our groups. This is a satisfying, unifying, cohesive experience, the realization of being one in the Spirit.

And *there* is the vertical relationship. Our togetherness, our oneness

search shows that all the large individual churches serve a homogeneous group having some distinctive quality which forms a cohesive bond in such a congregation. It may be an economic group or a cultural group. There may be any educational similarities or ethnic likeness. It may be any common denominator that draws them together, producing unity. People are attracted to other people who have similar characteristics. They feel comfortable and secure together. They work well together with common motivation and with parallel goals.

Seventh Day Baptists are no longer a homogeneous group. We come from diverse backgrounds and this tendency is increasing. We often have divergent interests, varied cultures and traditions, and different educational experiences. We are

We are a chosen people — chosen by God for a special purpose, chosen to receive special light from God and chosen to carry special responsibility before God.

is a direct result of that vertical relationship; we are one in the Spirit. We share together an experience that each one has shared individually, an experience with Christ. This is a society which welcomes strangers. It welcomes the uninitiated and even the merely curious; opening arms of love and concern to all. Any person may sense the warmth, the care, the Christian concern but no one may enter fully into the real experience of fellowship until he has come personally into that vertical relationship of knowing that "the blood of Jesus Christ, his Son, has cleansed me from all sin."

The Christian has a share in Christ and in all Christ's benefits and he shares that great experience with others. To be "in Christ" is to be initiated into the fellowship and "the inheritance of the saints in light" (Col. 1:12).

The larger churches in America, the truly large local congregations with thousands of members are always a homogeneous group. Re-

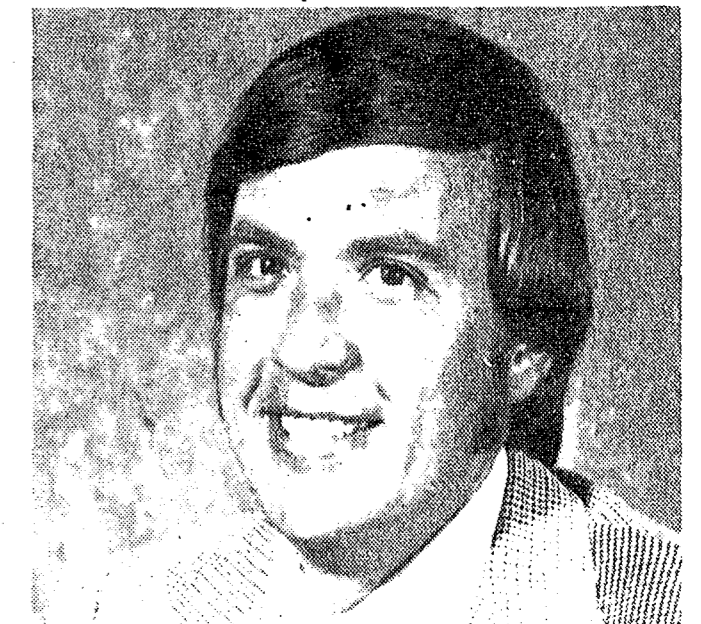
scattered all over this land and all over this globe but we are bound together into a homogeneous group by one compelling force — that force is God's light. God's truth has touched our lives and the force of truth and light has forged a bond that holds us in fellowship with one another. We are walking in the light as He is in the light and we have fellowship one with another. We are a "chosen generation, a royal priesthood, a holy nation, a purchased people, having been called out of darkness into his marvellous light" (1 Peter 2:9).

Yes, we are a chosen people — chosen by God for a special purpose, chosen to receive special light from God and chosen to carry special responsibility before God. Hear His words, "You have not chosen me, I have chosen you and appointed you to bear fruit" (John 15:16). The honor of being chosen is balanced by the responsibility of service — he who is chosen must bear fruit.

One of the most solemn narra-

tives in the ministry of Jesus was His reaction to the barren fig tree (Matt. 21:19, 20 and Luke 13:6, 7). He came to a tree lush with foliage and with every potential for a harvest of figs. But there was no fruit and our Lord asked, "Why do you encumber the ground?" Why do you take up space, why do you waste moisture, nutrition and care? He cursed the tree and it withered away. "I have chosen you to bear fruit."

I think of another chosen people, the people represented by Christ's parable of the fig tree. God chose Israel for a special purpose. He chose them to be His representatives to the world and He gave them His light, His truth which was to be for all the peoples of the world. He provided every talent and every asset which Israel would need to accomplish their task. He



strengthened them with His own divine power and it was guaranteed by His presence which was constantly with them. But what started as a fellowship of light deteriorated into a fellowship of darkness.

It was probably after the barren years of exile to Babylon that the later prophet Isaiah rallied the people and their leaders with the challenge, "Arise, shine for thy light is come and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising" (Isa. 60:1, 3). Why couldn't they respond? Why couldn't Israel cooperate with God and let Him make up for their lean, unfruitful past years? Was it a lack of vision? Was it a lack of will, a vacuum of leadership? Was there an attitude of insensitivity to the glorious role to which God had called them?

Whatever the causes, within a few hundred years another of Isaiah's prophecies came true (Isa. 65:15). God called His chosen representatives by another name, the

name of Christian, and Israel was no longer the chosen people.

For some time a heaviness has weighed upon my own spirit. I believe with all my heart that God chose Seventh Day Baptists to bring His special truth of the Sabbath to the world. This was to be a message carried by a people who were reconciled to God by Jesus Christ and who pledged their full allegiance to His sovereign will as portrayed by His Sabbath.

For hundreds of years God has looked to us — His chosen ones — to harvest fruit. There has been opportunity. We have been represented in legislative halls of states and the national government. We have had brilliant minds among us. We have had educators, authors, and theologians. We have had all the resources that God could provide. But where is the abundant fruit? How plentiful is the fig tree of Seventh Day Baptists?

How long will God wait? How long can He wait? If God is to bring this light to the world, can He rely on Seventh Day Baptists or must He call His people by another name? Must the mantle He laid on our forefathers and on us be laid upon others?

It is my conviction — a conviction possibly born of my great desire — but it is my conviction,

that God still offers Seventh Day Baptists the opportunity to be His representatives to the world. I believe He still offers us the opportunity to walk in the light as He is in the light and to enjoy a marvelous fellowship, one with another, a fellowship in light.

But how much more time do we have to get into harness and buckle down to His work? How many more years before God looks upon His fig tree and says — "Why do you encumber the ground?" My fellow Seventh Day Baptists, we have no time to lose. We have much lost time and much lost ground to recover and now is the time to begin. Now — August 16, 1975. Now is the time and this Conference is the place.

The words of John, the disciple whom Jesus especially loved, came to me with new meaning and I want to share them with you (1 John 1:3, 4 Phillips Ed.):

"We want you to be with us in this fellowship with God the Father and Jesus Christ the Son. We must tell you about it because the more that fellowship extends the greater the joy it brings to us who are already in it."

Let me repeat that—

"We must tell you about it because the more that fellowship extends the greater the joy it brings to us"

who are already in it."

A few weeks ago I had occasion to attend two funerals on successive days. One was the service for Jenice a teen-age member of our Boulder church who was struck by lightning while attending Associational Camp at Camp Paul Hummel. The other was the service for Wendell, a colleague in the educational profession, who died of a heart attack after a long professional career. The services were not unlike. In both, the ministers told of the marvelous potential of life in Christ and of the great gift of God, eternal life. The striking difference in these two services was that Wendell had never at any time indicated an acceptance of Christ but Jenice had committed her life to the Savior. Her family and we who are her friends look forward to her resurrection to eternal life. I think of those two funerals and I ask myself — why do we have difficulty in sharing such good news?

God is still calling us, calling His chosen ones, the ones He selected to bring His truth to the world. Will you join me this year in searching for His light? Will you join me in living in His light and in sharing His light? — because "if we walk in the light as He is in the light, we will have fellowship one with another" — a fellowship in light. May God bless each one of us. □

"Hans Ludi died in the triumph of an immovable faith."

This sentence is recorded in the pages of history. It is recorded against a background of such violent persecution that it assumes the nature of being unbelievable.

History has recorded some very disgusting and violent campaigns against any who would dissent against either state religions or organized religion. Such campaigns were always conducted in the name of God and for the sake of religiousness. The slaughters of the Waldenses in Italy, the Albigenses of Southern France, the Inquisition of Spain, the St. Bartholomew's Day Massacre, and even the killing of dissenters in England were all conducted in the name of God. Murder

The first group, or the Anabaptist believers, was looked upon as a criminal organization, as animals to be hunted down, victims of sport or torture, and called by every vile and evil name. They were beheaded by the sword, bound up with ropes and thrown into the rivers to drown, and sold as galley slaves, or just cut asunder and left to die. They were treated and abused as subhuman beings, all in the name of religion and to the glory of "our gracious Lord."

It was voted by the various city councils to confiscate their property. It was also voted that children born of Anabaptist parents should be considered illegitimate, and therefore could not inherit any substance from their parents. Such children

and either delivered their persons or their bodies to the council authorities. While history records that the streams of southern France flowed red with the blood of the Albigenses, so the rivers of Switzerland not only flowed with blood, but were contaminated with the bodies of those who were drowned for their faith.

Still the number of Anabaptists grew daily. Ministers of the faith were slain, only to have their places taken by new ministers. And so the work went on.

In the town of Basel during the month of January 1530, it was voted to make an example of the Baptist minister. The influence of his ministry was gaining every day, and many converts took their stand with

In Triumph of Faith

and intrigue, so-called Christian against Christian, all in the name of religion.

Perhaps none were more violent than the senseless killings of the Swiss Anabaptists. They were open prey for both the Roman Church and the state Zwinglian Church. At times compassion and true Christianity were revealed when the Catholic cantons gave sanctuary to fleeing Anabaptists, and at other times the same virtues were to be found in the State Church when they refused to carry out the orders of execution and persecution. But moments of compassion were rare and not the order of the day.

The Anabaptist victims were called in German by two names: *Täufer*—meaning Anabaptists, and *Halbtauffer* — or halfway Baptists. The second group was tolerated because they only accepted the teachings of the Anabaptists, and passively consented. They did not become active in the propagation of the faith. Their membership was in the organized church and did not want to get involved for fear of the same persecution meted out to the active Anabaptists. These halfway believers assisted the Anabaptists as mediators, supplying their physical needs, helping them to break out of prison, and eventually in helping them flee the country.

could not be married unless they first consented to the State Church. Wives were paid to turn in their Baptist husbands, and likewise husbands their wives. Children were paid to turn on their parents, and parents on their children. And all this was done despite the fact that sincerely religious people in the organized church were aware of the evils in the ministry and condemned the State priests and ministers as adulterous, drunken men who practiced usury, blackmail, and any evil means to serve their end. But against the power of the organized religions, the voice of the people meant nothing. They were powerless to affect any reforms or moderation.

Despite all the adverse publicity and persecution, the numbers of the Anabaptists grew daily, and many God fearing people withdrew from the state religion and cast their lot with them. The struggle was an unequal one. On the side of the Anabaptists was the open Bible and the real truths found there, but on the side of the organized church the sword became the power. The pressure of cold, hard steel against the softness of human flesh creates not a confrontation but a slaughter. The records of various cities contain amounts of monies paid as bounty to men who hunted down the Ana-

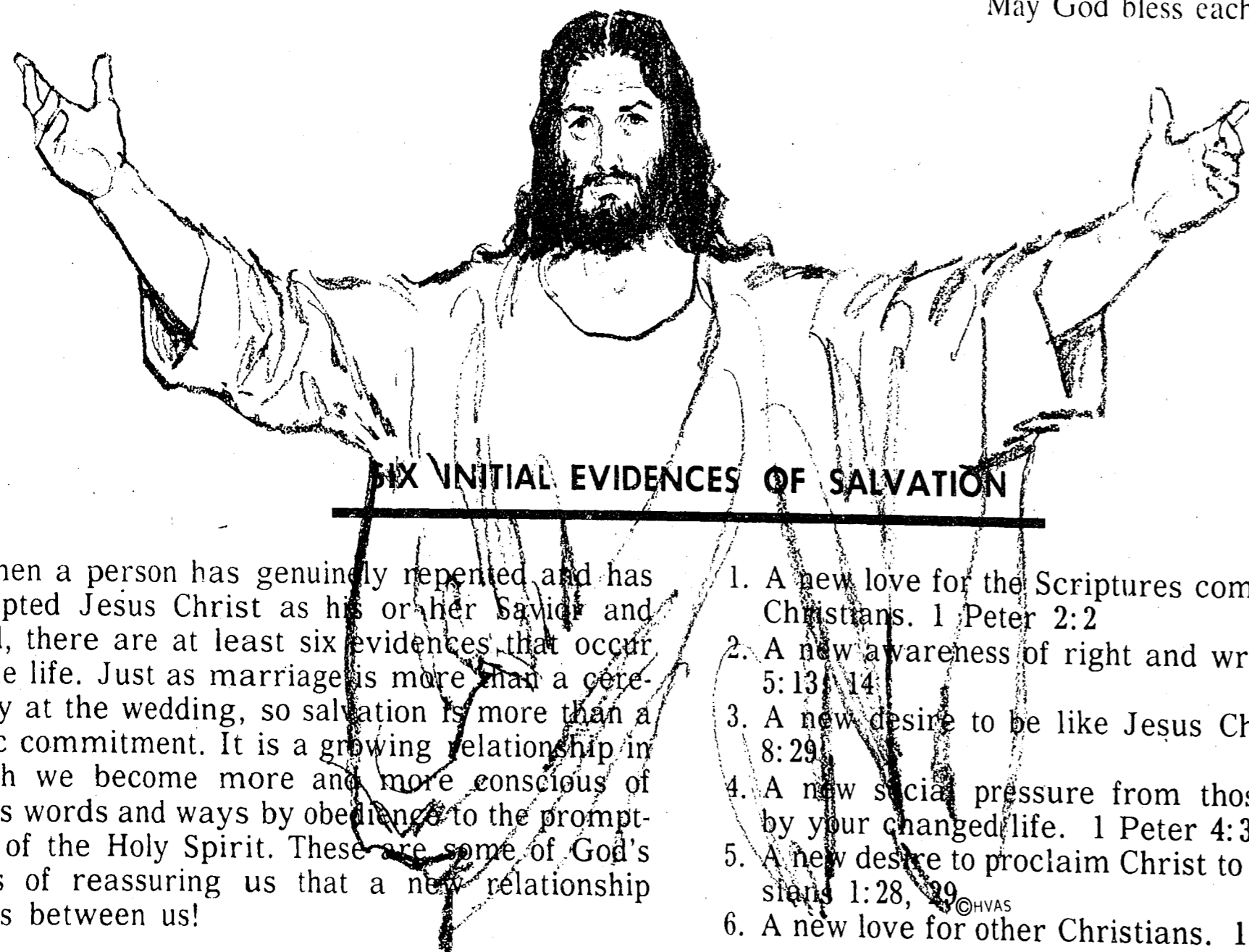
him. At the same time many timid souls joined the ranks of the halfway Baptists, being not brave enough to take a definite stand, they believed but remained. The council of Basel then decreed that the minister, Hans Ludi, should be executed promptly by the sword in the town market place as a witness to everyone on January 12, 1530. His death had the adverse effect, for instead of turning the tide against the Anabaptist movement, it caused the church to grow all the more.

