

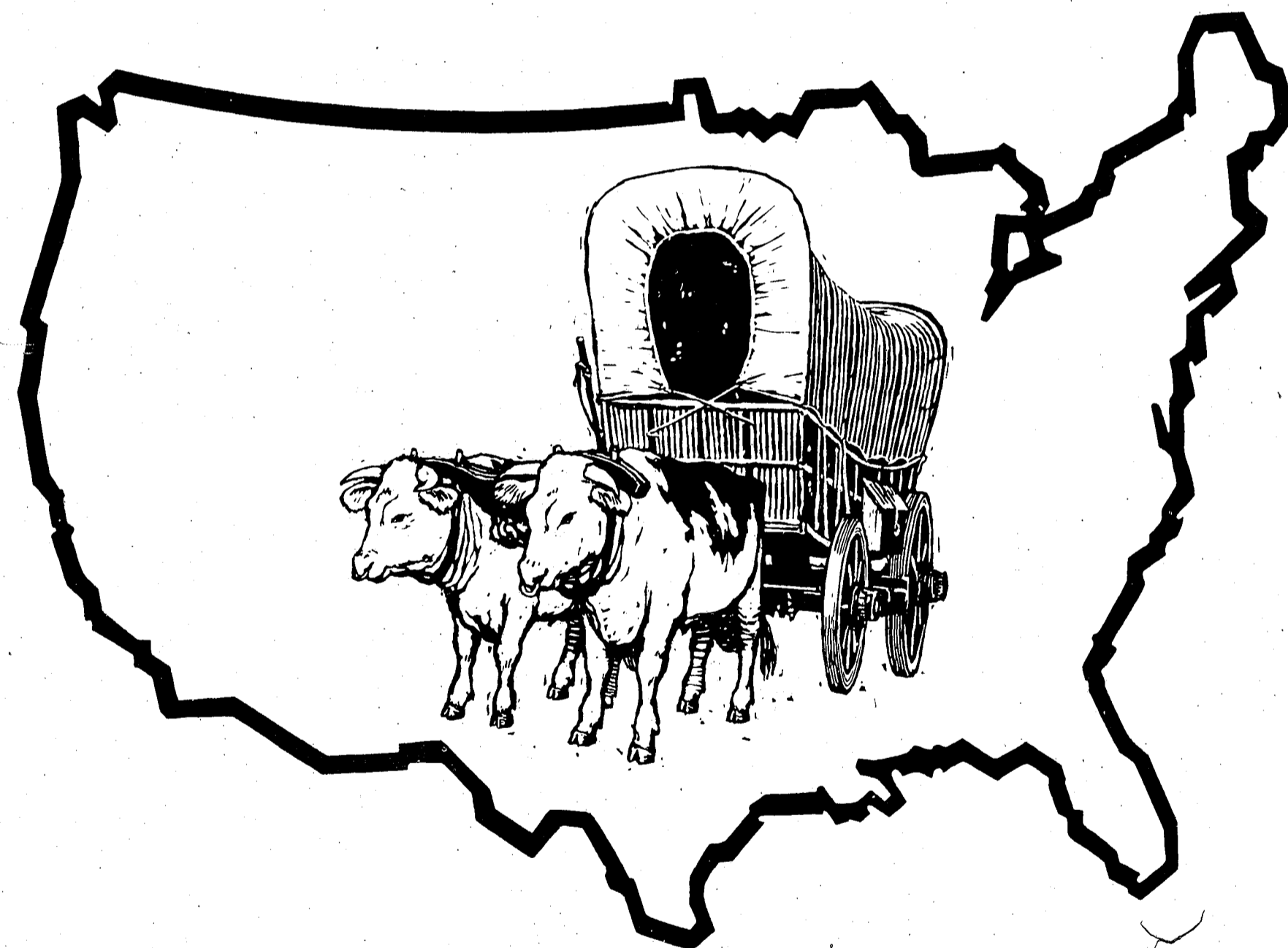
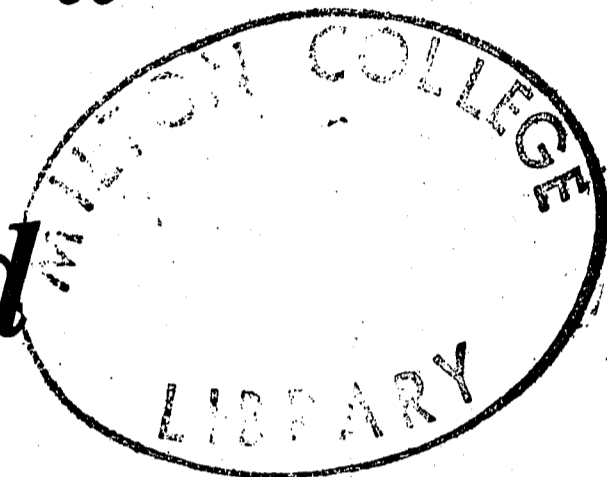
Recently Published

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510 Watchung Ave., Box 868  
Plainfield, N. J. 07061

*A Free People  
in Search of a  
Free Land*

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"A Free People in Search of a Free Land," by the Rev. Don A. Sanford is a joint publication of the Tract and Historical Societies. The book traces the westward migrations of Seventh Day Baptists from 1671 in Newport, R.I., to the present. This book has great meaning and interest for all Seventh Day Baptists in this Bicentennial year. Price \$5.00 post-paid. Order from: *The Seventh Day Baptist Publishing House, P.O. Box 868, Plainfield, N.J. 07061.*

THE SABBATH  
**RECORDER** 1844  
1976  
SEVENTH DAY BAPTIST OCTOBER 1976



In the Great Commission as recorded in Matthew 28:19, Jesus commanded His followers "Therefore go and make disciples of all nations" (NIV). It is clear from this passage that no believer is exempt from carrying out this command - for to be a Christian is to be willing to share Christ with others. We must use every means at our disposal in achieving this mission for our Lord.

Occupying a large place in enabling Seventh Day Baptists in carrying out this assignment is the American Sabbath Tract Society. The Society seeks to aid individuals and churches through the ministry of the printed page, audiovisual services as well as radio and press assistance, as we seek to share our message in America and abroad.

Webster defines a tract as "a short pamphlet written usually on some moral or religious subject." We find some people today who say that tract work is no longer effective and that it is an outdated mode of communicating the Gospel.

It is true that we have many new techniques and methods of communication, but tract work has survived as a needed and useful tool in the Christian church. In a very real sense radio and television are competing today with the printed page, but we must use all avenues to clearly and forcefully convey our message.

We rejoice that we have new people in our churches this year because of tract work. However, to continue the effectiveness of this ministry we must make our tracts more attractive and appealing. We must also insure wider distribution if we want to see greater results. Your Tract Society has a wide variety of Bible-centered tracts (see list on page 40) and we invite you to make full use of this effective Gospel tool.

We know that God himself is our partner in tract work. He has promised to go with us as we seek disciples for His Kingdom. Furthermore, He has promised to give us of His power, encouraging and leading as we go about fulfilling the Great Commission.

For the love of God and for the salvation of our fellowman we must proclaim as never before the message of God's redeeming love for mankind. Let us pray that the tracts we distribute will continue to speak to the hearts of men and women. Let us continue to expand this ministry as we seek to make a new "Commitment for Growth" in 1976. □

**The Sabbath Recorder**

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**JOHN D. BEVIS, EDITOR**

CONTRIBUTING EDITORS

Rev. David S. Clarke, K. Duane Hurley,  
Rev. Leon R. Lawton, Thomas L. Merchant,  
Mrs. Madeline F. Randolph, Rev. Herbert  
E. Saunders, Rev. Delmer E. Van Horn.

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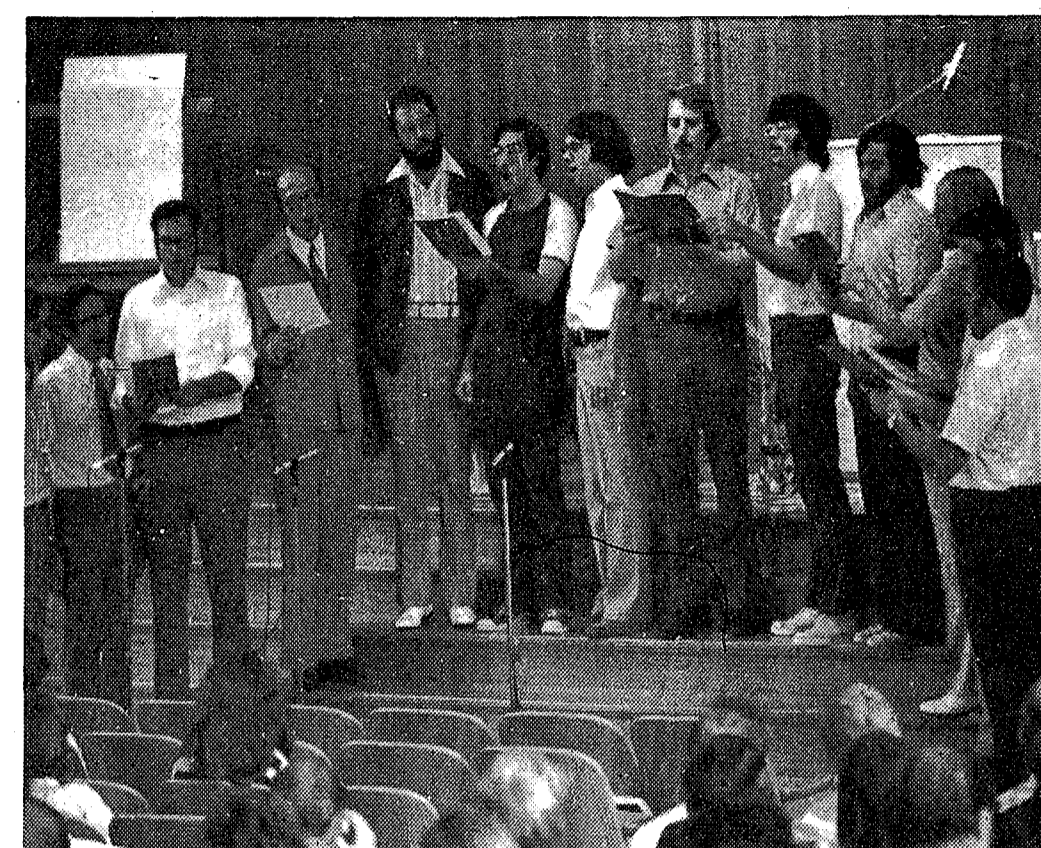
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**Houghton Conference**



Conference Men's Chorus

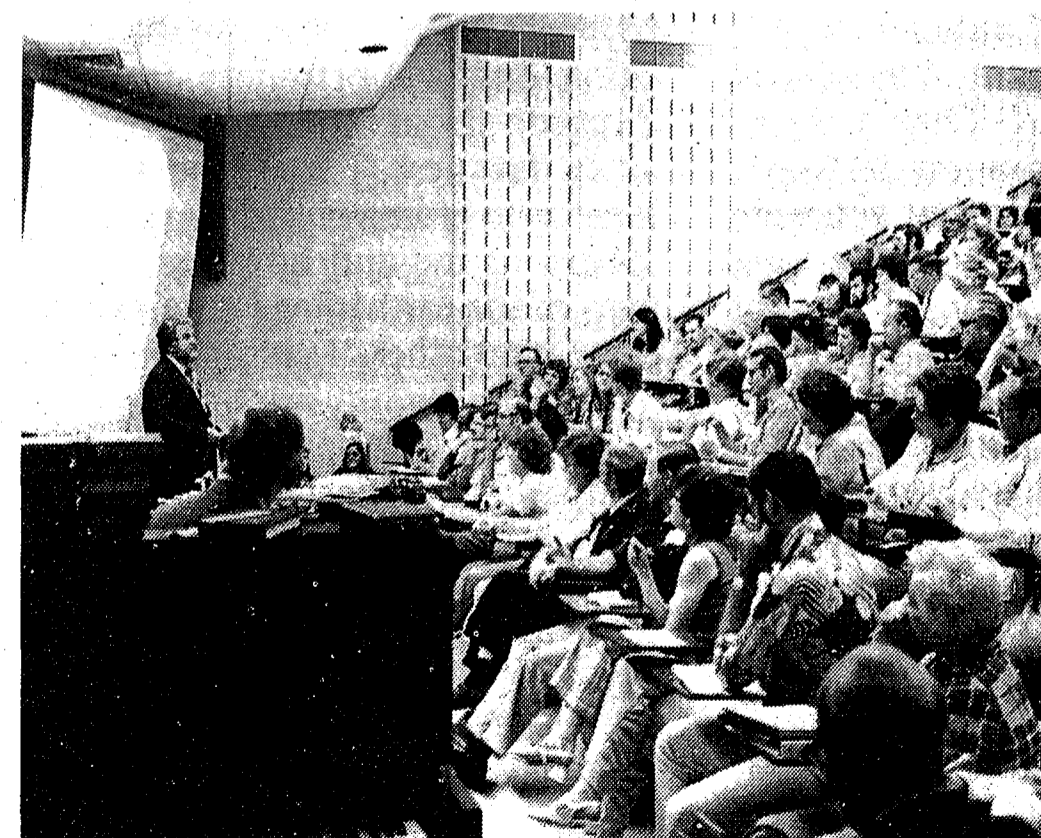
"Alleluia," A Praise Gathering for Believers, directed by Gary Cox, was presented on Friday evening.



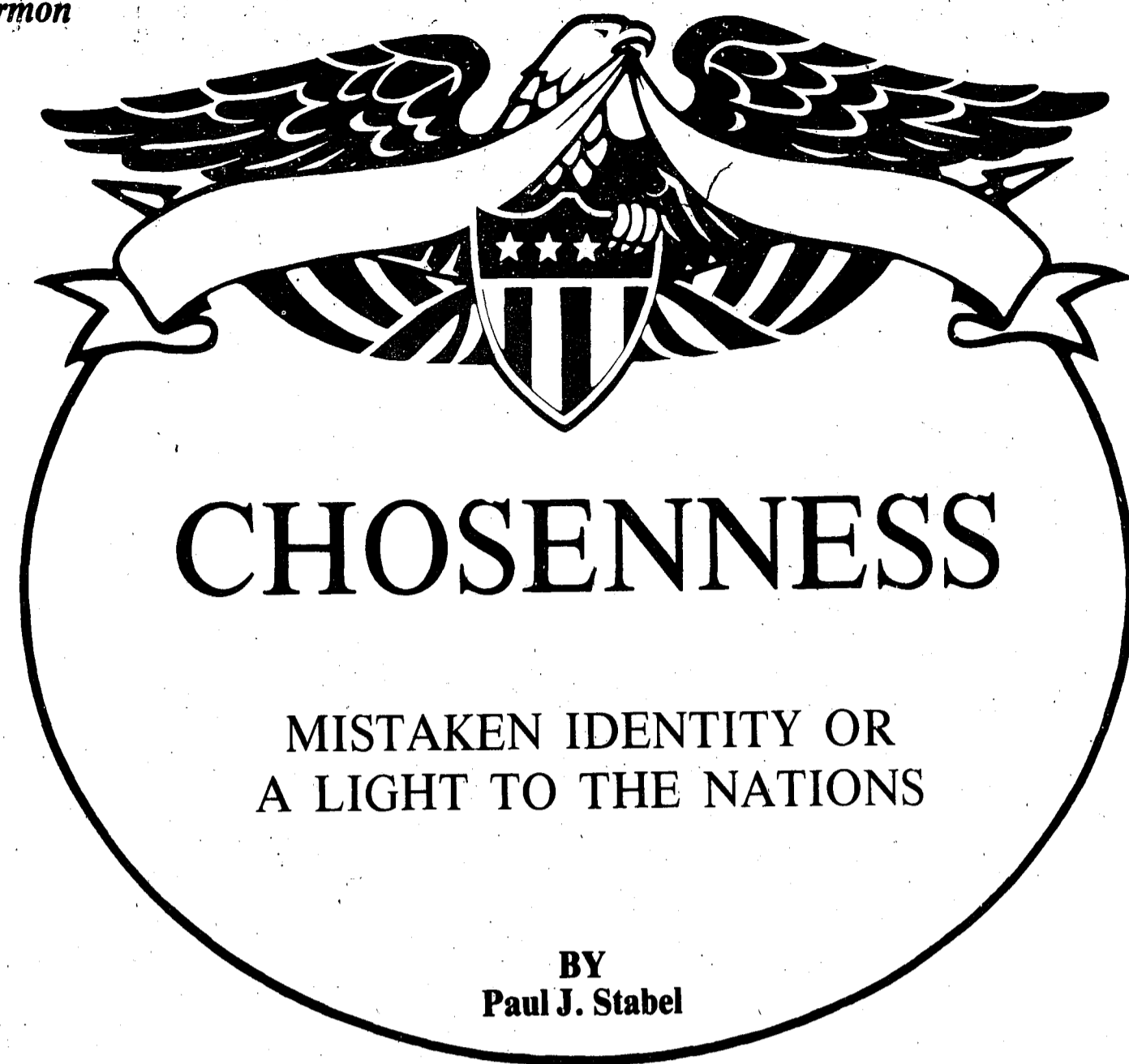
Toronto  
Canada  
S.D.B.  
Fellowship  
Singers



The Harmony Trio of the Alfred Station, N.Y., church  
Mrs. Luan Ellis, Mrs. Phyllis Mattison and Mrs. Amanda Snyder



Church Growth Seminar with Dr. John Wimber.



"But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy" (I Peter 2:9, 10). Here is an expression of what it means to be a chosen people of God, written to Gentile Christians under persecution in the late first century. The concept of chosenness has its roots in the Old Testament, but it has meaning for all people who worship God. I would like to preface what I have to say with a few cautionary remarks which stem from my affirmation of Faith. Faith opens the way to knowledge, it removes the taboos which might surround a Bicentennial sermon, make some subjects too dangerous for us to venture into. Through Faith all knowledge is worthwhile and all things are open to curiosity.

I wish briefly to examine America with attention to its parallels with ancient Israel, both as nations under God. Each society understood itself in its beginnings as chosen; as a people with a mission and a destiny to fulfill. The histories of each indicate that chosenness led to service of all mankind, when seen in the larger context of God's purposes. It led to

arrogance and pride when God's purposes were interpreted as the nation's purposes for the nation's sake. Prophetic voices have appeared in Israel and America to judge such idolatry of the State, to call for repentance, and to renew the covenant broken by the substitution of nation for God. To be a people in the Biblical sense meant to live in a covenantal relationship with God. The people of Israel knew themselves to be bound up with the promises to Abraham, the exodus from Egypt, the covenant at Sinai and lawful obedience in the land (Deuteronomy 5:2-3). These words had a meaning and were reinterpreted by those Israelites to whom these words were addressed, six centuries after the covenant at Sinai. Six generations later the word "us" indicates who is bound by the covenant; "those who are alive this day." They were to remember as Deuteronomy 5:15 says, "You shall remember that you were a servant in the land of Egypt and the Lord your God brought you out thence with a mighty hand and outstretched arm." To be a person in Israel was to be a member of the community with a shared story. Without that story relived, reinterpreted and reactualized in daily life, Israel did not exist. It was unnatural for Israel to forget her story.

Let's look to Jeremiah 18:13. "Therefore thus says the Lord: Ask

among the nations, who has heard the like of this? The virgin Israel has done a very horrible thing. Does the snow of Lebanon leave the crags of Sirion? Do the mountain waters run dry, the cold flowing streams? But my people have forgotten me, they burn incense to false gods; they have stumbled in their ways, in the ancient roads..."

To forget was to misinterpret chosenness. Chosenness was a gift from God, to be used for the common good of all peoples. Isaiah the prophet knew this, see Isaiah 42:6-7. It says, "I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness." It is God and not Israel who ultimately brings salvation, "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other," says Isaiah.

