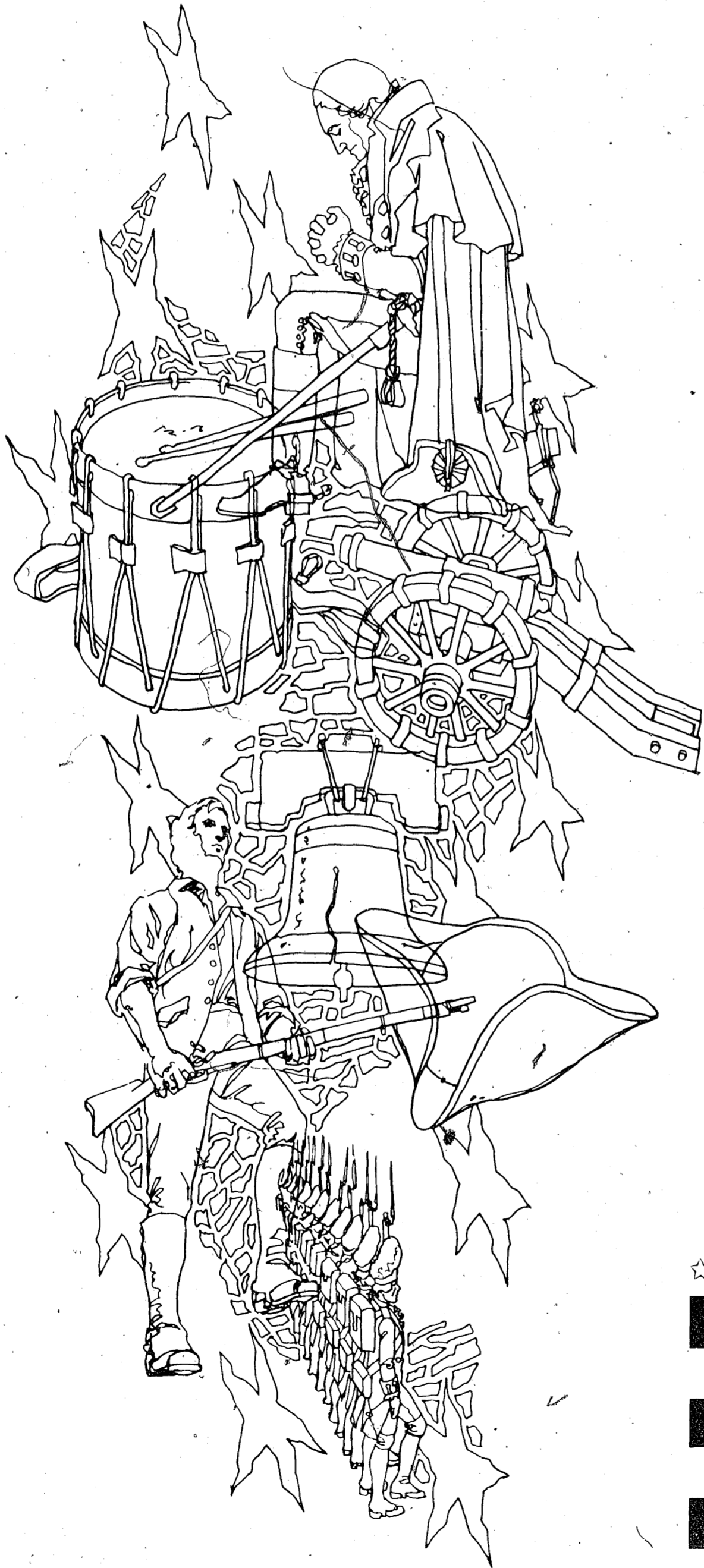


THE SABBATH

# RECORDER

JANUARY

1976



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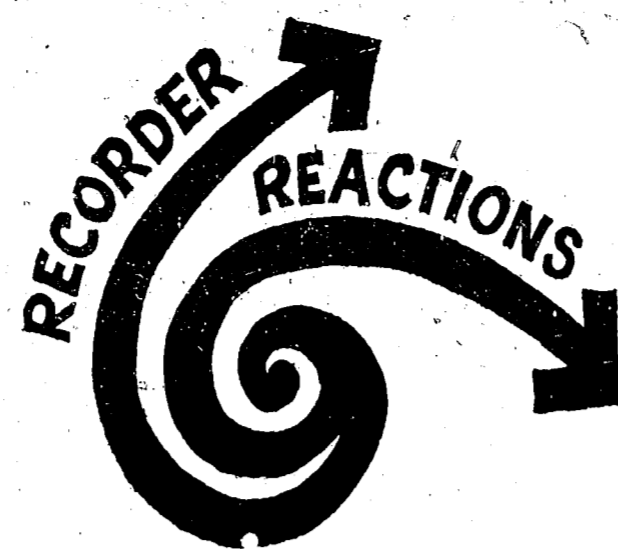
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It is nice to still have a personal touch in a religious periodical. Before we retired at the end of 1974 we notified all our secular magazines six months in advance of our new address for renewals. It took six months AFTER our move for the computers to get our address corrected and we paid "postage due" on most of them. We notified the *Sabbath Recorder* only six WEEKS previous to our move and the first issue in the new year was waiting for us in our new home on arrival!

Mandatory retirement and relocation have many problems but the subscription department of the *Sabbath Recorder* was not one of them. Enclosed is a check for my renewal. Keep my Recorder coming. I love it!

—Mrs. Robert Randolph  
Denver, Colorado

In a monthly denominational periodical space is at a premium. Therefore the Advisory Committee of the *Sabbath Recorder* has approved the sharing of articles which seem to have primary importance to a minority of readers by offering these articles to our subscribers upon request.

**"Do You Dare To Obey God's Word?"** by Duane A. Pederson, Byron, Minn.

An article expressing the author's view on the role of women in the church.

**"Was Christ Born on the Day of Atonement?"** by Alyson E. Smith, Redwood City, Calif.

If you would like one or both of the above articles send your request to: The Editor, P.O. Box 868, Plainfield, N.J. 07061.

**Only twenty-two churches contributed through the Sabbath School Missions Offering during 1975. Every Sabbath School should have the joy and opportunity to take part.**



The American Revolution is not over!

U.S.A.--LAND OF THE UNFINISHED REVOLUTION

By C. Welton Gaddy\*

True, the colonies' war with England has long since ended. However, the basic ideas over which that conflict arose are still in need of support.

The guarantee of freedom, establishment of an independent government, responsiveness of institutions to the public, leaders representative of the electorate and a political system openly operated are matters which have to be secured by each succeeding generation of United States citizens.

Christians have a special stake in the political process and thus in the American Revolution. Ours is a revolutionary faith which advocates from a religious perspective many of the same social arrangements which were goals of the colonial revolutionists.

During the period in which we celebrate events of 200 years ago, let us recommit ourselves to the ongoing revolution which these events inspired and of which they were part. Still in need of support are efforts aimed at a free citizenry, an open society, and a democratic government.

Freedom has always been a big word in the American experience. Though the desire for freedom persists to this day, a willingness to support the cause of freedom is not so apparent. The actions of a few people who abuse basic liberties have been used by them as a

rationale for compromising constitutional guarantees.

Some now mistake dissent for lawlessness and nonconformity for treason. No restriction on legitimate personal liberties should be acceptable to any citizen, especially a Christian citizen.

The guarantee of freedom for others is integral to the guarantee of freedom for ourselves. Revolutionary thrusts toward a free citizenry must not be left without support.

Incorporation of the statement on personal rights — "life, liberty, and the pursuit of happiness" — in the Declaration of Independence suggests the colonists' commitment to an open society. The new nation would be a place in which personal dignity would be respected and personal potential could be fulfilled. A just social order and responsive social institutions would be maintained.

Today a just social order is only a partial reality.

So long as persons are discriminated against because of race or sex, the cause of justice is incomplete. So long as economic structures benefit the wealthy and further dehumanize the poor, justice is not yet. So long as stomachs bloated from obesity and stomachs swollen from malnutrition exist side by side, justice is delayed. That revolution which moves swiftly to-

ward the realization of a just social order must be continued.

Founders of this nation pledged themselves to the development of a democracy. The governmental process of decision making would be initiated and given direction by the thoughts, discussion, opinions and pronouncements of those individuals who comprised it. The job of nation building is not complete.

The Bicentennial is the year to work even harder in the establishment of a true democracy. It is in the best tradition of the American Revolution for citizens to become actively involved in government for the purpose of opening up its decision-making process, exposing its vested interests, eradicating its corruption, and returning it to the public to whom it belongs.

What this nation will be depends upon us. We will have the kind of government for which we work, enjoy the amount of freedom which we support and experience the quality of society which we influence. Let the Revolution continue!

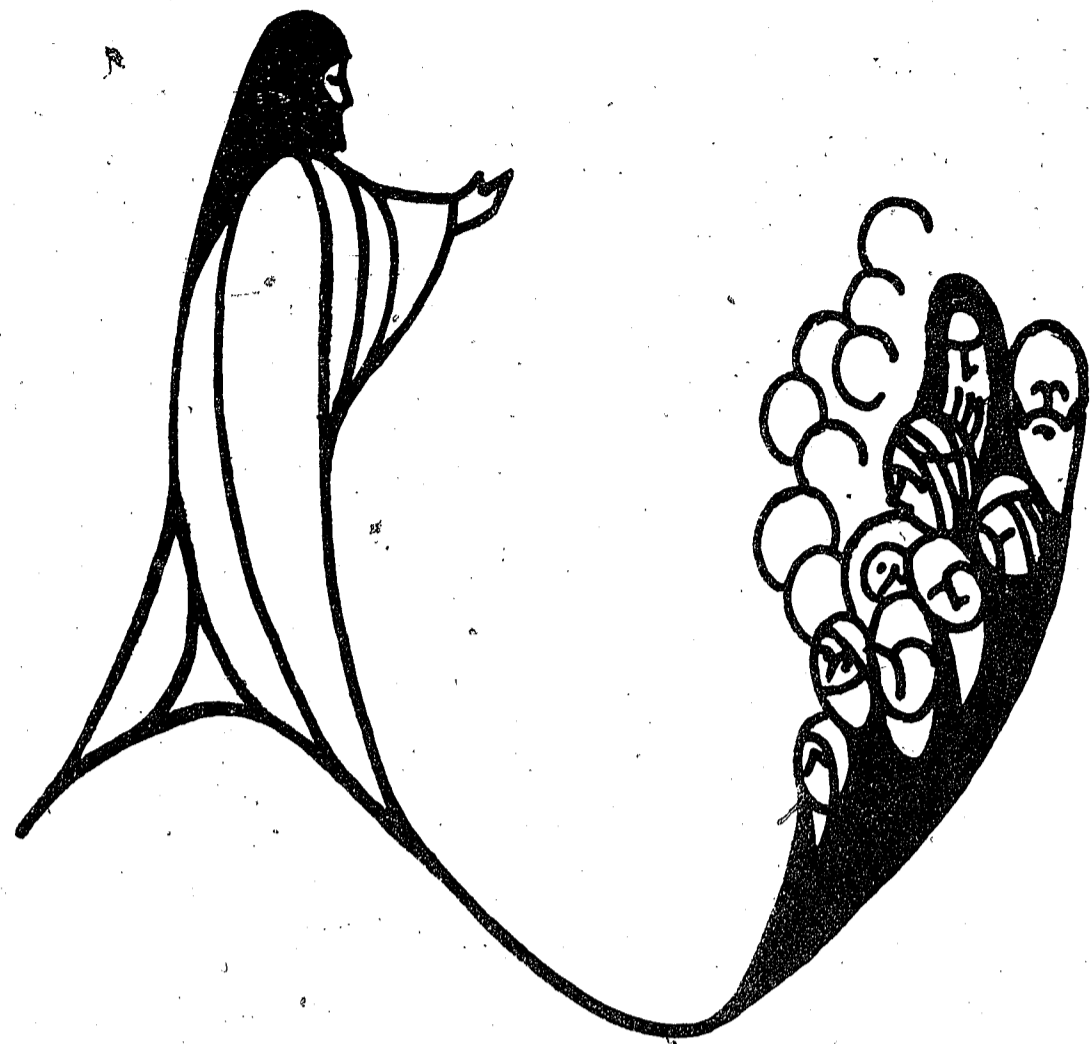
—Baptist Press □

\* C. Welton Gaddy is director of Christian citizenship development for the Christian Life Commission of the Southern Baptist Convention, Nashville, Tenn.



FREEDOM OF SPEECH





A Different Route to A Far Greater Happiness

C. Rex Burdick, Pastor  
Berlin, N. Y., SDB Church

Jesus said, "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5). What a contrast to the commonly accepted formulas for success! The human dictum has always been, *Blessed are those who struggle for success, for they shall achieve; blessed are the aggressive, for they shall obtain prosperity; blessed are the climbers, for there is always room at the top.* In His Third Beatitude, Jesus again reverses the conclusions drawn by the worldly-wise and offers a paradox which may leave us puzzled, but which, if understood, will suggest an altogether different route to a far greater happiness than the promises of this world offer.

Some Christians have adopted the concept of a future blessing as the fulfillment of the promises of the Beatitudes. *Certainly you are unhappy here, but in heaven you will be happy; certainly you are persecuted here, but in heaven you will be rewarded; certainly you are maligned and dishonored here, but in heaven you will be given a place of honor. So, where you lack happiness here it will be made up to*

*you in heaven.* We do not want in any sense to diminish the blessing which we look forward to in our heavenly homes, nor do we want to diminish the hope we have in Christ for a wonderful fulfillment there. But the idea that the blessings of the Beatitudes are to be experienced only in heaven does grave injustice to the teachings of Jesus.

It is not God's pleasure that His people shall be unhappy in this life. If Christians are deprived and unhappy in this life they may indeed find comfort and blessing in God's promise for a better life in heaven. But that in itself is not the Biblical ideal. The Bible consistently teaches that a part of God's purpose is that His people shall enjoy life at its very best here and now. Was not that what Jesus was teaching when He said, "I am come that they might have life, and that they might have it *more abundantly*" (John 10:10)? John said that his purpose in writing was that "your joy may be full" (1 John 1:4). Jesus spoke the words of our Beatitude as an exclamation: "Oh the blessedness of the meek!" He is shouting out a present blessing, not issuing some

vague promise to be fulfilled in the far distant future in some glorious other place. The fulfillment of the Beatitude is right here where we live and are now at home. William Barclay puts it this way, "The blessedness which belongs to the Christian . . . is not something into which the Christian will enter; but something into which he has entered."

II

But someone will say, "What has meekness to do with blessing or happiness here and now?" In all honesty we must answer, "Nothing," if meekness is to be understood in the sense in which it is commonly used, but "Everything," if we understand the word in the sense in which it was used in Jesus' time. *Meekness* does not conjure up in our minds a very desirable picture, for we usually think of meekness as spinelessness or subservience, characteristics not at all in keeping with the Biblical teachings about vigorous discipleship. Jesus never called upon His followers to be Mr. Milquetoast characters, but to be robust in the living of their lives of faith.

Interestingly, the Greek *praos*, here translated *meek*, seems to have as its primary ingredients the ideas of gentleness, mildness and true humility in the presence of others. A mature Christian then will be robust and vigorous in his faith, yet gentle in his relations with others. He will be bold in the proclamation of his faith, ever seeking to exalt his Lord, but never will he seek to exalt himself above those around him. One can only admire such a characteristic in Christians and seek God's help to gain the trait for himself.

The Greek word also has another interesting usage. William Barclay tells us that this word is regularly used to describe an animal which has been domesticated. What an insight there is here for understanding this Beatitude. For the Christian, it is not desirable that his spirit shall be quenched, but only that it be brought under the control of his Master, Jesus Christ, and that his life be lived in the circle of his Master's affection. It is in this circle of affection and in loving service to Him that we find joyous freedom and the blessing that is promised in our Beatitude.

For the Christian, where does this gentleness, this taming process, begin? It does not begin with ourselves or our own self-discipline, for it is our nature to be proud and haughty. The new nature is God's gift to the Christian when he kneels at the foot of the Cross. The *meekness* of our Beatitude, which is the condition for God's blessing, begins in our relation to Jesus Christ, and if we are not willing to kneel before Him in submission as well as in adoration we do not qualify for the blessings promised in the Beatitude. If we do so come to Him, then heavenly blessings are ours without limit and we can only continue to praise Him for them.