Thus it was recorded that "Hans Ludi died in the triumph of an immovable faith." It reminds us of the words of Martin Luther when he said, "Here I stand."

In our concepts we would probably not accept as wise the decisions of Hans Ludi, and would probably try to compromise so as to reach a situation where our lives would be sure but stifle our faith. Evidently this idea had no place in the mind of Brother Ludi. There was no room to compromise what he believed.

Would that our lives were controlled by an "immovable faith." □

by Charles Bachman
Wayne, N. J.



SIX INITIAL EVIDENCES OF SALVATION

When a person has genuinely repented and has accepted Jesus Christ as his or her Saviour and Lord, there are at least six evidences that occur in the life. Just as marriage is more than a ceremony at the wedding, so salvation is more than a basic commitment. It is a growing relationship in which we become more and more conscious of God's words and ways by obedience to the promptings of the Holy Spirit. These are some of God's ways of reassuring us that a new relationship exists between us!

1. A new love for the Scriptures comes to the new Christians. 1 Peter 2:2
2. A new awareness of right and wrong. Hebrews 5:13, 14
3. A new desire to be like Jesus Christ. Romans 8:29
4. A new social pressure from those convicted by your changed life. 1 Peter 4:3-5
5. A new desire to proclaim Christ to others. Colossians 1:28, 29
6. A new love for other Christians. 1 John 3:14

—Basic Youth Conflicts

TITHING

by Rev. Paul B. Osborn

The age old custom of church finance — TITHING — is probably one of the most misunderstood and misused of all religious practices. TITHING is the giving to God of the FIRST TENTH of all our gain, whether gotten from tilling the soil, working for wages, or selling for profit.

Some people tithe to assure themselves God's blessings when He opens the windows of heaven (Malachi 3:10). Others give a tenth to make sure they have fulfilled their obligations of Christian charity, with no thought for the use of the other nine-tenths other than that their creaturely comforts be provided. Some spend all their time arguing that tithing is an Old Testament rule and is not applicable in our age of grace. This argument is true, but Christ didn't lessen any of the other Old Testament demands (Cp. Matthew 5:27-28 and adultery) and surely a covenant of love does not expect less than a covenant of works.

TITHING IS MUCH MORE than just a way to measure our giving or a method of church finance. Let's examine what TITH-

ING does and see what it means.

I. An Admission of Stewardship

Stewardship has two meanings — guardian and manager — and, for the Christian, stewardship means both. We are to guard what God has entrusted to us and manage it well according to His will.

Since God has created all things, including ourselves, it is obvious that we are only His stewards, and returning the tithe is humbly admitting that we are not self-made. The earliest reference to the tithe is found in Genesis 14:20 where we find Abram paying tithes to Melchizedek. The commentary on this event in Hebrews 7 indicates that Melchizedek was at the very least a TYPE of Christ, and thus the payment of the tithe has a spiritual significance. It would seem that Abram was admitting that his victory over the kings was not gained by simple human efforts.

Jacob, another Old Testament character, Abraham's grandson, in fact, is sometimes used as an example of a TITHER (Genesis 28:20-22) but the context of the passage indicates Jacob is bargaining

with God to pay a tithe IF God brought him safely back to his homeland which he was forced to flee because of his own deceit and treachery. Jacob's promise to give a tenth does not demonstrate a good motive to follow at all!

Rather, let us look at the Levitical requirements concerning the TITHE and find that the *first tenth* was considered as owned by God, and holy! (Leviticus 27:30-32). Truly it has been said, we cannot give God anything until we first return His tithe!

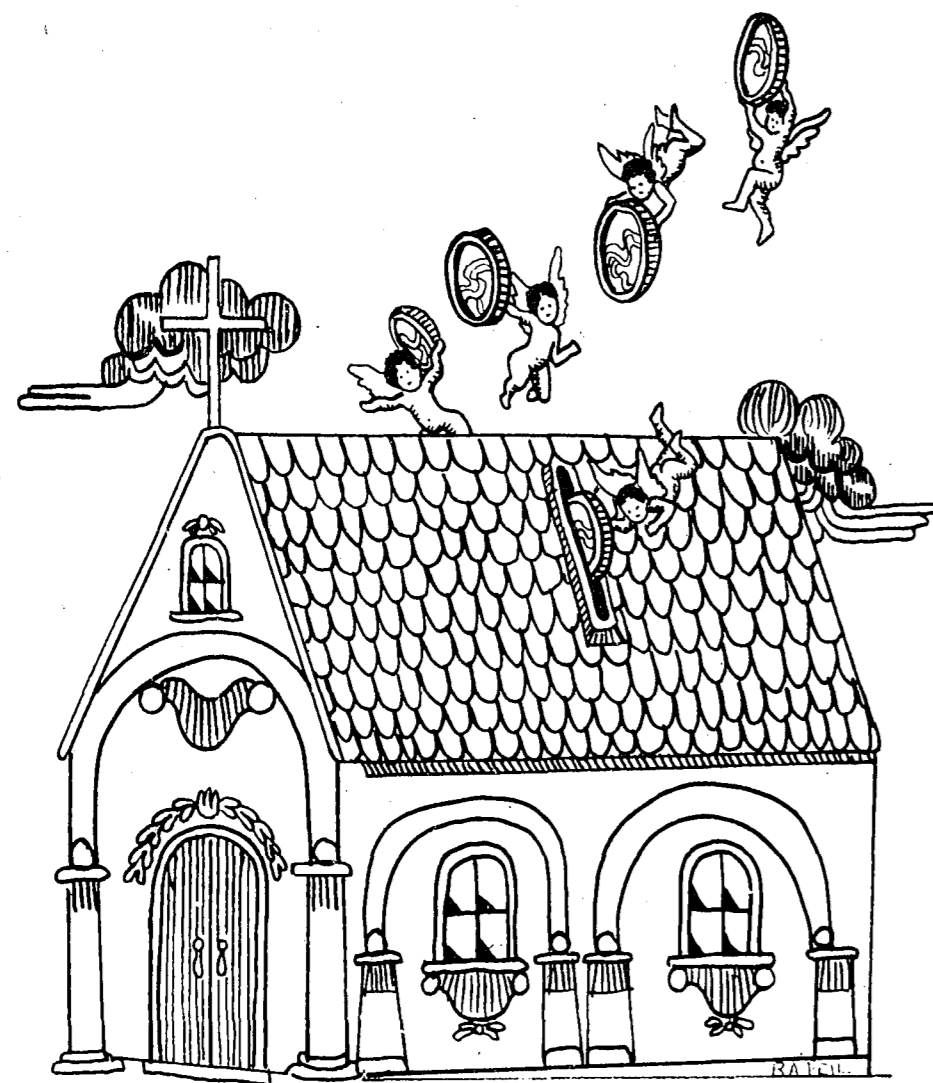
II. An Act of Worship

In Deuteronomy 12:5-7 we find the TITHE mentioned in common with other religious observances—sacrifices and offerings especially. A careful study of the Old Testament practices reveals that their observances were not dull affairs, when the sacrifices and offerings were brought, but a time of celebration and fellowship . . . all done not only with God's consent but at His command!

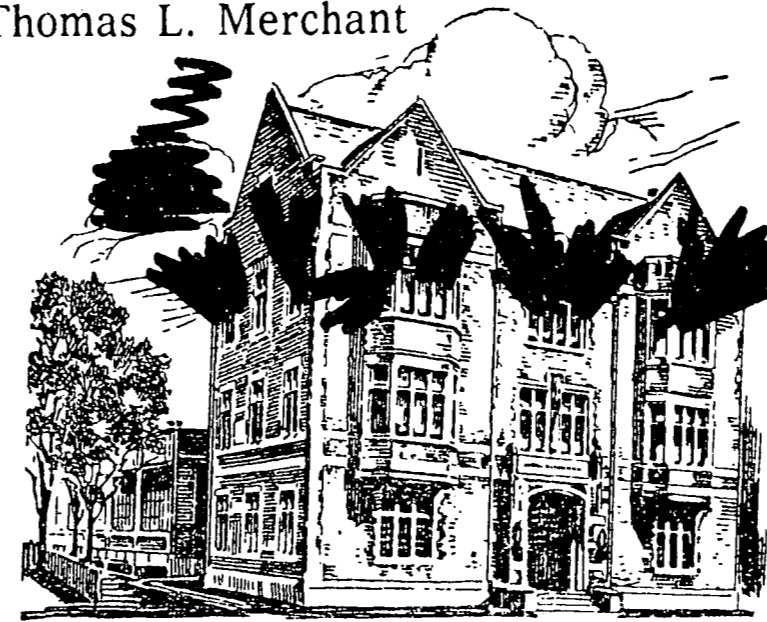
Worship grows out of stewardship, and can only be honest when we come in our weakness to honor His strength. But do not place the TITHE above its importance. It is still only a part of worship, and as such was and is used in false worship, also. "Go ahead and sacrifice to idols at Bethel and Gilgal. Keep disobeying — your sins are mounting up. Sacrifice each morning and bring your tithes twice a week" (Amos 4:4 Living Bible). Surely Christ must have such as this in mind when He gave the parable of the Pharisee and the Publican (Luke 18:9-14) in which the lowly publican was justified rather than the Pharisee who claimed to give "tithes of all I possess." The tithe cannot buy us favor with God. It is His already!

Some churches have a custom of NOT receiving an offering during

(Continued on page 28)



Thomas L. Merchant



BURN THE PLACE DOWN!

. . . thoughts of a novice historian

Any rare books and manuscripts should be sold to dealers for the best price . . . All other books and papers should be sold as junk paper . . . Or, if there is no market for junk paper, they should be piled in a heap and burned . . .

Any museum pieces of monetary value, such as the silver communion sets, should be hocked . . . All of the other old, dusty things should be thrown on the burning heap . . .

The cases which hold the books and the museum objects should be sold at a garage sale . . . And, if some do not sell, they should be hacked into kindling for the pyre . . .

Then, the trustees should disband the Society, and BURN THE PLACE DOWN . . .

IF . . . the Seventh Day Baptist Historical Society is not serving the current needs of Seventh Day Baptists . . .

and IF . . . the contents of the Society's library and museum have no value for today or tomorrow.

The Society, like other boards and agencies of our denomination, exists to serve Seventh Day Baptists. Whereas, the American Sabbath Tract Society serves the informational needs, the Board of Christian Education serves the educational needs, the Center on Ministry serves the ministerial needs, the Memorial Fund serves the financial needs, the Missionary Society serves the missionary needs, and the Women's Society serves the interests of women, so the Historical Society serves the historical needs.

The needs of Seventh Day Baptists may be categorized as corporate, local, and individual.

In general, the greatest service is to the greatest number of people. For this reason, the primary goal of the Historical Society should be service to the corporate body of Seventh Day Baptists. Next, the Society should serve the needs of the associations and local churches; and finally, it should assist any individuals that it can.

There are many ways in which the Historical Society can serve Seventh Day Baptists:

The Society preserves history. It is a repository for books, manuscripts, letters, Bibles, church records, minutes or organizations, communion sets, and many other objects of historical importance to Seventh Day Baptists. It safeguards these materials from loss through fire, theft, vandalism, and neglect. It organizes the materials so that they are accessible.

Because of this service, the events, persons and churches are not lost to the memory. So what?

SO WHAT? . . . is the ultimate question, the

ultimate challenge to the existence of the Society.

IF . . . the contents of the Society's library and museum have no value for today or tomorrow . . . SO WHAT?!

I MAINTAIN THAT, AFTER THE BIBLE AND PERSONAL INSPIRATION, THE RECORD OF CHURCH HISTORY IS MOST IMPORTANT FOR LIVING TODAY AND TOMORROW.

The Holy Bible, itself, is the prime example of the value of history in current living. The Bible is history, inspired, to be sure, but nevertheless, history. From this history, Christians through the centuries have gained the understanding necessary to live.

Church history, and for us more specifically, Seventh Day Baptist history, is the record of the application of Biblical understanding in more recent times, in changing circumstances. As a knowledge and understanding of the Bible are central to the Christian life IN ALL TIMES, so a knowledge and understanding of Seventh Day Baptist history is important to Seventh Day Baptists AS TIME CONTINUES.