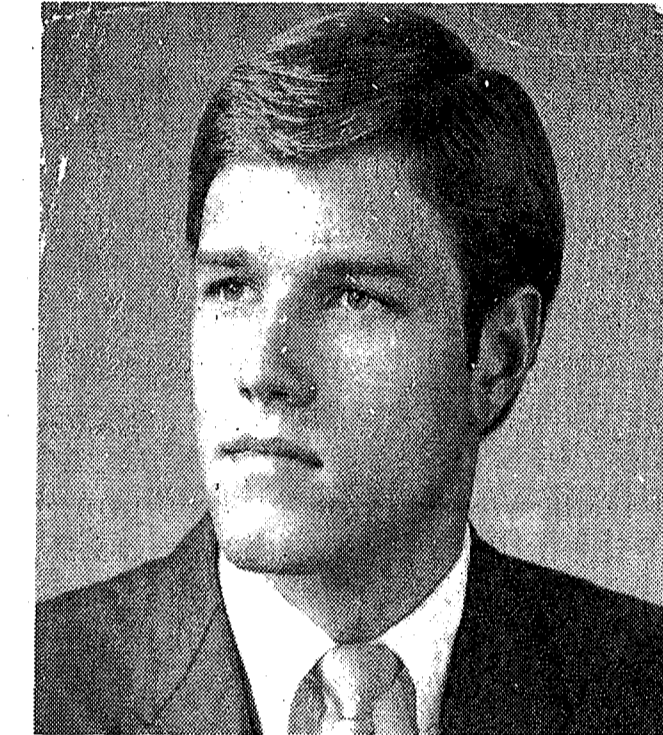
To be an American is also to share a story. The Bicentennial is more than watching Shell Oil television commercials about past historical events as they pass in front of us before our eyes. What we are now is bound up with what we have been. The past lives on in the present. Its beauty and ugliness continue to

haunt and dignify our lives.

There are some striking parallels with Israel of old in our American heritage. In the beginning American history had a religious meaning. This has often been blurred by the Western world's idea that religion equals church. We often assume that a person can belong to one and only one single type of convictional community at a time. In Asia a religious dimension in national life is apparent. In America, this dimension is bound up with our history and involves ideas, values, and beliefs common to Americans as Americans. We act these out in the ceremonial calendar of our society where Christmas, Thanksgiving, Memorial Day and the Fourth of July, are days which allow us to express common sentiments about ourselves and our heritage. All societies, simple or complex, have some form of ceremonial calendar, set times when they may recognize the fabric of meaning knit through shared symbols, stories, and rituals. All societies have encompassing symbols which give transcendent meaning to their existence. In America this social religious aspect has borrowed elements from Christianity without itself being Christian. It has used Hebraic symbols without itself being Jewish. The religious meaning of America or Civil Religion as called by some writers, has been left open enough to include the majority of Americans, yet is specific enough for a national religious self-understanding.

The first Americans were a people in the Biblical sense of the word. We find in George Washington's first inaugural address of April 30, 1789, these words, "It would be peculiarly improper to omit in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides the council of nations, and whose providential aides can supply every defect that His benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to His charge. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of man more than those of the United States."

What is implied in these words from George Washington, becomes explicit in the words from Thomas Jefferson's second inaugural address. He said, "I shall need too the favor of that Being in whose hands we are, who led our fathers as Israel of old, from their native land and planted them in a country flowing with all the necessaries and comforts of life." Here Europe is Egypt, America is the promised land. God has led His people to establish a new social order as a light to the nations. The words and acts of the founding fathers, especially the first few presidents, shape the form and tone of the Civil Religion as it has been maintained ever since.



-Adapted from a sermon by Paul Stabel at the Denver, CO., S.D.B. Church July 3, 1976. Mr. Stabel is a ministerial student at Pacific School of Religion at Berkeley, CA.

The theme of the Civil Religion has been continuous in our history. Recent examples can be found in both John F. Kennedy's inaugural and President Johnson's inaugural addresses. I quote first from President Johnson's. "They came here the exiled and the stranger, brave but frightened, to find a place where a man could be his own man. They made a covenant with this land, conceived in justice, lived in liberty, and bound in union. It was meant one day to inspire the hopes of all mankind and it binds us still. If we keep its terms, we shall flourish."

And now I quote from President Kennedy's inaugural address. "We observe today not a victory of party but a celebration of freedom - symbolizing an end as well as a beginning - signifying renewal as well as change. For I have sworn before you and Almighty God the same solemn oath our forebears prescribed nearly a century and three quarters ago.

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and to abolish all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe - the belief that the rights of man come not from the generosity of the state but from the hand of God.

Finally, whether you are citizens of America or of the world, ask of us the same high standards of strength and sacrifice that we shall ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own."

In American political theory, sovereignty rests with the people, but implicitly and often explicitly as we have seen, the ultimate sovereignty is attributed to God. The people may be wrong. This is the meaning of the motto: In God We Trust and the phrase "under God" in the pledge to the flag. The will of the people is not itself the criterion of right and wrong. There is a higher criterion of judgment to which the people's and the president's obligation extends.

What are some of the principles of this authority to which the State is held accountable? We find some of them in the basic texts of the American Civil Religion, the Declaration of Independence. In it there are four references to God. The first is to laws of nature and nature's God. This entitles any people to be fully independent. A second reference states that "All are endowed by their Creator with certain inalienable rights." Here Jefferson locates the authority of a new nation in the conception of a higher law, based upon classical natural law and Biblical religion. The third reference to God appeals to the "Supreme Judge of the world for the rectitude of our intentions"; and the fourth indicates "A firm reliance on the protection of Divine Providence." These last two references indicate a Biblical God of history who stands in judgment over the world. Such an idea need not suggest that religion and morality and politics are the same things. Confusing them can lead to

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## Miss Rua Van Horn



From the dedicated, quiet but vibrant life in our midst comes to us these messages from Proverbs:

*"Apply thine heart unto instruction, and thine ears to the words of knowledge" (23:12).*

*"Understanding is a wellspring of life unto him that hath it" (16:22).*

*"And before honor is humility" (15:33).*

Miss Rua Van Horn is a woman whose main goal in life has been to be a good teacher and dedicated servant of God. She has pursued this objective in her life by first getting wisdom and understanding herself, and continuing to do so, in order that she might more capably impart it to others and develop it within others.

Initiating her search for understanding with the knowledge of the Lord, this search has taken Miss Rua from her beginnings in North Loup, Nebraska, on July 17, 1892, through many of the states of the United States, to Pakistan, to Turkey, and to Montana State University where in June 1974 she was awarded an honorary doctorate for vocational pursuits of commendable high standards.

Miss Rua had her beginnings in a family where standards of performance in home-living, school, and work were always set high. As the eldest of five children including two brothers and two sisters, she developed a keen sense of responsibility which

she would carry with her throughout her life. As a young girl on her father's 3,000 - 4,000 acre cattle ranch in North Loup, she assumed the challenging, but enjoyable responsibility of breaking her own horse and helping with roundup. In addition to the influence her parents exerted on her life, she views an aunt raised by her father, and whom she recalls as being "a wonderful Christian person," as having had a very profound effect in the shaping of her personality.

Miss Rua's education, leading to a career in teaching, began with completing eight grades in a one-room country schoolhouse and high school in North Loup. Higher education was secured at Milton College, Lewis Institute (Chicago) and Columbia University Teachers' College where she obtained a Master's degree in Home Economics.

Miss Rua has been involved in a medley of teaching experiences which have included: teaching rural young people for rural living at a tuition-free school where room and board were paid in farm produce; teaching high school physiology in North Carolina; teaching in the urban areas of Chicago; serving as Montana State Supervisor of the Home Economics Teacher Education Program; supervising and directing the adult homemaking and family-life education program in Oakland, California; and serving as program specialist with the United States Office of Education. In this last position, she served as a consultant in home

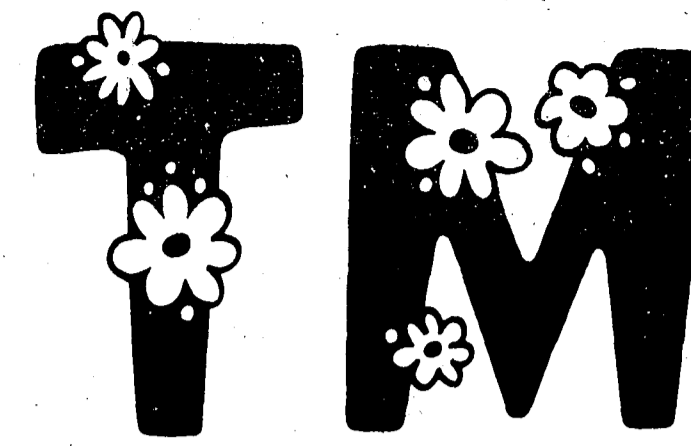
economics teacher education and supervision to colleges and universities in the Southern, Central, Rocky Mountain and Pacific Coastal States. One of Miss Rua's most interesting vocational experiences was spent as the co-ordinator and administrator of a program jointly sponsored by the Ford Foundation, Oklahoma State University, and the Pakistani Ministry of Education. The object of this program was to establish home economic colleges in three Pakistani schools in the cities of Karachi, Lahore and Dacca.

Since "retirement," aside from her involvement in numerous university seminars, Miss Rua's quest for wisdom has centered in her studies of archaeology. She has taken courses at the Smithsonian Institute in Mid-East archaeology and has done volunteer work in the pottery restoration lab at the Institute where she was involved in fitting together shards from a dig in Israel. "From the study of their pottery," says Miss Rua, "we can learn how people lived." A more recent visit to Turkey was archaeologically directed; there she visited the sites of early Pauline missionary travels.

At the age of thirteen, Miss Rua accepted Christ as her personal Savior and was baptized in the North Loup River. She comes from a long line of Seventh Day Baptists, reaching all the way back to William Van Horn of the late eighteenth century, who donated the land for the Seventh

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The Sabbath Recorder



The controversy surrounding Transcendental Meditation (TM) is being brought finally into the light of day. Thoughtful Christians today are looking with suspicion at a technique that might be of no lasting value or even worse, can be harmful to the individual. When evaluating a movement such as TM, which is spreading across the country, being taught in public and parochial schools, and practiced by laymen, clergy and religious, it is easy to be caught up in the purported success of the movement without taking time to inspect critically the nature of the movement, the techniques used and the leader or leaders of the movement. Young people by the thousands are being initiated quite innocently into TM without having a basis from which to make an enlightened judgment.

### The Movement

The movement itself is described as being educational and any religious aspect is denied with great vigor. However, it is fact that in the 1960's this movement, called the Spiritual Regeneration Movement, came to this country openly confessing to being religious in motive, was typed as being only one more Eastern religion and met with little, if any success.

The same movement has returned and we might suggest that it now moves about in "sheep's clothing." Like any religious or educational movement, the International Meditation Society, or more recently the World Plan Movement (the sponsoring organization of TM) is nonprofit and therefore not subject to taxes. The organization has revenues of approximately \$12,000,000 per year. The cost of being taught the technique of TM is \$125.00 per couple, \$200 per family; more attractive rates are available for college and high school students. Touted widely are the

benefits of TM as a means of relaxing. Studies purport to show marked physiological changes in the individual after he has practiced TM for a period of time. It is important to note, however, that the scientific soundness of the results or even the samples used has been questioned many times by reputable physiological and psychological scientists. It remains to be proven that TM is beneficial, particularly over a period of time.

TM states that anyone can learn the technique and gain the espoused benefits. When a person suggests that he is receiving no benefits, he is told that he is doing it improperly.

### The Technique

The technique is quite simple. The practitioner of TM is given a 'mantra', a meaningless word which is repeated silently over and over again. The mantra is from the Sanskrit language. Mantras that we are familiar with are "ang", "inga", "sha-ring" and "karing". (These are not put in writing at any time, to our knowledge; our spellings of the mantras are an attempt to describe the words phonetically). The mantra is given to the initiate at a ceremony following the two free introductory lectures. A main question here is whether the ceremony surrounding it can possibly be pleasing in the sight of God. The candidate for initiation is asked to bring flowers, fruit, and a white handkerchief to the initiation ceremony. This is described as being an offering on the part of the candidate to express appreciation for the technique he is soon to learn.

At the initiation ceremony, the teacher and initiate go to a room in which there is a simple altar. On the altar is the picture of the Guru Dev, who was the teacher of the Maharishi Mahesh Yogi, the leader of the TM

movement. Also placed on the altar are the flowers, fruit, and handkerchief. The teacher kneels before the altar and incants a long hymn of praise in the Sanskrit language. (When we tried to get a translation of the hymn, we were told by a teacher at the local World Plan Center, it was not available). At one point the teacher indicates that the initiate also should kneel in thanksgiving. Many do kneel; others do not, probably because of their own belief that kneeling is done before God and not man.

When this part of the ceremony is concluded, the teacher turns to the initiate and speaks the mantra the initiate will have. The initiate repeats the mantra and as he repeats it many times he gradually speaks it more softly and eventually silently. To sum up the technique, a candidate starts his practice of TM in a religious ceremony, with a hymn of praise and the worshipful gesture of kneeling, and concludes the ceremony by receiving or having implanted in him an unknown Sanskrit word. But our Bible tells us that the God of Israel, our God, is a jealous God and we covenant that we will worship the one God and no false idols. That would seem to include a Hindu teacher named the Guru Dev.

### The Leader of the Movement

As a significant part of judging a movement, it is important to look closely at the leader. Nazism was identified with Hitler and Fascism with Mussolini. On the other extreme the Sermon on the Mount and the redemption of sinners was identified with Jesus Christ. The leader of the TM movement is one Maharishi Mahesh Yogi. One salient characteristic of the Maharishi is his inconsistency, particularly between his public state-

(continued on page 36)

# Those Kids of Ours

by DORSEY L. CROW

THOSE KIDS OF OURS--the unfortunate ones who end up in the juvenile courts--follow a very noticeable pattern. Early detection and correction are most important. It's a long way from the cells of biological reproduction to the cell of a convicted criminal, and in my experience, I find the footsteps of parents scattered all along the way. A child needs help from the first signs of delinquency. Most parents are ill equipped, unfortunately, to handle juvenile problems... Hence they should seek professional help.

But every parent can watch for the danger signs. Some of them are listed here:

**BEHAVIOR:** When a child becomes unruly at home, school, church, or elsewhere, don't overlook rebellion.

**GRADES:** Take a long and careful look to determine the reason for a grade change. Disinterest is dangerous.

**DEPORTMENT:** Tardiness, cutting classes, are child cries for help, now!! Escape is his false release.

**ABSENTEEISM:** (escape in practice)..... Whether a child drops out or is expelled from school, he needs counsel. Excuse-making is his strongest tool.

**ASSOCIATES:** Dropouts tend to associate with each other, and mischief tends to be their game. It is a self amusement which produces misdemeanors.

**ACTIVITIES:** Misdemeanors and felonies are criminal habits of juveniles with nothing to do. To run away is to accelerate these crimes because of a need to survive.

**LAW:** When the juvenile ends up in the hands of the law, he may hear the word "no" for the first time in his life. He becomes hostile.



**COURT:** If his hostility doesn't get him killed, the juvenile court demands a reason for his actions.

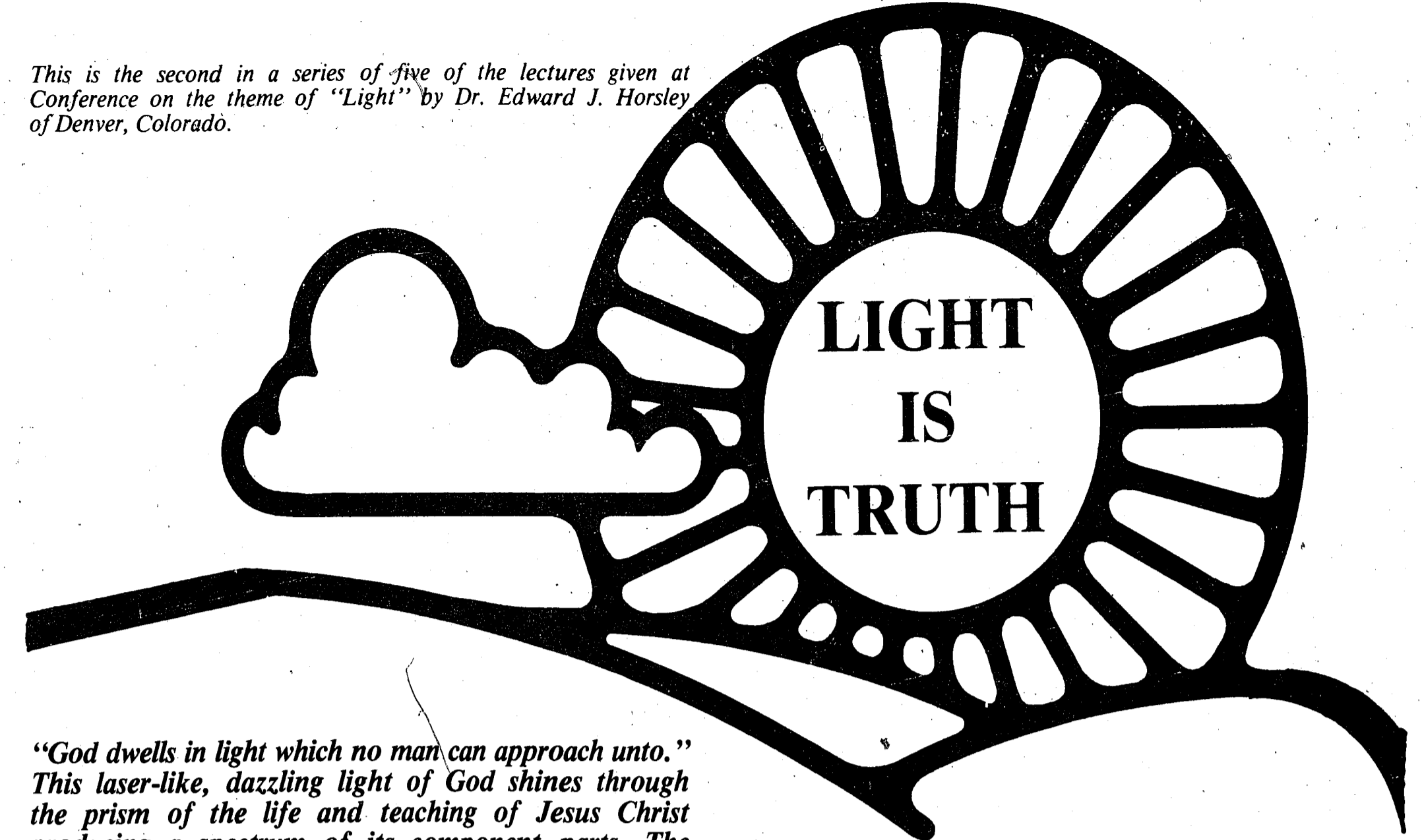
**CONVICTION:** Once convicted, the juvenile is marked with that indelible stamp of "incarceration." Public knowledge cannot be erased.

#### CONCLUSION:

It is a long way from the cells of biological reproduction to the cell of a convicted criminal, and, in my experience, I find the footprints of parents scattered all along the way. A child needs help at the first signs of delinquency. Most parents are ill equipped to handle juvenile-problems, and should seek professional help. First, may we invite Christ to cradle our children?\*

--The Sermon Builder.

This is the second in a series of five of the lectures given at Conference on the theme of "Light" by Dr. Edward J. Horsley of Denver, Colorado.



"God dwells in light which no man can approach unto." This laser-like, dazzling light of God shines through the prism of the life and teaching of Jesus Christ producing a spectrum of its component parts. The component we explore in this issue is truth...

In our study of the day I might tell you that recently I have had occasion to think in terms of the Light of God. You have read in Timothy that God dwells in light which no man can approach unto, and it has appeared to me that God is Light of such an intensity, that He is so dazzling and has such concentrated light, kind of like a laser beam which is destructive in its intensity, that we cannot approach unto that light and we can't look upon that Light of God. Therefore, God's light has come to us through the prism of Jesus Christ. We might think in terms of Jesus' being a prism and the Light of God, shining through that prism, and remember how in physics that light is broken up into its component parts, red and orange and green and so on. And I think the Light of God comes to us through Christ in that way so that we can see of what it is really composed. This morning I want to talk to you about that aspect of the Light of God which through Christ we come to know as Truth.

Jesus Himself is speaking in the fourteenth chapter of the book of John. Thomas had approached Him and said, "Lord, we don't know where you're going and how can we know the way you're going to take?"