III

The complementary phrase is also important to us, "for they shall inherit the earth." The key to understanding this phrase is the word *inherit*. The promise of our Beatitude is not that the Christian shall by virtue of his meekness — or any other quality, for that matter — acquire wealth or achieve position in our society, but that he shall inherit what God chooses to give

him. *Inherit* is a family word. Only an heir can inherit, and he inherits his father's holdings because he is his father's child and for no other reason. Make no mistake about it! Whatever you are promised in Matthew 5:5 is promised on the ground of your sonship to God. God's blessing is your inheritance, not the reward of your efforts.

Commentators have argued in vain that the earth which the meek shall inherit must be success in this world or a place in the *new earth* which is to come. They sadly miss the point of this Beatitude, though what they say may in a general way be true. Success may come to a Christian in this world; surely a place in the *new earth* will be given him. But this is not what the Beatitude is talking about. The Christian must not be so crassly literal about inheriting the earth. Remember rather that whatever belongs to God belongs also to you because you are His child, and since He owns the world, indeed the universe, it is His to give to His children as He chooses.

The crimson of sumac and maple, the rich gold, yellow, and bronze of oak, birch, and poplar are mine; range upon range of these Berkshires I gaze upon from my front door are mine. The fertile valleys and clear running streams belong to me, not because I hold a deed or a title, but because they belong to my Father "And they're mine as well." The desk in my study faces a picture window. As I write these words I'm looking across the yard and past our white village church to the place where the sun has set a-blazing the crimson maple tree etched against the blue October sky. I am truly blessed for in this and the myriad other wonderful things in the world that bring me joy I have inherited the earth. I may never hold the deed to an acre of land, and it is possible that I may even lose what material possessions I now have, but no one can deprive me of the joys and blessings which I have in my inheritance, the things God has so graciously given because He is my Father and I am His child.

That, I think, is what Jesus was talking about when He said in His Third Beatitude, "Blessed are the meek, for they shall inherit the earth." □



February 4, 1779: John Paul Jones takes command of his flagship, the *Bonhomme Richard*.

February 1976

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DENOMINATIONAL DATELINE

JANUARY 31 - FEBRUARY 1  
Council on Ministry  
Plainfield, N. J.

JANUARY 31  
Rev. Herbert Saunders  
Irvington, N. J., Church

FEBRUARY 9 - 24  
Rev. Leon R. Lawton  
Houston, Texas, Fellowship

FEBRUARY 21  
SABBATH RECORDER DAY

FEBRUARY 27 - 29  
Association Spiritual Retreat  
Rev. Mynor G. Soper  
Fouke, Ark.

MARCH 14 - 17  
Planning Committee Meeting  
Denver, Colo.



# EATING WITH AWARENESS

by Jinx Kuehn Stonestrom

Friday lunch during Young Adult Pre-Con was a rather unusual meal. At the door of the dining hall campers picked name tags on which were written the names of countries. As a camper you think "that's fine." You received the name, "Pakistan." Quickly you try to recall what Jinx, a staff member, had said this morning about lunch. Something about it's being different . . . . Something different really is happening at this lunch. Inside of the dining hall only half the usual number of tables are set up. These have food and dishes though some of them don't have enough utensils and cups for each place setting. On the floor where the rest of the tables usually are is a pile of spoons, one large bowl, and one pitcher of water. This section is labeled "Asia." That's you . . . Oh, bother . . .

As soon as all are seated (as best they can since half the campers have no chairs) the explanation becomes clear. "Welcome to the world food crisis!" Name tags have been arranged so that world population distribution was represented, as follows:

Continent	% World Population	# Campers
Asia	about 50%	18
Africa	about 14%	6
South America	about 14%	6
Europe	about 11%	5
North America	about 11%	5

I explained that the utensils were distributed according to the per capita income of each continent:

Continent	Per Capita Income	Utensils for Campers
Asia	less than \$100/year	1 common bowl, less than 1 utensil each
Africa	\$100-300/year	1 utensil, 1 plate each
South America	\$300-750/year	a full place setting
Europe	more than \$750/year	a luxurious setting
North America		

Food was distributed according to the average gross national products of the continents, given as a percentage of the income of the world:

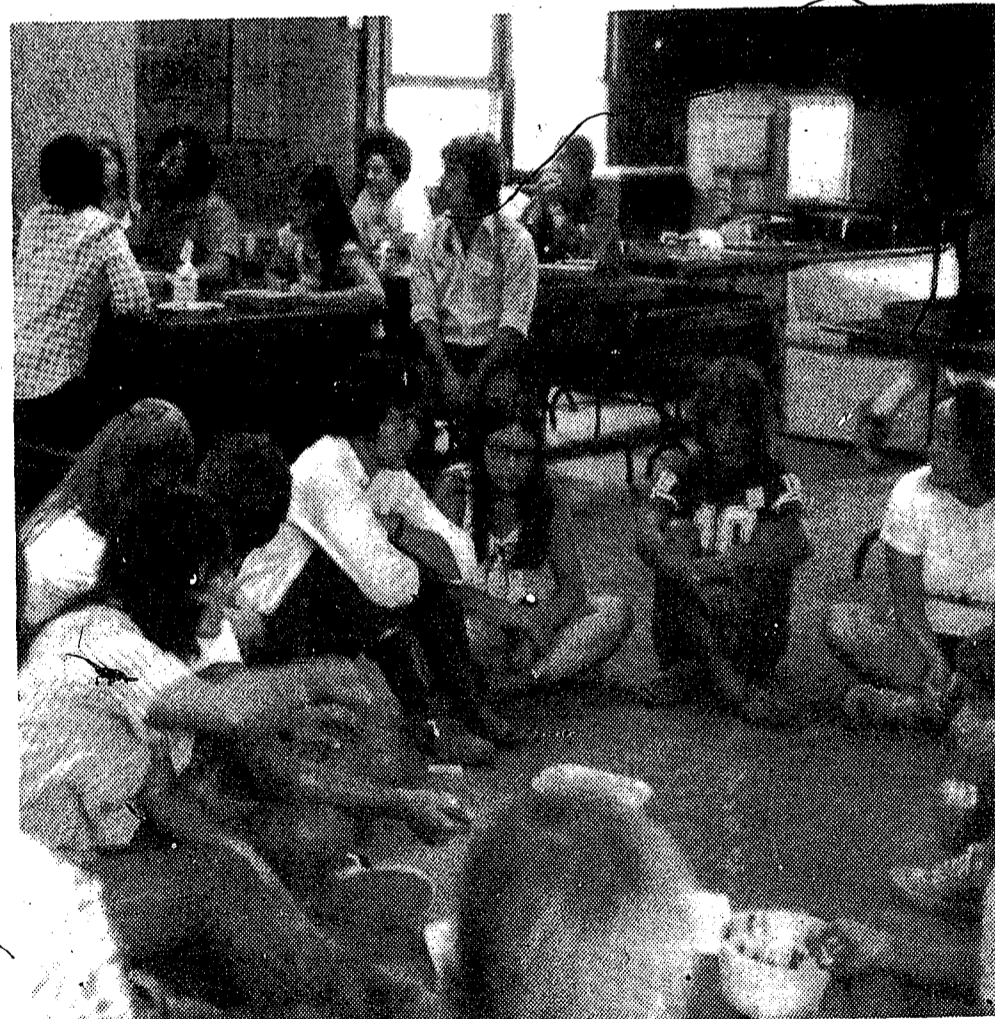
Continent	% of World's Income	Food for Campers
Asia	8%	Some stew and water
Africa		Small portions of stew,
South America	6% each	some salad, small amount of milk

Europe and North America 80% All courses, milk, desserts (Japan should be included)

All of the distributions which are listed above are averages. There are, of course, some richer and some poorer persons in each nation and each continent.

Campers were asked to play out roles as they happen in our world. For example, the Americans were asked to keep eating and to share very little food. The United States gives only 1 per cent of its budget in foreign aid, not all of which is food. Bargaining, stealing, etc., were acceptable tactics for all the continents. All continental groups were asked to say grace at the beginning of the meal.

Much of what followed was lighthearted. The campers entered into the simulation with gusto. Asians begged and stole and bargained with oil. The Americans extracted promises of support for their policies in exchange for food. They reacted "violently" toward Africa when the Africans attempted to steal food and to lasso an American. Europeans hid their abundance and focussed attention on the Americans. Only the South Americans decided to quietly share what they had. (The organizers gave the Asians slightly too much food



Young people at Pre-Con share in a unique experience—eating as most other people in the world do. Seated on the floor, eating from a common dish, were those who represented Asia. North America was seated at the table. (photo by Mark Tolf of North Loup)

so that no one felt as deprived as they should have. However, they become aware of some of the problems of the poor, for example, of passing germs since campers had to share some utensils.)

As the laughter and interactions ended I shared some data with the campers and we discussed world food problems — their causes, our role, possible solutions.

We realized, in a graphic way, that we take food for granted, but that most of the world cannot. The world could only support half a billion people at our standard of living. Ten percent of the world's population earns more than \$2,000 per capita. If your family, say with four persons, earns more than \$8,000 per year then you are one of the richest persons in the world. This group includes many Americans. Each day 10,000 persons die of hunger. Each year we give \$20 per American in foreign aid. But we spend \$400 annually per American on military expenditures. We rank fifteenth among Western nations in the percentage of our income which we give in food aid.

These statistics reminded us who we are — that we are among the wealthiest people of the world materially. They reminded us that we are not doing all we can about the world food situation. They made us wonder if nations, including our own, are more concerned about politics and power than about the welfare of the world's people. In our discussion we acknowledged that real problems exist that are not the result of political situations. Overpopulation and the distribution of the food to the people who are hungry provide difficult challenges. But food is sometimes used as a political weapon, and the developed countries have funded relatively little research concerned with the real problems involved. Some solutions are possible. We learned that Americans eat at least 23 percent more protein than they need each year. If Americans ate 10 percent less meat then 12 million tons of usable grain could become available for human use. (Production of beef uses grain and fish protein very inefficiently.) Here we recognize a bit of hope.

The theme of Young Adult Pre-Con was, "Far Better People." We discussed questions of Christian ethics. We were trying to grow up in the Lord and extend our Christian insight and understanding to all parts of our lives. This includes the consumption of food. On Friday we experienced all the world as our neighbor. We read the parable of the rich young man. We realized that food wise we are rich persons. We realized that the choices we make in eating and buying food are ethical choices. We could eat less, especially meat. We could give more money to organizations like World Vision which deliver food to a hungry world, and to Seventh Day Baptist missions such as the one in India with self-help programs. We can encourage our government to give food where it is needed rather than using it in political bargaining. We can curb our population and learn to live more simply. We can reduce our consumption of energy and the extravagant use of fertilizer (as for lawns) so that more is available for basic agricultural use.

Lunch was a new experience. We invite you to create this experience for yourself, in your own church. Another possibility is to have a sacrificial meal of rice and tea, and send the proceeds to a hunger relief organization. More details can be obtained from your

Christian Social Action Committee, or from "Taking Charge," American Friends Service Committee Bookstore, 2160 Lake St., San Francisco, CA 94121.

"Explore your adult Christian responsibility!" This was the message of Pre-Con as we applied it to the world food situation. "For he who does not love his brother whom he has seen, cannot love God whom he has not seen" (1 John 4:20b RSV). □

Statistics were taken from:

"Taking Charge," pamphlet of the American Friends Service Committee

*Diet for a Small Planet*, by Frances Moore Lappe  
Clippings from the Christian Social Action Committee



## The Cowboy Prayer

When the Master of the prairie  
Rides the roundup of life  
And cuts out all who wear His brand  
In dust and dirt and strife,

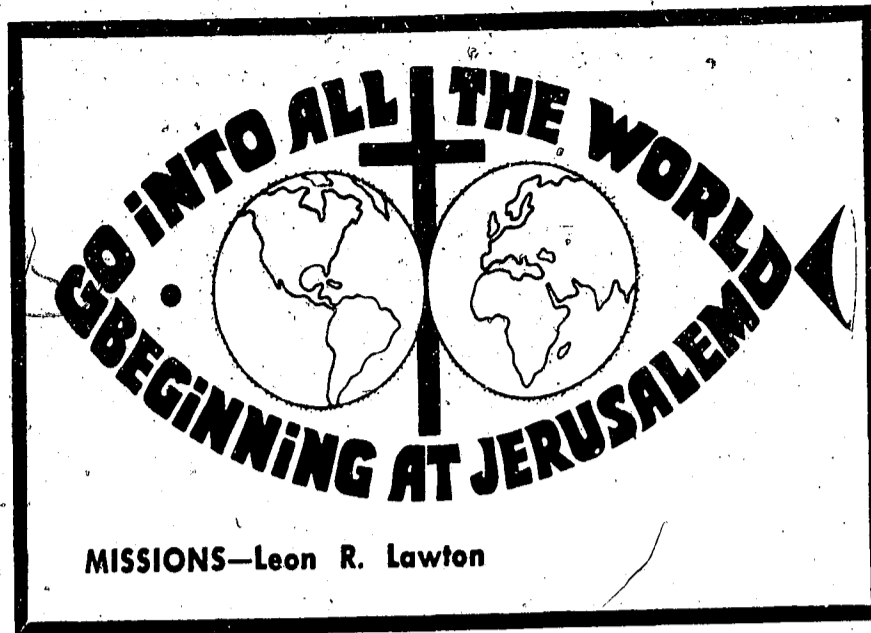
I don't want to be a maverick  
Or wear the brand of sin,  
But I want the marking of the Cross  
And so be counted in.

To be herded to the Home Ranch  
Where pastures all are green  
And water comes gurgling  
The flowery banks between.

So may I live, so may I do  
Wherever I may be  
That all the promises so sure  
May always be for me.

By Paul H. Hummel,  
Boulder, Colorado.



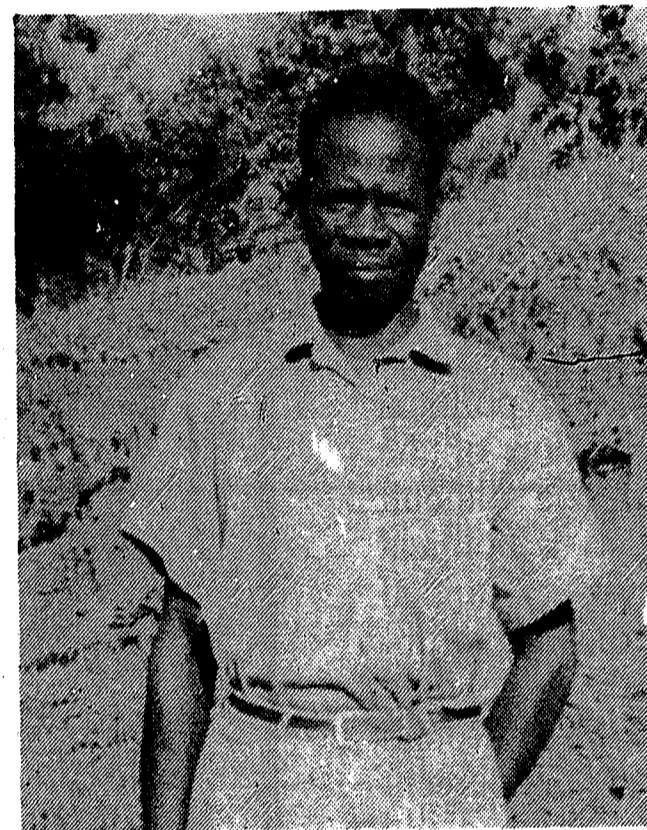


# AFRICAN REPORT

## DEDICATED SERVICE

Mr. Wonderford Beaton started to work at Makapwa in February 1954 as a day laborer, helping build two mud and pole houses and a kitchen for the guardians. These buildings are still in use. Mr. Beaton did his work well then just as he still is doing in his service to the people at the mission and to the Lord. When Dr. Burdick came to Makapwa Mr. Beaton went to work for him as gardener and also served as church janitor. He was also house boy and gardener for Sarah Becker after the Burdicks left. The Fullers inherited him from Sarah Becker and it was a valuable inheritance. He looks after the garden, house, washes the dishes, does the laundry, keeps them supplied with fresh fruit and serves as house sitter when they are gone.

Mr. Beaton lives approximately 11.5 miles from the mission by the road. A short cut takes off possibly three miles. For a short time he lived at the mission, but most of the time he has walked that distance each day, taking Sabbath off, also the usual holidays that pop up occasionally. That figures up to about 6,300 days at say 17 miles a day that gives a total of 107,100 miles, which sounds like a very impressive figure. He is a very loyal church member of the Mulepa church serving as deacon and committee member when requested. Mulepa is a mere four miles from his home, but these miles add up to over 8,000 in the twenty-one years. Miles traveled, mostly on foot — 115,100 give or take a few. That is what one could call dedicated service. □



Mr. Wonderford Beaton, one of the valuable workers at the Makapwa mission in Malawi.