There are specific ways in which the Historical Society can assist Seventh Day Baptists to gain such a knowledge and understanding; and, there are specific ways in which Seventh Day Baptists can help the Society:

The Society must strive to keep an accurate, complete and adequately organized record of the history. Seventh Day Baptists can help by contributing information which they possess, but which is not yet a part of the record.

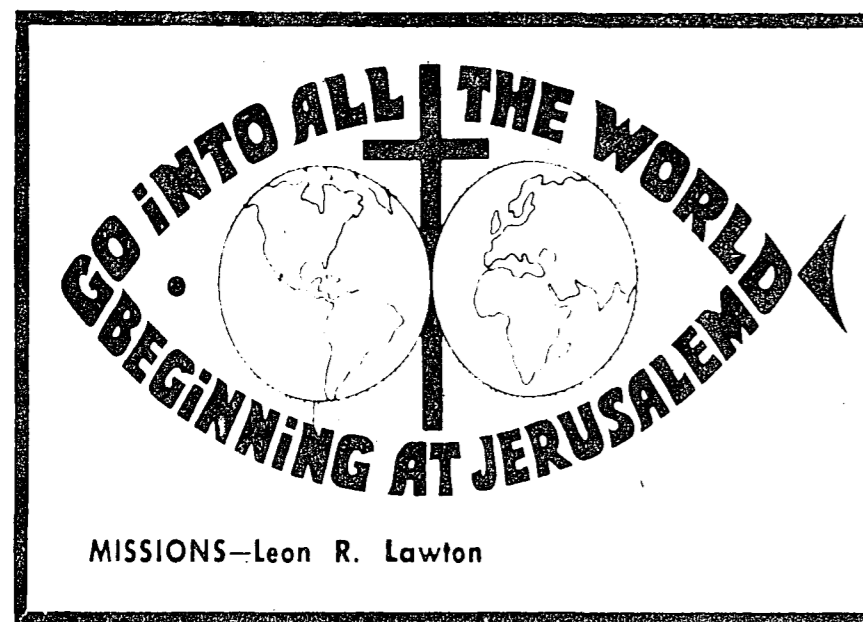
The Society must research and interpret Seventh Day Baptist history. Seventh Day Baptists can assist by contributing the results of their studies.

Most importantly, though, the Society must do all that it can to communicate the message of history — through single publications, articles in periodicals, multi-media presentations, speeches and any other channels of communication. Seventh Day Baptists can contribute by communicating their needs, by making specific requests, as a corporate body, as local organizations, or as individuals.

With the knowledge that Seventh Day Baptists have been FAR BETTER MEN, Seventh Day Baptists may strive to be FAR BETTER MEN.

BURN THE PLACE DOWN?!

NO!!! HISTORY IS ALIVE with the Seventh Day Baptist Historical Society!



The early church was an urban church. The New Testament rings with the names of cities—Rome, Jerusalem, Athens, Antioch, Ephesus, Corinth . . .

For decades Seventh Day Baptists, as well as Protestants generally, have been fleeing the cities. New York, Chicago, Syracuse, Minneapolis, Buffalo. The trend continues.

The greater number of our churches remains in small towns or rural areas. But there are a few exceptions — a few places where Seventh Day Baptists have reached the conclusion that in an urban world, the place for Christians to be is in the city. If today's world sees a return to the spirit and power of the early church, it will be through urban churches — hubs for new outreach and witness ministries.

Seventh Day Baptists have lost ground in several cities where work has been closed. But in the last decade new, encouraging things are happening. It is good to consider them.

WASHINGTON, D. C.: Sustained Endeavor—

Since 1945 a Seventh Day Baptist witness in our National Capital has been a vision of many and effectively aided by the Southeastern Association and Southern New Jersey SDB churches. With recent aid from Memorial Funds, General Conference, and the Missionary Board, the Washington Project Pilot Program is nearing the end of its five-year expanded outreach in the inner city.

The recent evaluation showed that since 1970 "membership has increased by 46 percent, attendance by 43 percent, total receipts by 90 percent, and local receipts by 124 percent. The trend toward self-support has been steady since the beginning of 1971 when local receipts constituted 62 percent of total receipts. They are 77 percent of total receipts so far in 1975."

A tutoring class for students in a nearby school has offered a continuing vital ministry in commu-

nity lives and continuing attempt has been made to reach individuals and families in the area where the church center is located. Growth has reached a point where more adequate facilities are needed and study on the opportunities of such offers is being made.

TORONTO, ONTARIO: A New Fellowship—

Metropolitan Toronto, an area of two and one-half million people has never had a Seventh Day Baptist church. Members of SDB churches in Jamaica, West Indies, are among the many immigrants in recent years. More and more they sought closer spiritual fellowship and opportunity for worship and witness.

Early meetings were held in various homes. In February 1974 services began in Temple Baptist Church on the east side of Toronto. New people were contacted and Brother Herlitz Condison, lay leader, led in Sabbath School and worship. In November there was official organization of the Sabbath School and members attending in a new new Fellowship.

In December Pastor C. S. Lyons, a retired Jamaican pastor, moved to the Toronto area with his family. There are continuing attempts to reach out to others in the metropolitan area. There is hope and anticipation of steady growth into a regular church.

NEW YORK CITY: Rebirth—

For over 100 years there was a Seventh Day Baptist church in New York City. After losing the lease on its building members met in chapels and rooms of other churches. In the mid-1950's the organization disbanded.

As in Toronto, even more so in New York, a wave of immigrants came from Jamaica. Many became "lost" in their new surroundings. Others found fellowship in other churches. But some, finding no such home, longed for and sought their own. In 1974 encouragement was given by leadership from the Plainfield, N. J., SDB Church.

A regular group was brought together and continues meetings in the downtown Manhattan YMCA. In 1975 a Fellowship was organized to supplement the Sabbath School. Several of the able leaders from Jamaica churches offer leadership including Pastor S.A. Thompson. They look forward to full church organization before the end of 1975 and the early possibility of obtaining their own church facilities as well.

PROGRESS IN OTHER CITIES:

Little Rock, AR.— An urban witness, led initially by a city pastor-evangelist, has continued in recent years with a regular missionary pastor whose support is increasingly met by the growing membership. Now in their second church building, they remain flexible to the rapidly changing urban situation, seeking to reach the community and willing to move as need seems to dictate.

Though still a small congregation, they baptized sixteen in 1974 and continue their growth pattern.

Seattle, WA.— The Pacific Coast Association has sponsored and promoted this newest urban church which has doubled its membership within the last five years. In 1973 it moved into its church center — "Christ's Training Center" — in south Seattle just off the Interstate highway. Here facilities are available for varied programs of worship, study, witness and involvement in community needs.

Bible clubs in members' homes in the metropolitan area, small group meetings, and an effective summer camp ministry have continued to make new contacts and build members and their families in the Lord. A branch mission in Randle, WA, has also been encouraged and served. More recently they have encouraged their pastor to aid in the growing witness in another Northwest city — Portland, OR.

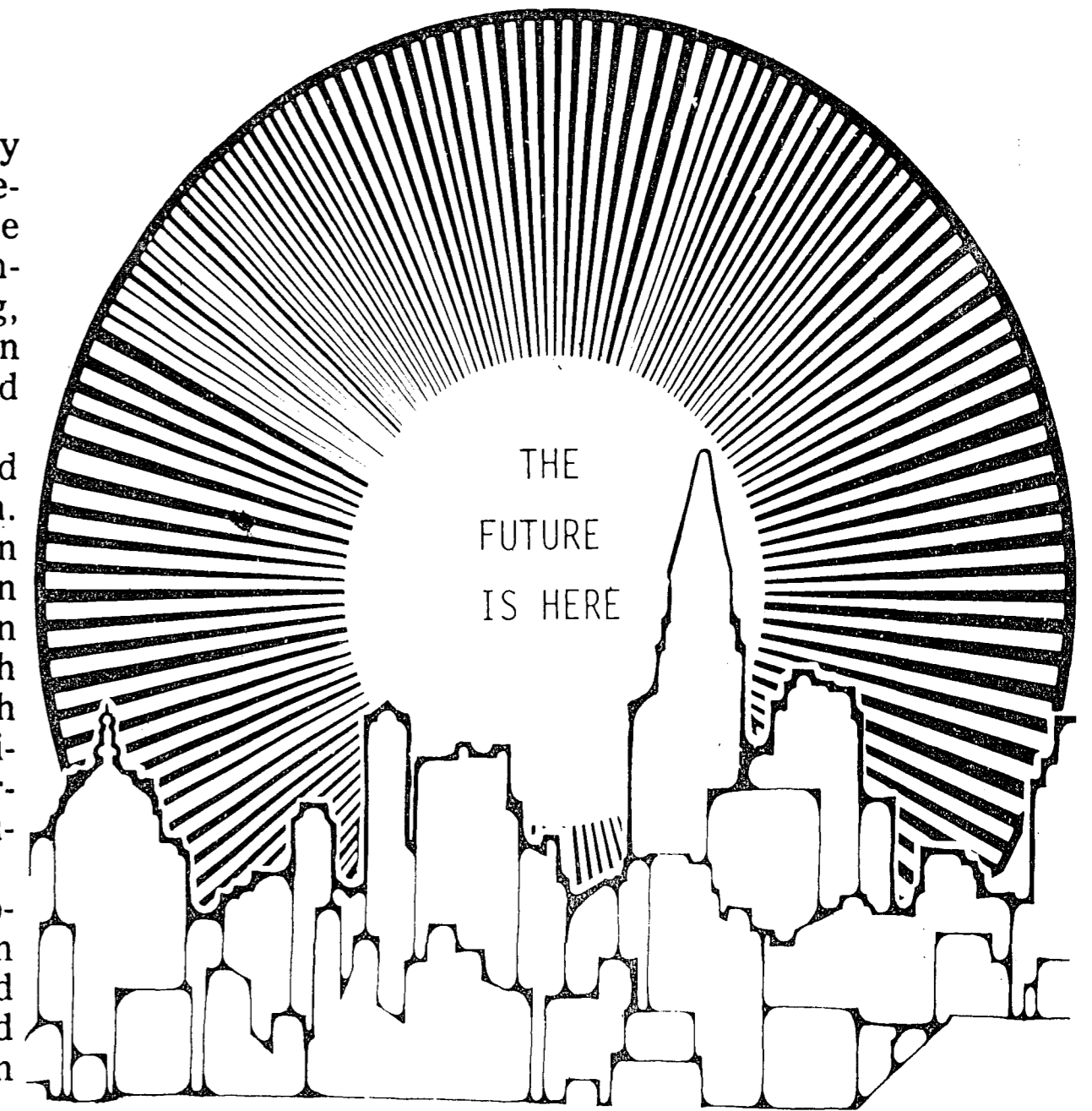
Schenectady, NY.— Not all urban work moves forward rapidly. Some hardly at all. This small group of Seventh Day Baptists sacrificially gave to provide an adequate house of worship and parsonage. Scattered throughout the urban area, and in recent years losing members through death and relocation, it has been a difficult task just to maintain a witness. Such would have been impossible without the support given by Eastern Association and the Missionary Board in aid of the missionary pastor.

In an area predominantly Roman Catholic, doors are not easy to open and initial service ministries have not brought fruit. At present, lacking resident pastoral leadership, the members are seeking to know the Lord's will on how they can overcome the many obstacles. They seek the earnest prayer support of many. They would also welcome families who might like to move into the area to enter into a more effective urban ministry.

THE SIGNIFICANCE OF A DROP IN THE BUCKET:

New or revived ministries in Los Angeles, CA; Kansas City, MO; Phoenix, AZ; San Jose, CA; Denver, CO; Houston, TX; and the Dallas/Ft. Worth, TX, areas could also be mentioned. Still, all these put together are only a drop in the bucket. Are they really significant?

It may be too early to tell. But to many they offer new insights and encouragement. They may also indicate at least four things.



1. A growing awareness that the future for Seventh Day Baptists lies in the cities — not in seeking to maintain dying rural churches alone. There will always be small-town and rural churches, but the growing edge for witness will be in urban areas — OR ELSE THERE WILL BE NO GROWING EDGE.

2. A growing concern among younger Seventh Day Baptist leadership with our urban churches and with the problems and hurts of our urban centers. No young pastor looking for an easy route to success will choose the city. But an increasing number of younger men are willing to go there.

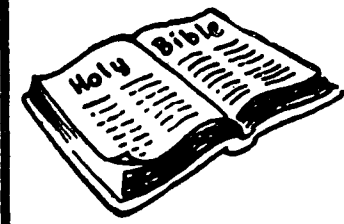
3. The Church of Jesus Christ, even a Sabbath-keeping one, can grow in the cities. The price to pay may be higher and the road to travel longer, but in the cities the gospel is once again proving to be true in an urban culture.

4. Person-to-person ministries around the Word is where it's at. The written Word, the Bible, presents the message. The Incarnate Word, Jesus Christ, is the Way, the Truth, the Life. The Church, the Body of Christ, is God's continuing incarnation in the city. There is one fundamental principle for the Church in the city today: "As the Father has sent me, so send I you" (John 17: 18). □

Motivated by and adapted from an article by the same title in *Thrust*, a publication of the Free Methodist Church, written by Howard A. Snyder. —Leon R. Lawton

MOVING BACK INTO THE CITY

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

—On their northern Malawi, Africa, mission journey in July/August, the David Pearsons ministered at seven local churches offering classes in Christian Education, led in nightly evangelistic services at one church and participated in the Northern Association meetings at Ekwaiweni. Immediately following they left for the south — 500 miles to Blantyre — and a visit to Rhodesia.

—A growing number of Vacation Bible Schools are enrolling new children and youth each year. Classes this past summer brought new contacts. Pray now that decisions made may bear fruit in lives committed to His way and work and witness.

—Staff needs at Crandall High School, Kingston, Jamaica, continue. Uphold the Mackintoshes as they seek to reach the youth for Christ through Inter School Christian Fellowship ministry and other means. Pray for the Christian students as they "minister" to their peers.