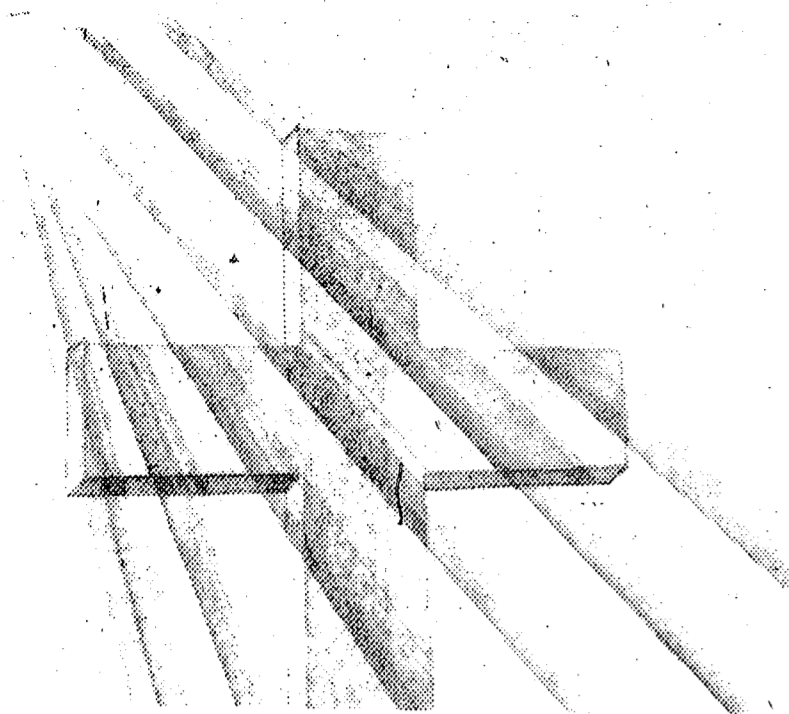
Jesus replied, "I Myself am the Way and the Truth and the Light. No one approaches the Father except through Me. If you had known whom I am, you would have known My Father and from now on you do know Him and you have seen Him."

John took the statement of Christ's and in his first chapter he tells us what it meant to him. John said, "That was the true Light which shines upon every man as he comes into the world. He came into the world, the world that He had created and the world failed to recognize Him. He came into His own creation and His own people would not accept Him, yet wherever men did accept Him, He gave them the power to become sons of God. "These were the men who truly believed in Him and their birth depended not on the course of nature nor on any impulse or plan of man, it depended on God. So the Word of God became a human being and lived among us. We saw His splendor, the splendor as of a Father's only Son, full of grace and truth. And it was about Him that John stood up and testified exclaiming, "Here is the One I was speaking about when I said that although He would come after me, He would always be in front of me, for He existed before I was born."

"Indeed every one of us has shared in His riches. There is a grace in our lives because of His Grace. For while the law was given by Moses, love and truth came through Jesus Christ. It is true that no one has ever seen God at any time, yet the divine and only Son who lives in the closest intimacy with the Father has made Him known."

Christ was a master teacher and He knew of Himself that He was the Way, the Truth and the Light. That is, He recognized that He was the Direction in Life. He was the Truth of Life and He was the Reality of Life. He and God were One, and therefore, to know Christ was to know the ultimate reality, to know Christ was to know the final goal and the infinite truth. To know Christ was to know God, the beginning and the end of all knowledge and the summation of all experience. To know Christ is to know God. I can't quite get hold of all that that means, but I'm not willing to let go of it.

Yes, Christ was a master teacher and He knew that although He Himself was the Truth, yet not all eyes are able to see light from the same source, and teachers, regardless of their capacity to convey truth, are sometimes a blind spot to some of



**Christ is the True Light to every person who enters this world, to all who will receive it. He is the key to the revelation of God and in Him infinity is brought into focus.**

their hearers. I think that all pastors know that and all parishioners ought to know that. Jesus knew this and He was also aware that His contact with people and therefore His opportunity to enlighten them was very transient. Often His contact with one person was just momentary. So He tried to help them to see light from sources other than Himself.

Jesus taught people to see eternal truths in temporal things, the temporal things which surrounded them. He tried to help them to see spiritual truth in material objects. He tried to help them to see the Creator in His creative works. His method was to help men and women look at the things that they could see and in those things, to see other things that they were unable to see and the record says that "He didn't speak to them, except He used parables." This was the method of the Master Teacher.

Jesus was keenly aware of this principle that "people cannot know God in His inner being but only insofar as He reveals Himself to us through His acts." That is, stated in another way, that "truth can be brought home to the soul, only through the medium of things." Now Christ was a great philosopher and He was a great theologian and there were times when Christ spoke in the deepest terms of both abstract and practical theology. You remember how He spoke to Nicodemus about what it means to be born again, and how He told His disciples near the close of His ministry of the great things that would happen and of their meaning. But His standard teaching method, was to use the objects and the experiences that people were at home with, the things that they lived with and the things that they worked with, the things that they saw every day, and He let spiritual light shine out of everyday experiences and everyday objects.

Now you think about the teachings of Jesus and you will remember that He drew lessons from a sower who was scattering seed. He drew lessons from a lost sheep or a lost coin. He drew lessons from weeds that were sown in a field of grain; about a mustard plant growing out of a tiny seed; about the vineyards that covered those rolling hills of Judea. He brought lessons to them from the water and the bread that they used and from the light that was visible to them everyday. You see, not only were they acquainted with these things, but they would be in daily contact with them. These activities and objects would be with them the rest of their lives and, through these contacts, the truths that Jesus taught would be recalled to their minds. They would sink deeper into their consciousness and these spiritual truths would become enmeshed in the fabric of their lives.

Christ taught men to recognize the fingerprints and the footprints of God all around them; to see the Creator everywhere in His creation. And most of those who heard Christ, had opportunity only once or twice to hear Him and to hear that Word of Light. One opportunity to grasp His meaning and the implications of what He was trying to tell them. But we have the great advantage that those truths that He taught have been placed in a package. That package is available to us and we can open it and over and over again we can explore the meaning of what He was teaching. This is our advantage, whereas those who heard Him had the great limitation of maybe only one exposure to the truth that Christ brought.

Now we are talking today about the Light of Christ as revealed in truth. And I am sure that all of you have had the experience of being in

a darkened building and seeing the light shine into it. I remember, as a child living out in the country, that sometimes wandering around the countryside I would come onto an abandoned barn or shed, and I might go into that shed. Sometimes there would be a knothole in the wall and the sun's light would stream through. You've had that experience haven't you? That sunlight is reflected from every particle of dust that you've stirred up as you went into the building.

I think it is interesting to note that light itself is usually invisible. It is only seen as it is reflected from some object, and this brings home the truth of our earlier statement, that God's Light is not seen, except as it is reflected in His acts or from His creative works. But in this experience that we are referring to, that beam of light comes into that darkened shed or old barn and it illuminates everything in the building; you can see the walls, you can see the objects, you can see the dust itself. We see everything except the source of the light. But I remember very well, if I would bring my view in line with the light, get down there where I could look up that beam of light and align myself with the light, I could see all the way up that beam to its very source. In fact, I could see 93 million miles right to the sun itself.

I remember seeing a movie some time ago and I know there's a song that goes with it that says, "On a clear day, you can see forever." It's true, because when our eyes are opened and we begin to see clearly we can see all the way to infinity, all the way to God Himself. If we are willing to align ourselves with the light that He brings to us – and sometimes we have to get down even where our knees touch the floor – and look up the sources of

light that He brings us, we can see all the way to the throne of God.

But, there is a danger involved. Because if we look more than a few seconds at the sun it blinds us. It burns the retina. I think that God's light is also that intense. It is so dazzling and so concentrated that we must see it softened through the prism of the life and teachings of Jesus, so that God's life and is adapted to our human vision. Yes, we know God only through His acts, through His creative works, and Jesus brought His light to make the entire creation a transparency through which the eternal world glows and shines. The spiritual becomes the reality and the objects of our senses, the things that we see and feel become a screen on which the unreal, on which the spiritual, becomes real. This reminds me of the television screen. We have a television sitting in our living room as a piece of furniture. We look at it and there is that grey-white blank tube and the surrounding beautiful cabinet. But when the television is turned on and the light begins to shine, we no longer see that tube at all. What we then see is unreal beings that we cannot touch, we couldn't reach out and touch any of those objects, or any of those people. But they become real because that light is bringing them onto the screen and we have forgotten all about the tube by that time. And I think that God's creative acts stand before us just as things, until the Light of Christ illuminates our minds and then all of the objects around us glow with eternal reality and with spiritual truth. And when that happens to us, we know what the English poet, Robert Browning, was saying in "earth's crammed with Heaven and every common bush is afire with God."

I think there are many people who fear new truth because it upsets their standard thought patterns. It often shakes our foundations and we might find ourselves having to discard some long cherished concept.

This experience is worrisome and unsettling to us. It might disturb the traditions of our homes and of our church and of our education. You remember the experience of Galileo with the Roman Church: the world must remain flat, the sun must continue to rotate around the earth, truth must agree with tradition, or it wasn't truth.

Don't be afraid of truth, if it is truth. There is an old axiom that means a lot to me and it says, "All truth is God's truth." I understand that to mean that, all truth is harmonious. New truth will fit the old truth, but it won't necessarily fit with old theories or old traditions and maybe we need to be free from some outworn and unproven concepts. The truth will make you free and Jesus focused the light of truth on traditions, on customs, on rabbinical teachings, on age-old practices and customs and His light showed the sham and the falsehood involved. However, it also showed the truth, and where there was truth, it stood out in bold relief and welcomed the full searching scrutiny of light. Do Seventh Day Baptists need to turn the light of truth on some old customs and traditions? On some methods and goals, even on organization? Never be afraid of the truth, but we must always be discriminating and that sometimes requires a nicety of judgment which puts us to a real test.

John 1:18 again says, "The divine and only Son, Who lives in the closest intimacy with the Father, has made *Him* known." "The fear of the Lord is the beginning of wisdom." Truth is more than an accumulation of information. Truth is much more than encyclopedic knowledge. Knowledge and learning accumulate facts, but those who learn those facts often fail to appreciate the infinite pattern of truth into which those facts fit. They frequently fail to see the broad scope and the eternal significance of which their factual material is just a microcosm.

I've been impressed with the words of Paul to the Corinthian Church, he says, "Nothing is hidden from the Spirit, not even the deep wisdom of God. For who could really understand a man's innermost thoughts, except the spirit of the man himself. How much less does anyone understand the thoughts of God except by the very Spirit of God." He said, "It is these things we talk about, not using the expressions of the human intellect, but those which the Holy Spirit teaches us, explaining spiritual things to those who are spiritual, but the unspiritual man simply cannot accept the matters which the Spirit deals with.

"They just don't make sense to him for, after all, you must be spiritual

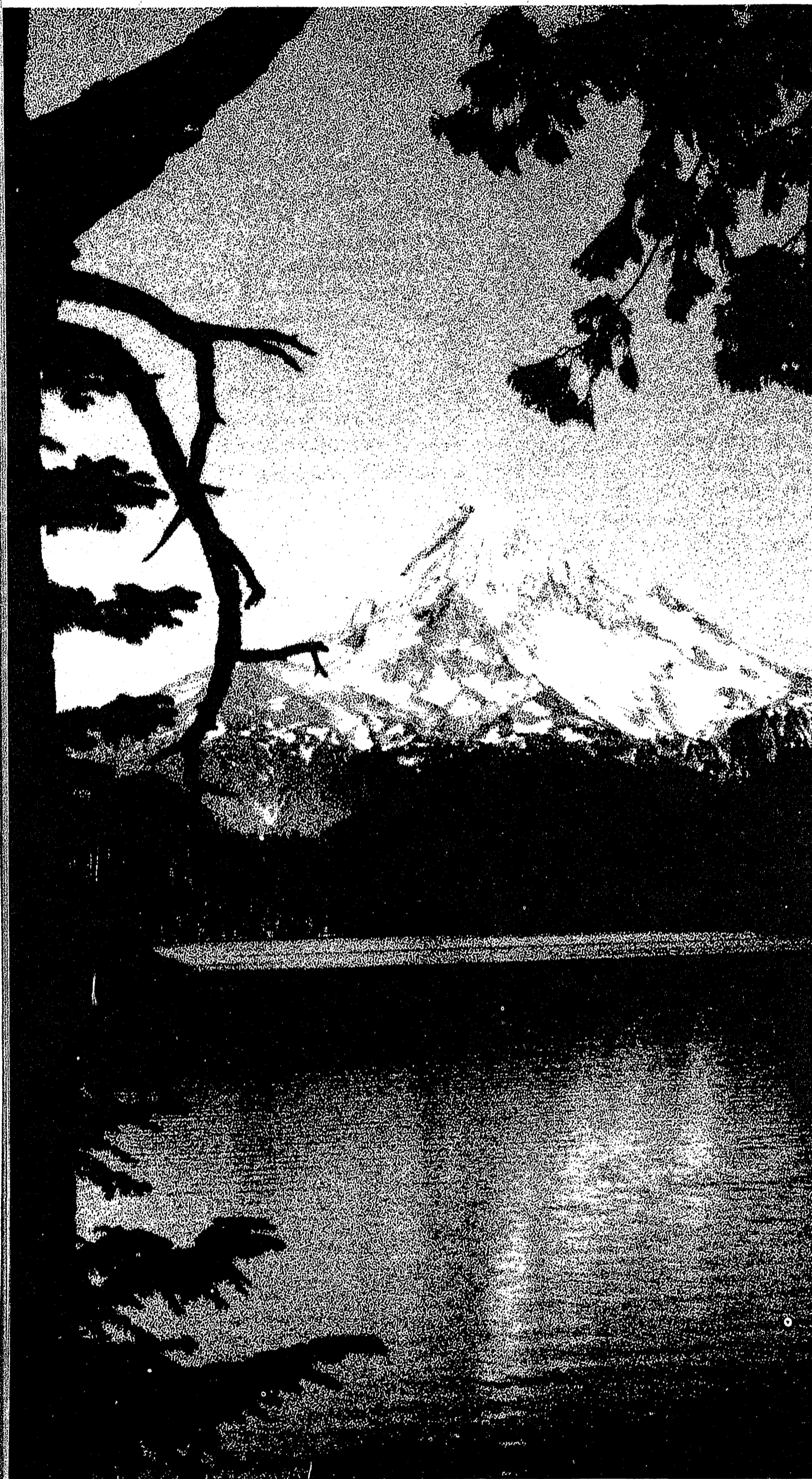
to see spiritual things. The spiritual man on the other hand has an insight into the meaning of everything though his insight may baffle the man of the world."

I think that very often we Christians are threatened and intimidated by academic knowledge and the tendency of most schools of higher learning to deprecate religious thought and feeling. We have all been subjected, I think, to that experience of having Christian concepts denied and ridiculed by those who are supposed to be the experts and the scholars. But as I have thought of this, this thought has come to me – I think it is probably safe to assume that a great intellect like Einstein who knew so much about relativity and about physics, probably knew very little about raising corn or raising cattle. The fathers of the atomic age who were such learned and such brilliant men – I think we may safely assume that many of them knew very little about art or music or certain other aspects of knowledge. Most men of science don't even know the language used in other areas of science, not to mention the nonscientific fields. And is it surprising, then, that the unspiritual should know nothing of the language or of the experience of the redeemed?

Is it surprising that he who knows only of being in the world, should know nothing of what it means to be "in Christ." "To the Jews the preaching of Christ was a stumbling block and to the Gentiles it was foolishness, but to us who are saved, it is the Power of God." If you know the saving Power of God in your own life, don't be intimidated by those who know only the certainty of being lost. Truth is meaningful only to those who recognize it and let us not be bothered by those who are still blind. Let's just be grateful that we can see.

In other spheres of life, for instance, are those of us who have had a rich experience of human love concerned by those who deny that love exists? Similarly, those of us who have experienced the reality of God need not be shaken by those who have yet to meet Him and therefore who deny that He exists. Theory is no substitute for experience and the experience of having met Jesus Christ leaves no room for argument or for debate.

(continued on page 28)



# Day of God's Presence

**Marjorie Lewis Lloyd**

Have you ever been asked to remove your shoes before entering a place of worship—a shrine, a mosque—considered sacred by others if not by yourself?

What is it that makes a place sacred? Is it deep, luxurious carpets, magnificent hangings, vaulted ceilings, crystal chandeliers, paintings done in oil? Is it ritual—music, prayers, chanting priests? Is it kneeling worshippers?

Could it be that the act of taking off one's shoes is what makes a place different—so different that we call it sacred?

It was one of those hot days on the back side of the desert. Over against the mountain a man was herding sheep—and wondering why such a humdrum occupation should be his.

Suddenly his thoughts were interrupted. A bush, not far away, was burning!

But this bush was not burning up! It continued to blaze—without being consumed. And where is the man without enough scientific curiosity to investigate a thing like that? What kind of bush could it be? Did it have some peculiar arrangement of atoms

Marjorie Lewis Lloyd is script writer for the religious telecast "It Is Written." Reprinted from *Signs of the Times* with the permission of the author.

that made it resistant to fire? Were the flames some strange trick of the weather?

As the shepherd approached the bush, he heard a voice speaking to him. The voice belonged to the God of his fathers. And it asked him to remove his shoes—because he was standing on holy ground.

Moses took off his shoes.

Now I ask you, What made the ground holy? There can be only one answer. It was the presence of God, of course.

Not the bush. Not the flames. Not science. Not the weather. Not Moses taking off his shoes. The ground was holy because God was there!

Now another question. Was the ground holy the day before? Was it holy the day after? No. The ground upon which Moses stood was sacred only so long as God also stood upon it! When God was not there it was—just a piece of ground!

But one more question. What would you think if Moses had said to God, "Lord, it's too hot on this side of the mountain. It isn't a very good place to talk. But, Lord, you know, there's a little bit of shade around on the other side. And there's a bush where I usually pray. Come around on the other side, Lord, and I'll meet you there."

What would you think?

Moses was not so presumptuous as to specify the time and place for his meeting with God. He let God choose the place of encounter. He let God choose the bush. And the time!

This was not the only occasion on which the presence of God made a place sacred. You remember that Jacob, also in Old Testament times, ran away from his brother Esau. That first night, weary and lonely and afraid, he took a stone and placed it for a pillow and lay down to sleep. And he dreamed. He saw in his dream a ladder that reached to heaven, with angels ascending and descending. God spoke to him there.

Then he woke up. He said, "Truly the Lord is in this place, and I did not know it. . . . How fearsome is this place! This is no other than the house of God, this is the gate of heaven." Genesis 28:16, 17, NEB.

Jacob stood there, barefoot in the darkness, worshipping God. The

ground was sacred—because God was there!

In Solomon's temple in old Jerusalem was a room so sacred it was called the holy of holies. What made it so? Was it the golden chest that contained the Ten Commandments? No. God's law is holy, it is sacred. But it never made a room sacred.

Was it, then, the two angels carved in gold above the golden chest? No.

God Himself came down to this place and filled the room with a glory that would blind the eyes of men. No wonder the room was veiled from public gaze!

The day came when the Son of God left heaven to live for 33 years among His people. And His own people rejected Him. When at last, despite all His pleading, they made that rejection final, He looked longingly toward that magnificent temple and said sadly, "Look, look! There is your temple, forsaken by God." Matthew 23:38, NEB.

And as Jesus was dying outside Jerusalem, the massive curtain that shielded that holiest of all holy rooms was torn from top to bottom by an unseen hand! No longer was there any reason to deny the gaze of worshiper or tourist!

Evidently worship can be very, very empty, and quite pointless, when the Object of worship is not there! Worship without the presence of God, without the blessing of God, without the approval of God, is a useless exercise

Jesus said to the people of His day, "You hypocrites, rightly did Isaiah prophesy of you, saying, 'This people honors Me with their lips, but their heart is far away from Me. But in vain do they worship Me, teaching as their doctrines the precepts of men.' " Matthew 15:7-9, NASB.

Looking forward to the day of judgment He said, "Not every one who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father, who is in heaven. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.' " Matthew 7:21-23, NASB.

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**What makes something holy? The experience of the barefoot man at the burning bush gives a very clear and important answer.**

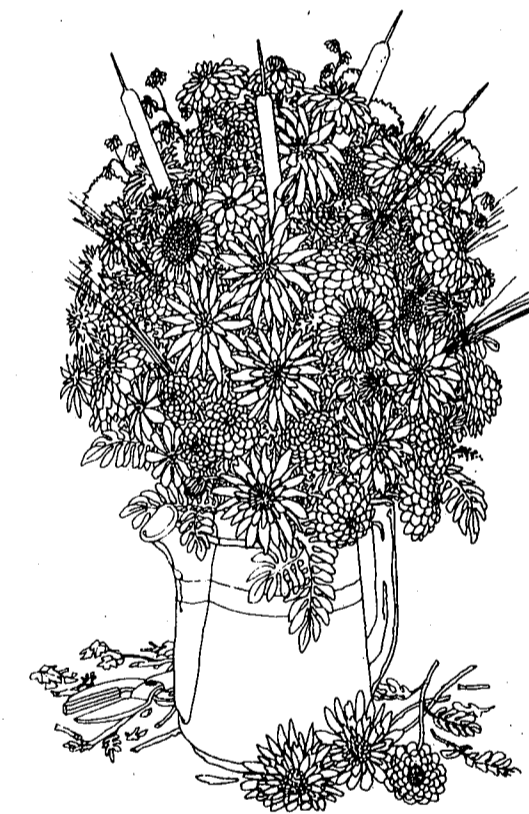
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What do you think of that? Worshipping Him. Doing miracles in His name. But Jesus, in the last day, will refuse to be identified with them!