Mr. and Mrs. Dauson Tembenu. Mr. Tembenu is the "dresser" at the Thomas Health Centre.

## NEW CLINIC OPENED

September 10, 1975 was a red letter day for the Thomas Health Centre! Permanent staff includes Mr. Beston Kwacha to be in charge and Mr. Dauson Tembenu as dresser. Mr. Tembenu was able to take his family with him and Mr. Kwacha's family will join him later, perhaps in December. We thank God for making this forward step possible. The people had been begging us to leave someone there so they could have medical help when they needed it. The men are very happy there and we feel fortunate in having such a dedicated staff. □



Mr. and Mrs. Beston Kwacha. Mr. Kwacha is in charge of the new Thomas Health Centre in Malawi.

## Malawi

### Three Friends of the Fullers

January in June

Cecelia Simon and her younger sister Elena (left and center) live with their grandmother about three miles from Makapwa. Their mother died some time ago and their father remarried leaving them in their grandmother's care. The girls came to see us the middle of June saying they had no blankets and were cold. June is in the middle of the cold season in Malawi and we are sorry for anyone that doesn't have a blanket to cover up with. We had some covers that had been sent to Makapwa for people that needed them so we were very glad to give them one apiece. In talking with the girls we found that Sarah had been able to help them some when she was here. They also said they have never been to school, they don't know how old they are but we guess they are about nine and eleven years old. So now they are going to school for the first time and are going to have school uniforms too, the girls wear maroon jumpers with yellow shirts and the boys have yellow shirts with a maroon stripe on the pocket, and have gray shorts. One day Cecelia and Elena came to Makapwa and brought us some eggs; did you ever walk three miles to take someone a gift?

The other person in the picture (right) is a lady named Nwandida Goliati. She lives with her family near Makapwa. This unfortunate lady has had leprosy and is very crippled; her toes are nearly gone and she has only stubs for fingers. She was given a blanket the same day the little girls received one. But the best gift she has ever received was when she received Christ as her Savior. She was baptized at Conference this year and joined the church. Her husband left her so she is alone with her children.

Pray for these people that they may become strong in the Lord. □

—Menzo and Audrey Fuller



Three friends of the Fullers in Malawi: Cecelia Simon, Elena Simon, and Mwandida Goliati.

## LIKE MUSTARD SEED

Matthew 13:31-32

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and cometh a tree, so that the birds of the air come and lodge in the branches thereof."

The Lord, in His teaching used objects, known things that people were familiar with, to illustrate the invisible, spiritual things. In the

parable of the mustard seed, He told His hearers, it represented the progress of the gospel.

First, we see that there was seed to be sown on field by man. Secondly, there was field where the seed should be sown. And thirdly, there was a man to sow the seed in the field. Each one of the three needed the other two. The field needed the seed and the man. The seed needed the field and the man. The man needed the seed and the field.

The field is the word of God, it is always available, waiting for someone to sow it somewhere. The field is the people who hear the word and believe. The tiny grain represents the spot where the preaching is started. The growth of the plant is the increase in number of the believers. And the spreading of the branches is the spreading of gospel. The birds are believers in Christ.

There is a field in Kenya, the seed of the word of God has been sown at a tiny spot—Rogongo. The church is growing to a big plant; church branches are being formed. But this is all done in one



Congregation at the Rogongo Seventh Day Baptist Church in Kisii, Kenya. This new work is sponsored by the Central Africa Conference in Malawi.

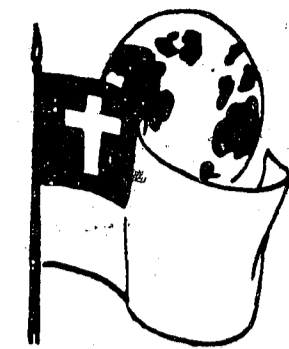
(Continued on page 24)



"WHERE THERE IS NO VISION THE PEOPLE PERISH"



# MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

A satellite mission in Ventura, CA, is meeting in the Community Room at AVCO Savings and Loan one Sabbath afternoon a month. Other Sabbaths, meetings are held in homes. Praise the Lord for new contacts and a growing number of participants!

Harold Dzumani, SRN (State Registered Nurse), wrote soon after his return to Malawi in early November: "I'm already involved in the medical work. I have already visited Sandama clinic and Thembe. Next week I shall visit Thomas. This is the work that I have always wanted to do . . . I'm glad to be home and my own people have accepted me wholeheartedly. The working atmosphere is very good." Continue to pray for this brother.

With the State government implementing a sewing centre at Nellore, with support for students, etc., the SDB sewing centre has been closed and the eight machines sent with trainers "to impart instruction to the women at large in rural places." Previously rural centres were located in only four rural areas — Achampeta, Hubli, Tangatur and Giddalore.

Sabbath meetings have begun at Faith Chapel, Monmouth, IL, led by Bro. C. T. White who asks for prayer support in this new mission outreach.

Because the former building at Wakenaam (Island) Guyana is not useable nor repairable, a building, formerly housing a bar, has been rented for use by those gathering again for worship under the leadership of Bro. E. Caesar. He is one of two young men preparing for pastoral service.

Coordinator Mynor G. Soper spent time in early December with the Houston, TX, Fellowship laying plans for the RON project empha-

sis in 1976. Various Conference leaders, pastors, and lay leaders are scheduled to implement Reach Out Now in the coming months! The goal — a new SDB church in Houston!

Rev. B. John V. Rao, executive secretary of the Seventh Day Baptist Conference of India has again been hospitalized for high blood pressure. He continues to carry a heavy load visiting sixty field sites twice each year, often holding special meetings.

Extended evangelistic meetings in all areas of the Philippines where SDB's have a witness has resulted in many decisions. Baptisms have been held by Pastor C. Cobasa at Simpak, Lala, Lanao del Norte Mindanao (the large southern island).

The library at Crandall High School, Kingston, Jamaica, was moved during vacation to one side of the large upstairs classroom. The cottage was growing less suitable for its location and also was needed for other purposes.

The Montessori English School at Nellore is seeking to implement its building program in 1976. Rented quarters are no longer available and they have purchased a site for the new classroom building. This school is affiliated with the SDB Conference in India.

The American Sabbath Tract Society recently voted funds to be applied with World Federation funds for the purchase of a typewriter for the Philippine Conference of Seventh Day Baptists. This will greatly assist in their publication work.

**I feel as if God had, by giving the Sabbath, given fifty-two springs in every year.**

—Samuel Taylor Coleridge

## PRAYER

## CORNER

A Prayer Reminder for Each Day!

February 1976

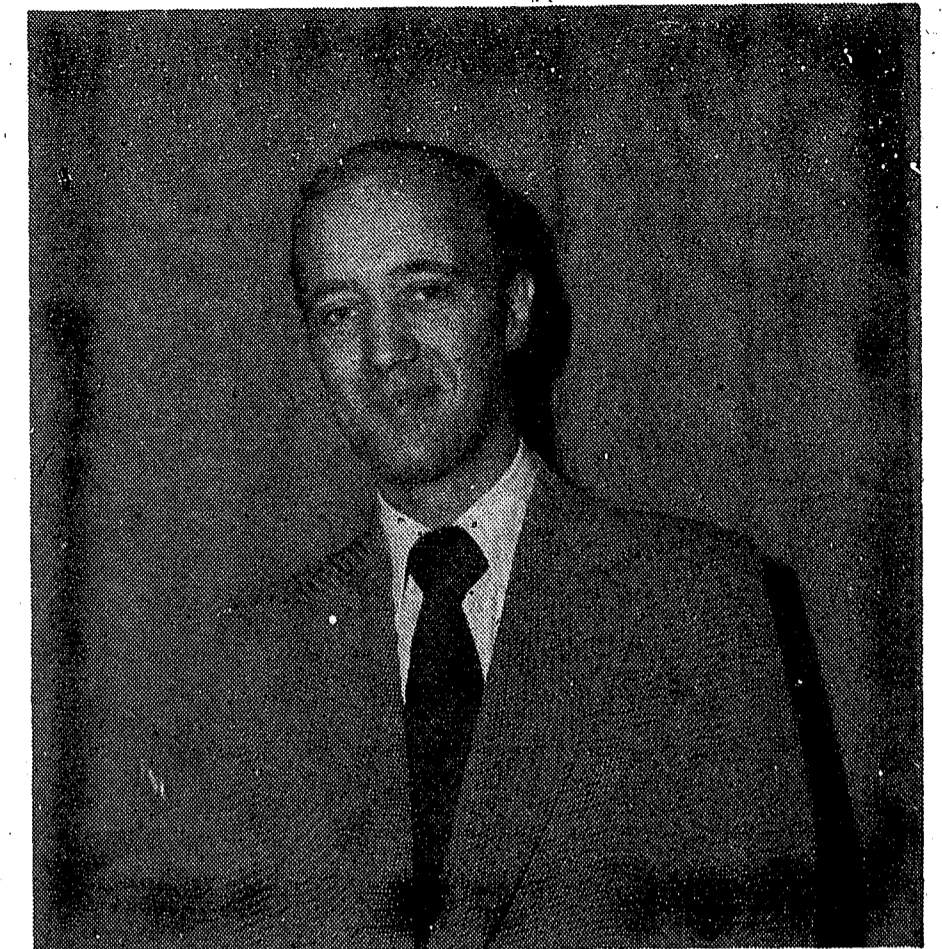
Verse for the month:  
"You didn't choose Me! I chose you! I appointed you to go and produce lovely fruit always, so that no matter what you ask for from the Father, using My name, He will give it to you."

—John 15:16 LB

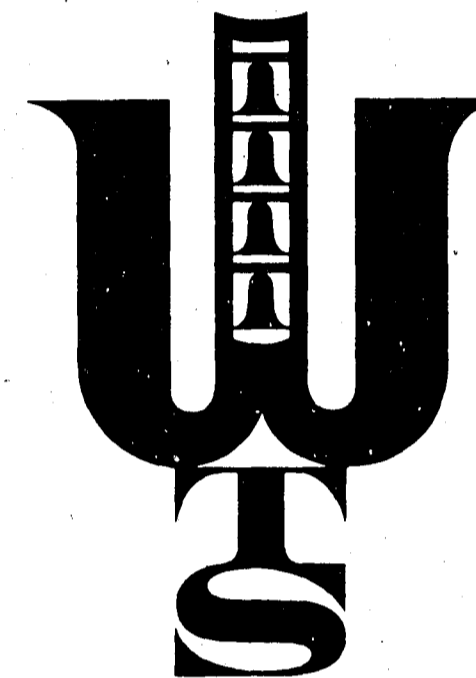
- 1—SCSC workers and projects for 1976
- 2—Women's Board meeting this evening
- 3—Rev. A. Barrera, Curitiba, Brazil, SA
- 4—The young people studying in Seminary
- 5—Douglas and Jane Mackintosh, Kingston, Jamaica
- 6—PTL! New satellite mission, Ventura, CA
- 7—BAPTIST WORLD ALLIANCE MINISTRIES
- 8—Plans for Bible schools, summer camps — 1976
- 9—David and Bettie Pearson, Blantyre, Malawi
- 10—Publishing Director John D. Bevis, Plainfield, NJ
- 11—Pastoral students, Guyana, S.A.
- 12—Task Force on Restructure — for wisdom, understanding
- 13—RON project, Houston TX/George Stillman
- 14—FOR YOUR PASTOR AS HE PREACHES THE WORD OF GOD
- 15—Conference President Gary Cox, Boulder, CO
- 16—Growth of witness, Wakenaan Island, Guyana, SA
- 17—For those that persecute you/hate you
- 18—Harold Dzumani, Makapwa, Africa
- 19—Director of Evangelism, Mynor G. Soper
- 20—Health of Rev. B. John V. Rao, Nellore, India
- 21—FOR THE SABBATH RECORDER IN EVERY SDB HOME.
- 22—Philippine evangelism — outreach on four islands
- 23—Don't hide your light! Let it shine for all!
- 24—Historian Thomas Merchant, Plainfield, NJ
- 25—Menzo and Audrey Fuller, Makapwa, Malawi, Africa
- 26—For new vision of God's will for my life
- 27—Area Spiritual Retreat, Fouke, AR, this weekend
- 28—SABBATH SCHOOL MISSION OFFERING
- 29—Thank God for an extra day to do His Will!

THE SABBATH RECORDER

# STUDENTS IN SEMINARY



KENT MARTIN  
WASHINGTON, D. C.  
WIFE: LAURA LEE BOND MARTIN  
CHILDREN: JILL (4) and LEAH (2)  
SENIOR MRE STUDENT



## WESLEY THEOLOGICAL SEMINARY

in Washington, D.C.

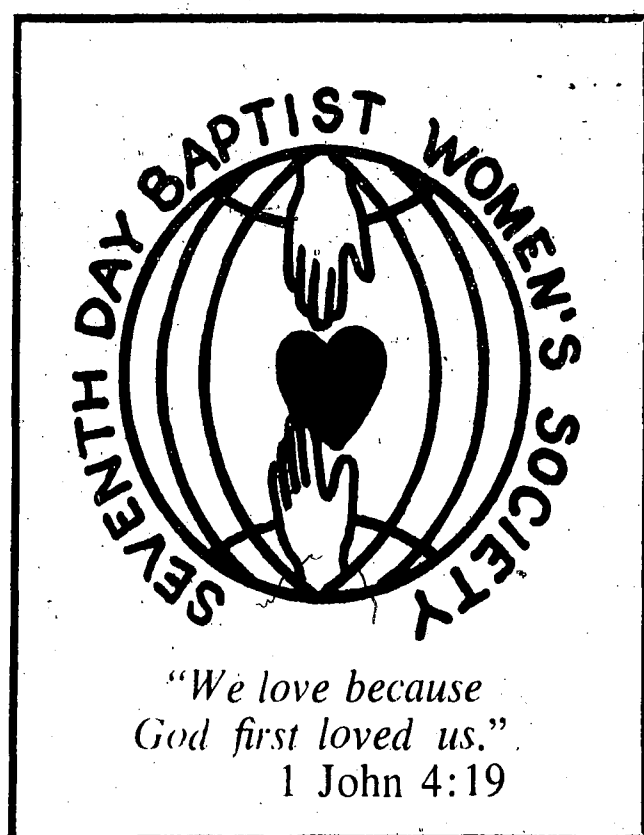


DALE THORNGATE  
WASHINGTON, D. C.  
WIFE: JANET VAN HORN THORNGATE  
CHILDREN: CATHY (17)  
CHIP (16)  
DAVID (14)  
JUNIOR STUDENT

## GIVE TO OUR WORLD MISSION

JANUARY 1976





by Madeline Fitz Randolph

**HERE IT IS—1976—THANK YOU, GOD,  
WE NEEDED THAT!**

Just as we as individuals all need new beginnings, Seventh Day Baptist women need a new year in which to "get it all together" and face the future. For a great many of us it means a "turning" from a certain way and facing in another direction. The word *turn* is very important in the Bible. The word *conversion* comes from a Latin word, *convertere*, which simply means "to turn." It is a fact that to "turn around" is the most essential action in our lives. Those who cannot turn around are severely handicapped, for we all must sometime or other find it necessary to do this. **LET US IN 1976, TURN FROM THE PAST TO THE FUTURE!**

As SDB church women, we have seen our goals become realities. We have found that we are able to promote projects and we receive support for these projects. In the area of our Summer Christian Service Corps we have seen wonderful, blessed results from this program. Our youth are joyous Christians, and we know that they are a force for growth in our denomination. Look to the future with such leadership as they are capable of giving to us. We have seen our mission's projects succeeding . . . **WE DID IT TOGETHER!** We have had responses to every phase of our goals; we know that we can accomplish great things with the help of our Heavenly Father . . . we can be His hands and feet; **THIS IS A FACT!** Let us continue to communicate; facing up to our problems of finances and fears, and **TURN TO THE FUTURE!** It is truly bright!

**LET US TURN FROM OURSELVES TO OTHERS** . . . we *must* care so much what happens to others, and want to understand others so much that we can forget ourselves and get right into the other persons; seeing with their eyes; feeling with their hearts and thinking with their minds . . . there is no reason on earth for a Christian not to understand someone else . . . we cannot agree with wrong, but we can love the ones who are wrong, and try to understand them.