—Special evangelistic emphasis is being given to the new witness on Camotes Island. In July there were twenty members in this new group with another ten souls waiting for baptism. Praise the Lord for the provision of a typewriter that will make easier the literature ministry on the four islands where groups have now been organized in the Philippines.

—A Lay Witness Mission has been scheduled for the Battle Creek, Mich., SDB church, November 7-9. It is necessary to plan well ahead for the Lay Witness Mission! Has your church considered having one? Write the Missionary Board office for information, tape, and suggestions.

The South Africa Seventh Day Baptist Conference leaders and churches in the area of Port Elizabeth were visited by the David Pearsons in August. This group continues its growth and witness, seeking fellowship with those of like faith in other countries. It is planned that one of its young men, James Swani, enter pastoral training this fall.

—The first issue of the SDB NEWS-LETTER was published by the India SDB Conference in July. This ten page printed monthly seeks to communicate with the many leaders and members in the hundreds of Seventh Day Baptist churches in the Telegu speaking areas. Only a limited amount of the copy appears in English.

—SABBATH SCHOOL MISSION OFFERINGS, taken monthly in about twenty-five of our churches, have consistently reached the goals set in the support of national leadership in Burma, India, and the Philippines. Many other open doors are before us as we seek to "help others help themselves."

—A call for lay leaders for new satellite or missions or fellowships or small SDB churches was sounded forth at Conference. C.O.M.E. (Come Over Macedonia Effort) dedicated service guidelines offer opportunities for YOU. Ambassadors and extended dedicated workers are also needed to enter open doors. Contact your missionary board office for information and details.

—A special program of training for pastoral leadership has begun in Guyana under the direction of Field Pastor Samuel Peters. It will include practical training on the job as well as class and correspondence study. Pray for the students!

PRAYER



CORNER

A Prayer Reminder for Each Day!

OCTOBER 1975

Verse of the month:

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." —Jeremiah 33:3 KJV

- 1—The Menzo Fullers, Makapwa, Malawi, Africa
- 2—Portland, OR, SDB mission meeting
- 3—New seminary students this fall
- 4—YOUR PASTOR AS HE PREACHES THE WORD

- 5—Youth Leaders' Retreat—Salemville, PA
- 6—Women's Board in their monthly meeting
- 7—Our World Mission giving/goals
- 8—Sam Peters, Field Pastor, Guyana, SA
- 9—Pastor E. O. Ferraren, Philippines
- 10—Marlboro, NJ, special meetings
- 11—NORTH CENTRAL ASSOCIATION, MILTON, WI

- 12—Crandall High School, Kingston, Jamaica
- 13—New missions outreach in the U.S.A.
- 14—Pastor W. Mataka, Kisii, Kenya, Africa
- 15—Missionary pastors in our churches
- 16—Bro. Jin Sung Kim, Seoul, Korea
- 17—The David Pearsons, Blantyre, Malawi, Africa
- 18—FOR A NEW VISION!

- 19—Tract Socy/Bd. Christ. Ed. meetings today
- 20—for needed workers on many fields!
- 21—The Douglas Mackintoshes, Kingston, Jamaica
- 22—Toronto, Ont., Canada, SDB Fellowship
- 23—Light Bearers for Christ ministry
- 24—Executive Secretary K. Duane Hurley
- 25—SABBATH SCHOOL MISSION OFFERING

- 26—Missionary Board quarterly meeting
- 27—Rev. L. Sawi Thanga, Rangoon, Burma
- 28—Dallas/Ft. Worth, TX, SDB Fellowship
- 29—Dean Herbert Saunders, Plainfield, NJ
- 30—Rev. B. John V. Rao, Nellore, India
- 31—Your local church outreach/witness!



"We love because God first loved us."
1 John 4:19

by Madeline Fitz Randolph

Pre-congress meetings of the Women's Department of the Baptist World Alliance were held July 4-8. Meeting in the Norrmalm's Church in Stockholm for four days and living in the Amaranten Hotel, riding elevators and busses together, most of us quickly developed a sense of "knowing" each other without any feeling of need for formality. We talked, prayed, sang, and laughed together and the freedom we felt was a joyous uplifting of spirit and a sharpening of awareness of others. Coming from the corners of the world, we still had so many ties to bind us together: ties of the love of Christ; the Baptist tradition; many were pastors' wives; many were mothers; many were teachers; some ministered in special ways as doctors, missionaries, ministers of the gospel. The confidence and joy we all felt in being there was expressed for us when Beryl Saunders, Trinidad, testified on Monday morning to her experience in the work of the Lord in her homeland and said, "We know not what the future holds, but we know who holds the future."

There had been requests that the pre-conference sessions have a practical aspect, hence our president, Mrs. Marie Mathis had arranged a series of presentations to be followed by smaller discussion groups meeting together with a leader in each group to guide us. Akiko

Matusmura, Japan, presented the first paper entitled "Women in Today's World Develop Spiritually Through Bible Study." We were challenged by this woman who in her youth struggled against the Buddhist teaching and became Christian in spite of family pressure. "God seized me through his word . . . every time I opened the Bible my mind wondered . . . these words are men's words . . . an opiate of the people . . . I nearly went crazy . . . I was frustrated and lonely. My real conviction came to me through study and prayer, and I was convinced that only as we accept the authority of the Bible can we set a good example and be working Christians." Akiko, in a clear, concise manner talked to us of her spiritual pilgrimage. "There are two plans one must follow for the Bible approach to life: Passive Waiting and Active Study." The speaker went on to describe the five lakes which lie around the base of Mt. Fuji in Japan. One of these lakes reflect a perfect image of the mountain early in the morning, but you have to come very early to see it before the water is disturbed. This is illustrative of "Passive Waiting." Early in the morning, before the mind becomes cluttered and confused with the routines of our daily lives, then we can see His reflection in the Scriptures, and know more clearly what the mes-

sage is for us. Akiko's children learned to respect the time their mother needed apart from them and household duties.

In the area of "Active Study," the leader asks us to think of the Bible as a whole. This is the only way to get the real meaning of it . . . "Read the whole text," said Akiko, "know under what circumstances the writer was writing, and why, and to whom."

We must seek the relevance of the Bible passage to our lives, and apply it there, and bring us to an understanding of our problems. So prevalent in today's world seem to be loss of identity and loneliness in man. "A man who cannot bear to be alone cannot be with others; and a man who cannot be with others does not give himself to bear someone's burden."

Our leader was successful in establishing in our thinking the idea that with the Bible as our basis of faith and practice we have the most strengthening force possible in our lives. Since on every side in these days the Bible is challenged; its authority questioned, we do need this kind of strengthening, and we're so blessed in this kind of experience. □



David Lagergren, General Secretary of the Baptist Union of Sweden; V. Carney Hargroves, President of the Baptist World Alliance and Robert S. Denny, General Secretary. Representing Seventh Day Baptists in Sweden were the Rev. and Mrs. Elmo Fitz Randolph of Boulder, Colorado.

TAKE A LOOK!

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SEEING the trees and the Forest

by Wayne N. Crandall

I believe the major source of our problem with drinking is the compulsive feeling (desire) that one must do as the others do to be accepted. Coupled with this attitude and the almost missionary spirit of the one who drinks to urge others to drink and you get pressures which few teen-agers are willing or able to handle.

It is my feeling that a great deal can be done by Christian people to quietly, but firmly, work towards providing alternatives to drinking in clubs, receptions, anniversaries, etc. There are many who prefer not to drink alcoholic beverages who do so because of these social pressures. When adults yield to this sort of pressure, youth will seldom resist.

Scripture (New English Bible)

Proverbs 23:29 to 35 gives a description of the results of heavy drinking that appear to be as applicable today as when written.

A Christian who is conscientious about being his brother's brother should guide his attitude toward alcohol by Romans 14:20B to 22A. "Everything is pure in itself, but anything is bad for the man who, by his eating, causes another to fall. It is a fine thing to abstain from eating meat or drinking wine, or doing any thing which causes your brother's downfall."

In this connection I am reminded of an incident which took place to a man in Wellsville, N. Y. A man in his early forties was very successful in business and had amassed about a quarter of a million dollars in savings. He had been an alcoholic but was conquering the habit. He

had been without alcohol for months. He went on a fishing trip to Canada with some friends. While there one of his so-called friends put some alcohol in his coffee. This triggered a binge which lasted nearly a month and was climaxed by his committing suicide. He left a lovely wife and small children.

In my years of teaching I tried to stress, with both smoking and drinking, the importance of a young person's getting the facts and making a decision on these important matters while he still has a choice. If a person takes a first drink with his friends he may not think of it as an important decision but it is. To decide if you will drink, when you will drink, and how much you will drink, is much better than going with the crowd. If the crowd you are traveling with engages in practices with which you do not agree you are probably traveling with the wrong crowd.

WORST DRUG OF ALL

Alcohol is a drug, and it causes more human trouble than all other drugs combined.

Alcohol is involved in one half of the 50,000 automobile deaths each year and also accounts for probably the bulk of the injuries and property damage produced by car accidents. Current investigations show that 85,000,000 Americans drink and the percentage that is addicted to it (alcoholics) is virtually any one's guess.

Alcoholics Anonymous has estimated that the best available data indicates that alcoholics constitute at least three per cent of the total

work force in American industry and occur at all wage levels among professional workers as well as manual laborers. AA also goes on to point out:

Alcoholics are absent from work on the average of two and a half times as often as other workers.

Alcoholics receive up to three times as much in sickness payments as other workers.

Alcoholics have more accidents than other workers.

Dr. Gordon M. Hemmett, medical director of the Kodak office division at Rochester says, "The alcoholic is predestined to get into trouble . . . It is a combination of faulty body chemistry and anxiety, fear and shyness."

"One man's stress is another man's butter," says Dr. Charles De Marco, staff physician at Xerox. "The stresses of modern life require that each man seek his euphoria . . . Some choose alcohol."

Rev. Alson J. Smith, Onondaga Committee on Alcoholism Information Center, 733 University Bldg. Syracuse 2, N. Y., writes:

What would we tell our children about alcohol?

The answer here is the same as it is in regard to sex. Tell them the truth. Don't clam up when they ask questions about it. Don't surround alcohol with mystery.

When Uncle Charlie shows up for dinner a little the worse for wear, don't tell the kids that he's "sick" or "not feeling well," or "has a little in." Tell them forthrightly that uncle Charle has drunk too much whiskey.

I AM

YOUR MINISTER

"If I drank, I'd do it in front of the children. But I'd give them a full explanation of what it was I was drinking and why I was drinking it and why they couldn't have any. There would be no mystery about it and certainly no excess and no chance for them to discover that their parents drank behind their backs.

I would provide them with some sane, scientific literature explaining alcohol, written in terms they could understand.

I will take time to interpret the ads to my children. Children pay attention to advertising, both visual and oral.

Finally, and most important, I would try to protect my children from the alcohol booby trap by surrounding them with the kind of environment in which they would feel loved, wanted, and understood. I would treat them as persons possessed of real human dignity. I would see that they went to church and Sunday school; that they acquired the rudiments of a faith which would be strong enough to carry them through the crises and tensions of life, without recourse to a glass crutch.

In our kind of world, it's just as important to tell our children the truth about the grape and the grain as it is to brief them on the birds and bees. The "Cautious Carries," who make a mystery of alcohol and clam up when questions are asked about drinking, are as much the enemies of the health of our children as were the "Nice Nellies," who made "sex" a dirty word. □

Among all of the artifacts that were discovered among the ruins of the old Essene community of Qumran, west of the Dead Sea in Israel, was "The Order for the Superintendent of the Camp." It gives these instructions for the one upon whom the honor of leadership rested: "And he shall have mercy on them as a father on his sons, and shall bring back all their erring ones as a shepherd does with his flock. He shall loose all the ties that bind them, so that there shall be none oppressed and crushed in his congregation." I have not had the privilege of seeing a better description of the pastoral office. In a world that rides roughshod over those who are weak, how wonderful to have a place, like the congregation of believers where none shall be oppressed or crushed. And those who assume the pastoral office—who become the spiritual leaders of Christian people, are the ones upon whom the mantle of love and strength falls.

P. R. Hayward wrote an interesting little feature that describes the pastor in the light of his office:

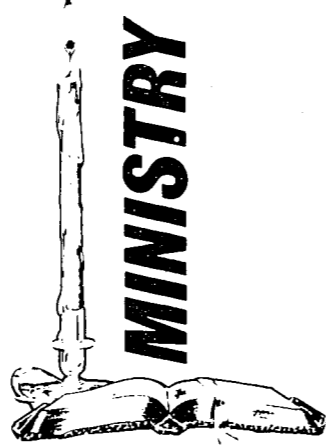
I am your minister.

When I was your age stirring influences came into my life that led me to choose the sacred calling of the Christian ministry.

Because of that choice I put aside many of the attractive and proper inducements of life so that there would be time and means to fit myself for it.

I needed an education—and I gained it.

I needed to know people — and I studied them and lived among them.



"Enlightening the Word of God"

Dean Herbert E. Saunders

I must have a blameless character — so I submitted myself to the discipline of moral living.

I needed to know God within the soul — so I am always on a life-long quest for the spiritual meaning of life.

All these I have cheerfully chosen, for the sake of being your minister.

When I prepare my sermons, you are present as unseen guests at my desk.

When I serve my community, I seek to make it a better place for you to live in.

When I seek to strengthen my church, I do so to make it serve you better.

When life confuses you, seek me out.

When problems vex you, when choices bewilder you, when you want a Christian friend, come to me.

I am your minister.