Any worship that involves disobedience to a command of God—such worship, no matter how colorful, no matter how emotional, no matter how carefully worked out, is worse than useless!

But now let's talk about true worship, meaningful worship.

Come with me back to the early morn-



ing of our world. It is the sixth day of Creation Week. The Creator has fitted up this planet as a perfect home for the man and woman He intends to create. All is ready. He hasn't missed a detail. And then from the dust at His feet He forms a man and sets him breathing. The first face the new man sees is the face of his Creator. The first voice he hears is the voice of the One who made him. The first landscape he sees is unscarred, and the first air he breathes is clean and invigorating. Then God places a lovely companion at his side to share it all!

There is nothing more. The creation is ended. God's work is done. The sun is setting. God rests. He withholds His creative hand. And together Adam and Eve watch in rapture and reverent worship the first sunset God ever painted for the human race. What a sunset it must have been!

What will God do now? Will He go back to heaven, back to His throne, back to watching over the galaxies—and leave the newly created pair to wonder what it's all about? Leave them to wonder how they got here? Leave them to speculate about whose face they had seen, whose voice they had heard?

No. God has nothing like that in mind. He has saved one whole day of Creation Week, and He plans to stay over and spend it with them. What a thoughtful God!

I picture the conversation lasting late that Friday evening, there under the stars. There is so much they want to know. What are the stars? Why do they look so small if they are so large? Did He make the stars too? Will the sun shine again? What does He mean by sleep? And finally, reluctantly, Adam and Eve close their eyes. God has promised to tell them more in the morning.

What a day it was—that first day of rest and fellowship and worship! Adam and Eve walking barefoot beside their Creator! Walking on holy ground—ground as sacred as that surrounding the burning bush—because God was there! And over and over, in so many ways, God was saying, "I made you. I love you. There are happy times in store!"

I think Adam and Eve again and again must have overflowed with gratitude

to their Creator, in the purest worship this planet has ever known. For their hearts were fairly bursting with love and thankfulness and breathless anticipation. If only this happy day would never end! They would like to live it over and over!

But God had happy news for them. He had anticipated their desire. This day of satisfying fellowship was to be repeated again and again. The seventh day of every week to come, like this seventh day of Creation Week, was to be a day made both sacred and happy by the presence of their Creator. As long as this planet should orbit, every seventh day, as it rolled around, would be a day of satisfying, fascinating communion between man and his Maker. God would put His blessing, and His presence, in a special way, into that day.

The Bible record doesn't use many words to tell it. It says simply, "God blessed the seventh day and made it holy." Genesis 2:3, NEB.

But you know what happened. There's an ugly interruption in the story. Sin entered and, with man's permission, took root on this planet. The germ of sin is distrust and rebellion. Man was alienated from God. No longer could he speak face-to-face with his Creator.

The weekly appointments with God were even more important now. For God's presence and His blessing had been placed, for all time, in that seventh day. In that day men could find their closest communion with Him.

And God longed for fellowship with men, just as they longed for fellowship with Him. Every seventh day God was saying to men, "I made you. I love you. Please come back!"

But as men forgot God, they forgot their weekly appointment. And as they forgot that holy day, they forgot who made them. And soon they were speculating about where they came from. They began to spin theories about how this planet began. They have been spinning them ever since. Today we even study rocks from the moon—to try to learn our origin!

But listen. Adam knew that he was no accident! He knew how he got here. Every seventh day, as long as he lived—and that was nine hundred and

thirty years—he was reminded that God had made him, that God loved him, that God wanted to restore the fellowship that had been broken.

And there isn't a son of Adam today who needs to be in doubt. No man needs to speculate about his origin—if only he will let himself be reminded each week by that recurring seventh day. The man who remembers that weekly appointment is untouched by the mad race to find some meaning in life. He knows who made him. He knows who put him aboard this planet. And he knows why!

Is it any wonder that God, when He chose two stone tablets one day atop Sinai and began to write with His own finger—is it any wonder that He engraved these words in stone? "Remember the sabbath day, to keep it holy." Exodus 20:8.

And so that we might not be in doubt about which day is sacred, He said, "The seventh day is the sabbath." Verse 10.

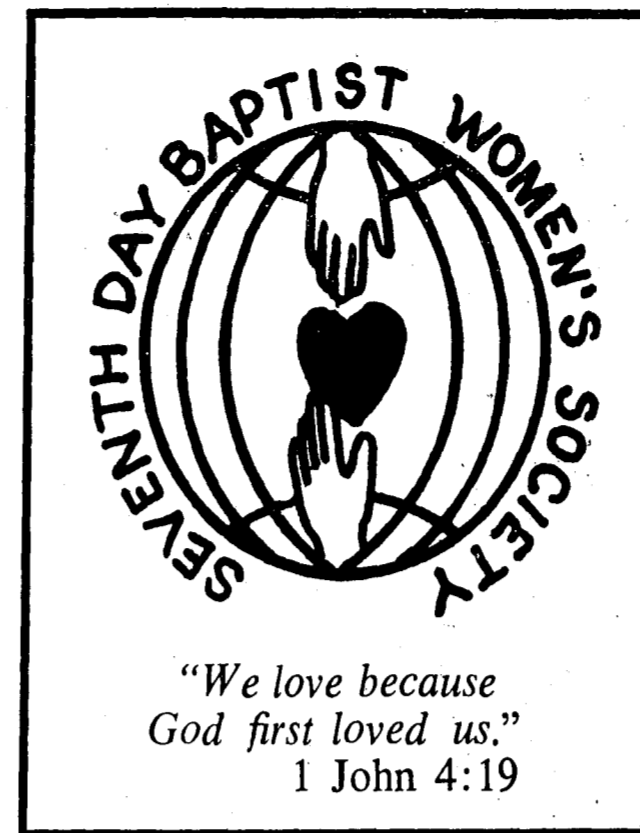
And He told us why He made it a holy day. It was to keep reminding us that "in six days the Lord made heaven and earth, . . . and rested the seventh day." Verse 11.

God knew how desperately we would need to remember!

I know that many sincerely believe that it doesn't matter which day they choose for worship, so long as it is one day in seven. They reason that all days are alike, 24 hours long. So what's the difference? If you owe a man five dollars, it doesn't make any difference which five-dollar bill you take from your wallet to pay him. So you owe God one day in seven. Why should it matter which 24 hours you use to settle your account?

But is that straight thinking? Is the Sabbath something you owe? Or is it an appointment to keep? And if it is an appointment, then how can you meet someone who isn't there? Is there any happy exchange in such an arrangement? Won't you have to get together on the time and place? And until you do, could it be that you are disappointing your Lord week by week—disappointing Him by letting Him wait for you in vain?

"I made you. I love you. Please spend Sabbath with me!" That's the invitation. The response must be yours! ♦



by Madeline Fitz Randolph

Seventh Day Baptist women in the Women's Interests Committee met on Monday, August 9, at Houghton College, Houghton, New York with sixty-eight women present. A slide program describing the work in our mission in Malawi, Africa, was presented by Mrs. Erlo (Elsie) Cox of North Loup, Nebr. Elsie had received the program which included script from Audrey Fuller. Another slide program was presented which showed the work at Crandall High School in Kingston, Jamaica. This was shown jointly by Mrs. Douglas Mackintosh, and Madeline Fitz Randolph. Both programs were well received by the group. On Tuesday, the following day, our committee was led by Gerry Van Dyke in an exercise based upon the book entitled "What Happens When Women Pray" by Evelyn Christenson. There were seventy-eight members present and all participated as we were divided into groups of four and practiced the prayer techniques outlined in the book.

Wednesday at noon the women of Conference gathered for a luncheon together at which time was held the annual business meeting. This was conducted by Mrs. Jane Bottoms, treasurer of our Women's Society. The session was opened with a prayer, led by Madeline Fitz Randolph. Jane then called upon Muriel Osborn to announce the purpose of our Love Gift Offering and to call for the offering to be taken. The total offering, as we include the gift of \$700.00 from the women of Holland, amounted to \$2,128.70. A report of the nominations for next year's officers was read and accepted. The slate of officers will be the same as



Mrs. Jane Bottoms, Treasurer of the Women's Board, giving her report during the Women's Society meeting at Conference.

for the previous year, as voted later on the floor of Conference. President Myrna Cox spoke to the issue of "no women's banquet," urging all of us to attend as families for the special Sabbath welcoming event in the dining room on Friday evening. The meeting was adjourned.

That afternoon we met again with the Interests Committee. At this time we were again divided into groups of four. We joined together in an act of worship as we made "New Life Out of Pieces - a Stewardship of Community." Each woman had a 4-inch square patch of cloth which she joined to that of another, each sewing halfway across, at the same time sharing a meaningful spiritual experience of her life. The second two women then joined their patches with the first two, making a complete square of four patches. Two members of the group volunteered to join all of these together to make a long chain of squares, two squares wide. After this was finished, we were given a large sheet of paper with a common saying already printed at the top. We were to finish the saying, creating a parable or small story. Another "high" experience of sharing took place as we completed these parables. There were eighty-seven women present this time. We met again on Thursday to view a film obtained from Church Women United entitled "It's All Us," and showing third grade school children as they had an experience of learning about other countries and becoming "global citizens." We numbered over 100 present on Thursday, as our women came from serving on other committees to join with us.

One item of business was the consideration of our Annual Report. It was voted to adopt the report as a whole with the following recommendations:

- 1) That we commend the president of our Women's Society, Myrna Cox, for the dedication with which she has served our organization and the excellence of her service as she has visited various groups of our women.
- 2) That we commend the SCSC committee, and encourage them to continue the good work for 1976-77.
- 3) That the SCSC be used in coordination with the Church Growth Project.
- 4) That results of the evaluation of our Summer Christian Service Corps be shared with all the churches in order that there be a better understanding of our program.
- 5) That we commend Mildred Jeffrey and Louisa Pierson for the work they have done.
- 6) That a display table for the Women's Society be a part of Conference exhibits next year; the White Cloud women being in charge of this project.
- 7) That the editor of the Women's Page in the *Sabbath Recorder* be commended for her work, and thanks be expressed for the *Newsletter*; and that local groups be urged to send information for the *Newsletter*.

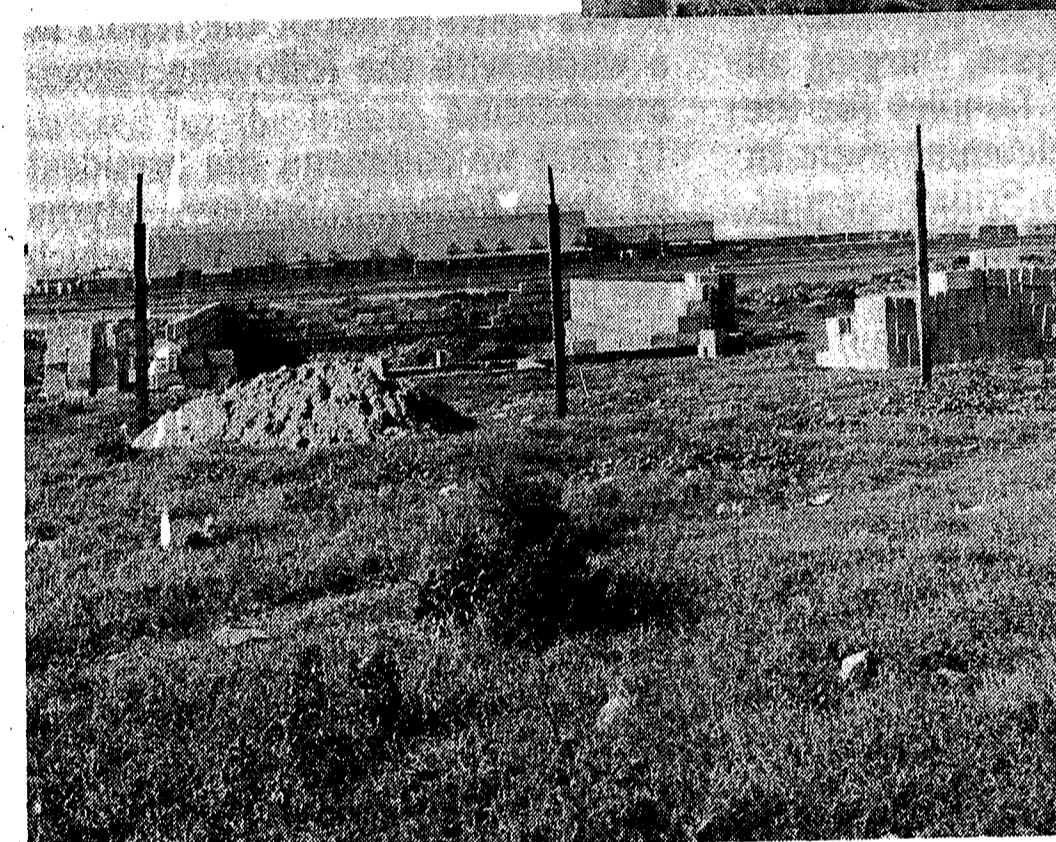
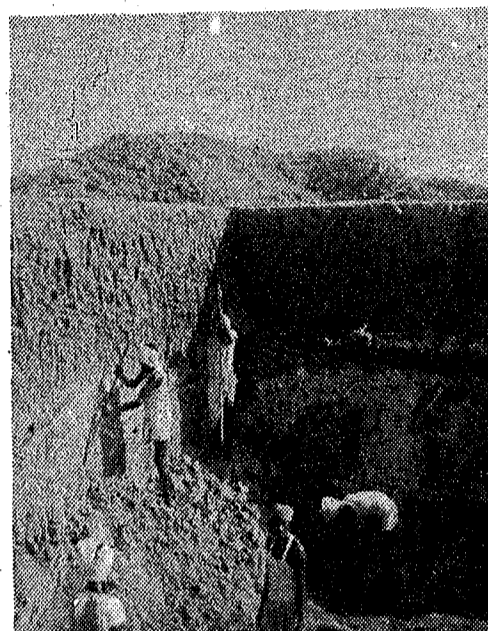
At one point in our meeting, our president asked us to divide into groups and write up some possible goals, and some IMPOSSIBLE goals. By this time in the week our enthusiasm had mounted to some great height, and we did come forth with some beautiful goals....perhaps you might add a few:

(continued on page 39)



# PHOTONEWS

This well is being dug in South India sponsored by funds sent from the U.S. Conference to the India Conference. In addition to providing water this work gives employment to several S.D.B. people.

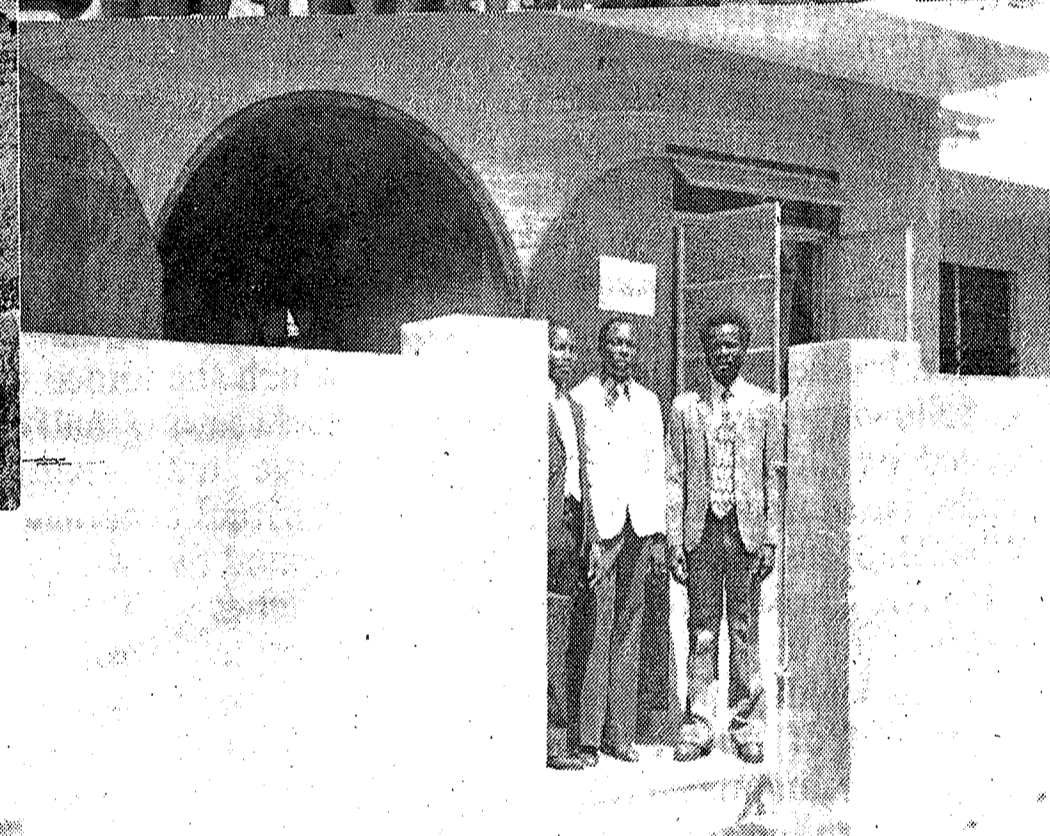


Work has begun on the S.D.B. church in Port Elizabeth, South Africa. There are some 1,200 S.D.B.'s in that country and this will be their first own house of worship.



This is the newly organized church at Dumaguete City, Philippines. This new group is a part of the growing work in this island nation. The project of these believers is construction of their own house of worship. This photo was taken on the occasion of the baptism of seven souls into the body of Christ.

This S.D.B. group meets in Sung Nam, Korea. Their pastor is Jin Sung Kim.



Center - Rev. Lindsay, pastor of the Bethel Baptist Church which is now a Sabbathkeeping congregation in Kingston, Jamaica. Pastor Chambers (left) of the Wallingford S.D.B. Church, Kingston. Bethel Baptist Church building is in the background.

# MISSION NOTES

## focus

"Where there is no vision the people perish"

\*Under the leadership of Director of Evangelism Mynor G. Soper and assisted by Pastor Robert W. Babcock and the Light Bearers for Christ, a special outreach ministry is being held as part of the RON (Reach Out Now) project in Houston, Texas, during October. Pray for this special emphasis!

\*To help complete drinking and irrigation wells in India, the SDB United Relief Fund sent \$1,000. in early September. It is even now being used to meet this vital need.

\*The grants for construction of medical building, equipment and ambulance for the Thomas SDB dispensary/clinic in Thyolo district, Malawi, Africa have been confirmed. As a self-help project the people of the Thomas area are to make over 115,000 bricks and the Christian Service Committee construction team will erect the several buildings. It is hoped they can be in use early in 1977.

\*COMMITMENT TO GROWTH workshops for members of local church Growth Forces are continuing during October. Almost all of our SDB churches/fellowships are participating. The Growth Force Bible study #1 that preceded the workshop on "Church Growth Eyes" and the Growth History research helped to present facts regarding the local situation in terms of past growth and Scriptural truth for real growth. We praise the Lord for real answers to prayer in many lives.

\*Because of heavy rains, high water, and an abundance of snakes, Camp Mainstay was closed in August and the annual Guyana SDB youth camp could not be held.

\*Rev. J.B. Roberts of the Albion Mountain SDB Church, Jamaica, was elected as the new president of the Jamaica SDB Conference. The theme is "Let Us Come Together" (Psalm 50:5 KJV). During the night services at Conference sessions, held with the Wakefield SDB Church,

"over sixty persons, including children, stepped forward to accept Christ in their lives. Let us pray for these new converts."

\*UNITING Seventh Day Baptists Around the World in a Week of Prayer, January 2-8, 1977 are the words on the cover of the new booklet, being distributed to USA SDB churches this month. Written by Rev. B. John V. Rao, executive secretary of the India SDB Conference, these pointed meditations lift up key truths of the Christian life and experience. Let us join our brethren around the world in the first week of 1977!