Our Christian Social Action Committee has program and plans that are big and worthy of support. We know that our world is sorely in need of His redemptive message, that His children everywhere are in physical and spiritual poverty; let us turn from our inner comfort, and pray for those who are in desperate need in our world!

Most difficult of all, shall we turn our faces to those whom we have known so long and with whom we disagree, and offer our love and caring to them. Perhaps they are just across the street, across the hallway in our own homes, or sitting in the next pew in church. **LET US TURN WITH OPEN ARMS** and say to them: "We don't agree, but we can still love each other!" In His infinite wisdom, God knows that a small denomination such as ours must, in order to survive, do this kind of "turnabout." It is very often Christian women who are able to do this reconciling "turn" lovingly and graciously, as no other persons can, and we must do it! If we do not it is quite possible that we lose forever our opportunity to witness to our world. My own personal prayer is for the unity of our purpose as Christian women in spite of our many ways of expressing ourselves and regardless of our diverse backgrounds. Can we possibly use these differences to enrich each other in sharing instead of building barriers of them? I think we can. **LET US TURN FROM THE WORLD AND LOOK TO GOD**, seeing our world through His eyes. It seems so easy for some of us to slip into a life where God is not remembered. If we read only the brutal, shocking items in our daily newspapers and contemplate upon these things, we will find ourselves forgetting about Him. There are so many worthless things to read; there is so much good in our world that we must seek it out and make it a part of our daily thoughts. Not only reading the Bible, but partaking of other inspirational literature will strengthen us and help us to remember Him. There are heroes of the faith all around us, who need us as we need them in Christian fellowship. Let us turn our faces upward and join our hearts and minds as we face into this **NEW YEAR!** □

**ARE WE CORRECT?**

Please help us keep our mailing list up-to-date. If there is anything wrong with your address as shown, please correct it — adding Zip Code.

ADDRESS CORRECTION REQUESTED

**SEVENTH DAY BAPTIST  
HISTORICAL SOCIETY**

The topic, "History of Women in Missions," immediately calls to mind names of women who have taken Seventh Day Baptist beliefs overseas:

Lucy Carpenter and Olive Gardner, who with their husbands were our first foreign missionaries and the first of many Seventh Day Baptist missionaries to China;

the doctors Ella Swinney, Rosa Palmborg, Grace Crandall, and Bessie Sinclair;

the teachers Susie Burdick and the West sisters—Anna and Mabel; and nurses Miriam Shaw and Sarah Becker.

These and a half-dozen more served in the China field alone.

Martha Saunders and Theodore Jones accompanied their husbands to Palestine in the late 1850's.

Annie Booth and her husband Joseph initiated our mission efforts in Nyasaland, now Malawi, Africa, at the beginning of the twentieth century, and after a lapse of forty years they were followed by nurses Joan Clement and Beth Severe Burdick, missionary / wife Bettie Pearson, and other nurses Sarah Becker, Barbara Bivins Froding, and presently, Audrey Fuller.

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In Guyana, there were Emily Thorngate, Gertrude Davis, and Marjorie Bass; and in Jamaica, Cordelia Coon, Marian Hargis, Martha Crichlow, Bertha Fitz Randolph, Martha Mills, Lucille Bond, Jacqueline Wells, Alma Brissey, Frankie Davis, Dorothy Lawton, Katherine Crandall, and now, Jane Mackintosh.

The adventures of the missionaries are seen against a backdrop of exotic places, and one is caught up in the romance of it all.

On the home front, also, women have accompanied their husbands and assisted in the mission work, and a large number of women have served as missionaries in their own right, such as Malvina Townsend, Minnie Churchward, and the Reverends Perie Randolph Burdick, Angeline Prentice Allen, and Elizabeth Fitz Randolph.

Also, there were those women who volunteered one year, often more, to teach in the Fouke School, such as Elizabeth Fisher Davis, Carrie Nelson, Nancy Davis Smith, Fucia Fitz Randolph and at least thirty more;

And in recent years many young women have served in the Summer Christian Service Corps.

But at this time I wish to recognize the laywomen of the Seventh Day Baptist denomination, who, through their contributions of time, money, and prayer, have made possible a Seventh Day Baptist missions effort.

This is International Women's Year, a year set aside by the United Nations to recognize all women, and it is a fitting time for us to recognize Seventh Day Baptist women for their great work in missions.

When the Seventh Day Baptist women were first organized on a denominational level in 1884, it was especially for missionary work; when Susie Burdick accepted the missionary call in 1889, the women of the denomination accepted the responsibility for her support;

by Thomas L. Merchant

and in 1890, the women raised \$1,000 to improve the dispensary operated by Dr. Swinney.

Early in the twentieth century, Anna West answered the call for reinforcement in China, and Seventh Day Baptist women pledged her salary;

in the same decade, more than \$2,000 was raised for the hospital in Liuho, China;

and in 1924 when the Thorn-gates joined the China mission, the women's societies helped outfit them for their work.

In the 1940's with a perilous overseas situation, the women turned to the home front and assumed an increased role there, employing evangelists Rolla J. Severance, Marion C. Van Horn, Leslie O. Greene, and Elizabeth Fitz Randolph.

In the 1950's the emphasis of the women's missions efforts was Africa:

in 1953, funds were raised for the training of two nurses, Joan Clement and Beth Severe Burdick, who felt called to serve in Nyasaland;

in 1955, the women contributed toward the purchase of a refrigerator for Nyasaland, and conducted a drive for clothing for African natives with "marvelous success";

and in 1956, a Land Rover was purchased to enable the African missionaries to visit outlying areas.

Jamaica, too, benefitted by the attention of our women, receiving money for two refrigerators for our missionaries there, and \$1,000 toward the construction of a classroom in the Maiden Hall School.

Meanwhile, on the home front there was a new project which was to have far-reaching effect: in the summer of 1955 six young women gave time helping in vacation Bible schools and other ways, the forerunner of Summer Christian Service Corps.

In the last twenty years these three areas, Africa, Jamaica, and SCSC, have received the greatest attention from the women, but as new frontiers have opened the women have responded.

In fact, where Seventh Day Baptists have had a mission . . . Sev-

(Continued on page 24)

**IN MISSIONS**

JANUARY 1976



by Rev. E. S. Ballenger

The eagle builds its nest in a very safe place, in the top of a very high tree or on an inaccessible place on a rock. When its young are old enough to begin to fly, the young birds are so timid that they hesitate to take a leap from their lofty nest; therefore, the mother bird, in order to teach them to use their wings, actually tears up the nest, and crowds them off the precipice. Then the parent flies close to the young bird, and if it begins to get weary, she flies underneath it, and lets the young one light on her back, returning it safely to the rock. God uses this as an example of the way He takes care of His children. The mother bird no doubt seems to be very cruel to the young birds in actually forcing them off the high rock; but it is not an act of revenge or punishment, but an act of love; she does it for their good.

Many times we wonder at the experiences through which we pass, and we are unable to understand, at the time, God's purpose in His strange dealings with us; but in every case, His conduct towards us is of the same nature as the conduct of the mother eagle with her young; it is for their good; it is for our good.

Many a Christian can look back on his life, and see where he passed through most grievous trials, unable to see the hand of God; but in the later years, he recognizes that it was a token of God's love.

Let us remember that, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

While we are writing about the eagle, we will add to this illustration a beautiful story that is related by Lewis Albert Banks in his book *The Unexpected Christ*.

In a western town, not long ago, a crowd had gathered before a large glass window fronting on the street. They were attracted by a magnificent white-headed eagle which was held prisoner inside the window. There was a chain from its right foot to a huge piece of iron, some water in a pan, an untouched piece of fish, a few sods, and a

large card with the words, "For Sale." The big bird's wings drooped to its feet on either side; its open eyes were glazed and dim; it opened and shut them now and then, but never once turned them to the jostling, noisy crowd and stood just outside the glass. There were no marks of violence to be seen, but the dull pathetic eyes, the drooping wings, the soiled white about the head, and the ruffled feathers over the body showed that the captive had been in chains much longer than it had been in the window. Suddenly a young mountaineer who had just come to town pushed his way to the front and for a long time looked silently at the great helpless bird. He was sure he had seen it before. It had been captured, he learned from what some of the crowd said, in the country from which he had come. That settled it; it was the same bird. He had seen it on the mountain where he sometimes had hunted for stray sheep. He knew the big pine in the top of which it had its nest. He had noted it soar majestically about him as he worked in the valley, and he had seen it sit motionless for hours on the top of some tall, distant crag. The mountaineer elbowed his way along the window to the door of the store and went in.

"What d'ya want for that bird?" he said. "I'd like to buy him."

"Two dollars," was the reply.

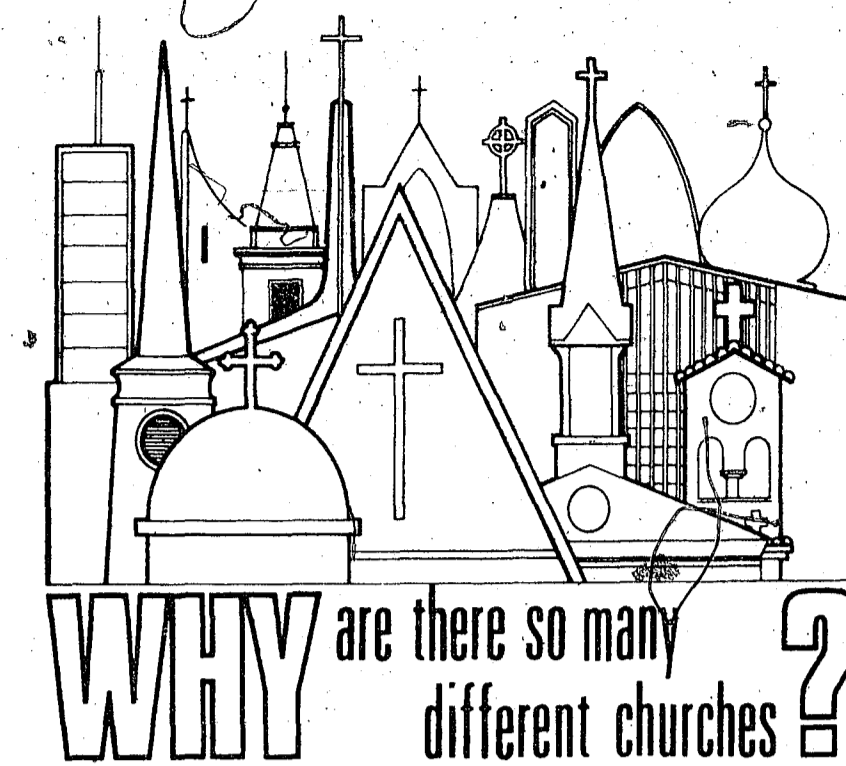
"Very well; I'll take him."

He paid over the money, and the bird was handed out to him. The crowd at the window watched eagerly as the mountaineer came out with the big eagle under his arm, and went straight across the street to where a ladder leaned against a billboard that was some ten or twelve feet high. At the foot of the ladder he stopped and took the chain from the bird's leg; then he went slowly up and placed his old friend on top of the billboard and came down.

The great bird seemed for a time to have forgotten how to be free. It sat stupidly as it had in the window. But gradually it came to itself. It lifted first one drooping wing and tucked it closely to its side, then the other. It raised itself slowly to its full height, and stretched out its great head toward the sky. The dullness went out of the eyes, and a fierce new light flashed in. Then, nervously stretching out its huge pinions on either side, and taking a step forward, it rose with a hoarse scream and swept out toward the sun.

A burst of applause from the crowd met the mountaineer as he recrossed the street. He simply said: "I had seen him on the mountain, and I couldn't bear to see him there."

So a man who has seen humanity glorified in Jesus Christ, who has seen it on the mountaintop in the noble life of Jesus, and has come into fellowship with that life, can never again see humanity in chains, held down by wicked habits, degraded by pure and vulgar living, without a deep longing to give back again its wings, and its freedom, and the mountain air of holiness to which it belongs. About such service there is a joy infinitely more precious than can come from any lowly source. It is the joy of the life of Christ. □



There are reasons of course.

First of all, there is geography. Obviously believers who live in one city are not likely to travel to a distant one to worship.

Then there are languages, thousands of them. No one will long attend a church where the message is unintelligible.

But there are more reasons. There is the process of deterioration. Through the centuries men have displayed the unhappy tendency to institutionalize and finally to form traditions in direct conflict with God's word.

Then comes the process of reformation and renewal; and inevitably new churches result.

The scripture also speaks of "differences of administrations." The biblical implication is clear — God's church will have a multiplicity of organization.

Some churches also exist for special purposes — for example, the Salvation Army.

And we have said nothing of the personality traits of people nor of the tendency of all social classes to worship separately.

Nor are these all the reasons for the many churches in the world. But the many steeples should not keep us from the Saviour any more than many branches should hide from us the tree.

Jesus often affirmed his uniqueness. "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."<sup>2</sup> Also, "I am the way, the truth and the life; no man cometh un'o the Father, but by me."<sup>3</sup>

Churches? Many.

Saviours? Just one. Only one.

<sup>1</sup> 1 Cor. 12:5 <sup>2</sup> John 6:35 <sup>3</sup> John 14:6

## What's Church?

"What's Church?" — a new and attractive tract that presents the meaning of what church is all about in a unique way. Send today for your free copy:

American Sabbath Tract Society  
P.O. Box 868, Plainfield, N. J. 07061

## Freedom In Christ

"As an eagle stirreth up her nest; fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him" (Deut. 32:11-12).





Let's keep it growing  
for 200 more years.

## Welcoming God to America's Bicentennial

The nation's continuing struggle for life, liberty, and the pursuit of happiness for all of God's people is stressed in bicentennial resources issued by RIAL, Religion in American Life, for media use this fall and in the coming year.

The conviction behind the RIAL emphasis is that the 200th birthday celebration be more than fireworks and hoopla—that it be a time for lifting up and renewing the spiritual convictions conceived at the nation's founding.

Hence the slogans, "Let's keep it growing for 200 more years" and "Welcome God to America's bicentennial." Key in the messages, the interreligious planners stress, are the words "growing" and "God."

To local churches and community groups interested in tying in with the national mass media advertising, a Media Kit with planning guides and sample materials is available for \$3 from RIAL, 475 Fifth Avenue, New York, N.Y. 10017.

### Mission of Reconciliation

## "NEW PEOPLE FOR A NEW WORLD"

### Continues as 1975-80 Theme

The theme of the thirteenth Baptist World Congress, "New People for a New World Through Christ," will be the theme of international Baptist interest throughout the 1975-80 quinquennium. Rev. Elmo and Madeline Fitz Randolph represented Seventh Day Baptists at the July meeting in Stockholm, Sweden.

The Executive Committee declared that "our intensified outreach in witness and service has opened our eyes to many tasks which still remain unfinished. In order to make worldwide Baptist cooperation in missions a continuous effort we suggest:

1) That all Baptists improve and increase their missionary

service to the rapidly growing billions of persons in our generation, both at home and in other countries.

2) That "New People for a New World Through Christ" theme should be integrated as well as possible in the existing plans, activities, and structures of each Baptist union or convention.

3) That all member bodies of the BWA have more common sharing and planning conferences ensuring that lay people do participate creatively.

4) That each Baptist body encourage its member churches to discover on the local level their Christian responsibility, and fur-



ther we urge that they not leave the field to other religions, sects, or ideologies. *We do believe that in many countries there exists a growing openness for Jesus Christ and a loving church as the answer to the problems of mankind today. This open door is from God and must be used.*

5. That we recognize that among many Baptists around the world there is a very real longing to find a convincing Christian style of life in the middle of this changing world. This search for a "Christian life" (John 2:4-6) reveals a spirit of repentance and a readiness for change.

We are a new people in Christ only when we show a positively different attitude, for example, in the use of power, material goods, and pleasure. We therefore encourage all our churches to help their members to greater maturity in Christ in being, behaving, and speaking. We encourage individual Christians, churches, and unions to develop attitudes and actions which express responsible stewardship and Christlike service directed toward the whole man and the whole society with those resources which God has entrusted to us.

In all this we need not be afraid of the greatness of the task, because not only is the task of the church unique, unique also are the resources: God's Spirit who will guide and strengthen us in our various settings to do that which Christ wants to have done today." □

—The Baptist World

THE SABBATH RECORDER

## Word for Church Education Planners

From Genesis to Revelation the Bible teaches that there will be a day when we'll all stand before God in judgment and give account of our stewardship to God. When will it come? Will we be ready?