Today, in a world that so desperately needs the love of Christ, our pastors provide the kind of leadership that reaches out and heals. We can support them with our prayers, encourage them with our confidence, excite them with our enthusiasm, and love them with our friendship. We are all ministers together, but God has called our pastors apart to give leadership and spiritual vitality to our lives. In the love of Jesus Christ let us all be willing participants in the spiritual teams they coach and thank them for their leadership and encourage them to continue in their quest for continued spiritual growth and maturity. □

CHRISTIAN EDUCATION—Sec. David S. Clarke

It has been said, "The Sabbath School is the friend of childhood, the inspiration of youth, the strength of middle age, the comfort of declining years. It has God's day for its time, God's house for its place, God's Book for its text, and God's glory for its aim. It builds character, instructs the mind, warms the heart, feeds the ambition, encourages the faint-hearted, shields the tempted, and points the way of life for all of us."

If you want your church filled at the worship hour and at Communion, have a Spirit-filled Sabbath School. In the hand of God, our Sabbath Schools can become a mighty agent for the preparation of His people and for reaching the lost.

LEADERSHIP

How about it, Mr. and Mrs. Teacher? What kind of Sabbath School do you run? Do you really run it or does it run you? Unless you are doing some long-range planning with your Sabbath School, the odds are that it is running you. If you feel more and more like asking yourself the question, "Why did I take this job?" chances are that it is pushing you and of course you will not enjoy the job. Is there any way you can take the initiative and get into it hands and feet once and for all? Yes, there is. It comes as the result of *Prayer, Planning, Push, and Persistence.*

PRAYER

Surely God will meet with you in a special way if you approach each lesson study by seeking the real source of all soul-winning success.

PLANNING

Teacher, you are now in charge. Each week can be a thrilling quest



by Douglas W. Yarberry
Supt., Texarkana S.D.B. Sabbath School

for just the right special music, if you desire, or poem, story illustration, visual aid, personal story, or whatever that will jet you toward your goal.

PUSH

You must not confuse push with pushy. Viable, live, and spiritual leadership, based on a personal experience with the love of Jesus Christ, will mold your planning and work with the members.

PERSISTENCE

Every leadership responsibility has its moments of discouragement. The devil will do his wicked best to convince you that your plans are visionary, irrelevant, and unworkable. Remember to keep God in the program for it is God's program, and His program will succeed, for you are called to success.

Another point to remember is to make welcome your class and any visitors that are there. Extend the hand of welcome to all persons. Friendliness is a wonderful privi-

lege, and it warms one's heart when he approaches a church in which he has put his faith and trust and belief in God. If he is a visitor, thank him for his visit and invite him back.

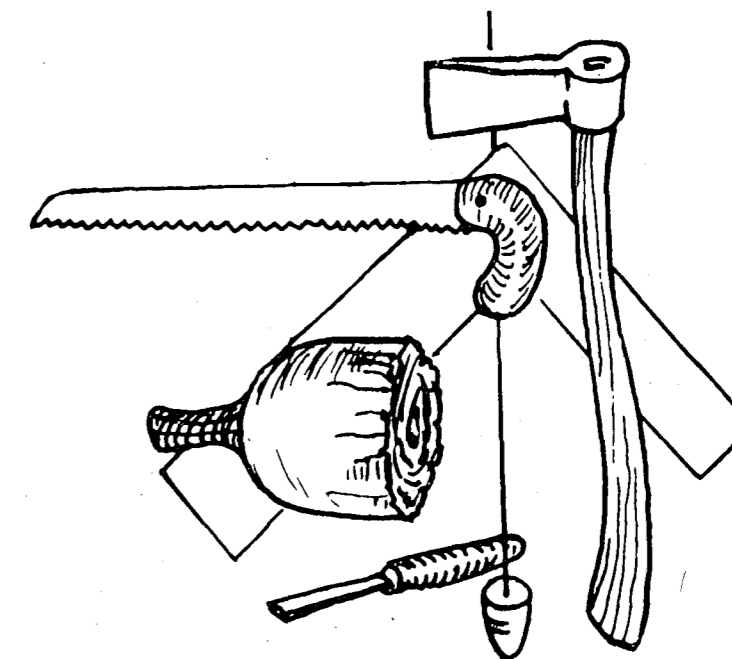
THE GOAL OF THE CHRISTIAN TEACHER

The ultimate goal of the Christian teacher is to act as an instrument of the Holy Spirit: to enlighten, to guide, to motivate, to induce the pupil to surrender his will to the will of God, and to demonstrate a changed nature by changed behavior. This significant result is not arrived at by wishful thinking or by chance. Every detail of study, planning, preparation, and presentation must be inclined toward this objective.

Let the teachers enter, heart and soul, into the subject matter of the lesson. Let them lay plans to make a practical application of the lesson, and awaken an interest in the minds and hearts of the children under their charge.

Tardiness is a chronic problem in our Sabbath School and perhaps one reason is that too many for too long have promoted the idea that Sabbath School begins at nine thirty; therefore, our members feel justified in arriving at nine forty or just in time for the lesson study, when they should have been present long before that time. Sabbath School begins at nine thirty. We should devote the first fifteen minutes to a song service, prayer, review of the previous week's lesson — a children's time to put on a little act of their own. At nine forty-five the congregation should separate and go to their classes. This pre-session activity, if rightly organized and properly conducted, will not only improve

The Sabbath School Builds The Church



attendance but also help in the spiritual growth of each member.

Remember, your Sabbath School superintendent will always be open to any suggestion you as a teacher might want to make.

Let's make this year 1975 the very best the Seventh Day Baptist Sabbath School has ever had. Let us pray this will be so. Let God be for us and who can be against us? Let us GO, GROW, AND GLOW. Let us step out in faith and God will do the rest.

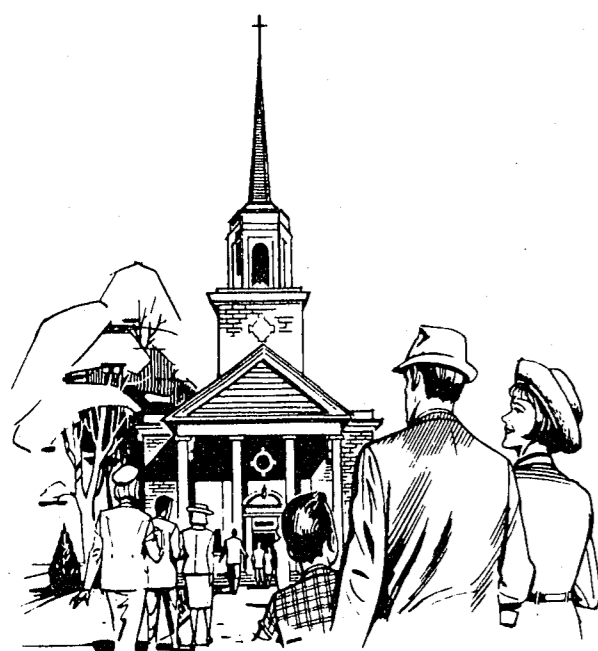
Have you ever stopped to think that the great Heavenly Jeweler has placed some very valuable jewels in our hands?

Good, better, best; never let it rest, till our good is better and our better, best.

Thank you for being a Sabbath School teacher this year. □

Presented to Sabbath School Teachers
in Spring of 1975

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SOURCES FOR ENABLERS OF CHRISTIAN GROWTH

THE LIBRARY of the Seventh Day Baptist Board of Christian Education is primarily a loan library of books, pamphlets, manuscripts, individual programs, etc. Some audiovisuals, particularly of leadership training nature, are still with our other sources, but most films are joined with the supply at the Tract Society A-V Center in Plainfield. Check the NEW Audiovisual Catalog published by the Tract Society this summer.

Books are on loan on basic idea of a month's use, but no problem is usually encountered in keeping them for several months if you're involved in program development. We are very happy about the apparent usefulness of a number of program aids which are loaned and then returned soon after an event for which the book served.

Some NEW books have been received. We suggest you consider their use. Perhaps some of you have already used them and have evaluations to share with others. We invite such reviews for *Recorder* and other uses.

A New Ethic for a New Earth, edited by Glenn C. Stone, published by Friendship Press (\$1.95).

"Historically, the Church has been the leading force in interpreting and shaping the ethics of our society. With the environmental crisis, the Church has a great opportunity . . . indeed a responsibility . . . to take the lead again in debating and helping evolve the ethical basis for a harmonious relationship between man and nature,"

Sen. Gaylord Nelson says in one crucial quote from the book.

Literary Interpretations of Biblical Narratives, edited by Kenneth R. Gros Louis and others, Abingdon Press (\$5.95).

An aid to teachers who participate in public school use of the Bible. This is the first of a series to be written for secondary and undergraduate education, and will prove useful to many in appreciating the quality of literature as well as the realism of our faith's Sourcebook.

Class Devotions, for use with the 1975-76 International Lessons, by Harold L. Fair, Abingdon Press (\$2.50).

Short messages supplementing the Uniform Lesson for each week using the Devotional Reading, these meditations serve for use in Sabbath Schools, by individuals or study groups.

A Tale of Seven Cities, Problems and Issues in School Integration/Busing and the Role of the Churches. Report of Consultation Nov. 21-22, 1974 in New York City. Insights from Christian, other religious and public leaders in cities where racial harmony is being sought, with charts and data on problems and projects.

Why not share with your friends in Christian education, through telling us of books, audiovisuals, program booklets that you have tried and found helpful. Send to: Christian Education, 15 South Main St., Alfred, NY 14802, and we'll share through these columns or direct mailings to teachers, pastors, etc. □

The Church In Action

NEWS FROM THE CHURCHES SABBATH SERVICE HELD AT EPHRATA

EPHRATA, PA.— The North Jersey Fellowship and the Irvington, N. J., church jointly sponsored a tour of the historic Ephrata Cloister in Pennsylvania on Sabbath, July 26. Pastor and Mrs. Charles Graffius of the Salemville, Pa., German church, which was established as a result of early missionary efforts by the Ephrata church, led the tour and worship service.

Following a tour of the Cloister the group met in the Saal where for some two hundred years German Seventh Day Baptists met on the Sabbath to worship the Lord. Pastor Graffius, who has led many S.D.B. tours of the Cloister and who actually lived there for several days in order to fully appreciate Cloister

life, stated that this was a new experience for him to be able to actually lead a worship service with Seventh Day Baptists in the Saal. For the first time in perhaps fifty years the building echoed to the voices of Seventh Day Baptists as the group joined in singing "We Are One in the Bond of Love." Pastor John Schmid, of the Irvington, N. J., German church, led in prayer, praying in German. Even though many could not understand what was said, all were impressed that the Spirit of God was in the Saal on that sunny Sabbath afternoon.

Pastor Graffius led in a devotional service, which was closed with the singing of another hymn. The group then moved outside to the amphitheater for a question and discussion session. As the sun sank over the Cloister buildings the group joined in singing "What a Friend We Have in Jesus."

The Sabbath at Ephrata was a time of fellowship and communion as New Jersey Seventh Day Baptists gained new inspiration from the study of the dedicated lives of early Sabbathkeeping Baptists. The group left inspired to do more to share the love of Jesus and the Sabbath truth in their home communities. □

MARLBORO HONORS GRADUATES

MARLBORO, N. J.— The James Davis family was in charge of the

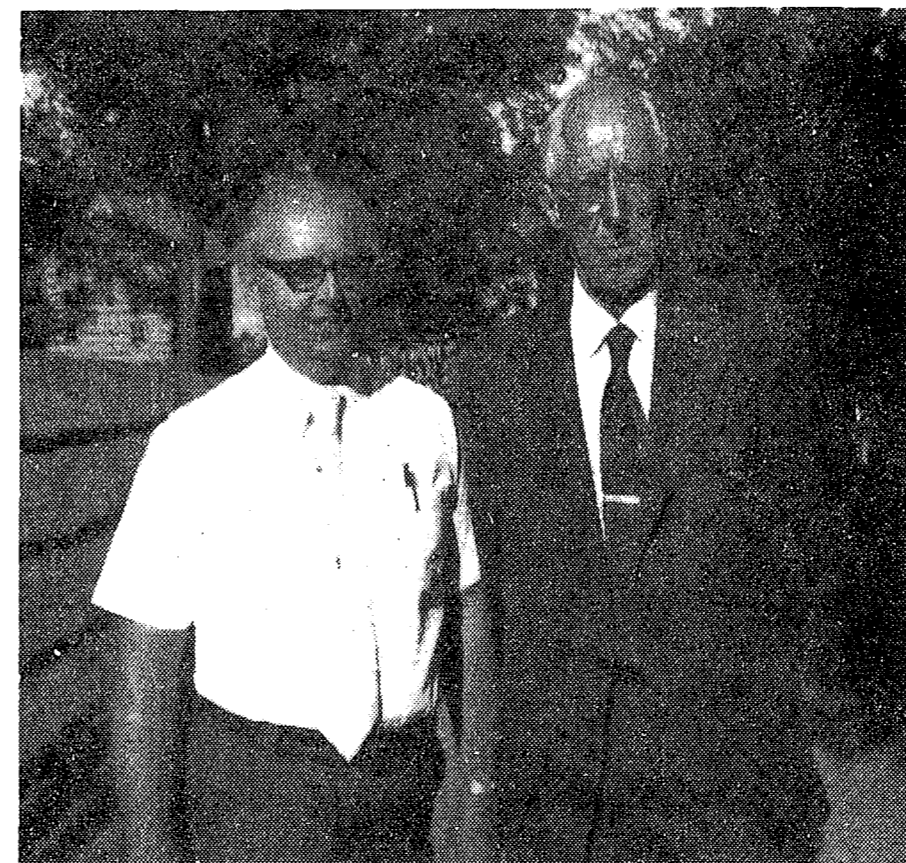
"One Great Hour of Sharing" dinner held recently at the church. Filmstrips were shown in the afternoon and an offering was taken for Church World Service.

Our church was fortunate to learn more about the Scripture distribution work of the Gideons. Joseph W. Sayre, area representative for the Society, explained their mission and told of how much has been accomplished by the organization over the years.