\*The Evangelistic Committee of the Jamaica SDB Conference has declared 1976-77 as "The year for winning souls" with a special budget item specifically set aside for implementation. Again in August the "Summer Crusades" were held in several churches, though all twelve churches asking for Crusaders could not be served adequately.

\*Returned missionary, David C. Pearson, will speak to the Shiloh Mite Society, one of the oldest Baptist women's missionary groups on Oct. 23. He is also to speak at the Northcentral Association session in Battle Creek, Mich., Oct. 10 and the Allegheny Association meeting at Richburg, N.Y., Oct. 15/16. During these weeks he will also visit ten or more other local SDB churches sharing facts about missions in Africa.

\*The SDB Mission, Gokwe, Rhodesia, has been granted a license for a bookshop. Now a building has to be constructed to house it. Pastor L.M. Vumah reports a good mission meeting at Selukwe during July but attendance was limited. A financial committee was set up to raise funds for their Sabbath School's purchase of equipment to publish helps and "to communicate to our people systematically."

# PRAYER CORNER

November 1976

A Prayer Reminder for Each Day!

Verse for the month: "But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvellous light."

-1 Peter 2:9 NEB

Pray for...

- 1-"laborers in the harvest"-new SDB missionaries
- 2-the COMMITMENT TO GROWTH force in my church
- 3-Pastor L.M. Vumah, Gokwe, Rhodesia, Africa
- 4-Our World Mission goals in November
- 5-Church Extension Pastor Robert Babcock, Houston, TX
- 6-BUNDABERG, AUSTRALIA, S.D.B. FELLOWSHIP
- 7-Pastor Sam Peters, Georgetown, Guyana, South America
- 8-Light Bearers for Christ ministry
- 9-Rev. and Mrs. Don Richards, Marlboro, NJ
- 10-new vision for my community/church/myself
- 11-Student Joel Omare, Harvest Bible School, Nairobi, Kenya
- 12-Pastor Leland E. Davis, Washington, DC SDB Church.
- 13-The children in our Sabbath School classes
- 14-SDB's in Port Elizabeth, South Africa
- 15-SDB ministerial students across America (by name)
- 16-Missionaries Douglas/Jane Mackintosh, Kingston, Jamaica
- 17-Executive Secretary, Dr. K.D. Hurley, Plainfield, NJ
- 18-Jin Sung Kim and the SDB work in Korea
- 19-Pastor Francis D. Saunders, Farina, IL, SDB Church
- 20-STAFF AT DENOMINATIONAL HEAD-QUARTERS, PLAINFIELD, NJ
- 21-Pastor Kent Martin, German SDB Church, Salemville, PA
- 22-Student Lalvuana, Burmese Theological School, Rangoon, Burma
- 23-Pastor Duane L. Davis, Seattle Area (WA) SDB Church
- 24-Missionaries Audrey/Menzo Fuller, Blantyre, Malawi, Africa
- 25-Members of the Brookfield, NY churches
- 26-Toronto, Canada, SDB Fellowship
- 27-SABBATH SCHOOL MISSION OFFERING
- 28-COMMITMENT TO GROWTH leaders' training, Shiloh, NJ
- 29-Pastor Floyd Goodson, Fouke, AR
- 30-Dr. and Mrs. Ted Horsley as they prepare to leave for Australia to assist the SDB work there.

# POST-CONFERENCE

There were thirty-two weary travelers who congregated in the little community of Little Genesee, New York, for the second annual Post-Conference Retreat for ministerial students, pastors, and their wives. After a very fulfilling and spiritually dynamic General Conference session, expectations for the Post-Conference session ranged from excited to "What am I doing here?" Under the leadership of Dean Herbert E. Saunders, Miss Florence Bowden, Executive Secretary K. Duane Hurley, Board of Christian Education Executive Secretary David S. Clarke, and Pastor Kenneth Van Horn of Little Genesee and Hebron, the retreat was a combination of hard study, inner reflection, recreation and worship.

The Scripture for study during the week was 1 and 2 Timothy, particularly those portions having to do with the role of the pastor as Paul saw it. From that groundwork the rest of the sessions were related to the pastor's role, from the viewpoint of the laity with Dr. Hurley, in the educational ministry of the church with Secretary Clarke. Miss Florence Bowden conducted a seminar with the wives (calling in several outside resource persons) on being a fulfilled woman and pastor's wife. Also part of the sessions was a post-Conference review of the actions and decisions of the General Conference sessions. "Commitment to Growth" and the "Task Force" were major items of interest for the participants. Worship was conducted by Pastor Kenneth Van Horn each morning and evening to open and close each day's sessions.

A special word of thanks goes to the members of the Sunshine Society of the Little Genesee church. They provided housing and meals for the retreat. Meals were also provided by the Richburg and Hebron ladies, and to them we give our thanks. The food was delicious and the experience of being with these delightful people of Western New York was wonderful. We thank them for being such gracious hosts and hostesses.

by Dean  
Herbert  
Saunders

After the exciting challenge of Conference I came to Post-Conference Retreat - eager to share but anxious to get on with it - daring the impossible Commitment to Growth.

Halfway through the week I said to my friends (all of them), "Please pray for me. I have a problem with my role as a woman and as a pastor's wife. I hate this wall between the men and the women. I can't stand this pleasant ladies' aid talk. Don't you men need a secretary or something? First I am a child of God. Than I am Dale's wife, then the kids' stepmother, then a member of a church community, etc. But I have trouble fitting my role as a woman and as a pastor's wife into all that."

They prayed for me. They thanked me for my honesty.

What a relief that that's over! Now we can get on with it. I am a disciple of Jesus. There are many of us at the Master's feet. We are out to make disciples. It is not a role we perform. It is what we are. (And my friends are still praying for me.)

-Janet Thorngate

When asked to give my impressions of this year's Post-Conference Retreat, I was tempted to reply like the young camper when the pastor asked him for a testimony about his camping experience: "Oh yes, I had a wonderful experience. We played Ping-Pong, threw Frisbees around and the food was great!" We did enjoy just these things at the retreat, but we also enjoyed what Paul called the "fellowship of the gospel" (Phil. 1:5), a sense of partnership in the common task of the Great Commission. Despite the differences we felt a common identity as we turned our thoughts to the questions raised by our discussion leaders, David Clarke, K. D. Hurley, and Dean Herb Saunders, about the nature of our calling to the pastorate. The worship services each morning and evening which Pastor Ken Van Horn led provided a time for expressing the fellowship which underlay the rest of our activities. For me, this fellowship was the highlight of our time together. Coming, as it did, out of differences in age, sex, background, theology and marital status, it was honest and genuine.

-Kenneth Burdick, student



The Sabbath Recorder

# MINISTERIAL RETREAT

Attending the Post-Conference Ministerial Retreat served as an attitude check. Remember the attitude checks a few years ago at Conference with the resounding, "Praise the Lord!" as a response?

Wives of ministers and ministerial students meeting with Miss Florence Bowden discussed many aspects of the work of those of us who have been called to a special kind of service. Time and again we faced the fact that attitudes are so important.

We talked about opportunities to serve and how to prepare; we talked about ways to show love, and to receive love; we talked about criticism and how to handle it.

Above all, the Post-Conference Retreat was an opportunity to gain perspective, to remember whose we are and whom we serve. "Praise the Lord!"

-Mrs. Ethel Dickinson  
veteran of thirty-five  
years as a minister's  
wife.

The Post-Conference was a very exciting and inspirational week for me. First, it helped me to see the Conference activities of the previous week in clearer perspective. Second, it brought into focus ways in which I need to be a better pastor. Third, it brought renewed faith in the future as I fellowshiped with others who are in the same calling as I, and those who are to be our future ministers and ministers' wives. The insights and faith of these young people are a real challenge to those of us who are older. Fourth, it emphasized something that I have not been able to put a "handle" on before, i.e., that the minister has a calling but that the minister himself must act and think with the character, poise and expertise of a professional. Furthermore, his calling is in more than one field - pastor, preacher, counselor, administrator, etc. Sure we were taught these things in seminary, but after some years' experience we need reminders, such as Dr. K. D. Hurley gave us.

The Rev. David Clarke made me aware of the gigantic task of the Christian Education ministry in the church, as I have never been able to comprehend it before. The Dean of our Center on the Ministry, the Rev. Herbert Saunders, led us in a Bible Study of First and Second Timothy. Through Paul's advice to Timothy we were able to glean guidelines and

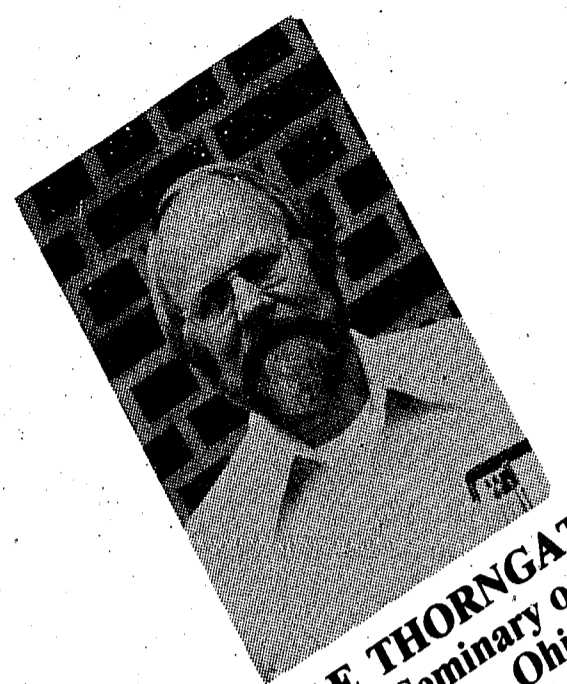
practical applications for us today. The Devotions led by our host pastor, the Rev. Kenneth Van Horn helped me look inward with shame at failures, upward to God for strength and outward to the harvest that is ripe and ready for the gathering. To me Post-Conference 1976 is a Living Challenge!

-Delmer E. Van Horn □



The Post-Conference Ministerial Retreat was held at the Little Genesee, N.Y., S.D.B. Church. Some thirty-two participated in the week-long session.





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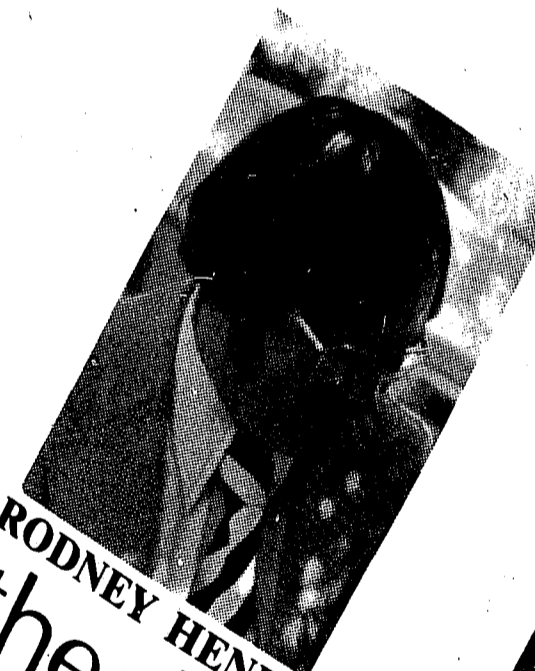


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# Baby Leads Camp

At the first national Family Pre-Conference Retreat, eight-month-old Sarah Matthes gave one of her frequent smiles as the leader started a short worship experience with Psalm 8—"O Lord, how excellent is Thy name...what is man...out of the mouths of babes..." The leader brought Sarah's bejewelled gift of smiling appreciation to all the campers' attention before he read the Psalm.

Her presence in all the activities of the Family Pre-Con, along with all the other Pre-teen youngsters, was a refreshing and freeing encounter for all the campers. There was no nursery or other separate program for children. It was even a bit shocking to staff not to have at least one evaluation sheet come in with a suggestion for having a separate children's program next year. But no one felt that way—or at least felt enough priority at that closing point in Pre-Con—to place it in their evaluation.

The Family Pre-Con brought thirty-three campers with five staff members for the full time, Aug. 5-8, 1976 at Camp Harley Sutton. Six others came part time, and the group gladly hosted about fifteen other brief visitors. The staff operated with an easy hand, asking for and responding to the often-sought group consensus on program. Elmo Randolph created one of his "Birds of a Feather" experiences to start the campers group relations, and led the first day's program. (Randolph's grouping-game, "Birds of a Feather," is available in the Creative Camping Manuals, added by this spring's mailing.)

The groups decided to stay "birds" for their work and worship relationships which mixed up the family members. Otherwise, all family members shared the program together according to family patterns. When the "super-bird" (director for the day) gave his call, the "bird chorus" ruffled the air as campers imitated their group's bird and gathered for the next activity.

Different kinds of Bible study helped the group experience the revolutionary changes which occurred when Jesus encountered such persons as Peter and John the Baptist. James Smart's *The Quiet Revolution* helped transfer the Master's revolutionary spirit to our redemptive follow-up of current Bicentennial celebrations.

Worship and singing were led by Amanda Snyder. Delicious food was prepared with real style by Persus DeLand of White Cloud, Mich. Elmo Randolph and David Clarke guided the overall program, aided by their wives. Earl DeLand enabled smooth operations in many departments and the happy responsiveness of campers from ages 8 months to over 70 years conquered the rain's dismal effects.

"So Nearly Distant" (Family Films) gave a movie study of how barriers develop in family life. Another movie, "Gift of Life" (Broadman Films) was a beautiful photo-essay on some of the ways love operates in the span of years, interpreted by Scripture and comment. This was shared Sabbath Eve.

Tents, campers, travel trailer, motorhome and camp dorms provided the families their sleeping area. A "calling on the neighbors" period had to be cancelled because of the muddy conditions churned up by that time, but sharing of camping



Sarah Matthes, eight-month-old daughter of Gregory and Cindy (Sanford) Matthes, keeps time with the music led by the New York SDB group at Family Pre-Con Retreat, Aug. 7, 1976, at Camp Harley Sutton.

tricks was anticipated. Former Milton College President and Mrs. Percy Dunn were welcome guests for a couple hours, especially as they had worked intimately with the Elmo Randolphs in scouting, church and college work. Mr. Dunn reported happily on the Rev. Miss Elizabeth Randolph's residence in the retirement home which he manages in Ithaca, N.Y.

Sabbath approached with a specially prepared supper at candle-lit tables, with Persus DeLand sharing a devotional reading. Then came a warm welcoming worship led by Amanda Snyder's group. Some extra sleep was possible with an earlier bedtime. Part of the campers attended the special worship at the nearby Alfred Station SDB Church. Seventeen stayed at camp for a refreshing informal service to which each person or family contributed. Our Sabbath was enriched by the presence of four members of the New York City SDB Church who joyfully sang and prayed their way into our fellowship. In all, eleven churches were represented from six states.

From the evaluations and Conference encouragement, it is certain that the Life Ventures Committee of the Board of Christian Education will be developing a Family Pre-Conference Retreat for 1977 in Arkansas. □

Order now for Christmas....

## THE STAR OF BETHLEHEM



A beautiful sound filmstrip about Burne-Jones' THE STAR OF BETHLEHEM painting has been given the Seventh Day Baptist Board of Christian Education by CHURCH SCHOOL PICTURES, as a memorial to its founder Wilbur E. Laganke.

It was Matthew's story of the coming of the Magi which inspired Sir Edward Burne-Jones to paint The Star of Bethlehem, a life size watercolor, for the Birmingham City Museum. The picture, completed in 1891, is the story of the Holy Family and the wisdom, power and wealth offering homage to the Christ.

The Star of Bethlehem was commissioned by the Corporation of Birmingham in 1887, it was begun in the autumn of 1888 and completed in the spring of 1891. It is a life-size water color, perhaps the largest watercolor ever painted.

"The Star of Bethlehem" tapestry is at Exeter College, Oxford. The watercolor, from which the filmstrip is made, was commissioned by the Corporation of Birmingham and is now in the Birmingham City Art Gallery. Thus the two versions of this subject are associated with two influential centers in Burne-Jones' life, his birthplace and his college.

In the "Memorials of Edward Burne-Jones," Lady Burne-Jones recalls an occasion when a young girl, watching him painting this subject, asked if he really believed the story, to which he replied, "It

is too beautiful not to be true." On another occasion he gave the answer of faith to a flippant question. He was walking with some friends in a summer shower. One said, "Let me see! I forget what makes a rainbow." Burne-Jones replied, "The Lord set his bow in the cloud." Then, after a pause he added, "There are other reasons given in the books."

Edward Burne-Jones was born in Birmingham, England, on August 28, 1833. His mother died at his birth. His father was a small tradesman of Welsh descent.

At the age of eleven he went to King Edward's School where he gained a very thorough knowledge of classic writings and mythology. In 1852 he won a scholarship to Exeter College, Oxford, to study for the clergy.

He is known quite as much for his stained glass windows as for his paintings. They may be seen in several churches in England as well as the United States. The number of his finished pictures is about two hundred, but he made the designs for about one thousand windows.

This filmstrip can be borrowed through the regular channels of the newly combined Audiovisual Library managed by the Tract Society in Plainfield. See your church's copy of the A.V. resources for details, or write to: American Sabbath Tract Society, Box 868, Plainfield, N.J. 07061 □

### THE SABBATH

*On the seventh day God rested  
From all the work He'd done,  
He bound the days together  
And then He called them one,*

*O... week of days together  
But the seventh He set aside  
He sanctified and blessed it  
And bid us in it abide.*

*The Sabbath is God's silver clasp  
That holds the whole week's chain  
And it makes a perfect circle  
As it comes around again.*

*A week without the Sabbath  
Hardly seems to be worthwhile.  
It's a garden without flowers  
It's a man without a smile.*

*So let us delight in His Sabbath  
In the day our God has blest  
For His own eternal glory  
And for our eternal rest!*

— Expressions of Faith  
Margaret Fitz Randolph



## A DAY TO REMEMBER:

by Tom Merchant, Historian

# Conference 'Bicentennial Day'

With its emphasis on the birth of our nation and the role played by Seventh Day Baptists in 1776, it was a day to remember people and events of 200 years ago; and with men, women and children dressed in colonial garb, guest speakers and multi-media presentations, there were people and events to make it a day to remember for years to come.

It was "Bicentennial Day" at the 1976 General Conference - Wednesday, Aug. 11.

Actually, it began Tuesday night with an address, "Baptists and the American Experience," by Dr. James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs. Dr. Wood portrayed Baptists as leading advocates of liberty and religious liberty throughout the history of America and warned of the continued need for defense of these principles today.

Wednesday morning men in waistcoats, breeches and wigs, and women in long dresses, aprons and white lace caps, self-consciously stepped forth from their dormitory rooms to herald "Bicentennial Day," but after breakfast and the first morning meetings, the unity in celebration had overcome any misgivings and good cheer was the order of the day.



The first special event of the day was a slide lecture about the German Seventh Day Baptist monastic community at Ephrata, Pennsylvania, presented by John L. Kraft, curator at Ephrata Cloister, whose appearance was sponsored by the Seventh Day Baptist Historical Society.

In the evening, Seventh Day Baptists were treated to a salute to "America and the American Farmer," courtesy of the Allis-Chalmers Corp. Virginia M. Habermann, daughter of Mr. and Mrs. Thomas Burdick of Little Genesee, New York, was mistress of ceremonies for the fast-paced, multi-screen production, which featured slides, movies, and on-stage performance by Terry Ann Meeuysen, the 1973 Miss America.

Later in the evening, Terry returned to the stage to share her Christian testimony in word and song. She also attended the Youth Banquet that night.