An important question before each one of us is: Where do we stand? What are we doing? In which direction are we moving? To reach port it is sometimes necessary to sail with the wind and sometimes against it, but we must sail and not drift, and we cannot lie at anchor.

So it is with the church. Our church must continue to sail. This growth can be promoted by the Christian Education program. Some of its hopes and purposes are: the spiritual growth of individuals, leading persons to God, and having a personal relationship with Him, developing more Christlike persons, leading people to enthusiastic participation and leadership in the life and work of the church and community, a fuller understanding and love of the Bible, appreciation and importance of the Christian family.

Evidently our program at present doesn't seem to be fulfilling the people's needs. Why is it we find people not regularly attending worship services, the Sabbath School and Bible studies attended by so few, that no one volunteers for teaching or leadership, or why do several persons have to be contacted before even one will say, "Yes, I'll try"?

To meet the needs of the people the committee of Christian Education prays and pleads for you to come with your suggestions, recommendations, support, cooperation, and understanding as we plan the coming events to aid all phases of Christian growth and try to meet our goals.

Just how effective the program is will also depend upon us, the people, sharing responsibilities, participation, and working in harmony for the Lord.

The individual too has his part. Each of us must gain the victory over "self." Give ourselves wholly to God. We cannot serve God with a divided heart with our own selfish desires always first in thought. It is hard for us to realize just how much we promise when we say we will love the Lord with all our mind, soul, heart, and strength. That's our complete self. Total commitment, resigning our will to His. Our Master's joy and rejoicing was truly in the will of our Father. So let it be with us.

Each of us spend much time in prayer — including the life and work of our church. There is power in prayer. I read a book on the Christian family and home where author said to spend no less than an hour in prayer a day. I thought that sounded like a lot of time. So far I haven't reached it, but I am getting closer. So we must pray individually and as a church.

Each of us must bear our share of the leadership and responsibilities. The secret of success is hard work. God gives us all noble work to do and helps us do it well, especially if we try to help one another. God is not looking for individuals who never made a mistake or who have never fallen, but rather those who, after they have fallen, have the courage to work even harder toward their goal.



Each of us must participate and attend. Jesus said, "Where two or three are gathered together in my name there am I in the midst of them." Jesus is there, he wants us there. We get out of something just what we're willing to put into it. If we haven't benefited from a group session, whether it be the worship service, Sabbath School, committee meeting or any other, then maybe we'd better examine ourselves closely and revise our own attitude.

In Revelation 2 and 3 there are recorded special messages written by John to the seven churches in Asia. Things were not as they should have been in these churches, so warnings were sent to them. The last letter was to the Laodiceans. It told them they were lukewarm. They were not growing spiritually.

Is our church comparable to that of the lukewarm Laodiceans? I'd like to think not. But we'd better take a look at our true condition and work to correct it or those warning Words of the Master may well apply to us.

But hold on — there is hope. The letter closes with "to him that overcometh . . ." Yes, if we can overcome our stumbling blocks then we have a chance to sit with God in His throne.

Shall we overcome? It should be our prayer and aim. When the time comes, may God look upon us and say without reservation — "well done thou good and faithful servant, enter thou into the joys of thy Lord." □

—By Mrs. Shirley S. Cargill

## CARMICHAEL - KAISER BOOKS AVAILABLE

"I'm Here, God's Here, NOW We Can Start" by Ralph Carmichael and Kurt Kaiser, presented to the 1976 General Conference by the Youth Pre-Conference under Director Rollie Maxson, proved to be a very inspiring experience for listeners as well as the youth who sang under Rollie.

Books, slightly used, are available at a reduced price for those who are interested. They can be ordered at \$2.50 from the Board of Christian Education. The 100-page choral work is printed with multi-color cover and with guitar chords and production suggestions. □



## EDUCATION DIRECTORS PLAN

On October 19, 1975, at the Alfred S.D.B. Parish House, the directors of the Board of Christian Education met, following the Annual Corporate Meeting of that board. The corporate session had received the six-months report (Jan. - June '75) and adopted the 35th Annual Report ('74) prepared by the executive and committee leaders as presented to the General Conference in Azusa in August. That meeting had also elected directors for 1976 as presented by the Nominating Committee. Appreciation was extended to four directors who have resigned from the board: Mrs. Thelma (Don) Stearns, Mrs. Jennifer (Russell) Johnson, Miss Susie Robinson, and Mark Lewis. Four new members were elected: Rev. Kenneth B. Van Horn, Rev. Rex Zwiebel, Mrs. Jean (Don) Pierce, and Douglas Clarke. Consultants new to the board include Rev. Albert N. Rogers.

There was a discussion of ways in which bylaw definitions of corporate membership could be improved, since such matters as "Life Membership" under one of the predecessor boards (The S. D. B. Education Society) still are on the books. Clarification of this and other matters was referred to a special committee which should present suggested bylaw changes to another corporate meeting. The Executive Committee undertook this task on Nov. 9, along with other important matters, and suggested that a Special Meeting of the Corporation be called before the next Quarterly Directors Meeting in Jan. 1976, or later. It now seems practical to hold that Special Meeting in connection with the April Directors Meeting. Bylaw changes defining "Voting Members, Quorum, Proxy," etc. would be up for consideration upon due notice.

The Quarterly Directors Meeting dealt with what are sometimes called "routine reports" from the various committees, treasurer and executive secretary. But what could be "routine" about an organization that holds responsibility for nurturing Christian education among as independent a folk as Seventh

Day Baptists? And with twenty-three caring directors and visitors together in the same room, could business all be "routine" without warmth, laughter, challenges? Besides, all the directors had received copies of Conference Interest Committee actions and their minds were already working on what their committee's response would involve.

Upon hearing minutes of the July 13 meeting, Sec. Clarke was asked for his report. Having badly fractured his right arm in a fall on Sept. 19 with subsequent surgery required, activities had been limited considerably. He expressed appreciation for prayers and help of many persons, and described some of the correspondence and data-collection which followed General Conference. He then gave the directors the taped "Refresh" message which had been used to give Conference delegates a "breather" between two board programs. Rev. Ed. Sutton's vigorous voice, backed with Handel's Fireworks Suite, invited conferees to stretch their muscles, to ponder how their bodies, minds and spirits are God's temple, to consider using such a group-process in prolonged meetings, and to prepare for the next session's inspiration. The directors enjoyed the experience as had the Conference in Azusa.

Board Treasurer L. Maurice McCrea presented his neatly prepared nine-month report with such non-routine items as: BOTH Pre-Cons cost the board money over what campers paid, due to low attendance (probably explainable by hiked travel costs); almost complete deletion of the Youth Field Worker Fund; *Sabbath Visitor* income of \$474.50 and *Helping Hand* income of \$4,665.84. During that nine-months OWM had produced \$12,818.55, and other sources such as *Helping Hand* and *Sabbath Visitor* and other sales had brought in about \$10,000.

Under Burton Crandall's Finance Committee leadership, the operating budget for 1976 and projections to 1979 were discussed in some detail.

Mrs. Ethel Dickinson reported for the Resource Development Committee the study of such matters as Communications Interests Committee recommendations, S.D.B. Basics Curriculum development and its being postponed by Confer-

ence action. She reported recommendations from the committee that subscriptions for both the *Sabbath Visitor* and *Helping Hand* be increased. The gap continues to broaden between subscription payments and printing and distribution costs, and Conference had asked for even more expenditure on the *Sabbath Visitor*.

So it is anticipated that subscriptions will be increased, as voted by the directors, as soon as such can be implemented. The increase is modest, especially compared with similar publications from other sources, and the quality of publications is expected to improve significantly. So, \$3.50 per year for *Helping Hand* and \$2.00 for *Sabbath Visitor* seem quite reasonable.

Rev. Russell Johnson presented a Youth Program Committee report on the Pre-Cons and other activities of youth at Conference, with high commendation for the Special Youth Field Worker Committee's explorations and prepared reports. He appealed for support of the *Beacon* and of the National YF Officers, indicating that the committee is seeking to greatly improve the continuity and creativity of the National SDBYF Officers and Commission. That "Youth Commission," you may recall, consists of: National YF officers, *Beacon* editor, chairman of the Board's Youth Committee, and an advisor. Johnson reported on the Youth Banquet held at Knott's Berry Farm at which outgoing Pres. Julie Welch presided, announced election of new officers, and presented the new gavel. (The late Jess Babcock of Milton had made the gavel, Mike Kenyon of Alfred made the rapping block; Mary Clare, board pres., made a neat velvet pouch for conveying the Presidential Emblems.)

Director officers newly elected are: (church affiliation listed)  
President—Mrs. Mary G. Clare of Alfred  
Vice-Pres.—Burton B. Crandall of Alfred  
Recording Secy.—Kathryn S. Thompson of Hebron  
Corresponding Secy.—Frances P. Clarke of Alfred  
Treasurer—L. Maurice McCrea, of Richburg.

The executive secretary's term ends in October of 1976 so he was not up for election at this meeting.

Appreciation was voted to retiring directors and the meeting adjourned after a lengthy, non-routine afternoon. □

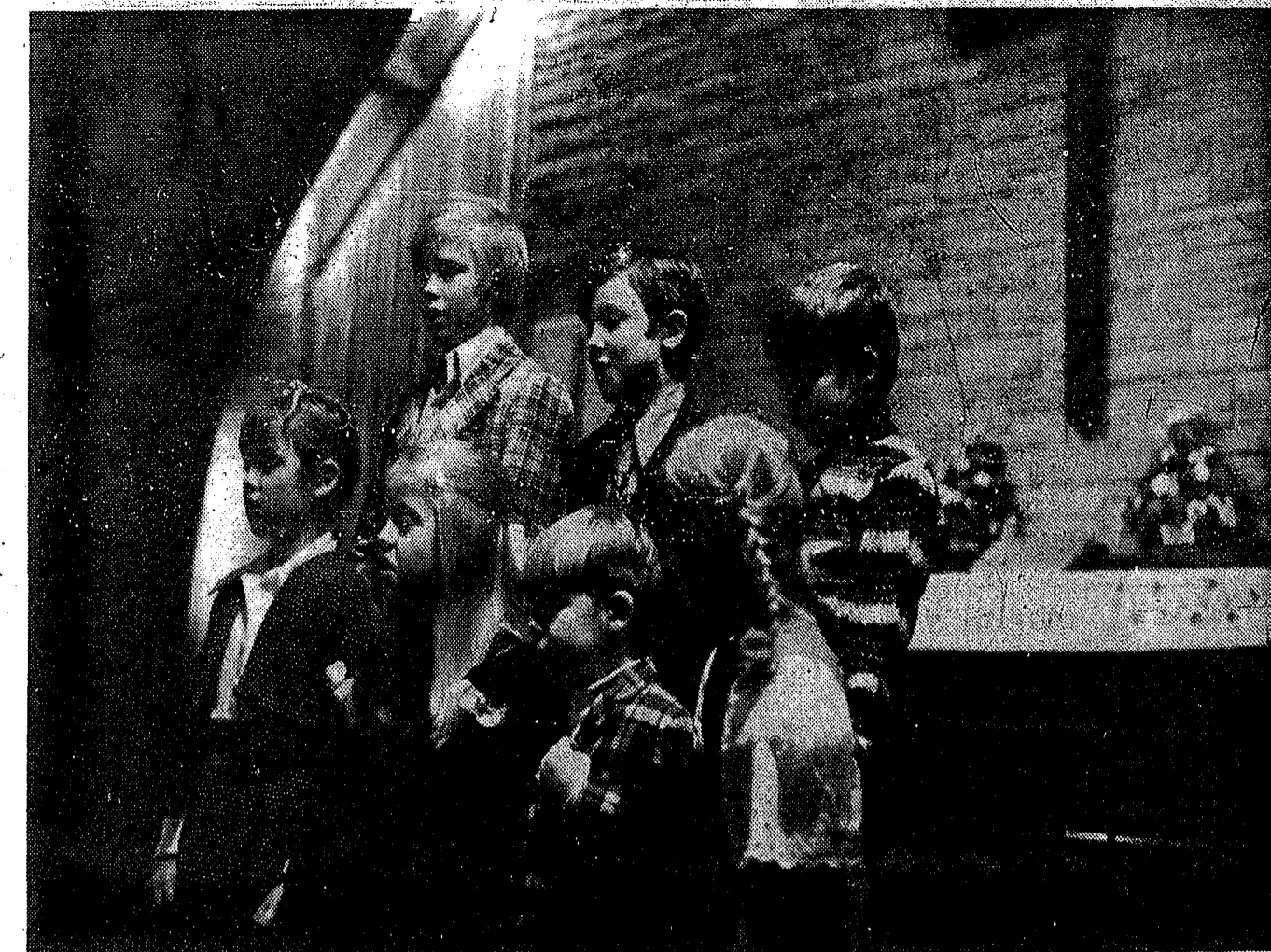
# The Church in Action

## NEWS FROM THE CHURCHES

### NORTH JERSEY CHURCH ORGANIZED

BASKING RIDGE, N. J.— Organizational services for the North Jersey Seventh Day Baptist Church were held on Sabbath, November 22, 1975, at the Somerset Hills Lutheran Church where the North Jersey Fellowship has been meeting for several months. Some 100 people were present for the afternoon service. The following Seventh Day Baptist churches were represented: Waterford, Conn.; Westerly, R. I.; New York City, N. Y.; Washington, D.C.; and Irvington, Shiloh, Plainfield, and Marlboro, all in New Jersey.

Rev. Rudolf J. Keyl, Jr., pastor of the Lutheran church, gave the invocation and welcomed the congregation to the community. He also expressed delight that with the Seventh Day Baptist services on Saturday that now each day of the week the facilities of the Lutheran church were being used to the glory of God. The church moderator, George Cruzan, gave a short history of the church and led in the organizational service. The welcome to the denomination was given by Dr. K. D. Hurley, executive secretary, followed by the prayer of dedication by the Rev. Leon R. Lawton, executive vice-president of the Missionary Society. The right hand of fellowship was extended to the new church members by Dr. Hurley, Rev. Lawton, and the Rev.

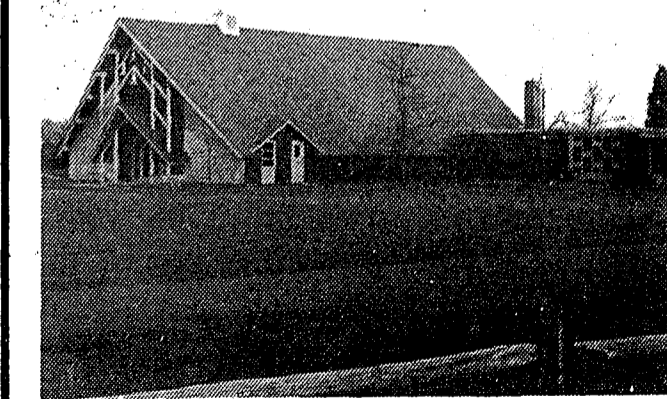


The children's choir of the North Jersey church sang at the organizational service "Only a Boy Named David." These children recently sent \$32 as a special gift to the S.D.B. Orphanage in India.

John Schmid, pastor of the German S.D.B. Church in Irvington, N. J.

The worship service included musical selections by Miss Cindy Graffius as well as the North Jersey children's choir directed by Mrs. Michael Parker. The sermon was entitled "A New Beginning" and was given by Charles Bachman. Mr. Bachman challenged the new church to reach out and share Christ with others and so fulfill the Great Commission. He stressed that this new church was indeed a new beginning, and that God had prepared the group for this purpose.

Following the worship service a dinner was served in the assembly room to the entire congregation. The North Jersey church will continue to meet at the Lutheran church, 350 Lake Road, in Basking Ridge. Sabbath School is at 2:00 p.m. followed by the worship service at 3:00. There is a Friday



The North Jersey Seventh Day Baptist Church meets at the Somerset Hills Lutheran Church, 350 Lake Road, in Basking Ridge.

evening Bible study at 7:30 p.m. each week. Average Sabbath attendance is approximately 30.

The following Sabbath, November 29, the North Jersey church voted to license Charles Bachman to preach the gospel. Mr. Bachman has been leading out in the worship services and has contributed much to the spiritual life of the new congregation.