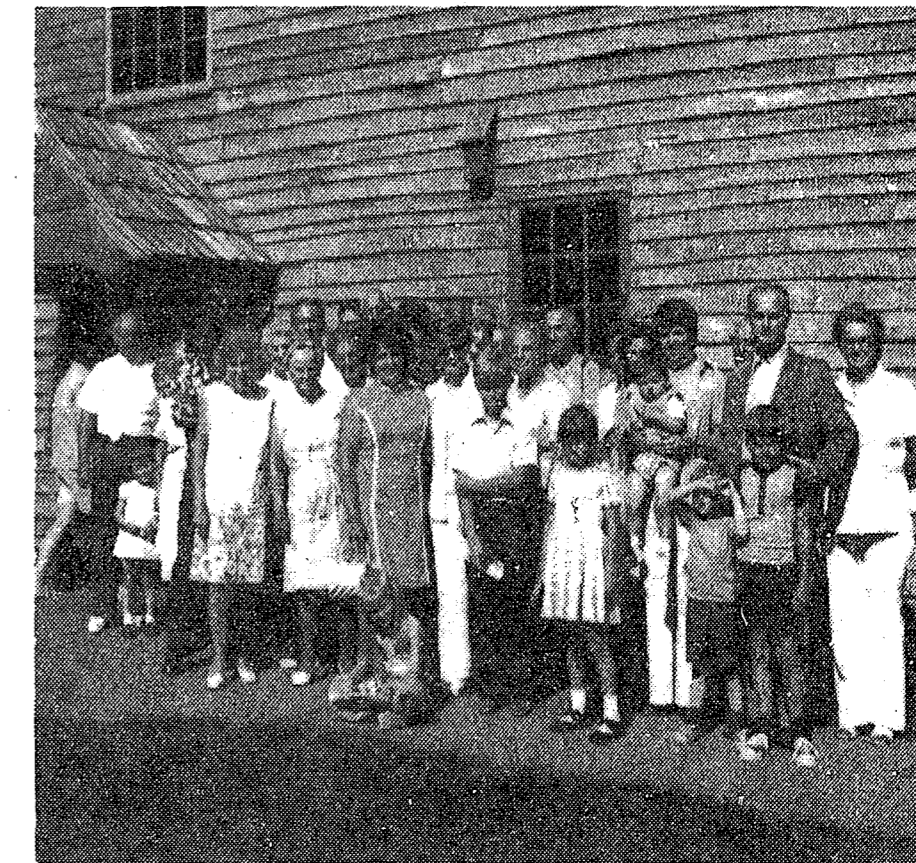
Our church continues to appreciate the work of Miss Donna Harris as choir director. Our Youth Retreat was held at Camp Jersey Oaks, May 2-4. One of our youth, Miss Barbara Ayars, is in SCSC this summer. The Sabbath School classes raised funds to assist with her expenses.

Nine people from Marlboro attended Eastern Association in Ashaway, R. I. They enjoyed the weekend and learned much from the program developed around the theme "Far Better People."

A dinner was served honoring Barbara Ayars, SCSC worker, and all graduates of our church. The graduates include from High School: Barbara Ayars, Brenda Cobb, Joan Cook, Jonathan A. Davis and Tim Richards. Graduating from the eighth grade were: Ronald Campbell, Donna Cruzan and Doneta Richards. Pastor and Mrs. Richards attended the Southeastern Association meetings in Lost Creek, W. Va., as delegates from the Eastern Association. —Ella T. Davis.



Pastor Charles Graffius of the Salemville, Pa., German church and Pastor John Schmid of the Irvington, N. J., German church led in the worship service in the Saal at the Ephrata Cloister on Sabbath, July 26.



These Seventh Day Baptists from the North Jersey Fellowship and the Irvington Church spent a Sabbath at the historic Ephrata Cloister in Pennsylvania.



The Texarkana and Fouke, Arkansas, churches sponsored a Bicentennial party at the Fouke Youth Center. Best costume winners were: Lloyd Smith, Steven and Linda Yarberry, Mrs. Jim Johnson, Mrs. Jennie Fitz Randolph and Kelly Upchurch.

BICENTENNIAL PARTY HELD AT FOUKE YOUTH CENTER

TEXARKANA, ARK.—The Texarkana church has welcomed the Rev. and Mrs. Gordon D. Oliver and family to our midst. We are very glad to have them here. They arrived in time for their children to attend Camp Miles, which meant our church had six campers this year.

At the quarterly business meeting of the church it was voted to make the Rev. Ralph Soper "Pastor Emeritus" of the Texarkana church. The people here have great love and respect for his long and faithful service to us. In recent weeks eight new members have joined the church and two others are awaiting baptism.

On July 26 a bicentennial party was held at the Fouke Youth Center (which is Seventh Day Baptist operated) co-sponsored by the Fouke and Texarkana churches. All were invited to dress in appropriate costumes and prizes were awarded for "best-dressed." Refreshments were served in "Ye Old Malt Shop" and old-fashioned games were played. The party was well-attended and everyone enjoyed the fellowship. The local newspaper gave front-page attention to the event.

—Margaret Fitz Randolph



"Ye Olde Malt Shop" was a favorite spot at the bicentennial party at the Fouke Youth Center.

DIACONATE ORDINATION

NORTH LOUP, NEBR.—Three members of the North Loup congregation, Mrs. Ron (Shirley) Cargill, Elery King, and Merlyn Van Horn, were ordained to the diaconate the weekend of June 21. On Sabbath Eve the diaconate and families, including those here from our sister churches, met for a service of Communion and fellowship. They were seated at tables which were arranged in an oval. Scrolls marked the seating and were read by those present. With Pastor Skaggs presiding Communion was served, each one passing the bread to his neighbor. A threatening storm and tornado warning cut the fellowship hour short.

The Sabbath morning topic of the Rev. Mynor Soper's ordination sermon was "Chosen To Be Servants." A fellowship dinner fol-

lowed the worship service.

The service of ordination was held in the afternoon. The song service and prayer were followed by a meditation "The Diaconate" by Pastor Victor Skaggs. Statements of candidates were humbly given by Shirley Cargill, Elery King and Merlyn Van Horn. The charge to the church was given by Philip Burrows of Sioux Falls, S.D., and the charge to the candidates by Daryl White of the Denver, Colo., church. The consecrating prayer was given by the Rev. Mynor Soper with all ordained persons present—about twenty in number—participating. Deacon John Williams welcomed the new members of the diaconate and Deacon Vernon Williams presented each one with a gift. The service closed with "O Master, Let Me Walk with Thee."

Joining our congregation for the ordination were representatives from the Denver, Boulder, Nortonville and Kansas City churches.

Previous to the diaconate ordination June 21 were the following:

Lenten breakfasts were held with the men of the United Methodist Church, alternating churches.

New books were placed in the Sabbath School library in memory of Allen Williams.

At Easter time a service, including Communion, was held at our church with the Methodist congregation joining us. The Rev. Ron Roemmicks was the speaker. New confirmants of the United Methodist Church and the newest members of our church expressed their faith by special participation in the service. A community Easter sunrise service was held at Happy Jack Peak. The youth had breakfast at our church. Some of our youth attended the Mid-Continent Youth Spring Retreat in Colorado the weekend of April 5 and 6. An "Old-fashioned Social" was held at the church, April 12. It was a time for fun and fellowship.

Pastor and Mrs. Skaggs held "open house" at the parsonage in April, giving all an opportunity to visit and see improvements made.

Pastor Victor Skaggs and Rev. Mynor Soper attended the Seventh Day Baptist Ministers Conference at Dodge Center, April 23-29. James Goodrich conducted the Sabbath Day worship service during their absence.



Mrs. Mary Suseela, treasurer of the India S.D.B. Conference is distributing Bibles sent for pastors by the American Sabbath Tract Society.



These Bibles were purchased by the Tract Society through the American Bible Society. They will greatly aid our workers in India.

Accessions

DE RUYTER, N. Y.
Rev. Charles Swing, Pastor

By Letter:
Rev. Charles D. Swing
Esther D. (Mrs. Charles) Swing
Carl C. Swing

ROCKVILLE, R. I.

By Letter:
Elizabeth C. (Mrs. W. B.) Markolf
Associate:
W. Bradley Markolf

PLAINFIELD, N. J.

By Letter:
Thomas L. Merchant
Mrs. Thomas (Diane L.) Merchant

Marriages

Bennett - Parrish.—James L. Bennett, nephew of Mr. and Mrs. C. Herbert Bennett of Battle Creek, Mich., and Judith DeAnn Parrish, daughter of Mr. and Mrs. George E. Parrish of Battle Creek, were united in marriage at a garden wedding on the afternoon of July 6, 1975, with their pastor, the Rev. S. Kenneth Davis, officiating.

Severance - Bush.—Leonard O. Severance and Beatrice Edith Bush were united in marriage at the Battle Creek Seventh Day Baptist parsonage on July 13, 1975, by the Rev. S. Kenneth Davis.

Parrish - Farnum.—Robert L. Parrish, son of Mr. and Mrs. George E. Parrish of Battle Creek, Mich., and Susan J. Farnum, daughter of Mr. and Mrs. David Farnum of Highland, Mich., were united in marriage in St. Patrick's Church at Union Lake, Mich., on June 14, 1975.

Births

Berger.—A son, Andreas Paul, to Manfred and Janet (Branch) Berger of Milwaukee, Wis., on July 2, 1975.

Brown.—A son, Scott Gordon, to Herbert and Gretchen (Swing) Brown of Locke, N. Y., on September 4, 1974.

Henry.—A daughter, Tanya Lynn, to Rod and Camille Henry of Los Angeles, Calif., on July 9, 1975.

Loofboro.—A son, Michael Wyatt, to Warren and Arlene Loofboro of Milton, Wis., on June 27, 1975.

McWilliam.—A daughter, Wendy Sue, to Norman and Sharon McWilliam of Milton, Wis., on April 18, 1975.

Parslow.—Twin sons, David Lester and Allen Peter, to John and Joan (Maldrim) Parslow of Schenectady, N.Y., on June 15, 1975.

Pappas.—A son, Christopher Dino II, to Christopher and Judy (Fetrow) Pappas of Waterford, Conn., on June 27, 1975.

Obituaries

DUNWELL.—Belva McWilliam was born July 23, 1885, at Grand Junction, Iowa, and died at Evanville, Wis., on July 17, 1975.

She moved to Milton in 1900 with her parents. On Dec. 26, 1912 she was married to Ray O. Dunwell, who preceded her in death in 1965. She lived much of her married life at Boy River, Minn., however for the past thirteen years she has lived with her sister Clara. She is survived by one daughter, Mrs. Arthur Emerson of Hamel, Minn., and two sisters: Mrs. Clara Breikreutz of Evansville, Wis., and Mrs. Bertha Tift, Lakewood, N. J., two granddaughters and a great-grandson. Funeral services were held from the Albrecht Funeral Home in Milton on July 19 by her pastor, the Rev. Earl Cruzan, with burial in the Milton Cemetery. —E.C.

ELLIS.—Herman D. Ellis was born June 10, 1909 in Dodge Center, Minn., and passed away in St. Ignace, Mich., on June 5, 1975.

He was the son of Arthur and Florence (Clarke) Ellis who preceded him in death some years ago.

In early years he taught music and science in high schools and later became supervisor in instruction in radio maintenance at the Air Force training school at Truax Field, Madison, Wis., and a correspondence course in photography for the armed forces institute and wrote the AFI photography text book.

In 1954, Ellis came to St. Ignace to begin what was to become the most

complete photographic coverage of bridge building in the history of bridge construction. Working long hours in all kinds of weather, he followed the building of the Mackinac Bridge from ground breaking to ribbon cutting.

He took prominent civic positions in the area activities. He received his B.A. degree from Milton College, Wis., and took graduate work at the University of Wisconsin.

He is survived by his wife, the former Miriam Dexheimer, two daughters, Mrs. George Cheeseman of South Haven, Mich., and Mrs. Jack Fry of Beirut, Lebanon, and two grandchildren.

Funeral services were held June 9 at the United Methodist Church with interment in Groschap Cemetery in St. Ignace. Rev. Dale Stang officiated. Herman, along with his parents, had been a member of the Battle Creek S.D.B. Church. —S.K.D.

HEDGHES.—Jenice of Broomfield, Colorado, was born August 3, 1961 and was killed by lightning July 15, 1975 during a violent thunderstorm which struck suddenly at Camp Paul Hummel on the third afternoon of Rocky Mountain Association Senior Camp while the campers were playing a game of volleyball.

As the storm grew in intensity and heavy rain began to fall, the campers and counsellors made a run from the volleyball court to the safety of the main lodge. While running across the open meadow leading to the lodge, Jenice was struck by lightning and fell to the ground. Camp nurses and other counsellors made repeated attempts to revive her but were unable. Jenice was pronounced dead on arrival at the Boulder Community Hospital.

A later lightning bolt struck near Pastor Victor Skaggs of North Loup, Nebraska, and he was checked into the Boulder Community Hospital overnight for observation and then released the next morning.

Jenice was faithful in her attendance at the Boulder Seventh Day Baptist Church, Boulder, Colorado, and was very active in the Denver-Boulder Youth Fellowship. She is survived by her parents, Donald and Joan Hedghes and two sisters, Denice and Lenice Hedghes, all of Broomfield, Colorado, as well as her grandparents, Mr. and Mrs. Joseph Lederer of Boulder and Mr. and Mrs. Harry E. Hedghes of Broomfield.

Funeral services were held on Friday at 2:30 p.m. at the Boulder Seventh Day Baptist Church, with Pastor John A. Conrod of the Denver Seventh Day Baptist Church officiating in the absence of her pastor, Elmo F. Randolph. The service was planned completely around her life with parts of the service taken from the Youth Sabbath service that she helped to plan. The Summer Christian Service Corps Youth who were counselors at the camp, sang, "Come, Taste the Beauty of the Lord," and Robin Planer sang a favorite song, "Rocky Mountain High. The sermon was completely based on verses that Jenice had specially marked in her Jerusalem Bible.