Other Bicentennial-related activities during Conference week were a display of documents from Seventh Day Baptist churches in the Revolutionary War era, arranged by the Seventh Day Baptist Historical Society, and the introduction of Don Sanford's book, *A Free People in Search of a Free Land*, which traces Seventh Day Baptist growth in America. □

## Historical Society Honors Paul Burdick

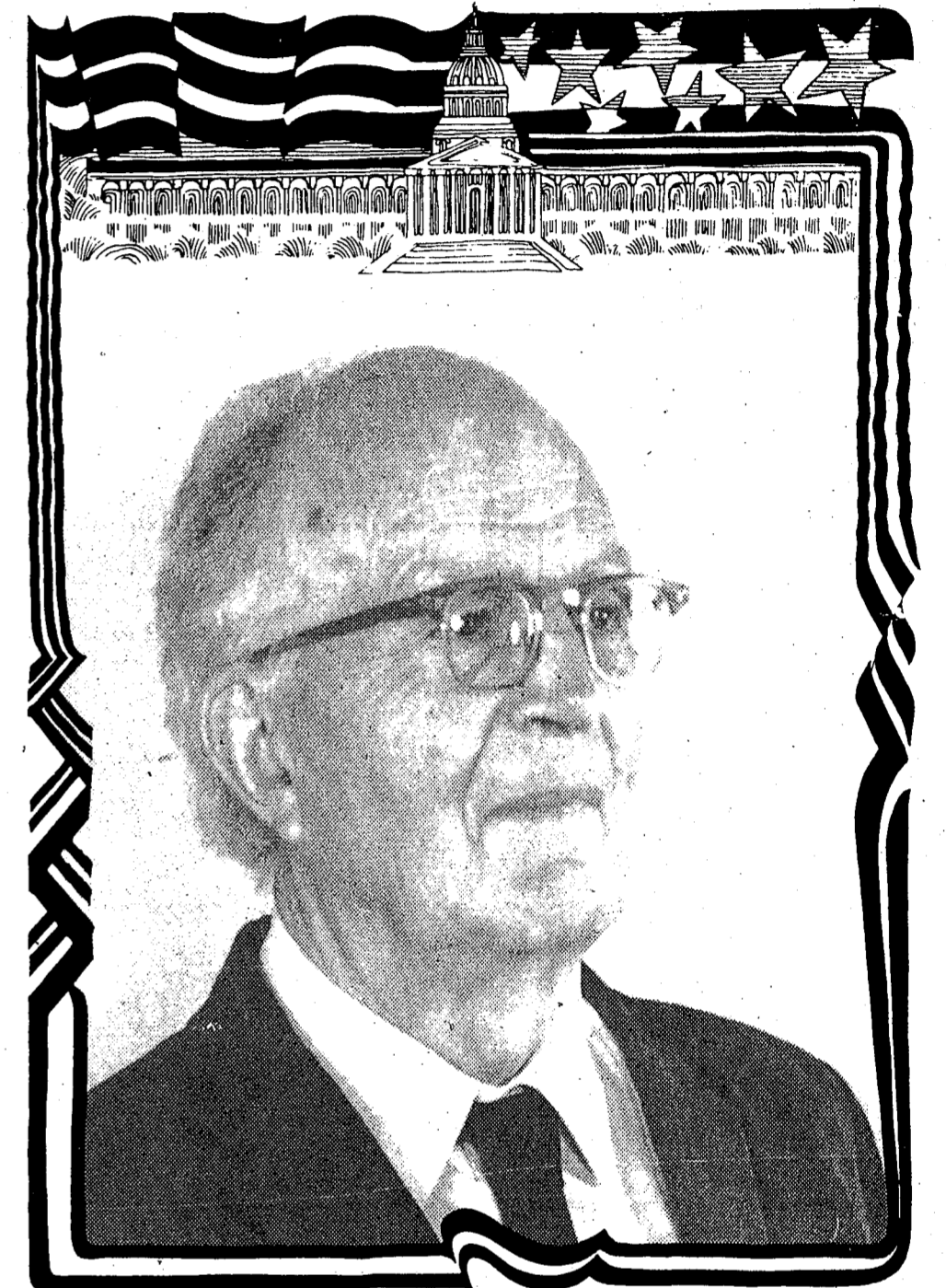
Conference paused in its celebration of America's Bicentennial on Wednesday, Aug. 11, to join the Seventh Day Baptist Historical Society in recognizing the Rev. Paul S. Burdick for his many years of service to the denomination and to the Historical Society.

Rev. Albert N. Rogers, president of the Historical Society, presented a gold-headed cane to Reverend Burdick as he read the following citation:

*Paul Stanley Burdick was born at Little Genesee, New York, in 1889 and educated at Alfred University and Rochester Theological Seminary. Ordained in 1917, he served pastorates at Welton, Iowa; Fouke, Arkansas; Rockville and Second Hopkinton, Rhode Island; Leonardsville and Adams Center, New York; Salemsville, Pennsylvania; and Waterford, Connecticut. In 1919-21 he was a volunteer worker at the Fouke School. In 1938-39 he was a member of Commission, and in 1965 he visited the Seventh Day Baptist mission in Malawi. Son of a distinguished family, he married Hancy R. Brooks of a strong family in the Waterford church and together they reared a distinguished family of their own. Coming into maturity during World War I, he was one of a small group who entered the ministry at that time. Since that time he has proclaimed heroically and untiringly the historic cause of Christian pacifism and nonviolence. He has also done special research into the history of the Burlington, Connecticut, Seventh Day Baptist Church, whose members exhibited pacifism at one period and later sought redress for social wrongs as they saw them from the legislature of the Commonwealth.*

*The Seventh Day Baptist Historical Society now recognizes Paul Burdick's outstanding contributions to the understanding of our heritage by presenting to him for life the gold-headed cane given earlier to another.*

The first awarding of the cane by the Historical Society was to the Rev. John Fitz Randolph, who passed away Nov. 9, 1975. The cane once belonged to the late Rev. Joseph W. Morton, teacher, missionary, translator, and pastor. □



Rev. Paul Stanley Burdick



# TODAY I WILL PRAY

I am not here today of my own free will. God has put me here. And when I pass from this earthly scene, that likewise will not be of my own choosing. It will be God who ordains it and I shall accept it as His sovereign will. But since I am here, and since I may choose how this day shall be spent, I purpose to give prayer a place in my thought and activity. To do otherwise is, I know, to be less than a true disciple of my Lord and a child of my Father in heaven. He says (Jeremiah 33:3) "Call unto me, and I will answer thee and show thee great and mighty things, which thou knowest not."

In the previous chapter (Jer. 32:16, 17) the prophet said, "I prayed unto the Lord, saying... nothing is too hard for thee." Now he must encourage his heart in prayer once again. He was shut up in prison (33:1), but no confinement can deprive God's people of His presence, of His promise to hear and of His power to answer when they pray. No locks or bars can shut us off from Him. Whatever my present circumstances, if I call upon Him, His promise is that He will answer me and show me "great and mighty things."

Like so many promises in the word of God there is more here than first meets the eye. The Hebrew text in this passage contains nine words, and a literal translation of these words would render the verse somewhat more accurately: "Cry out to me and I will graciously answer you and reveal to you great and incomprehensible things of which you are not aware."

So today as I pray I want that note of urgency to be there. I want to know more what it means to "Cry out" with a yearning in my soul for God to work and to "graciously answer" and to reveal, and do, those "great and incomprehensible things" of which I am not aware. To maintain this note of urgency in prayer will add a new dimension to my intercession today.

God is at work in this world and through prayer He bids all His children to become involved with Him in what He is doing. So whether in or out of "prison" today let us cry unto Him, assured that He will answer us in ways quite incomprehensible to us at all times.

-by F. Carlton Booth  
World Vision International

## URBANA 76

Urbana 76, Inter-Varsity's triennial missionary convention, will "zero" in on the specifics of mission work, according to Convention Director David Howard. To do this, the convention will offer students over 75 elective workshops dealing with issues of broad concern within missions, the use of special skills, or particular phases of mission activity.

Students will choose from such workshops as "Preparing for Missions" by Dr. John Gration, professor of Cross-Cultural Ministries at the Wheaton (Illinois) Graduate School; "Non-Professional Missions" by Ruth Siemens, a former missionary among college students in Latin America and Spain; "Short-Term Opportunities" by Phillip Butler of INTERCRISTO; and "Anthropology" by Dr. William Kornfield of the Andes Evangelical Mission.

"They will deal with trends, issues, and perspectives rather than the teaching of skills," says Howard. "The emphasis is on a cross-cultural understanding of any given subject, rather than the one-sided picture taken only from the Western student viewpoint."

At least 15,000 students are expected December 27-31, 1976 at the University of Illinois in Urbana for this student missionary convention. At the last URBANA, held in 1973, over 14,000 students attended and over 5,000 students signed cards indicating that they were actively seeking God's will about being a missionary.

Besides the workshops, held during three afternoons of the convention, the convention will feature such well-known speakers as Anglican rector, John Stott; Bishop Festo Kivengere of Uganda; evangelist Billy Graham; and author Elisabeth Elliot Leitch. Speakers will deal with various aspects of the convention theme, "DECLARE HIS GLORY AMONG THE NATIONS."

Additional information about the convention is available by writing to URBANA 76, 233 Langdon Street, Madison, WI 53703. □

## ACCESSIONS

ALBION, WIS.  
A. Addison Appel, Pastor

By Testimony:  
Mrs. Agnes Fursett

WATERFORD, CONN.  
Dale Rood, Pastor

By Letter:  
Marjorie (Mrs. Glenford) Coe  
Salvatore Condinzio  
Mildred (Mrs. Salvatore) Condinzio

## MARRIAGES

SANFORD-MERRITT.- Dean V. Sanford, son of Rev. and Mrs. Don A. Sanford of Milton, Wis., and Lyndia Merritt, daughter of Edward and Edith Merritt of Wasco, Calif., were united in marriage on August 26, 1976 at Wasco, Calif. The Rev. John Tatum performed the ceremony.

## BIRTHS

NIDA.-A son, Adrian Michael, to Dr. Lawrence H. and Carol P. (Dingvean) Nida of Myrtle Beach, S.C., on July 11, 1976.

OLSON.-A daughter, Gale Farah, to Robert and Lou Ann (Nicoll) Olson, Edgerton, Wis., July 29, 1976.

SLAGG.-A son, Ross, Jr., to Ross and Barbara (Green) Slagg, Milton, Wis., July 8, 1976.

WALLMOW.-A son, Matthew Paul, to Richard and Diana (Baum) Wallmow, Edgerton, Wis., September 3, 1976.

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(continued from page 11)

Scientific truth and scientific knowledge are primarily an intellectual process. It is primarily an attempt by research, by inquiry and by experiment to find the truth. But "can a man by searching find out God?" Job thought not.

Spiritual truth is not just a thought process. It is not just intellectual inquiry. Spiritual enlightenment is the revelation of God, and I don't think that the revelation of God is limited to a person like a prophet, or to a group, or to some denomination! I don't think the revelation of God is limited to any time or to any place. It has always been God's purpose to reveal Himself to human beings. It is His purpose that the revelation of Divine Truth should continue in perpetuity to every generation.

We worship an infinite God and He never runs short of new light and new truth. Seventh Day Baptists need to know how to share His truth, how to function as His representatives, how the Sabbath fits into industrialized contemporary life. There is so much of Himself that He really wants to share with us, but the limitation of God's truth is determined, not by the limitation of the source, rather by the limitation of the receptor. The Light of God is shining all around us, but it is human eyes that are blind, and it is human minds that are closed, and it's human hearts that are unresponsive to that light. Christ is the True Light to every person who enters this world, to all who will receive it. Christ is the key to the revelation of God and in Him infinity is brought into my focus and the unseen world is opened to my human view.

I think that prior to the coming of Jesus, the truth of the Scripture must have seemed obscure and fragmentary and it has been said that "the revelation of God achieves its consummation in Jesus Christ." "Christ stands at the convergence of all the perspectives of the Old Testament. In Him all the diverse strands and fragments of revelation are gathered up into a single significant pattern. In Him all the Scriptures are fulfilled."

Christ declared Himself to be the Truth and after Him the role of the

Holy Spirit was to guide us into all truth. Throughout eternity I believe that the revelation of God will continue to enlighten us in all the infinite knowledge of God.

The history of God's people is a history of God trying to reveal Himself to mankind. But that process, that process of revelation which will be completed in eternity should begin, I feel it *must* begin here and now. The accumulated revelation of God is at our fingertips, it's here in His Word and the Spirit of God longs to open it to our minds.

I am afraid that some people feel that only the learned and the educated are in such a position to receive the revelation of God. But such understanding of truth is not a matter of intellectual brilliance. In fact intellectual brilliance may disqualify you for the revelation of God. The source of truth and revelation is not the human mind, that source is God Himself. The qualified receptor is a trusting, obedient heart and mind. To know the truth, to know His will, to know the mind of God, we must first be transformed.

The transformed life is both the means and the end of the revelation of God. I repeat, the transformed life is both the means and the purpose of God's revelation. The real purpose of revelation is not mere intellectual enlightenment, the purpose of God's revelation to you and to me is a relationship between Him and us. God wants to reveal all of His truth, the infinite knowledge of the Creator and of His creation, but such revelation is dependent upon a personal relationship. Jesus said, and you will remember His words, "I have called you My friends because I have told you everything that I heard from the Father." Infinite truth is available to finite minds. We can have a clear view from eternity past, all the way into eternity future, if our eyes are open. But only the obedient heart is tuned to hear the Will of God. We must align ourselves with that beam of light and it may require that we get down on our knees.

I remember twenty-five years ago or so seeing a movie and you may have read Charles Dickens' great book, *Great Expectations*. Included in that complicated plot, I remember, there was an elderly recluse. An elderly lady who, because of disappointments in her younger years, had become bitter and disillusioned and she had shut herself up in a

great house and denied access to all outside influences. No one was allowed to visit. She had heavy drapes closing the windows and she lived by the light of candles.

She lived this way for decades. She had a granddaughter who lived with her and out of a sense of a need of her granddaughter she hired a young boy who was the hero of the book. She hired him to come and play with her granddaughter and be a companion to her and to socialize with this little girl who was all by herself, living with her grandmother in this situation.

This young man, as the years went by, became an adult and he fell in love with this girl. He looked upon that house and looked upon the situation and he made up his mind that he would do something about it. So one day he came to that great old house and he threw the doors open. He went into that great hall where she sat in her black robes, he pulled down the drapes from those windows and let the light flood in. As the drapes came down the dust flew up in great clouds and the cobwebs were waving in the breeze created by the falling drapes. The mice and vermin scattered into the dark corners of the room. And that bitter old woman, paled from years of darkness and dressed in her ancient garb, threw up her arms to shield her eyes from the unaccustomed light. But that light that blinded her set her free from the shackles of her old self and her life was transformed.

Do you need to be set free? Do you need transformation in your life? His truth can do all that you need. His truth - revealed through the ages - has all been preserved for us. Like all preserves, it must be opened - must be eaten and digested. God's word is crammed with good things. "Oh, taste and see that the Lord is good." Certain foods we must develop a taste for - olive, avocado, artichokes - and so with God's word. Some people must sample it several times before developing a real taste for it; but when we acquire that appetite for the good things of God, our appetite will never be completely satisfied. The hunger will be gone, but the desire will remain for more and more of His revelations. The light of God in Christ is shining brightly, as bright or brighter than at any time in the past. Open your eyes, open your heart - it takes both to really know Him - "whom to know is life eternal." □

# The Church in Action

## NEWS FROM THE CHURCHES

### BERLIN CHURCH SCORES IN BICENTENNIAL ACTIVITIES

BERLIN, N.Y.—The Seventh Day Baptist Church of Berlin, New York, organized in 1780 and approaching its own Bicentennial, united with the community to celebrate the nation's Bicentennial on the July 4 weekend. The Seventh Day Baptist Church is the oldest organized church in Berlin.

The church emphasized its past history, present faith, and future assurance in four ways. Sabbath, July 3, was observed as a homecoming Sabbath with special attention to our faith in this Bicentennial year. On Sunday, July 4, an open house in our church was well attended by people from the area and by some from greater distances. Each visitor was given a tour of the church facilities and an explanation of numerous artifacts of our early church history, including the old pewter Communion set with the common cup. Through the three day observance an exhibit was maintained at the local high school portraying the unity of our faith of the past and hope for the future.

Generating the most interest was the Seventh Day Baptist float in the parade on July 5 which placed first and was awarded a substantial prize. Bearing the theme, "Freedom flourishes where faith is found," and the organization date of our church, the float portrayed an early congregation at worship. Strains of old church hymns played on the old-fashioned organ by organist Roberta Ellis could be heard all along the route of



"Freedom Flourishes Where Faith Is Found" was the theme of the prize-winning float sponsored by the Berlin, N.Y., church in the community Bicentennial parade.

the parade, while the pastor, the Rev. C. Rex Burdick, stood at the pulpit with the open Bible used in the early days of the church. Some fifteen members of the present congregation ranging in age from 5 to 70, all dressed in appropriate costumes of the past, made up the float congregation.

The prize money was added to the Sabbath School treasury where a portion of it was used for the support of the community Vacation Bible School. Among the numerous blessings which we have experienced as a result of our participation in the Bicentennial activities have been the joy of sharing our faith with others, improved public relations and a better image and understanding in the community of which we are a part. □

### PASTORAL CHANGE

On September 1, 1976, Kent L. Martin, recent graduate of Wesley Theological Seminary in Washington, D.C., became the pastor of the German Seventh Day Baptist Church in Salemville, Pennsylvania. He succeeded the Rev. Charles Graffius who is currently an associate evangelist with the Light Bearers for Christ. Kent, with his wife Laura Lee and their two daughters, returns to his home church as the newest Seventh Day Baptist pastor. □

### CAMPS HELD IN NEBRASKA

NORTH LOUP, NE.—The Youth Fellowship and advisors attended the Mid-Continent Association Spring Retreat at Nortonville, KS, the weekend of April 3.

An old-fashioned social was held in the church basement the evening of April 10. "So Long, Joey," the last of a series of movies, was shown at the community building April 11. The series was sponsored by the Christian Education Committee.

The Men's Prayer Groups met in homes of members on Sunday mornings during the spring months. Keith and Janice Hopkins, Tom Keown, and John Goodrich are in the service of our country. Tom and Keith are stationed in Germany.

A sound system, stereo tape recorder, microphone and cabinets to house the equipment were given to the church in memory of Dell and Hazel Barber and were dedicated May 29.

A service of dedication for infants and their parents was held June 12. The children were Jeramie, son of John and Mildred (Williams) Benson; Jo Elle, daughter of Joe and Joy (Van Horn) Palermo; and Aaron, son of Merlyn and Colene (Vogeler) Williams. May God's blessing be on these little ones and their parents!

Newly-elected officers of Dr. Grace Missionary Society are Elsie Cox, president, Collett Soper, vice-president, Shirley Cargill, secretary, Marguerite Scott, treasurer, Alice Maxson, courtesy, and Leona Babcock, key

worker. The year's study is being based on the book "God Speaks to Women Today" by Eugena Price.

The annual church meeting was held June 27. It was voted to change the church year from July 1-July 1 to January 1-January 1, extending the first period six months. Bernard Keown was given a license to preach for another year. Pastor Victor Skaggs was given a six months leave of absence. Elected for the eighteen months' period were Ron Goodrich, moderator, Earl Soper, clerk, Sheldon Van Horn, treasurer, Leona Babcock and Alice Maxson, historians, Bertha Clement, *Recorder* reporter, Louise Brennick, organist, Marian Soper, assistant organist, and Collett Soper as a new member of the board of trustees.

The camping season began with Primary Day Camp July 5-9 with an enrollment of eleven children. Helen Goodrich was the director. Junior-Junior High camp was held at Camp Riverview July 11-18 with an enrollment of thirty. Rev. Paul Osborn of Nortonville, KS, was director. Cathy Brown of Milton and Kathy Ross of Riverside, of SCSC Team Action, were counselors and Joel Osborn was junior counselor. Pastor Skaggs participated part time.

Mid-Continent Senior Camp was held at Camp Riverview July 18-15 with Rev. Elmo Randolph of Boulder and SCSC workers Cathy Brown and Kathy Ross on the staff. Five local clergymen spoke to the campers and answered questions on five mornings. Churches represented were Presbyterian, Catholic, Lutheran, United Methodist, and Baptist (first day). Rachel Drake of Shinglehouse, PA, and Neil Warner of Verona, NY, were exchange campers. □

-Bertha Clement

### RELIEF TO THE PHILIPPINES

A request for earthquake relief has been received by Baptist World Alliance from Rev. Edwin I. Lopez, General Secretary, Convention of Philippine Baptist Churches.

In response BWA has shipped 35,000 pounds of cereal (Gerber instant), 50,000 multiple vitamin tablets, considerable quantities of antibiotics (both tablets and salve for topical application), and some clothing.

A check for \$1,000 has been sent from the Seventh Day Baptist United

Relief Fund to BWA to assist in this effort. These relief funds will be administered by the Convention named above. "Some reports show about 8,000 dead and 35,000 homeless, with property damage at US \$110,000,000," relates Dr. Carl Tiller of BWA.

It has been reported to the Christian Social Action Committee that Seventh Day Baptists are not located in the Mindanao area that was effected by the earthquake and tidal wave. □

### CHRISTIAN SOCIAL ACTION

The Christian Social Action Committee sent out questionnaires to sixty churches in July asking if they had participated in the Love Loaf Project or any other relief work during the past year. This information was used to make a poster for our exhibit at Conference.