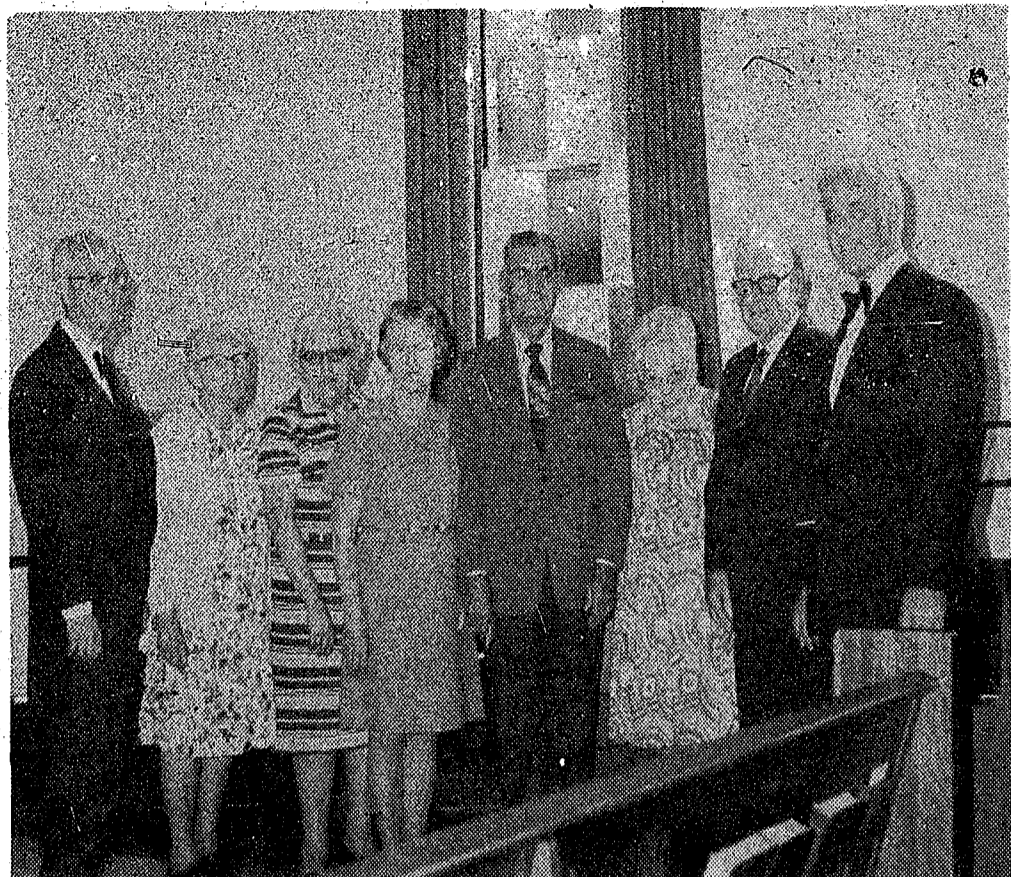
We praise God for this new outreach in New Jersey and pray that this church will be instrumental in sharing the good news with many in the greater North Jersey area.

### STATEMENT OF OWNERSHIP

The owners of *The Sabbath Recorder* hereby certify in accord with postal regulations the following information: that the editor is John D. Bevis, 510 Watchung Ave., Plainfield, N. J. 07061; the publishers are the Seventh Day Baptist Publishing House, American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061; the owner is the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061; that there are no known bondholders, mortgages or other security holders.

The date of filing was Sept. 18, 1975. The average number of copies printed during the past 12 months was 1,779; number of single copies published nearest to filing date 1,802. Average paid circulation during the past 12 months, 1,528; nearest to filing date 1,487. Average number of sample copies during the past 12 months 108; nearest to filing date 95. Average distribution during the past 12 months 1,636; nearest to filing date, 1,582. □





Pastor Van Horn and Deacon Leland Bond were happy to give recognition to those members who have belonged to the Lost Creek church for fifty years or more. Left to right: Pastor Van Horn, Georgia Barnes, Elizabeth Kennedy, Alpha Bond, Khale Bond, Lotta Bond, Randolph Bond and Deacon Leland Bond.



The costumes of the ladies helped to make Old Home Day a success. Left to right: Phyllis Randolph, Mary Curry, Carol Swanson, Linda Graffius, Helen Ruth Curry, Dawsalee Rymmer, Maggie Bond, Lettie Bond and Margaret Allen.

### LOST CREEK CELEBRATES OLD HOME DAY

LOST CREEK, W. VA.—The Lost Creek Seventh Day Baptist Church recently held an "Old Home Day" in celebration of the Bicentennial. The setting and theme were centered around the year 1900. Several members of the congregation were dressed in clothing reminiscent of yesteryear. Even our Pastor Delmer E. Van Horn was appropriately attired in "long tails," white shirt and bow tie. A fellowship dinner was served with many old-fashioned recipes which were favorites of mother, or grandmother, or aunt so and so. A display in the foyer of the church drew quite a bit of attention with pictures of events held in past years, pictures of former pastors and their families, the Bible presented to the church at the dedication service in 1872 by Rev. William B. Gillette, the communion set used in past years where everyone drank from the same cup, and other gifts which have been presented to the church over the years.

The service began with an old-fashioned hymn sing followed by an informal worship service of singing, praise to the Lord, and a testimony time.

The afternoon program consisted of a historical sketch of the church followed by a "Did You Know—?" and a "Do You Remember?" period in which there was participation

from the congregation in reminiscing and relating true life experiences. Lotta Bond and Zella Bond presented a comical skit relating to the chicken dinners and oyster suppers served several years ago when the church was raising money to put a basement under the church and building rest rooms — even the old road side sign used for advertising was displayed.

The fifty or more year members were recognized in the afternoon service. Georgia Barnes has been a member for sixty-seven years with Lotta Bond a close second with sixty-six years. Other fifty-year members are: T. Edward Davis, Randolph Bond, Orville Bond, Lucille Bond, Elizabeth Kennedy, Evaleen Bond, Khale Bond, Alpha Bond, Helen Bond, Ruth Kennedy Smith, Harvey O. Van Horn, Manning Kennedy, and O. Glenn Kennedy.

The congregation thoroughly enjoyed the "Woodland Four," a local evangelistic singing quartette who sang several numbers interspersed between activities in the afternoon program.

The Lost Creek Seventh Day Baptist Church is known to many as the "Brick Church." This was a regular street car stop when the tract was situated and passed by the front of the church. The church was first organized in October 1805 and was of log structure built on the farm of Richard Bond in the direction of Clarksburg from Lost

Creek. This building was destroyed by fire in 1811 after only being completed in 1809. It was soon rebuilt, presumably of logs, on a one acre lot deeded to the church by William Van Horn.

After a dispute over doctrine among some of the members, a group withdrew and in 1832 built the "Old Frame Church" as it was known at the old burial ground just west of the village of Lost Creek. The church members of both groups became reconciled and worked together as Christian brothers and in 1870 erected the brick church dedicating it on January 4, 1972.

In September 1887 this structure burned, but a large part of the walls were left standing. The walls and floors could be repaired. So new brick was filled in around the burned out windows and the walls replaced. The present building was reoccupied in May 1888 and has been used for worship since that time.

It was in 1884 that the Seventh Day Baptist General Conference met in the Lost Creek church and it was here that the Women's Executive Board of the denomination was organized and its members duly elected to meet in Alfred, New York, the next session. The Lost Creek church has been active in denominational concerns through the years. □

### PASTOR SWING ASSISTS AT ADAMS CENTER CHURCH

ADAMS CENTER, N. Y.— Since it has been quite some time since you heard from our small Adams Center church, we thought we would like to share some of the highlights of very rewarding summer months' activities with you.

After Conference of last year, we were visited by Rev. Kenneth Davis, who gave us much time and a real encouragement in trying to secure a Seventh Day Baptist pastor for our church. Although we have not been able to do so, lacking enough membership to contribute to necessary amount for even a low salary, still we have tried to continue to carry on our church activities and through Nellie Barbur's untiring efforts we have been active in our service to the community by working hard with our neighboring sister churches to maintain release time classes, Vacation School, and joint community Christmas and Easter programs, in which our youth have participated.

We were busy during the spring trying to plan and arrange for our very inspirational Central New York Association held with us in June. We were very fortunate in having Rev. Delmer Van Horn in charge of our vesper and Communion service on Friday night. Rev. Kenneth Davis was our Sabbath worship leader. All of the visiting delegates took an active part and we feel we did receive a rich blessing from all these outside contacts.

In July we had our very enthusiastic young couple come to preach and be with us for five weeks. "Debbie" and "Butch" Keown tried to serve both young and old in our church and community. Our church was literally their church "home."

Sam Studer, Jr., from Lowville, and his family have been active in our vesper services. He has filled our pulpit for us several times and Anne, his wife, a former member of our Berlin Seventh Day Baptist Church, joined us by letter on our October Communion Sabbath.

After Rev. Charles Swing was well enough to return to DeRuyter to preach, we asked his church and him if he would be able to supply our church at least through the good weather and they very generously agreed to help us out so we have been blessed to have him and

his family join us each Sabbath p.m. for worship and we have been, oh, so grateful. His cheerfulness and concern for our members, many of whom are ill, cannot be fully expressed.

We have opened our church just now to two traveling ministers to hold Bible study twice a week through November.

We have been willing and glad to participate in the work of our association and denomination whenever possible and we ask your prayers and concern for the future of our church. □

### ACTIVE YEAR AT MICHIGAN CHURCH

BATTLE CREEK, MICH.—After a flurry of summer activities, we also had a busy fall season! Our pastor, the Rev. S. Kenneth Davis, has concluded his year as Conference president, and we are understandably proud of the dedication and leadership he demonstrated during the months of preparation for and in his direction of the Conference at Azusa.

Paul Davis served as our summer assistant pastor. He and his wife Duska were able to be with us for thirteen weeks, helping with Bible Clubs, camps, visitation, etc. They gave valuable assistance to our sometimes-absent pastor. Eighty-seven young people attended our Camp Holston this past summer as reported at our October business meeting. Included on the staff for various camps were Jim

Skaggs and Ann Williams of Milton; the Rev. Earl and Persus DeLand of White Cloud; and Dorothy Parrott, Connie Coon, and Dr. Donna Powell of Battle Creek.

As a result of their camping experience, two young men were baptized — Robert and John Lawhead. Robert has also joined our church.

The movie, "He Restoreth My Soul," the story of Merrill Womach, a burn victim, was shown during the Sabbath School hour September 27. October 4 we were privileged to have a Youth for Christ singing group, the Common Brothers, take part in our worship service. Then, the next weekend, several of our members attended the North Central Association meetings in Milton, Wis.

For the second year, some of our members served as registrars for the College of Christian Life—a six-weeks "college" offering a variety of helpful and informative Christian courses of study for a nominal fee and college credits. The college is sponsored and staffed by local churches and is held in the Congregational Church.

Work bees have been held to rake leaves, wash windows, and generally winterize Camp Holston and the Parish House. A Halloween Party was held at the Camp, November 1, for all ages, sponsored by the young-adult group, the Sabbath Keeper Seekers. The masquerade party, providing fun and fellowship, included games, refreshments, and a "haunted house," set up in the girls' dormitory.

—Karen Thorngate, Correspondent

శనివారమున  
వంశీశుద్ధ దినముగా  
అచ్చరిచ్చము

It may look like Greek to you but it is actually a Sabbath bumper sticker in the Telugu language of India. The India Sabbath Tract Society has also developed posters and other Sabbath promotion material. Two new tracts are being printed. Some of the support for the India publishing work comes from the American Sabbath Tract Society.



## PACIFIC COAST ASSOCIATION

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land.

—2 Chronicles 7:14

On October 17, 18, and 19, members of the Pacific Coast Association met together at the Los Angeles church to worship, study, and fellowship. Speakers, a film, and a panel discussion helped us focus on the challenge posed by the weekend's theme, "If My People . . ."

The Rev. Duane L. Davis from Seattle examined one aspect of this theme, "If My People—the Family" in the opening Sabbath Eve address.

"If My People—the Church" served as the Sabbath morning emphasis as the music of the Riverside church choir and the challenging message of the Rev. Alton Wheeler provided keynotes of the worship service. Pastor Wheeler shared with us on the concept of the church as a "sleeping giant." He views the church as slumbering with great potential but very little movement. Pastor Wheeler urged the congregation to wake up and begin really doing the Lord's work.

The afternoon found us again assembling to hear some of the current activities within different parts of the Association. Peter Morris reported on a teaching and witnessing project at a Los Angeles Juvenile Hall; Pastor Duane Davis discussed work in Seattle and Portland areas; Ralph Mackintosh told about the Seventh Day Baptist outreach at the Ventura County Fair and Pastor Alton Wheeler shared some of his observations and hopes concerning the Pacific Coast Association.

Concluding the sessions was an evening film, "In God We Trust," which highlighted the third aspect of the theme, "If My People—the Nation."

Packed into a short weekend were times of quiet meditation, humble prayer, and joyful adoration of our Lord. As we seek His face and turn to Him, He hears us and answers. Praise The Lord!

—Denise Mackintosh

Corresponding Secretary  
Pacific Coast Association



A recent letter from Pastor A. L. Peat of the London, England, church included this photograph of the Young People's Choir of the Herne Hill church. They are displaying the cup they won in a special Bible quiz program.

## DENVER AIDS SISTER CHURCH IN MEXICO

DENVER, COLO.—The past several months have seen the Denver church active in the work of the Lord. Although we have been helping with the work of our sister church in Torreon, Mexico, for quite some time, it was a privilege to have members of our church, Mr. and Mrs. Kenneth Crosby actually visit the work in Mexico and then bring us back a slide presentation of their visit.

Each month we have had a fellowship dinner, in which we have highlighted the travels of Conference President Gary Cox (one of our members), and reports of the Task Force on Reorganization by Dr. Ted Horsley, as well as regular missions emphasis presented by our SONshine Singers who sang several African songs for us including "Ndili ndi Ntendere" and presented the Conference play on why we should tithe to missions.

Several small groups were held from SE Denver to Fort Collins to study the book, "Edge of Adventure" which helped many to grow spiritually. Other members attended the "Basic Youth Conflict" seminars held in Denver.

The church has begun a weekly advertisement in the T.V. Facts magazine, giving a Scripture verse for the week, inviting the reader to attend our church, and listing the dial-a-devotion phone of our sister church in Boulder.

A highlight of the season was the visit of the sixty-member choir

of the Seattle Pacific College which presented a concert in our church on Friday night and then stayed to sing for our Sabbath worship the next morning. S.P.C. is the alma mater of our pastor.

Our younger children are also becoming more active in the church work. We now have a children's choir which call themselves "The Children of God," and they sang for us on several occasions. We are also planning to start a special children's evangelistic outreach program called "Caraway Street" which is a Christian version of T.V.'s "Sesame Street," (replacing Bible memory for the A.B.C. emphasis as an example of the difference).

The Ladies' Aid held a successful rummage sale in October and a craft bazaar in November. They are presently studying the book, "The Fragrance of Beauty," at their monthly meetings.

Our pastor recently spent a week in the hospital for tests and treatment of a nerve ailment and is presently recuperating at home. We ask for your continued prayers for him and for our church as we all continue to serve the Lord here in Denver. —Mrs. Joyce Conrod

## MAKE YOUR FAITH KNOWN!

S.D.B. Auto Tags	\$2.50
S.D.B. Gold Pins	1.00
S.D.B. Ball Point Pens	
Bicentennial	.50
S.D.B. Decals	.25
Seventh Day Baptist Publishing House, Box 868, Plainfield, N. J. 07061	

## Obituaries

ALLEN.—Daisy Furrow Allen, daughter of John and Olive Furrow, was born October 22, 1880 in North Loup, Nebr., and was called to rest on August 23, 1975 in Riverside, Calif.

After reaching the age of fifty, she was married to Joseph Allen, and they lived in Colorado and California for the remaining years of their lives.

She committed her life to Christ as a teen-ager and became a charter member of the Seventh Day Baptist Church at Colony Heights, Calif., in 1895 at the age of fifteen.

She is survived by four nieces: Ruth Settemire, Ellen Hoffer, Olive Hardster and Betty Daland; and by one nephew, Robert Daland.

Interment was at the Montecito Memorial Park near Colton, and the graveside service was conducted by Rev. Alton L. Wheeler. —A.L.W.

BUTTON.—Amelia Ward Button of Belmont, N. Y., was born March 29, 1886 at Bishopville and died October 18, 1975 in Wellsville.

She was a daughter of Seymour and Livinia Ward. In 1904 she married Alton D. Button, who predeceased her in 1962. She was a member of the Richburg Seventh Day Baptist Church.