Jenice's body was laid to rest in the Green Mountain Cemetery in Boulder in a plot immediately adjacent to that of Paul Hummel, the donor of the camp.
—J.A.C.

KENYON.— La Verne C. was born in Alfred, N. Y., 1895, the son of Will and Edith NeMae Kenyon. He died on March 23, 1975 at his home in Alfred. He was preceded in death by his wife, Hazel Baker Kenyon.

Mr. Kenyon was a lifelong resident of the Alfred area, giving his energies primarily to farming. He was a life member of Alfred Grange No. 1097. He was a member of the Alfred Seventh Day Baptist Church.

He is survived by two daughters: Mrs. Barbara Palmiter of Rochester, N. Y., and Mrs. Ollene Smith of Alfred; a son, Bryce B. of Ocala, Fla.; a sister, Mrs. Glennis Green of Vero Beach, Fla.; sixteen grandchildren and twelve great-grandchildren.

Interment was in the Alfred Rural Cemetery following memorial services conducted at Landon-Beaver Funeral Home in Hornell by his former pastor, David Clarke.
—D.S.C.

LANGWORTHY. — Mrs. John D. (Hazel) Langworthy was born in Rochester, Minn., Aug. 6, 1896 and passed away June 22, 1975 in Provincial Legion Skilled Nursing Home, Battle Creek, Michigan, where she had been a patient since March 12.

Hazel came to Battle Creek as a young woman. She was a graduate of the Battle Creek Sanitarium School of Nursing in 1919 and was employed as a registered nurse in this area until age seventy-five. She also was a volunteer worker for the American Red Cross Blood Bank here. She was a member of the Seventh Day Baptist Church and the Sanitarium Nurses Alumni Association. She was the widow of John (Jack) D. Langworthy.

Survivors include daughters: Mrs. Donald J. (Mary Lou) Caster; Mrs. Randall I. (Lois) Palmiter of Battle Creek, Mich.; and Mrs. Russell L. (Lovanne) "Judy" Campbell of Huntington Beach, Calif.; a sister, Mrs. Edith Smith of Benson, Minn.; eight grandchildren, and eight great-grandchildren.

Services were held at the Farley Funeral Home with her pastor, S. Kenneth Davis officiating. Interment Floral Lawn Memorial Gardens.
—S.K.D.

SAUNDERS.— Dr. Paul C., son of Charles Fenner and Louise (Canfield) Saunders was born September 17, 1890 in Doland, S.D., and died July 28, 1975 in the Bethesda Hospital in Hornell, N. Y., after a nine weeks illness.

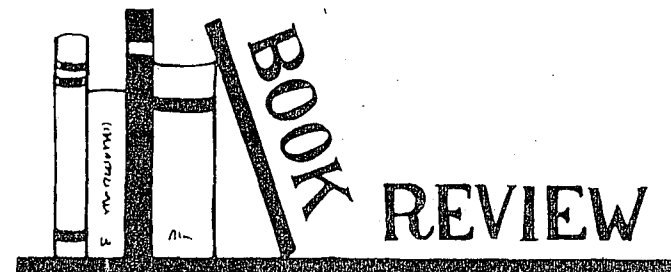
Dr. Saunders received his BS Degree from Alfred University and his Ph.D. from the University of Pittsburgh in 1924. He held teaching posts in Milton College and Howard University in Washington, D.C., before coming to Alfred University where he taught Chemistry for thirty-six years. He was a professor emeritus at Alfred.

Earlier this year he was awarded the Eugene C. Sullivan Award, given for meritorious research and teaching by the American Chemical Society, Corning Section. He had been a member of the American Society for fifty years.

He had served as recording secretary of the SDB General Conference; was a member of the Alfred SDB Church, the Hornell Rotary Club, University Lodge F and AM and the Retired Men's Club of Hornell.

He is survived by his wife, Leah C. Saunders; three daughters, Miss Harriet Saunders of New York City; Mrs. Richard Steele of Oregon City, Ore.; and Mrs. Malcolm Crump of Costa Mesa, Calif.; two sons, Dr. Stephen of Springville, N. Y., and Philip of Scottsville, N. Y.; nine grandchildren, one great grandchild; two sisters, Mrs. William Jeffrey and Mrs. John Waterbury, both of Denver, Colo.

The Rev. Russell G. Johnson officiated at the memorial service in the Alfred church and burial was in the Alfred Rural Cemetery.
—R.G.J.



Politics and Religion Can Mix.
Claude A. Frazier,
Broadman Press. \$1.95.

"Dr. Claude Frazier has edited a collection of statements by a variety of government officials from many political walks of life. His purpose is to show that one can be truly religious and still be engaged in politics. In years gone by no one would have disputed this notion, for many fine Christian people devoted their lives to service in the political life of our nation. Increasingly, however, America has been moving in the direction of secularism and even many people who have had the benefit of a religious environment and heritage have not themselves had any dynamic religious experience. But this does not mean there are no real Christians in government. Indeed, the situation is probably better than most people suppose."

There follow the statements of faith of some twenty-one American political leaders including Senator Jennings Randolph, West Virginia Democrat and Seventh Day Baptist Christian. The book has been made available to all SDB ministers and is of interest to all. This book will strengthen your faith in our political leadership. □

—John Bevis

TITHING

(Continued from page 14)

the worship service because "it might embarrass someone who doesn't have much to give." But what a blessing churches are missing if they do not teach TITHING and its significance . . . and the tithe is something ANYONE can give equally, whether it is the dime from the \$1.00 allowance or the \$100 from the \$1,000 salary.

III. The Advancement of Mission

In the Old Testament the tithe was given to the Priests and Levites through established procedures and used by them. It was also used in the public worship and support of the needy (Numbers 18:24; Deuteronomy 26:12). Since the Hebrews were God's chosen people, "to be examples for us" (Corinthians 10) they were God's missionaries. Today it is the CHURCH, the BODY OF CHRIST, that is chosen by God. The tithes should go to the Church and its work and after that we may choose to give to the United Fund or other charitable drives. It is a fact not disputed by many that if we (THE CHURCH) were doing our job, there would be far less need for secular and government organizations to be involved in welfare work.

The tithe, then, is the first support of the mission of the church today and beyond that are the gifts of those who recognize that if they could live on 90 percent of \$5,000, they can surely live on 50 percent of \$10,000 or 25 percent of \$20,000.

A concluding thought on the tithe answers the question: "Why talk about the tithe as money, when the Old Testament speaks of grain and animals?" Some years ago the story was told of an incident in Germany when someone from East Germany threw a pail of foul-smelling garbage over the wall. In response some West Berliners loaded a cart with good food and pushed it through the gate into East Berlin. One person, asked the significance of the act, stated simply, "Each one gives what he has." Today we have money as the medium of exchange. Whether we sell our labor, merchandise, or crops, money is the common base . . . and what else would God expect? Of course, He expects our lives . . . but He won't have them until He has the tithe! □

But someday we can join them, I tell myself as I think of that moment. In the new earth we won't be tied down. Can you imagine going *Swoosh!* right up into the middle of a flock of Canada geese, to thrill to their wild calls and to match the powerful grace of their flight?

Back in kindergarten Sabbath school, we used to hold stuffed animals and sing, "A real little bear to play with, A real little bear there'll be—A real little bear in heaven. And the little bear won't hurt me." I used to think that would really be fun, and I still do. But now I realize that it's not just the bears and tigers and lions that will be our friends in that great new world, but the small creatures that now fear us.

Last summer our family visited relatives in British Columbia. Their house is backed up to a wooded hillside and circled in the distance by tall mountains. Our first day there I had climbed halfway up the hill when I heard a scurrying in the grass near my feet. I stopped to see what it was, and something about the size of a basketball rushed at me.

Naturally, I was a bit unnerved, so I stepped back, wondering what kind of wild animals were on that hill, and why nobody had warned me about them. Then I saw it clearly. A grouse, with tail fanned out and wings beating the ground, was fearlessly attacking me, scolding loudly with an almost catlike sound—*"Mee-aw, mee-aw, mee-aw."*

That little mother, not a bit awed by the fact that I was much larger than she, came straight for me. Not anxious to be pecked and wing-beat, I backed away a few feet. She then circled around me, wings no longer beating, and tail back to normal, but still crying, *"Mee-aw, mee-aw,"* and never taking her eyes off me. After luring me about thirty feet away she disappeared quietly

into the bushes, probably returning to her babies.

I climbed on up the hill till I found a patch of blue lupine where I could sit and look out over the farms in the valley to the turreted, castelike mountains beyond. It was a great place for dreaming tall dreams and thinking deep thoughts. The sweet summer sound of humming bees told me they had discovered the lupine first, but I was careful not to molest them, and they ignored me.

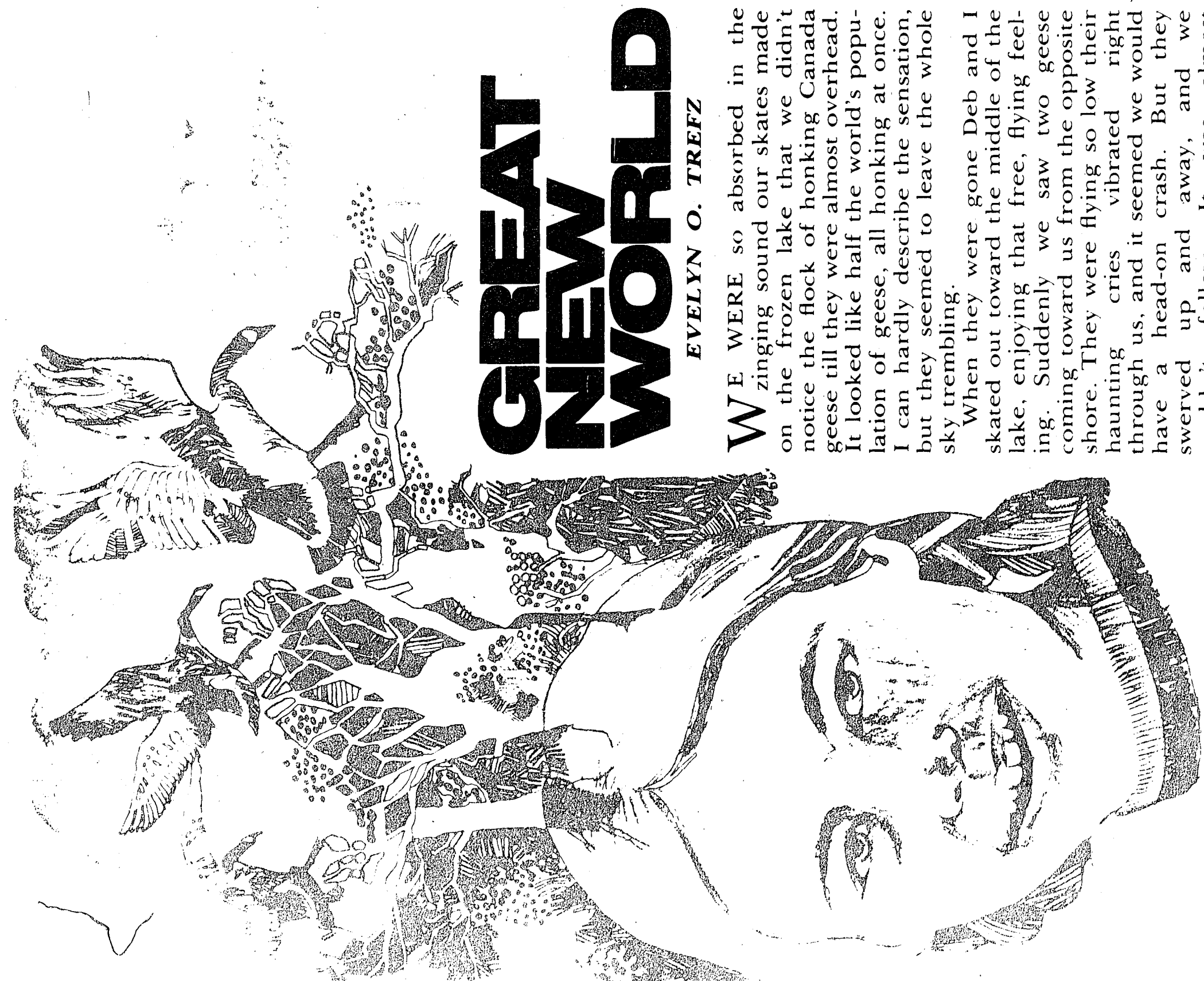
The ants had also arrived ahead of me, and they were not at all friendly. In fact, we soon had quite a battle going, with nobody really winning. A squirrel in a nearby tree chattered his disapproval of my presence, and I began to feel like an intruder in that lovely place. I might have felt even more unwelcome if I had known what other eyes were perhaps watching me.

During the night, running and crashing sounds, accompanied by a scream, awakened us. The next morning a mother moose ran down from the hill, crossed the road, and loped away across the fields.

"Sounded as though a cougar got the moose calf," declared the old-timer from the log house next door, and I wanted to comfort the mother somehow. She was just a moose, of course, but she must have been frightened and sad to lose her baby.

When Jesus makes our world over new, the changes will all be improvements. The bees in the lupine won't sting, the ants on the hillside won't bite, the small creatures will not run or attack in fear, and there won't be any more sad back-yard funerals for special pets.

There will be no end of hills to climb and valleys to explore on tireless feet, not to mention complete new worlds to reach by the incredible adventure of personal flight.
I don't want to miss it. Do you?



WE WERE so absorbed in the zinging sound our skates made on the frozen lake that we didn't notice the flock of honking Canada geese till they were almost overhead. It looked like half the world's population of geese, all honking at once. I can hardly describe the sensation, but they seemed to leave the whole sky trembling.