We received twenty-seven replies listing a variety of relief projects totalling \$6,263.80. With just this partial picture of S.D.B. concern, it is exciting to think what our total relief work amounted to last year. Six churches reported no relief work but I am sure if the projects of their Women's Societies had been included, probably most churches would have been involved locally with such things as clothing for needy, canned goods for migrants or Indians, quilts, layettes or household articles for burned-out families, etc.

Eight churches reported sending World Vision, International, \$1,615.18 from their Love Loaves. Two other churches contributed to World Vision, so they received a total of \$1,698.80.

The following categories were also listed: S.D.B. United Relief Fund-\$2,951.12; Christian Social Action-\$326.00; Church World Service-\$214.54 and One Great Hour of Sharing-\$287.93; Guatemala-\$271.32; CROP-\$135.84; Sunshine Mt.-\$95.00; Am. Indian-\$55.00; Local Relief-\$178.25; Church Women United-wells-\$50.00. Several churches did report amounts to the American Bible Society or their S.S. Mission Offerings but these were not counted as direct relief.

We wish to thank the twenty-seven churches who did respond. □

-Reported by Arabeth DeLand

### News Notes

● Rev. James McGeachy writes: "A fine new work has begun in Wolverhampton, England, by Bro. and Sis. Brown, who have started a Sabbath School. Sister Brown is the daughter of Pastor Peat of the Mill Yard Church."

● Rev. Everett T. Harris is the newly-elected president of the S.D.B. Missionary Society, replacing the Rev. Edgar Wheeler who has assumed the pastorate of the Denver church.

● The Seattle, WA, church reports a busy summer at Pacific Firs Camp. They had 31 enrolled in the youth camp and 29 in the primary camp. "We are praying that 'seeds' sown in young lives will sprout and grow, bearing fruit for the Master."

● The Rev. Charles Graffius of Salemville, PA, has resigned as pastor of the German church. He plans to spend more time in evangelistic work.

● The Rev. David C. Pearson, returned missionary from Malawi, Africa, has accepted the call of the Plainfield, New Jersey, Seventh Day Baptist Church to become its pastor. He, his wife Bettie, and their daughter Joanna will be moving to Plainfield after the Christmas holidays. We welcome Pastor Pearson back into the active pastorate of an American church after twenty-one years of serving our denomination on the mission field, and we pray for the continued leading of the Holy Spirit in his life and the life of the church he serves.

● Marjorie Burdick has been selected by the Milton, Wisconsin, Kiwanis Citizenship Committee as this year's recipient of the Citizen of the Year Award. As member of the Milton S.D.B. Church, Miss Burdick is a graduate of Milton College. She taught for thirty-three years in the area and also served as elementary principal for several years. She has been a Sabbath School teacher and active in summer camping programs. She has done tutoring for those who are slow to learn. The *Sabbath Recorder* is happy to join in the salute to Miss Burdick - we pray God's continued blessings on her.

### FINANCIAL DIVIDENDS

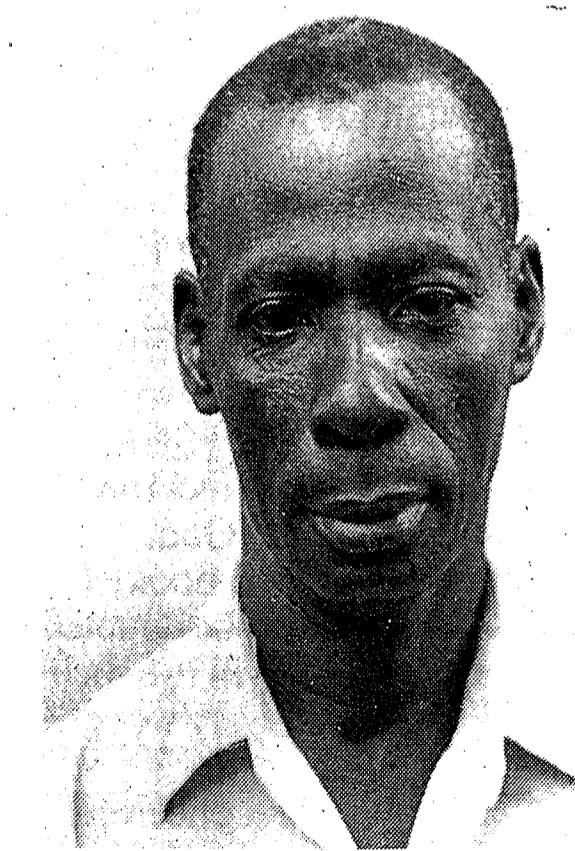
It is hard to believe, but still true, that MOST people die without making their financial plans through a will, trust, or some other method.

Under those circumstances the State takes over - taking its shape first and tying up the assets until a determination can be made regarding the estate. Normally this means a taxation level FAR BEYOND what is necessary under the law.

As Christians we pass on greater financial dividends to our families AND to the Lord's work by simple advance planning. As good stewards it is a minimum we can do.

Your Missionary Society has offered counsel and financial planning services for many individuals through the years. It is possible in making plans to take positive action that will result in increased income during retirement years, leave income planned to beneficiaries, and at the same time make available funds for the Lord's work and in future years as well. Planning now can bring the joy of KNOWING things are taken care of in an orderly and Christ-honoring way.

For further information about these services contact your SDB Missionary Society, 401 Washington Trust Building, Westerly, RI 02891 (Phone 401-596-4326) or the Memorial Fund Trustees, Box 868, Plainfield, NJ 07061 (Phone: 201-561-8700). □



William S. W. White is engaged in tract distribution on the island of Dominica in the West Indies. He first heard of SDB's through the Mill Yard church in England.

### PLAINFIELD PARTICIPATES IN GROWTH PLAN

PLAINFIELD, N.J.—Three of our members - Executive Secretary K. Duane Hurley, Dean Herbert Saunders, and Historian Thomas Merchant - participated in the Commitment to Growth seminar in Milton, July 11-14. The next Sabbath they shared their insights with us during the sermon time. Those three members and four others attended the workshop conducted by Dr. John Wimber at Houghton preceding Conference, and we are now organizing our first year of the plan.

We had nine junior campers and twelve senior campers at Jersey Oaks in July. Dean Saunders led the senior camp, and Norma McAllister was a counselor. Douglas Paquette attended Youth Pre-Con, and fourteen of our members plus several children were at Conference.

A number of us wore costumes at our Bicentennial celebration on Sabbath, July 3, as well as at Conference. We sang patriotic hymns, pledged allegiance to the flag, had appropriate readings and a meditation on 2 Chronicles 7:14, and then celebrated Communion.

Our Sabbath School picnic was on July 4 at the Saunders home. On July 27 we met with our returned missionaries, Rev. and Mrs. David Pearson, and their daughter Joanna. A picnic in their honor was held on July 29.

At our quarterly meeting July 11 we voted to renew Robert Babcock's license to preach for a year and to license Dr. K. D. Hurley and Deacon Linford Walters.

During July and August our pulpit was supplied by Dean Saunders (twice), Deacon Linford Walters (twice), Deacon Fred Bakker, Elder Reuben Simons, and Chaplain David Quiring of Muhlenberg Hospital.

Our Youth Fellowship had charge of the service August 28, with seven taking part. After the benediction all of us joined hands and sang the SDB Youth Rally Song.

We look forward to hosting the Yearly Meeting of the New Jersey and eastern New York churches Oct. 16. Dorothy Pociatek and Margret Armstrong are in charge of housing and meals.

-Ruth Hunting Parker

### A PERSONALITY PROFILE- MISS RUA VAN HORN

(continued from page 6)

Day Baptist Church in Lost Creek, West Virginia. Realizing that there are many lone Sabbathkeepers and having spent many years as just such a person herself, she perceives that Seventh Day Baptists have as one of their major responsibilities "to live their faith and talk about it."

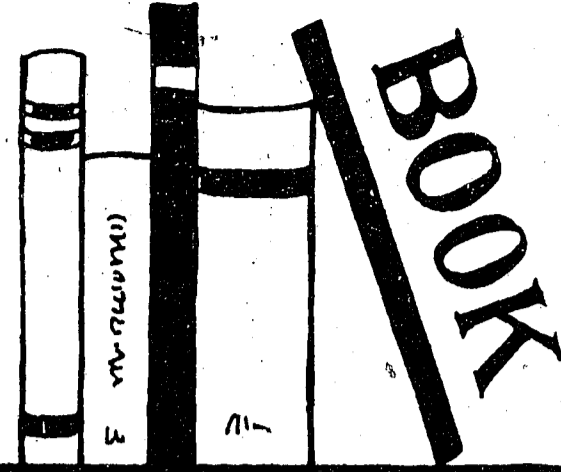
Miss Rua joined the Washington, D.C., Seventh Day Baptist Church on June 18, 1949, and became an active member immediately. According to church records she was elected a special committee of one in 1950 to locate a place of worship for the congregation. Business meetings were often held in her home prior to the church's purchase of a building in 1968. Her various church activities have included trustee, treasurer, chairman of the nominating and pulpit committees, member of the Lay Development Work Committee, delegate to General Conference, and co-writer of the new church constitution. In 1967, she was elected chairman of the Board of Christian Education and is still serving in this capacity. Outstanding in all her church work has been Miss Rua's willingness to give-of her time, her money and her self.

Out of her wisdom gained through spiritual, teaching and other living experiences, comes this advice from Miss Rua: Older Christians in the Church, regardless of denomination, have the obligation to train children for orderliness in deportment, which indicates something of quality in thinking and the planning of activities. In the children rests a hope for a more orderly, less confused society.

For Miss Rua, getting understanding continues to be a lifelong pursuit. But because her priority is getting understanding in the Lord, we perceive that the honor this world might bestow on her for her works does not in any wise compare with the chief honor that the Master Teacher will bestow upon her in the end. □

-Barbara Lacey and Marie Bee





## REVIEW

**Prophetess of Health: A Study of Ellen G. White.** by Ronald L. Numbers, Harper & Row Publishers, 1976. \$10.00.

One of the main distinctives of the Seventh-day Adventist faith is the belief in the inspiration of Ellen G. White as God's special messenger to his remnant (SDA) church. For many *Prophetess of Health* is a refreshing look into the life and teachings of Mrs. White especially in the field of health reform.

Numbers' book has special significance because even though he is a Seventh-day Adventist his work is not merely that of an apologist; but rather takes the reader creatively into an objective study of this controversial lady. Dr. Numbers, son of a minister and grandson of a former Adventist General Conference president, taught for several years at the church-operated Loma Linda University. While engaged in research for his lectures he came across much of the material included in the book.

In a recent review, *Time* magazine stated that Adventist leaders "consider the book an important challenge to the faith." *The Review and Herald*, official denominational publication, denied this. In fact it suggested that there is nothing new in the book since the "old charges" against Mrs. White have been "long ago laid to rest by careful, honest, research." Having denied any real significance to the book the *Review* then devoted three editorials to a discussion of it. The Adventist General Conference also made available a pamphlet defending the prophetess. All of this attention would seem to indicate that Numbers does in fact have something substantial to say, that if not a "challenge" is certainly a "disturbance" to the faith.

Born in the error of the Millerite movement of the 1840's, the Seventh-day Adventist church was greatly influenced by the reported "visions" of Ellen G. White. Indeed she had the same degree of influence upon her infant church as did Joseph Smith to the Mormon movement and Mary Baker Eddy to Christian Science.

Numbers reveals that Ellen White was greatly influenced by those around her and, not surprisingly, by the times in which she lived. In many instances she merely echoed the several voices calling for reform in certain aspects of American life. However, her voice added a new dimension because she claimed inspiration for her works. She studied the ideas of health reform as advocated by such contemporaries as Sylvester Graham (of Graham cracker fame), and James C. Jackson who operated a health institute, Our Home on the Hillside, near Dansville, New York. Mrs. White, who was ill most of her life, spent some time at the Institute where she learned "water cure" and other aspects of what would become the basics of her teachings on health reform.

In addition to warnings against such vices as that of playing checkers and cards, Mrs. White advised that masturbation could lead to "imbecility, dwarfed forms, crippled limbs, misshaped heads and deformity of every description." Modern medical science has refuted this myth. In her earlier "visions" she advised that she had been warned against the use of drugs and indeed expressed her general distrust of physicians. "If any among us are sick, let us not dishonor God by applying to earthly physicians..." Today Seventh-day Adventists operate some 329 medical institutions around the world employing all of the methods of modern medical science.

Was Mrs. White a plagiarist? The record would seem to so indicate. In health reform, as well as in history and prophecy, she borrowed freely from the writings of the experts in their respective fields. Adventist apologists state that plagiarism was a common practice of the day. However, the great difference between Mrs. White and her contemporary plagiarists was that she claimed inspiration for her writings which would presumably include those writings that she borrowed from others as well. Few will accept the explanation that "the Holy Spirit only rarely dictated the very words she would use. In a few cases, the process of finding the best language to express what the Spirit had revealed *involved using the phraseology of other writers.*"

Whatever the cause (or source) of Mrs. White's "visions" they abruptly ended after menopause. Thereafter she reportedly received heavenly communication by dreams in the night.

One of the chief supporters of Ellen White's health reform work was Dr. John Harvey Kellogg noted founder of the Battle Creek, Michigan, Sanitarium. Dr. Kellogg, whose wife Ella Eaton Kellogg was a loyal Seventh Day Baptist all of her life, later broke with the prophetess. He was disfellowshipped from the Adventist church for being antagonistic "to the gifts now manifest in the church." The section of the book dealing with the colorful and talented Dr. Kellogg is of special interest.

Is Ronald L. Numbers a historian or, as some would have us believe, an agent of Satan? Is his book but yet another sign of the impending doom facing all those who reject the teachings of Mrs. White? Loyal Adventists are aware of the warning given by Mrs. White regarding those who would dare challenge her writings. "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God." In their recently published booklet the Adventists ask "Can it be doubted that the enemy of souls will use such a book to accomplish this very work?"

Regardless of your preconceived ideas regarding the life and teachings of Mrs. Ellen G. White, *Prophetess of Health* is a book you will profit from reading. □



## COLORADO FLOOD VICTIMS REPORT FINANCIAL NEEDS

Praying came easy, said Bill Griffing, after a 19-foot wall of water burst through his front door and left him clinging to the day-bed floating in his living room.

As the water level rose, "I could see I was getting closer to the ceiling," recounted Griffing. "I was just wondering if I was going to be pushed against the ceiling and the air would be shut off."

Griffing was one of thousands caught by the churning waters of the flash flood which ripped through Colorado's Big Thompson Canyon near Denver late July 31. "It was easy to pray," said the elderly man. "I never did ask for my life to be spared. I prayed the publican's prayer: 'God be merciful to me a sinner.' Save my soul for Christ's sake."

In the wake of the flood, bodies of more than 130 dead-campers, tourists, residents-have been recovered. A rescue team dug Griffing out of thigh-high silt which trapped him in his home after the flood waters receded. A helicopter airlifted him to Loveland hospital. Griffing was safe. But his problems had just begun. Like many living along the Big Thompson River, he is retired, living on a fixed income. His children are scattered.

The Red Cross provided emergency medical care. Several civic and religious groups around the state raised some money and offered canned goods and clothing. The Corps of Engineers now is clearing debris from property. But damages are estimated from \$30 million to \$50 million. The flood destroyed 328 residences, 95 mobile homes and 52 businesses. At least 100 small private bridges were wiped out. And one month after the disaster, people like Griffing are stranded without homes and tangled in the red tape of obtaining federal money to be loaned at 5 5/8 percent interest.

Colorado Baptist leaders contacted the Red Cross at the time of the flood to determine needs of victims. Inundated with canned goods and clothing, the Red Cross discouraged further assistance.

In Loveland—only a few miles from the flood area, Charles Murray, the pastor of Trinity Baptist Church, led his members in a prayer chain the night of the flood. The following week, he worked day and night, identifying bodies and counseling families of flood victims.

His church members provided food and clothing. Later, they opened their homes to the homeless. Griffing, who had no church affiliation, moved into the home of a Trinity Baptist couple after he was dismissed from the hospital.

Trinity members David and Linda Conner, whose own home and property along the river was miraculously untouched by the flood waters, have been instrumental in obtaining names and needs of area flood victims who will share the Home Mission Board funds in the state.

Conner, whose next door neighbor died in the flood, took off work for several days and moved up and down the river, offering help and counseling for devastated neighbors. As the initial shock of the disaster is wearing away, Conner notes an underlying desperation: "People are independent around here. They are shy to take money at first. They have said others need the money much worse than they do. But I think they are getting over that. Now they say what they need is money," Conner said.

And, he said, "when they come down to the realization of what the government is going to do—it isn't much." His wife added, "there is a lot of anger at having to go through the paperwork—and not getting much money."

Many of the retired people—in their sixties and seventies—cannot afford the loans. And, across the board, young families and old depleted their savings in the first month.

"When we hear of a need, we send someone to meet it, whether it is financial or spiritual," said Murray about the 300-member congregation. "We're just doing what we can, with our limited resources. I believe a month from now is when the real crisis will be." □ —Baptist Press

## THE CHURCH SHOULD BE INVISIBLE

WHEATON, Ill.— "As long as the church is visible, it is not doing the work God gave it to do," says Dr. Richard Halverson, pastor of Fourth Presbyterian Church in Washington, D.C.

In his article, "The Church in the World," (*Action* magazine, Summer 1976) Halverson asserts that the church of Christ as it is today in the world is often ineffectual. After forty years in the pastorate, he says he is convinced that God's people think too much of themselves.

"Size, influence, programs and visibility all become very important," he says, adding that this indicates what the churches' real interests are. "Meeting human needs often gets too little thought."

Halverson likens the church on Sunday morning to a full salt shaker, "All those beautiful white crystals gathered together.... Very impressive—that big building with that big congregation and a great choir in the chancel. But it does the world no good—impressive as it is.

"The reason for gathering," he continues, "is in order to be equipped to scatter." He then makes a distinction between church work and the work of the church. "When the church of Jesus Christ is working in the world the way God intends it to work, it is invisible....It disappears into the fabric of society all around it." □

terrible distortions and it often has. However, the religious dimension in political life provides grounding for the rights of man. It makes political absolutism illegitimate and provides a transcendent goal for our social behavior.

What more can be said about a nation under God? A people chosen to carry out the will of God on earth. What must be said, is that it accounts for much of the best in America, as well as the worst.

The image of chosenness is complex and ambiguous to say the least. It was in ancient Israel and it continues to be now. Perhaps it will aid our understanding to see how two basic structures of interpretation of the concept of chosenness in America have played their respective parts. One is the Biblical interpretation, the other is the utilitarian interpretation.

The Biblical interpretation uses the concept of covenant as written about by John Winthrop and Jonathan Edwards. In covenant virtue, love and justice are specific values. The puritan demand of a holy commonwealth where life is lived in a sharing community, this provides the normative setting whereby the Kingdom of God is realized on earth. The utilitarian interpretation uses the social contract as a model and is expressed in terms of natural law written about by such men as Hobbs and John Locke. Utilitarianism stresses that man in his fallen state must deal with life at its natural competitive level, an antiutopian trend often falls from this which lowers the demands of the Christian life and of political service. Accordingly in this interpretation, the chief end of government is the preservation of property and the pursuit of private interests. This is the duty of the citizen. Obviously one's values, one's purposes, one's beliefs about national identity differ depending on whether the Biblical or the utilitarian perspective dominate. Values like freedom in the Biblical sense involve choosing virtue and seeking after the common good. Contrarily, in the utilitarian perspective, freedom involves self-interests, doing what serves one's own private purposes best. Happiness may be interpreted as a right for

all humans to enjoy or as a privilege of the wealthy few. Life in general viewed Biblically is a spiritual encounter and a natural created good. The utilitarian sees it as a matter of the biological survival of the fittest. A brief look at our history shows that Americans have come down on both sides of this perspective, all throughout our tradition.

Tension between virtue and private interests, between sharing in covenant and survival of the richest, tensions between Christian charity and civil enterprise have long been apparent. I propose a renewal of the Biblical interpretation. Without its biting edge as developed by our founding fathers, a nation under God, slips out of the control of covenantal obedience and becomes imperialism; where chosenness excuses aggressive dominance over others. A nation is not an ultimate end in itself but stands under a higher authority and judgment. America has value only as it realizes this higher law in relation to the common good. We have not suddenly slipped away from an ideal once achieved in the past. The past cannot be idealized if truth and understanding are to be served. Hope for the future is not based upon covering up parts of our past. The colonists failed in their covenant almost before it had been made. The new commonwealth was founded on a great crime, the slaughter of the native Americans and the bondage of the black race. By the exclusiveness of their understanding of covenant, of chosenness early Americans had perverted it. Chosenness made into special privilege, covenant without judgment leads to pride and idolatry.