She is survived by one daughter, Mrs. Helen Giebell of Naples, Florida; six grandchildren; sixteen great-grandchildren; and several nieces and nephews.

A private memorial service was held. —M.J.D.

CHURCHWARD.—Esther Loofboro was born April 27, 1899 in Welton, Iowa, and died Nov. 24, 1975 near Bridgeton, N. J., at the home of her son, Ray Froding.

Esther married Karl Froding in 1936, and two sons were born to them, Ray and Kent. Ray was eleven years old when his father died, and his mother remarried in 1951 to William Claussen. Subsequent to his death she married a third time, to Alton G. Churchward, who also preceded her in death.

Esther was a graduate of Milton College, and taught school for several years, some of them in the New Auburn, Wis., area where she spent much of her life, and where her church membership was. She died in the living hope of the resurrection, with a buoyant faith.

She is survived by sons Ray and Kent Froding, the latter of whom is in military service in Germany; three granddaughters; two brothers: Leo and Eli Loofboro, both of New Auburn; and three sisters: Mrs. Alice Ling and Mrs. Susie Pederson, both of New Auburn, and Mrs. Clara Loofboro of Milton, Wis.

Funeral services were conducted from the Olson Funeral Home, Bloomer, Wis., by Pastor Leroy C. Bass, with burial in the New Auburn Cemetery. —L.C.B.

FATATO.—Frank, of 9 John Street, Schenectady, N. Y., passed away at the Ellis Hospital on November 18, 1975.

Survivors include his wife, Mrs. Frances Green Fatato, a son, David Fatato of

Schenectady; a sister, Mrs. Hugo Ciani of Guilderland, and two grandchildren. Frank, age 69, was employed in the mailing department of the Schenectady Gazette for many years, retiring four years ago.

Services were held on November 20 at the DiCaro Funeral Home. The Rev. Warren A. Burns officiated, with burial in Park View Cemetery. His three brothers predeceased him: Nicholas, Louis, and Lawrence. —P.L.M.

JOHANSON.—Anders "Joe" Johanson was born June 21, 1900 in Minnesota and died at Longview, Wash., on October 24, 1975, after a time of illness with cancer.

He graduated from Moody Bible Institute in Chicago and moved to Chico, Calif., to work for the New Tribes Mission, before moving to Washington State. In 1959 he married the former Frieda Conrod who survives him. He is also survived by his son, Carl Johanson; three stepsons: James Conrod of Longview, Wash., Donald Conrod of Fairbury, Ill., and John Conrod of Lakewood, Colo.; a stepdaughter, Florence Davies of La Habra, Calif., and several grandchildren.

Funeral services were held on October 28, 1975 at the American Baptist Church of Longview, Wash., with his three stepsons officiating. Interment was at the Hillcrest Cemetery, Kent, Wash. —J.A.C.

JONES.—Isadore R. was born April 14, 1898 and died July 3, 1975. He was a lifelong resident of Fouke, Arkansas, and a member of the Fouke Seventh Day Baptist Church since August 9, 1947.

He was a retired Arkansas State highway employee, a veteran of the U.S. Army and a justice of the peace of Miller County. His pleasant, friendly Irish face had a wonderful smile, and he had an affectionate, loving nature. He always made his pastor feel welcome and appreciated.

Survivors include his wife, Mrs. Florence Maxey Jones; a daughter, Mrs. Patricia Jones of Fouke; three grandsons: Kenneth Jones, Jr., Doyle Jones and Dennis Jones all of Fouke; one granddaughter, Karen Sue Jones; one sister, Mrs. Ona Davis of Henderson, Texas, and a brother, Martin Jones of California. Farewell services were held at the Fouke church with burial in the Jonesville Cemetery. —F.L.G.

NORTH.—Ray C., son of Andrew and Etta Harrison North, was born on May 26, 1891 in Granby, Minn., and died Nov. 2, 1975 in Conroe, Texas.

Ray married Emma Ernst on April 12, 1916 at Dodge Center, Minn., and shortly thereafter moved to New Auburn, Wis., where he spent most of his life farming until he retired and lived most of his remaining years in Seminole, Florida. He kept his membership in the New Auburn Seventh Day Baptist Church.

He was preceded in death by his wife, Emma, and by brothers Arthur and L. Harrison. He is survived by his son Stewart, of Conroe, Texas; two grandchildren and one great-grandchild.

Funeral services were conducted in the New Auburn Seventh Day Baptist Church by Pastor Leroy C. Bass, with burial in the New Auburn Cemetery. —L.C.B.

RANDOLPH.—Rev. John Fitz, son of the Rev. Gideon Henry and Lucy Greene Fitz Randolph was born Dec. 19, 1884 at Alfred, N. Y., and died at Mercy Hospital, Janesville, Wis., on Nov. 9, 1975 following a long illness.

John went to China with his parents when he was five as they served there as missionaries. He spent much of his boyhood in Arkansas where his father served as general missionary and missionary pastor in the Southwest field.

He was married to Florence Emily Voorhees in 1907 and they taught in the mission school at Fouke, Ark., for nine years. John graduated from Alfred University in 1917 and was ordained to the gospel ministry. He served thirty-five years in the ministry before retiring in 1952. He served as pastor of the Friendship and DeRuyter churches in New York; at Milton Junction, Wis.; and at Berea, W. Va. Over half of his pastoral ministry was at Milton Junction. During his ministry, he was a leader in teen-age conferences, served as president of Sabbath School Board and was a member of Commission from 1934-37.

He was active in church and community matters, serving as curator of the Milton House Museum for a number of years after his retirement to Milton in 1952. He was interested in genealogy and did considerable work on both the Randolph genealogy and the Davis genealogy. He was given a citation from the Milton Historical Society for his work with them, and a citation from the Seventh Day Baptist Historical Society in 1973. In 1973 it was his interest and research in the historical field which was especially cited. At the time of his death he was the oldest Seventh Day Baptist minister. He is survived by his wife, Emily, at Cedar Crest Nursing Home, Janesville, Wis.; a brother, Winfield, Daytona Beach Fla.; three sons: Robert of Denver, Colo., Ivan of Milton, Wis., and Irwin of Boulder, Colo.; one daughter, Caroline Gray of Milton, Wis.; fourteen grandchildren and twenty-five great-grandchildren. Funeral services were held at the Albrecht Funeral Home, Milton, on Nov. 12 with the Rev. Earl Cruzan conducting the service. Burial was in the Milton Junction Cemetery. —E.C.

SCUTT.—Muriel Wells Scutt of Friendship, N. Y., was born June 4, 1899 in Wirt and died October 30, 1975, after a brief illness.

She was the daughter of Ernest and Lucy Davidson Wells. In 1919 she married Milton L. Scutt who survives. Mrs. Scutt was a resident of Friendship most of her life.

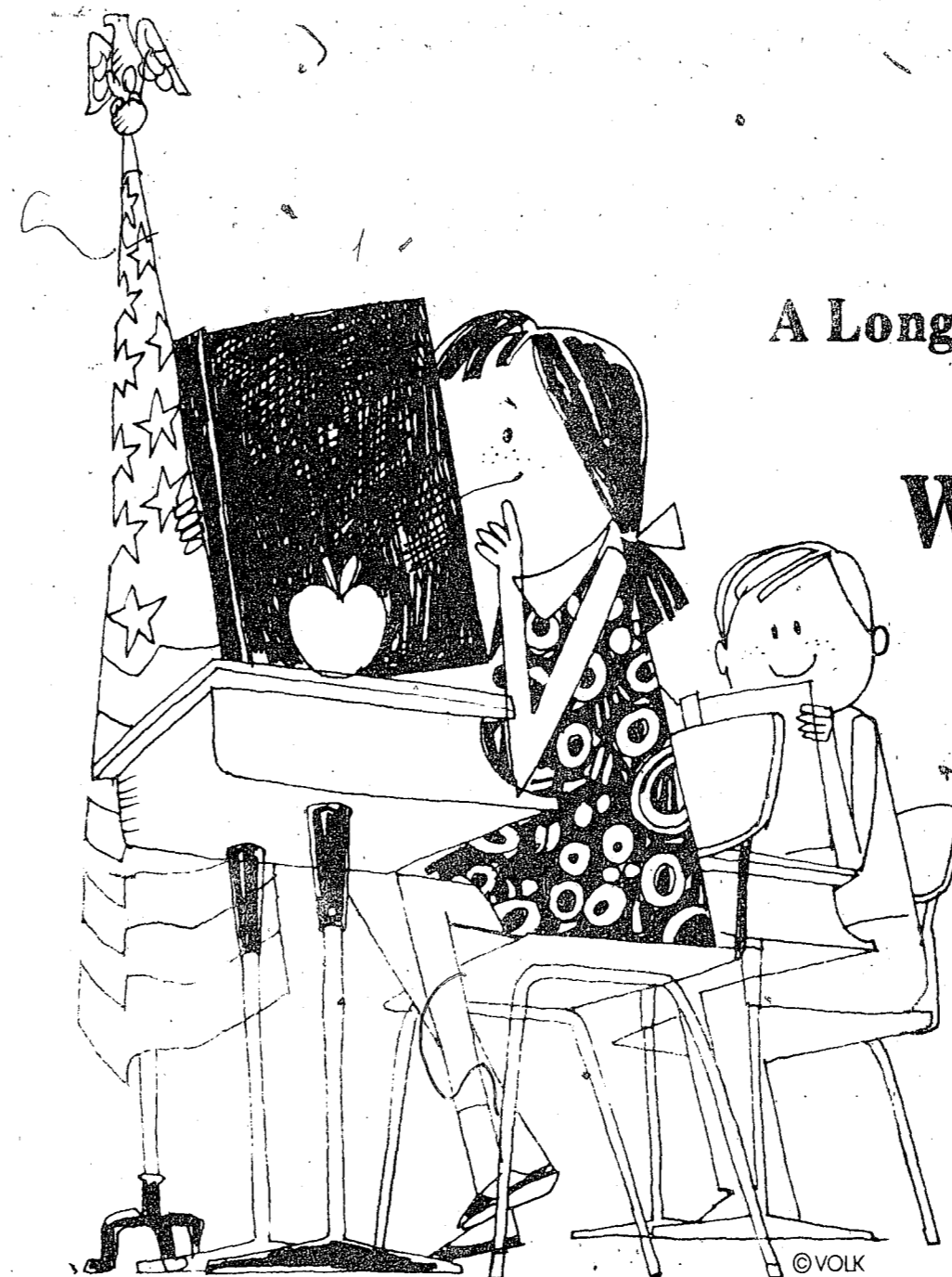
Surviving in addition to her husband, are a daughter, Mrs. Mary O'Meara of Brockport; two sons, Robert W. of Friendship, and Allison E. of Troupsburg; nine grandchildren and four great-grandchildren; two sisters, Mrs. Ray (Gertrude) Seaman of Gilbertsville and Mrs. Franklin (Mary) Rogger of Boynton Beach, Fla.; two brothers, George Wells of Hammondspoint and Richard Wells of Spencer.

Private graveside services were held at Utopia Cemetery with the Rev. Howard Burnham officiating. —M.J.D.



A Long Ago Story

When You Need A Friend



—by Mrs. Sam Ogden, a member of the Texarkana, Ark., S.D.B. Church.

The year was 1931. Large, friendly oak trees covered the surrounding grounds almost completely. In fact, the trees around North Heights appeared to dwarf the red brick schoolhouse that had opened only a short time before. What a peaceful scene! Every student was out under the trees happily eating his lunch . . . that is, everyone but Paula.

Paula looked nervously out of the door once or twice, but quickly returned to the waste basket and her own troubled thoughts. She was thinking about her new teacher. Why, twice this week Mrs. Kemp had suggested that they all go outside for some of their classes. That sure was a nice cool way to study! Even with the windows raised high, the heat was almost unbearable inside the classroom. All the doors and windows were open today in order to catch the slightest breeze.

Occasionally, she would take a look out the back door to see if anyone was coming. Paula was quite apprehensive about starting school at a new place where all the students would be strangers to her, nevertheless, she had always liked school and determined to make the best of it. School meant books . . . shelves and shelves of them. Books provided a way of es-

cape from a dreary, poverty-stricken home. Although her father had been sick for some time, he was now getting better each day. Soon, he would be able to work, and the family could look forward to a happier life. Her thoughts included Mr. Ira Robertson who owned a small dairy near her home. He had given her a part-time job washing bottles after school hours. Twenty-five cents each afternoon would mount up in a hurry. Washing bottles shouldn't be all that different from washing dishes. Goodness knows, she had done more than her share of that! Her mother could soon stop worrying so much and rest more than she had in about six months. Paula's thoughts continued to hold her, and to slow her down in searching through the waste basket.

She had almost checked every scrap of paper in the basket when she suddenly felt the presence of someone else in the room. Looking up, she saw Mrs. Kemp studying her. "What are you doing, Paula?" she asked. For a moment, Paula had no answer. How embarrassed it made her feel to know her teacher had caught her, going through the waste basket! "It's not what you think," said Paula. "I'm not bothering anything," she continued de-

fensively. "Most of the kids here will sometimes write only one word on a brand new sheet of paper and then wad it up in a ball and throw it away. I spread these sheets out, erase the words and take them home to iron. Mrs. Kemp, they don't look bad at all . . . once you do that. Have you ever tried it?"

Mrs. Kemp's face softened and, turning around again, she walked outside. "Come on out and get a little fresh air, Paula. School will take up soon." Paula relaxed. Her teacher liked her and understood. She could tell. Hurriedly pushing the papers into her desk, she ran outside for the remaining time. Catching up to her teacher seemed a right and happy thing to do.

The next morning, Paula and her sister hurried off. Boys and girls for miles around joined each other and walked up Sanderson Lane together. Several of the young people called out for the girls to hurry up and join the group. Two miles seemed like nothing at all when many were singing, swapping jokes, yes, even a few lunches too. Boiled eggs, peanuts, fried pies and a few sweet potatoes often changed hands before the group reached school. Singing and racing were a regular

(Continued on page 24)

**VAN HORN.**— Florence Green Van Horn, daughter of Mr. and Mrs. Herbert Green, was born in Nebraska December 7 1888, and passed away on November 11, 1975 in Riverside, Calif.

She was married to Harry Van Horn on March 18, 1911.

She is survived by two sons, Bert R. Van Horn and Stanley S. Van Horn; by three grandsons and seven great-grandsons, and one sister, Mrs. Leon Lukens.

Interment was at the Montecito Memorial Park near Colton, Calif., where a graveside service was conducted by Pastor Alton L. Wheeler. —A.L.W.

**WOMEN IN MISSIONS**

(Continued from page 13)

Seventh Day Baptist women have been in support.

So I commend the women of the denomination for their great contribution to Seventh Day Baptist missions . . .

But there is a final recognition due, for I am mindful that: ten years before the Women's Board was organized, the Female Mite Society of Shiloh sent money to the Mill Yard S.D.B. Church in London;

twenty years before there was a denominational women's organization, the Female Mite Society celebrated its fiftieth anniversary; and seventy years before the Women's Board, "a little group of women met at the home of Sarah Ayars and formed the Shiloh Female Mite Society," the oldest women's society in the denomination and a constant supporter of Seventh Day Baptist missions.

And so, in this, the International Women's Year, I commend the women of the Seventh Day Baptist denomination, and especially the members of the Female Mite Society. □

(From a speech before the Female Mite Society of the Shiloh S. D. B. Church, October 18, 1975)

**CHILDREN'S PAGE**

(Continued from page 25)

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When Paula walked into the classroom this particular morning, she thought someone had mistakenly left a package of paper on her desk. What a heavy package! All smooth, white sheets . . . and no one claimed them. Paula looked slowly around the room but stopped short when she caught her teacher's face with its big smile. No need

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**LIKE MUSTARD SEED**

(Continued from page 9)

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We pray to God that He will provide sowers and means for reaching the unreached areas in East Africa. □

—by Watson Mataka,  
Missionary of the Central Africa  
Conference of SDB, Malawi

**Accessions**

**FOUKE, ARK.**

Floyd Goodson, Pastor

By Testimony:

John Nearhood

**NORTH JERSEY, N. J.**

By Testimony:

Charles J. Bachman  
Ruth M. (Mrs. Charles J.) Bachman  
Cindy Graffius  
Roselyn (Mrs. William) Vis  
William Vis

By Letter:

E. Hone (Mrs. John D.) Bevis  
John D. Bevis  
Lloyd R. Coon  
Marguerite K. (Mrs. Lloyd R.) Coon  
George Cruzan  
Patricia A. (Mrs. George) Cruzan  
Alice R. (Mrs. Michael R.) Parker  
Michael R. Parker  
Joan Schaible

**RIVERSIDE, CALIF.**

Alton Wheeler, Pastor

By Letter:

R. Theodore Fetherston  
Doris Fetherston  
Alton L. Wheeler  
Ethel Wheeler

**SCHENECTADY, N. Y.**

By Letter:

Mrs. Maryann Maxson

**Marriages**

**Anderson - Gillett.**— John William Anderson and Cheryl Lynn Gillett, both of New Auburn, Wis., were united in marriage at the New Auburn Seventh Day Baptist Church on November 8, 1975, with Pastor Leroy C. Bass officiating. They are living in New Auburn.