When they were gone Deb and I skated out toward the middle of the lake, enjoying that free, flying feeling. Suddenly we saw two geese coming toward us from the opposite shore. They were flying so low their haunting cries vibrated right through us, and it seemed we would have a head-on crash. But they swerved up and away, and we couldn't follow. It was almost frustrating to watch them fly away, while we were tied to earth.

OWM BUDGET RECEIPTS FOR JULY 1975

	Treasurer's		Boards'	
	July	7 months	7 months	7 months
Adams Center NY ...\$		\$ 551.60	\$ 95.00	
Albion WI	71.89	341.14	165.00	
Alfred NY	503.10	3,894.17	310.00	
Alfred Station NY	105.60	1,948.58	50.00	
Ashaway RI		2,574.51	720.00	
Assns & Groups	206.68	5,861.92	2,639.27	
Battle Creek MI	503.47	3,721.29	331.00	
Bay Area CA		80.00	10.00	
Berea WV		230.00	29.45	
Berlin NY	178.55	1,353.44	10.00	
Boulder CO		719.08	222.00	
Brookfield NY	47.00	230.50	20.00	
Buffalo NY		1,134.00		
Dallas-Ft. Worth TX ..	16.20	147.55		
Daytona Beach FL	417.00	1,508.05	270.00	
Denver CO	596.64	3,727.94	310.00	
De Ruyter NY	178.00	890.90	32.00	
Dodge Center MN ..		1,947.66	330.00	
Farina IL		133.00	40.00	
Fouke AR	32.06	483.85	10.00	
Hebron PA	105.00	734.08	120.00	
Hopkinton RI			140.00	
Houston TX	90.00	332.02	10.00	
Individuals	15.00	100.00	881.00	
Irvington NJ		310.00		
Kansas City MO		419.68	55.00	
Leonardsville NY	25.00	110.00		
Little Genesee NY	174.84	1,315.58	55.00	
Little Rock AR	14.45	156.77	38.00	
Lost Angeles CA		3,150.00	80.00	
Lost Creek WV	472.92	1,687.92	160.00	
Marlboro NJ	431.19	2,652.20	20.00	
Metairie LA				
Milton WI	1,196.37	8,079.10	777.00	
Milton Junction WI	207.50	688.90	70.00	
Monterey CA		100.00		
New Auburn WI	18.07	728.54	75.00	
New Milton WV	100.00	400.00	10.00	
New York City NY ..		194.00		
North Jersey NJ	112.13	283.23		
North Loup NE	400.00	1,900.00	230.00	
Nortonville KS	165.00	1,637.48	120.00	
Ohio Fellowship OH ..	50.00	369.00	724.00	
Paint Rock AL	40.00	399.59	49.00	
Plainfield NJ		2,909.29	722.67	
Richburg NY	194.50	1,173.53	62.75	
Riverside CA	540.00	3,380.00	190.00	
Rockville RI		171.00	62.00	
Salem WV	10.00	2,590.57	150.00	
Salemville PA		530.00	190.00	
Schenectady NY		44.41		
Seattle WA		840.11	10.00	
Shiloh NJ		5,092.88	270.00	
Stonefort IL	30.00	210.00	50.00	
Texarkana AR	30.00	80.00	20.00	
Verona NY		964.00	60.00	
Walworth WI	200.00	910.00	28.75	
Washington DC		1,208.00	490.00	
Waterford CT	240.93	1,692.92	220.00	
Westerly RI	279.00	2,152.00	328.16	
White Cloud MI		543.77	45.00	
Totals	\$7,998.09	\$81,719.75	\$12,107.05	
Non-Budget	75.00			
Total To Disburse	\$8,073.09			

JULY DISBURSEMENTS

Board of Christian Education	\$ 491.51
Council on Ministry	298.30
Historical Society	3.39
Ministerial Retirement	768.55
Missionary Society	2,174.65
Tract Society	755.58
Trustees of General Conference	3.39
Women's Society	438.77
Council on Ecumenical Affairs	116.95
General Conference	3,022.00
Total Disbursements	\$ 8,073.09

SUMMARY, JULY 1975

1975 Budget	\$210,030.00
Receipts for seven months:	
OWM Treasurer	\$81,719.75
Boards Reported	12,107.05
	93,826.80
To be raised by December 31, 1975	\$116,203.20
Percentage of year elapsed	58.3 %
Percentage of budget raised	44.67%
Seven months:	
Due	\$122,517.50
Raised	\$ 93,826.80
Arrears	\$ 28,690.70

Gordon Sanford
OWM Treasurer



STRUGGLE FOR SURVIVAL

Do you know how it feels to go without food? Do you know what it means to starve? In many parts

of the world human beings are barely managing to sustain life.

The Baptist World Alliance has a documentary motion picture that will stir your heart and mind. The film is concerned chiefly with the Sahel area of Africa, with accounts of three missionaries there who administered relief for Baptist World Relief in 1974. This is a hard hitting film, which cannot be taken

lightly. It should be used and discussed.

The relief film, which runs 27 minutes, is available for rental from the Baptist World Alliance office at \$12 per showing, paid in advance. Write B. W. A., 1628 16th St., Washington, D. C. 20009. □

AMERICAN BIBLE SOCIETY
DESERVES OUR SUPPORT

In 1974 it was estimated that there were some four billion people on the earth. Millions of these people do not have access to the written Word of God. The American Bible Society is attempting to meet this challenge by making the Scriptures available to all who desire them. Supported by over seventy denominations, including Seventh Day Baptists, the Society in 1974 distributed over 87 million portions of the Bible within the United States.

The Society continues to place much emphasis on translation of the Scriptures into new languages. With the publication of at least one book of the Bible in more than 1500 languages, the written Word is now available in the languages spoken by 97 percent of the world's population. The complete Bible has now been published in more than 255 languages — the New Testament in more than 346 languages — the greatest accomplishment in inter-language communication the world has ever known. Translation and revision work are now going on in some 500 languages.

A few weeks ago the American Sabbath Tract Society sent funds to the American Bible Society for the purchase and shipment of Bibles in the Telegu language. These Bibles will be given to the Seventh Day Baptist Conference of India. The Tract Society has also established a "Scripture Courtesy Center" at the Seventh Day Baptist Building in Plainfield. Here one may purchase Scripture portions, published by the Bible Society, at substantial savings. These are only two of the ways that Seventh Day Baptists are working with the American Bible Society.

Sabbath, October 18, has been declared American Bible Society Sabbath in Seventh Day Baptist Churches across the United States. The Bible Society deserves our support. Let us give, more than ever before, to aid in the non-denominational work of the Bible Society as it shares the Word of God with the world. □

SENATE DISCUSSES THE SABBATH

The Senate of the United States does not make a habit of conducting sessions over the weekend and especially attempts to avoid Sunday meetings, since it is a day of worship for many. A recent issue of the *Congressional Record* revealed an interesting discussion concerning a matter which would seemingly make a Sunday session necessary. In the discussion that followed one Senator stated that Sunday was the Sabbath and that meetings on that day should be avoided. *Recorder* readers will appreciate the reply of Senator Jennings Randolph:

"Mr. President, it is with some reluctance that I address myself to the comment that has been made that our Creator is worshipped on a certain day on which we may be in session in the Senate."

"Today, for me, is the Sabbath. I am one of four Sabbathkeepers in this body." □

EDITORIALS

"I say very earnestly, but very quietly, that those Senators who have discussed the problem are all Sundaykeepers. I hope we are all keepers of the faith seven days of the week. Observance of a particular day as the Sabbath, is a matter of individual conviction. So when I said I was a Sabbathkeeper, it means that my Sabbath comes on Saturday."

"Also, it is a Sabbath that follows the Scriptural words that 'From even unto even shall you celebrate your Sabbath.'"

"I do not do this to draw attention to the religious denomination of which I am a member. We are a very small religious group . . . Seventh Day Baptists . . ."

"We should keep in mind that there are differences in religion. There are groups who believe very strongly in their tenets. I only hope that we will remember the Scripture: 'Pleasant words are as a honeycomb, rest to the soul and health to the bones.'"

Senator Randolph is a champion of religious freedom and a Christian who is not afraid to share his faith — even in the halls of the United States Congress. Seventh Day Baptists are proud to know and have fellowship with Senator Randolph. □

WHEELERS SERVED DENOMINATION WELL

After ten years of service in denominational leadership Alton and Ethel Wheeler are leaving Plainfield to serve once again the church in Riverside, California.

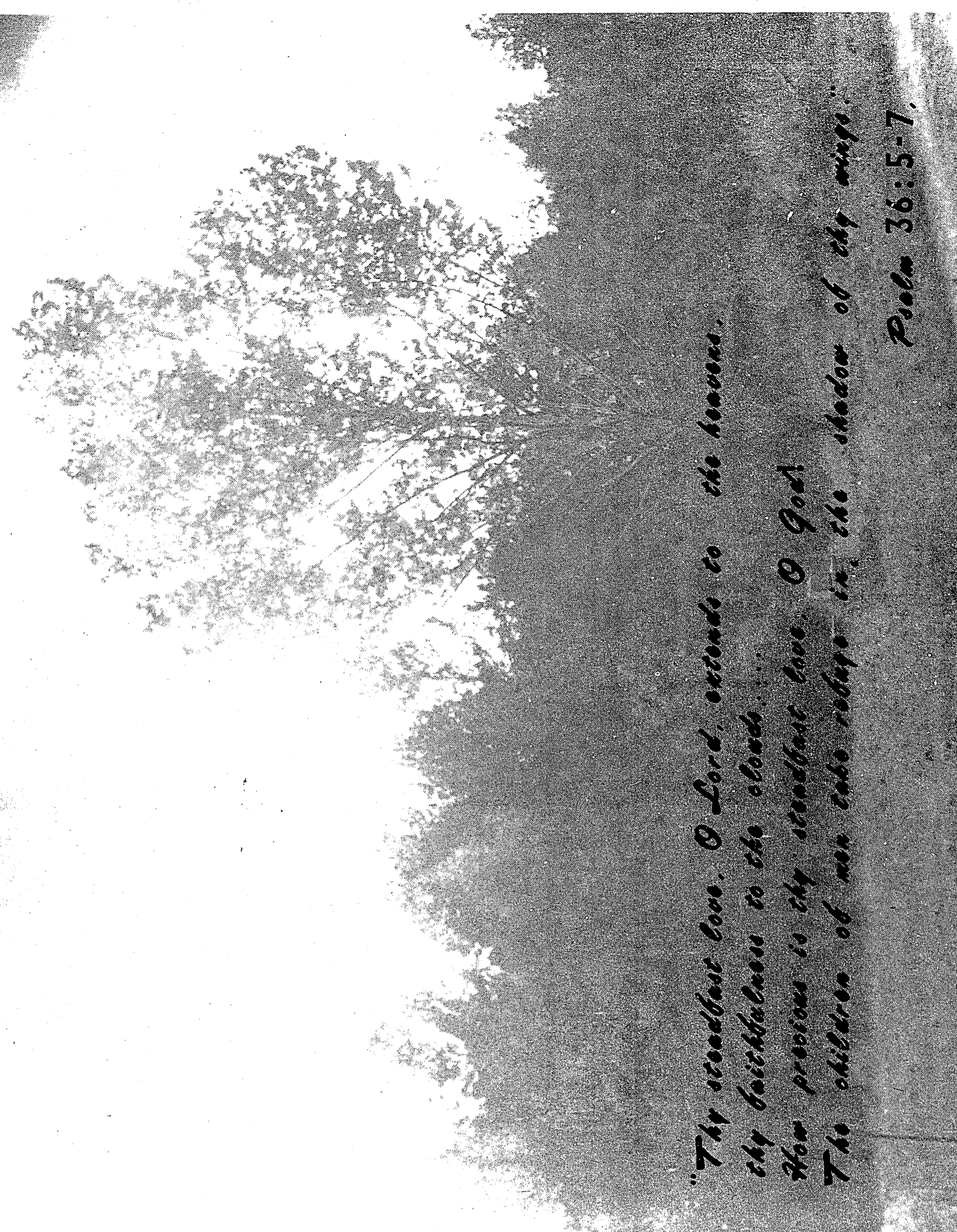
Through the years Ethel and Alton have been very much involved with the publishing ministry. Ethel has been a member of the Board of the American Sabbath Tract Society and Alton has served as a valued consultant. In recent times Ethel has served faithfully on the Audiovisual and Advisory Committees. In addition to these duties she has also been for the past year a vice-president of the Society. Her quick wit has helped to enliven many a committee meeting and she will be greatly missed.

Perhaps many are not aware that Alton, in addition to his heavy responsibilities as general secretary, managed the publishing house for several years immediately after the commercial work was discontinued. Those were busy and crucial days, and Alton gave of his "extra" time willingly and without financial compensation.

The Tract Society joins all Seventh Day Baptists in expressing heartfelt gratitude to the Wheelers for their work, service, and great vision during the past ten years. We wish for them God's continued blessings as they do what they enjoy most — share the good news of Jesus Christ in their local parish. □

The Sabbath Recorder

OCTOBER 1975



*"Thy steadfast love, O Lord, extends to the heavens,
thy faithfulness to the clouds.
How precious is thy steadfast love, O God!
The children of men take refuge in the shadow of thy wings."
Psalm 36:5-7.*

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MEDITATIONS BOOK

LOVE IN ACTION - A MEDITATIONS BOOK prepared jointly by the Seventh Day Baptist Women's Society and the Board of Christian Education is a collection of meditations written by Seventh Day Baptists. Every home should have a copy - makes a nice gift. Order From:
S.D.B. Women's Board, c/o Mrs. Myrna Cox, 1490 Greenbriar Blvd. Boulder, CO 80303. Price \$1.25