**Jean - Carter.**— Robert Jean and Barbara Carter, both of Riverside, Calif., were united in marriage on August 9, 1975, in the Riverside Seventh Day Baptist Church with the Rev. C. Rex Burdick, a former pastor, officiating. Their home is in Riverside.

**Nearhood - Monroe.**— John Nearhood and Susie Monroe were united in marriage November 16, 1975, at the Fouke, Arkansas, Seventh Day Baptist Church by their pastor, Rev. Floyd Goodson. Their home is in Texarkana.

**Scherer - Davis.**— Glenn Benway Scherer of Albany, N. Y., and Cynthia Marie Davis of Verona, N. Y., were united in marriage, August 2, 1975, in the Verona Seventh Day Baptist Church by Pastor John Peil.

**Smith - Williams.**— Ronald Smith of Ava, N. Y., and Sharon Ann Williams of Verona, N. Y., were united in marriage, July 26, 1975, at the home of the groom's parents by Pastor John Peil and Rev. Glen Warner.

**Steele - Case.**— Allen Bruce Steele and Rexanna Alice Case of Kent, Wash., were united in marriage at the Seattle Area Seventh Day Baptist Church, Seattle, Wash., on October 13, 1975, by Pastor Duane L. Davis.

**Warner - Cummings.**— Wayne Stanley Warner of Verona, N. Y., and Constance Eleanor Cummings of Sherrill, N. Y., were united in marriage, August 16, 1975, in St. John's Gospel Church in Oneida, N. Y., by Alfred Tuttle and Rev. Glen Warner.

**Births**

**North.**— A son, Eric David, to David and Connie (Pederson) North of Baldwin, Wis., on Sept. 18, 1975.

**Peil.**— A daughter, Suzannah Grace, to John and Ruth Anne (Lewis) Peil of Verona, N. Y., on November 17, 1975.



VAN HORN.— Florence Green Van Horn, daughter of Mr. and Mrs. Herbert Green, was born in Nebraska December 7 1888, and passed away on November 11, 1975 in Riverside, Calif.

She was married to Harry Van Horn on March 18, 1911.

She is survived by two sons, Bert R. Van Horn and Stanley S. Van Horn; by three grandsons and seven great-grandsons, and one sister, Mrs. Leon Lukens.

Interment was at the Montecito Memorial Park near Colton, Calif., where a graveside service was conducted by Pastor Alton L. Wheeler. —A.L.W.

### WOMEN IN MISSIONS

(Continued from page 13)

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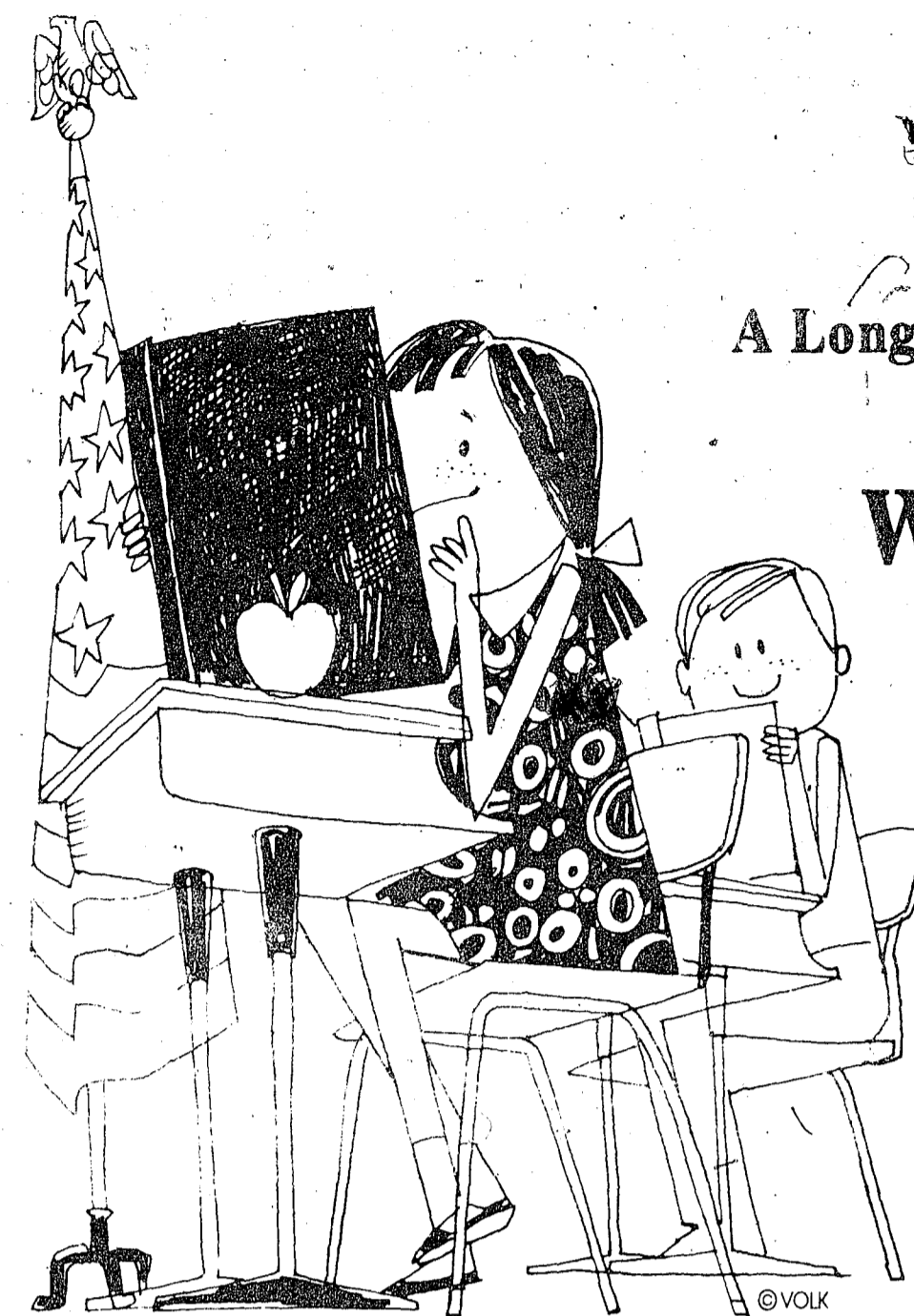
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### A Long Ago Story

## When You Need A Friend

—by Mrs. Sam Ogden, a member of the Texarkana, Ark., S.D.B. Church.

The year was 1931. Large, friendly oak trees covered the surrounding grounds almost completely. In fact, the trees around North Heights appeared to dwarf the red brick schoolhouse that had opened only a short time before. What a peaceful scene! Every student was out under the trees happily eating his lunch . . . that is, everyone but Paula.

Paula looked nervously out of the door once or twice, but quickly returned to the waste basket and her own troubled thoughts. She was thinking about her new teacher. Why, twice this week Mrs. Kemp had suggested that they all go outside for some of their classes. That sure was a nice cool way to study! Even with the windows raised high, the heat was almost unbearable inside the classroom. All the doors and windows were open today in order to catch the slightest breeze.

Occasionally, she would take a look out the back door to see if anyone was coming. Paula was quite apprehensive about starting school at a new place where all the students would be strangers to her, nevertheless, she had always liked school and determined to make the best of it. School meant books . . . shelves and shelves of them. Books provided a way of es-

cape from a dreary, poverty-stricken home. Although her father had been sick for some time, he was now getting better each day. Soon, he would be able to work, and the family could look forward to a happier life. Her thoughts included Mr. Ira Robertson who owned a small dairy near her home. He had given her a part-time job washing bottles after school hours. Twenty-five cents each afternoon would mount up in a hurry. Washing bottles shouldn't be all that different from washing dishes. Goodness knows, she had done more than her share of that! Her mother could soon stop worrying so much and rest more than she had in about six months. Paula's thoughts continued to hold her, and to slow her down in searching through the waste basket.

She had almost checked every scrap of paper in the basket when she suddenly felt the presence of someone else in the room. Looking up, she saw Mrs. Kemp studying her. "What are you doing, Paula?" she asked. For a moment, Paula had no answer. How embarrassed it made her feel to know her teacher had caught her going through the waste basket! "It's not what you think," said Paula. "I'm not bothering anything," she continued de-

fensively. "Most of the kids here will sometimes write only one word on a brand new sheet of paper and then wad it up in a ball and throw it away. I spread these sheets out, erase the words and take them home to iron. Mrs. Kemp, they don't look bad at all . . . once you do that. Have you ever tried it?"

Mrs. Kemp's face softened and, turning around again, she walked outside. "Come on out and get a little fresh air, Paula. School will take up soon." Paula relaxed. Her teacher liked her and understood. She could tell. Hurriedly pushing the papers into her desk, she ran outside for the remaining time. Catching up to her teacher seemed a right and happy thing to do.

The next morning, Paula and her sister hurried off. Boys and girls for miles around joined each other and walked up Sanderson Lane together. Several of the young people called out for the girls to hurry up and join the group. Two miles seemed like nothing at all when many were singing, swapping jokes, yes, even a few lanches too. Boiled eggs, peanuts, fried pies and a few sweet potatoes often changed hands before the group reached school. Singing and racing were a regular

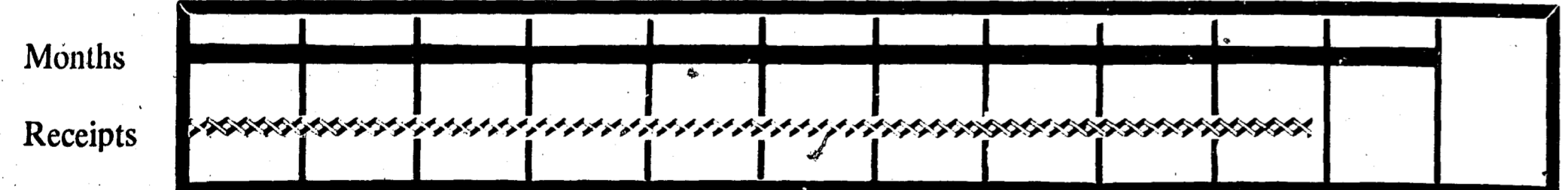
(Continued on page 24)



OWM BUDGET RECEIPTS FOR NOVEMBER 1975

Table with columns for November OWM and OWM and Boards for various locations, totaling \$17,879.28. Includes a summary of disbursements for November and a summary of receipts for the 1975 budget.

January Feb. March April May June July August Sept. October Nov. Dec.



When will receipts catch up with monthly requirements?

EDITORIALS

NEW YEAR - NEW OPPORTUNITIES

The year 1976 is a very special year for most Americans as we celebrate two hundred years as a nation. Now is a good time for us to reflect upon the many blessings we enjoy as free American citizens...



One of the most precious freedoms we enjoy is that of freedom of religion and freedom of the press. We are thus able to enjoy a free religious press and may communicate the love of Christ through the media of the printed word without fear of government harassment...

Your Tract Society in 1976 will continue to seek and new and innovative ways to share our distinctive message through attractive and appealing literature. We are indeed happy to report that 1975 has been a banner year for the production of tracts...

During 1976 we look forward to several special theme issues of the Sabbath Recorder. One issue will be devoted to the role of Seventh Day Baptists in the founding of this country - a very special Bicentennial issue. Last year we were privileged to have an issue on church music...

MAJOR CHANGE AT PUBLISHING HOUSE

There is a major change taking place at your publishing house in Plainfield. This change involves new personnel and new equipment.

For many years all our type has been set on the Linotype machine as a part of the "hot-metal" system. However, over the past couple decades a revolution has been gathering speed in the venerable craft of printing.

For over a year the supervisory committee of the Tract Society has made a study of this new process and has received assistance from some of our more knowl-

edgeable people in this field such as Gene Van Horn of the Alfred Sun and Loren Osborn of the Concord Monitor. After much prayer and hard work the publishing house has purchased a cold-type system produced by the Compugraphic Corporation of Wilmington, Mass.

The CompuWriter IV has arrived and is now being installed. It will allow us to be more creative in our printing work. In addition it is much faster than the Linotype and thus will achieve a saving in actual production time.

Our "new" employee is no stranger to denominational work. Margaret (Mrs. Phillip D.) Van Horn has worked at headquarters for some eight years. Her husband is now in charge of printing, operating the offset press that was purchased in late 1973.

Her dedication and zeal for the publishing ministry is much appreciated. At the present time she is involved in "on-the-spot" training on the new machine. We look forward with anticipation to the February Recorder and the next issue of the Helping Hand to see the results of her training!

Tremendous strides have been made in our publishing work during the past two years. Seventh Day Baptists can indeed be proud of their periodicals both in content and in appearance. We praise God for His continual leading and blessing. "Aren't you glad to be a part of the family of God?"



## “The Impossible —A Little Longer”

“Faith and commitment are essential to the survival and growth of the Seventh Day Baptist denomination!”

That is one of the preliminary conclusions reached by the Task Force appointed by General Conference to study the effectiveness of denominational structure and procedure.

Almost without exception the respondents to the Task Force's resume and questionnaire of October 10, 1975 reply, “Amen. We agree wholeheartedly!”

I am pleased by both the quantity and the quality of replies. They truly represent a cross section of the denomination: boards, agencies, churches and individuals.

A few universal reactions (like the one mentioned above) seem to be emerging. They can be categorized, so far, under four headings:

1. Frustration and disappointment with lack of growth — even after years of study and talk about it.
2. A feeling that most any structure could serve the denomination effectively, if the people “had a mind” to work—together!
3. The belief that a change of attitude is imperative.
4. A sense of need for increasingly strong pastoral leadership.

In dramatic terms, one long time participant in denominational affairs expresses these apparently almost universal feelings thusly:

“After studying your resume, I sense that my frustrations, assumptions, and attempts for resolutions of twenty-five years ago prevail in the minds of some today. If that be true, I still have fellowship with them in their search for solutions.

“It would seem that twenty-five, or more, of years of experience in which we have feebly attempted to solve the problems of declining membership by changing organizational structures and having little to show for it, should tell us something . . .

“It is my observation that the basic reason for our decline is our complacent attitude toward ourselves. Seventh Day Baptists, for the most part, are satisfied with the status quo. There is little desire (motivation) to share our Christian faith. The philosophical cliché, ‘There is no hope for a satisfied man,’ is apropos . . .

“The task of developing a desire (motivation) to be emissaries of the gospel, including the Sabbath, in men, women, and children who sit in the pews of our churches is equivalent to one of air-conditioning hell. Yet, we ought not lose heart. The Marines have a motto which, in effect, states, ‘The difficult we do immediately. The impossible takes a little longer.’

“If some denominational body or individual would come up with a program which would inspire laymen to be personal workers, then membership statistics (the monitor of denominational health) would rise more abruptly than they have descended since the turn of the century. Past and present denominational components (Commission, Planning Committee, boards and other agencies) have not provided the necessary motivation. I do not imply that they cannot do it, with or without change in their intra-denominational relationships. I only add my voice, with others, to the statistics which shout that it has not been done during the past twenty-five years . . .

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“God help us to change our course, or may He have mercy on our souls if we don't.”

The writer of these words identifies himself as a person with a “natural inclination to be identified with organizations that are expanding in membership and programs.” Most of us, I feel sure, fall into that category.

A new year provides us with new opportunities for new beginnings. Even before the Task Force completes its work and before General Conference officially considers recommendations, we all can initiate the remedial action necessary for denominational growth and development — a renewed dedication to Christ and His Cause.

Out of such commitment will come an enthusiastic, positive attitude: a basic ingredient for success. One respondent summed it up in these words: “Faith can even overcome the anxiety that is manifesting itself at the present time. Some of us will plant, and others may do the watering, but only God can give the increase!”

With such assurance even “the impossible” will be achieved!



Your people shall be my people,  
your God—my God.

—Book of Ruth