We are faced with the grim prospect that the second Bicentennial celebration of the founding of America will be presided over by a non-elective successor to the first president to be forced to resign his office. Richard Nixon stood in great tension not only with his own Quaker denomination but with some of the most central sources of the religious understanding of America itself. In his second inaugural address, he proclaimed America's recent record as unparalleled in the world's history for responsibility, generosity, creativity and progress. "Let us be proud, let us be proud," he said. What a remarkable unqualified assertion of American goodness without any sense of judgment. Better indeed would it have been if Mr. Nixon were not

congratulating himself on peace with honor but were telling his people that Vietnam was this country's most criminal war for which we have paid and will continue to pay a terrible price. Yet he proclaimed an American innocence that was stupefying in its simplicity. He had proclaimed the same things many times before. In his first inaugural address he stated, "I know America, I know the heart of America is good." If such claims to innocence looked hollow in February 1973, they lay in utter desolation at the end of the year. Quite consciously rewording a famous passage of John F. Kennedy's, Mr. Nixon had said in his second inaugural address, "In our lives, let each of us not ask just what will government do for me, but what can I do for myself." The note of individual autonomy and suspicion of dominating centralized government is a deep one in our American heritage. What makes this statement so one-sided is the lack of any counterbalancing concern for the common good, and a deeply felt concern for the weaker brother or sister. These latter are equally part of America's heritage. But President Nixon did not say that that day. At least he heard it in the words spoken by Archbishop Joseph L. Bernadine of Cincinnati, of all places at the White House worship service. I quote from that speech, "Above all we are challenged to strive without respite for peace in the here and now, justice especially for the poor and oppressed both at home and abroad. It is in the acceptance of this challenge that we will be able to eradicate that innervating individualism based on selfish interest that often works against the common good." The philosophy of this extreme individualism is directly counter to the spirit of Biblical religion which emphasizes our relationship to others, our responsibility to neighbor. This is the expression of our response to God.

I would simply emphasize the need to keep alive in our society the profound sense of compassion for the poor, the suffering and the oppressed and to cultivate a firm and continuing commitment to the cause of world justice and peace. After the example of the Lord Himself as portrayed in the gospel, we should be appalled at the sight of degrading poverty, racial discrimination and all of the other forms of alienation and oppression which are still sometimes present in our affluent society. We must have as did the Lord,

compassion on our less fortunate brothers and sisters and more than that, we must pray for the moral courage to make whatever personal sacrifices and to adopt whatever public measures may be required to enable them to exercise their God-given rights.

Nothing in our past can escape the searing fire of judgment. We know that Washington, Jefferson, and Lincoln, each in his own way, were racists. This does not mean that we cannot continue to learn from them, to love them, and to respect them. But we must not deify them for even our greatest men have been, as all men are, profoundly sinful. We need a deeper theology and understanding than one which simply proclaims the heart of America to be good. America is good and it is evil in a complex and often tragic way that we must face. If America is to have value in the future, it is a relative value only as part of a greater encompassing whole. Above all we must ask whether a republic founded on puritan commitment to the common good can survive in a society ever more devoted to power and wealth as ends in themselves. Rebirth cannot occur without recompense. Renewal cannot take place without repentance. What has been most upsetting to me in recent years is not that America has been more evil than in times past, it hasn't; but that even in the face of overwhelming evidence of evil and corruption when the potential for disaster is greater than it ever has been in the history of the world, there has been little if any recognition that wrong has been committed by the highest leaders of our nation.

The Bicentennial is a time for repentance as well as a time for renewal, there is no other way. By the experience of overcoming our naive pieties lies the road to healing.

The Christian realizes the tentativeness of all human affairs. Our faith is not ultimately directed toward beliefs about this world; but faith as loyalty and as confidence in God can claim an ultimacy in Him which we cannot claim for ourselves or our country. We may be happy and we may renew our covenant through the power of Him who first redeemed us. Paul knew all too well the futility of human attempts at liberation and righteousness, nevertheless, he immersed himself in attempts at liberation and continually sought after righteousness.

He could rejoice in affirmation of existence; in the words of Philippians 4:4-9. "Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

So too we must search our tradition and the traditions of others for excellence, for truth, and for beauty. As Christians and as Americans we have no exclusive claim to these virtues, but we do have a tradition in which these virtues have played a vital part and should continue to do so. Let us love America, let us seek the good in America, but let us not worship America. If we worship America we will fear to examine it too closely lest its relativity in goodness and power become evident. When our faith is attached to God, such relativity may be received through His love for our nurture and understanding - shared as a light to all the nations. □

#### CHRISTIAN EDUCATION ANNUAL CORPORATE MEETING

The Annual Corporate Meeting of the Seventh Day Baptist Board of Christian Education, Inc., will convene at 2:00 p.m. on Sun., Oct. 17, 1976, at the Alfred SDB Parish House on West University St. for the election of directors, consideration of the Annual Report, and other matters.

Those eligible to vote include all delegates to the recent SDB General Conference and also, because of the recently adopted Bylaw amendment, anyone who has contributed to Our World Mission in the past year.

Immediately following the Annual Corporate Meeting, the directors will meet for their regular quarterly meeting. Visitors are always welcome.

#### LITTLE SQUIRREL

(continued from page 37)

When Roland got home at the end of the day and put Little Squirrel into Tabby-cat's basket, he was tickled to see how happy they were to be together again, and Little Squirrel lost no time getting a square meal.

As the spring and summer advanced, Little Squirrel and the kittens grew up together. Little Squirrel learned to run around out-of-doors, up and down trees, to jump from branch to branch, and to scout around in the woodshed just as he pleased. Every night, however, as it began to grow dark, he slipped into the kitchen and into the basket behind the stove to sleep with Tabby-cat and her kittens.

In the fall when the nuts were beginning to ripen and fall, Little Squirrel thought best to store them away in the old oak tree. Day after day he carried nuts into this hole, and the pile grew larger and larger. One day, in looking at his winter's store, he decided he had enough to take him through the winter. He thought he wanted to live in this tree-hole all winter, but when he told Roland and Tabby-cat his plans, they felt so badly about it, that he promised to stay with them until spring. Perhaps he was wise, because it was a very, very cold winter. Nearly every day Little Squirrel would run out to his home in the tree and get a supply of nuts.

One warm day in the early spring, he met Miss Squirrel in the Beechnut Tree; she was so dainty and frisky and beautiful that Little Squirrel fell in love with her at once. He took her to his home in the old Oak Tree, and they set up housekeeping at once.

Soon after, they invited Roland and Tabby-cat to call; it was a real housewarming, and there Mr. and Mrs. Squirrel lived happily ever after.  
-From "Some Yarns"  
by Ruth Marion Carpenter

(NOTE: This story is based upon the fact that a cat did actually adopt and bring up a tiny motherless squirrel along with her own baby kittens. RMC) □

**TRANSCENDENTAL  
MEDITATION**  
(continued from page 7)

ments and his writings. While denying on one hand any religious connotation of TM, on the other hand he has written that the technique is a prayer.<sup>1</sup> The repetition of the mantra calls to mind the Evangelist who warned the Jews not to pray as the Gentiles do, with meaningless repetitious phrases.<sup>2</sup> If one wishes to meditate, Psalm 119 suggests that meditation on the statutes and precepts of the living God is desirable.

The Mahareshi has written that "Christ never suffered" and that He "could not suffer."<sup>3</sup> Yet our New Testament describes so fully the terrible suffering Christ endured for our sins; that He demonstrated that greatest love, to die for His friends. And we ask if we did not have a Christ who suffered and died, does the Resurrection or even our Faith have the same or any meaning?

When the Mahareshi writes that TM is a path to God,<sup>4</sup> we should call to mind the words of Christ which say that He is the Way, the Truth and the Life and that no one goes to the Father except through the Son.

The issue posed to the Christian, given the great disparities between the teachings of the Mahareshi and those of Christ and the Church, is that these differences are irreconcilable. We must remember that if we are not for God we are against Him. It follows from a discussion of the TM movement and the writings of the Mahareshi that if we are for TM with its disguises and deceptions, we are very well along the way to being against God. The Hindu God is not the God of Israel, make no mistake about that.

Men whose faith is good need to look closely at Transcendental Meditation and look beyond it to the inherent dangers in it. We still sing our request that the Holy Spirit will come and "fill the hearts of thy faithful."

We must be concerned lest we fill ourselves with what is abomination

in the eyes of God. □  
—by Francis and Ellie Driscoll  
Springfield, Mass.

1. Meditations of the Maharishi Mahesh Yogi, p. 95
2. Matt. 6:7, NASB
3. Op. Cit.
4. Op. Cit., p. 59

Americans United for Separation of Church and State reports that more than \$300,000 in federal, state and local public money has been used during the past four years to teach or promote Transcendental Meditation (TM). The agency said the publicly funded programs for TM can be found in schools, colleges, drug and alcohol abuse programs, and nursing homes. Americans United and other plaintiffs have brought suit to stop the teaching of TM in five New Jersey high schools, charging that it contains substantial elements of Hindu religion and therefore may not be taught in public institutions at public expense. — Editor's note.

**OBITUARIES**

**GOSSETT.**—John H., 66, died on August 16, 1976. He was a lifetime resident of Texarkana and was a member of the Seventh Day Baptist church.

Survivors include two daughters, Mrs. Ruby Lester of New Boston, TX, and Mrs. Della Lou Brown of Monroe, LA; a son, W.T. Jones of Texarkana; six sisters, Mrs. Lilly Black, Mrs. Paulee Akins, Mrs. Leathy McCain, Mrs. Bennie Jean Sheets and Mrs. Dauphine Moon, all of Texarkana and Mrs. Ruby Richardson of Hope, Ark.; two brothers, Tom Gossett and Wilburn Gossett, both of Texarkana; thirteen grandchildren; and nine great-grandchildren; and a number of nieces and nephews.

Funeral services were held on August 18 at East Memorial Chapel with the Rev. Ralph Soper officiating and burial in Rondo Cemetery.

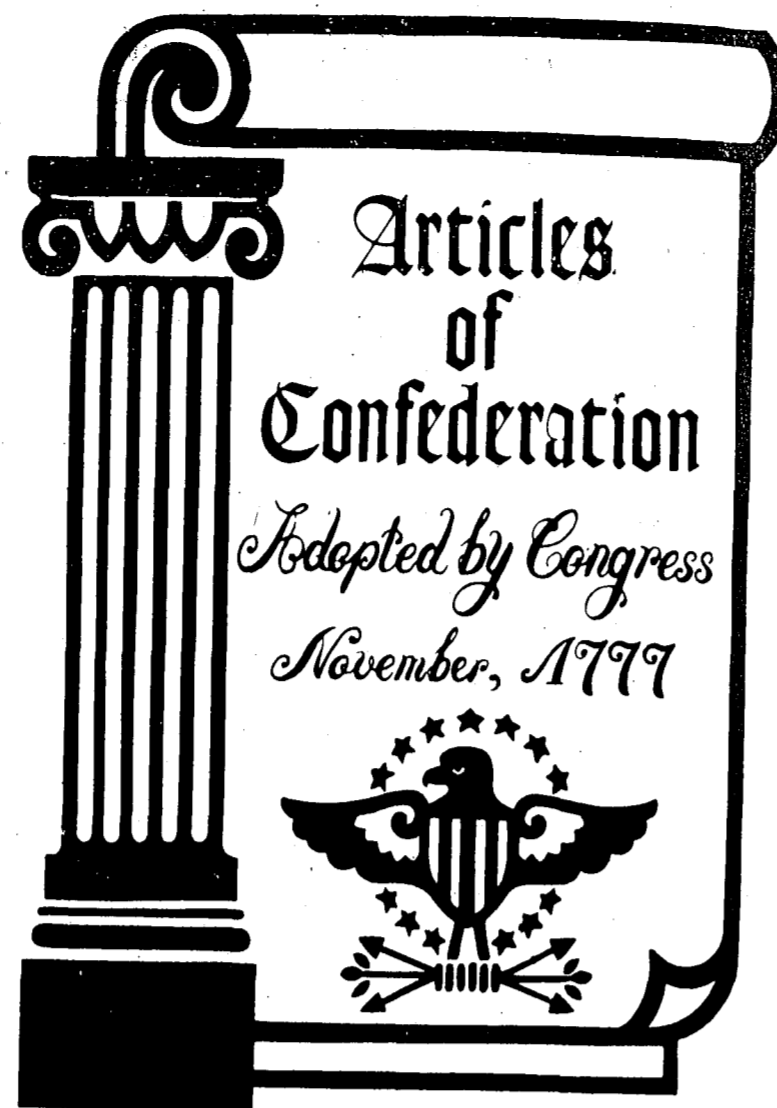
—W.E.F.R.

**SMITH.**—Lola Antoinette was born April 18, 1883, and died on August 23, 1976, at the age of 93. She had been a member of the Fouke, AR., S.D.B. Church since January 16, 1916.

She is survived by two sons: John P. of Seattle, WA., and Ted of Genoa, AR. Five daughters also survive: Mrs. Nell Schuck of Ft. Smith, AR., Mrs. Clara Taylor and Mrs. Maria Killian, both of Texarkana, AR., Mrs. Katy Robertson, of Fouke and Mrs. Gladys Stockton of Athens, TX.; twenty-six grandchildren, sixty great-grandchildren and a number of great-great-grandchildren.

Services were held at the Fouke Seventh Day Baptist church with Pastor Floyd L. Goodson officiating.

—F.L.G.



November 15, 1777: Congress accepts the Articles of Confederation after lengthy debate.

November 1976						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

**DENOMINATIONAL DATELINE**

**October 30**  
Editor John D. Bevis  
S.D.B. Church  
Washington, D.C.

**October 31**  
Quarterly Meeting  
Missionary Society  
Westerly, R.I.

**November 4-7**  
Dean Herbert E. Saunders  
Renewal Series — S.D.B. Church  
Salem, W.Va.

**November 13**  
Dean Herbert E. Saunders  
North Jersey S.D.B. Church  
Basking Ridge, N.J.

**C** hildren's  
**P** age



**LITTLE SQUIRREL**

Little Squirrel and his brother and two sisters lived in a very warm, cozy nest in the haymow. Mother Squirrel took the nicest care of her babies, keeping them warm and well fed.

One day a strange thing happened. Mr. Farmer wanted some hay for his horses. He did not know about the little squirrels' home or he would not have gone to that particular mow for hay. But he didn't know a thing about it, so he accidentally spoiled the home of Mrs. Squirrel and her babies. Of course, Mrs. Squirrel ran away, but the babies were too tiny to run; Mr. Farmer took them to the house and gave them to Ronald to care for. The babies were very, very small; they did not even have their eyes open. Ronald was very gentle and tender with them. He warmed some milk for them, but they were too tiny to drink or lap, so he found a medicine dropper, and drop by drop, fed each one until all were satisfied, warm, and happy. Then he tucked them into a little box, covering them with a soft piece of warm flannel. Here they slept snugly for three hours, when he had to feed them again. Ronald was very patient and

gentle with them, yet for some reason, after a few days, three of the little squirrels died.

Although, Ronald took extra pains with the one little squirrel left, he found him drooping and quiet one morning, and he knew he was sick and would die like the others. Ronald was dreadfully worried, and he wondered what he might do to save Little Squirrel when Tabby-cat rubbed up against his ankles and spoke to him in her kitty way.

"Ronald, I think I can help you save Little Squirrel. I have some brand new kittens down cellar, and I just know I can take care of Little Squirrel, too."

Roland ran into the kitchen, "Mother, Tabby-cat says she has kittens down cellar and she wants me to give her Little Squirrel to feed; shall I?"

Well, that's a very strange thing to do, but we might try it. Little Squirrel will surely die if we don't do something different for him right away." Together Mother and Roland followed Tabby-cat down into the cellar and she showed them where her little family was sleeping. There in a basket on some burlap were

three tiny kittens. Very carefully, Roland slipped Little Squirrel in with the kittens.

"Mother," he cried, "the squirrel is only half as big as the new kittens. Will he be safe, Mother, do you think?" he asked anxiously.

"We will take the basket and all up into the kitchen and put it behind the stove where it will be warm, and we will watch very closely to see that Tabby-cat does not hurt Little Squirrel."

Tabby-cat seemed to like the new place, and when Roland looked into the basket he was surprised and amused to see Little Squirrel having a nice lunch at the same table with the kittens. This is the way things were for several days, and every day Little Squirrel grew stronger and better, and Tabby-cat told Roland that she loved Little Squirrel as she did her own babies.

After a while, however, Little Squirrel seemed to grow lively and much faster than did the kittens; he could climb and run everywhere; he wouldn't stay in the basket; he ran around the kitchen, into the cupboards, up chair legs and the tablecloth, window curtains, and jumped into the wastebasket. He had the best time of all playing in the wood-box. He and Roland had lovely frolics together. Little Squirrel loved to snuggle down in one of Roland's pockets and go with him to the barn maybe, or out into the fields.

The funniest time, was one morning when he climbed up onto Roland's coat as it hung on its hook, and went fast asleep in the pocket. It was late when Roland started for school; he grabbed his coat and ran for the bus. It was not until he was climbing out of the bus that he slipped his hand into his pocket and felt something warm and soft and tiny.

"Oh, what shall I do?" he thought. He took Little Squirrel into the school room and showed him to his teacher, fearing she would be cross.

"Oh, how dear," the teacher exclaimed, "Now we have company all day." Little Squirrel was happy running around the room exploring desks, coat pockets, and bookshelves. The children shared their lunches with him, and he loved the bits of cookie or apple that they offered him.

(continued on page 35)

WE CAN DO IT!

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

KEEP IT UP!

Now that we are ahead - let's stay there!

OWM BUDGET RECEIPTS FOR AUGUST 1976

	Conference Offering	August OWM	8 mos. total OWM and Reported Boards		Conference Offering	August OWM	8 mos. total OWM and Reported Boards
Adams Center NY.....	\$ 100.00	\$ 100.00	\$ 955.37	Schenectady NY.....	\$ 35.00	\$ 35.00	\$ 323.92
Albion WI.....	87.48	181.66	569.95	Seattle WA.....	80.00	467.06	1,926.10
Alfred NY.....	710.00	1,860.50	5,916.65	Shiloh NJ.....	450.00	1,906.20	7,319.12
Alfred Station NY.....	232.00	810.15	2,979.06	Stonefort IL.....		30.00	250.00
Ashaway RI.....	215.00	255.00	3,904.79	Texarkana AR.....		41.00	151.00
Associations and Groups		25.00	5,158.48	Verona NY.....	50.00	341.50	1,590.58
Battle Creek MI.....	618.00	1,006.66	5,749.28	Walworth WI.....	70.00	270.00	1,090.00
Bay Area CA.....	45.00	45.00	310.00	Washington DC.....	250.00	500.00	2,900.00
Berea WV.....			287.00	Waterford CT.....	300.12	400.18	2,579.04
Berlin NY.....	1,500.18	1,876.46	3,395.75	Westerly RI.....	160.00	660.00	4,376.40
Boulder CO.....	736.70	851.52	2,538.98	White Cloud MI.....	177.00	402.82	1,064.45
Brookfield NY.....	70.00	145.00	417.00				
Dallas-Ft. Worth TX...			59.80	Total.....	\$20,479.30	\$34,752.81	\$145,458.50
Daytona Beach FL.....	300.00	616.20	2,061.75	Non-Budget.....		136.00	
Denver CO.....	3,755.00	4,564.51	10,811.96	Total To Disburse...		\$34,888.81	
DeRuyter NY.....	273.00	569.87	1,631.47				
Dodge Center MN.....	150.00	150.00	3,666.77				
Farina IL.....	212.85	255.30	578.55				
Fouke AR.....	60.00	134.38	772.53				
Hebron PA.....	179.42	254.42	1,435.57				
Hopkinton RI.....	100.00	100.00	140.00				
Houston TX.....	115.00	215.00	709.13				
Individuals.....	1,607.59	1,487.59	2,570.61				
Irrington NJ.....	75.00*		2,382.50				
Kansas City MO.....	475.00	589.07	1,174.79				
Leonardsville NY.....		40.00	127.00				
Little Genesee NY.....	739.68	973.23	2,537.88				
Little Rock AR.....	40.00	60.00	301.56				
Los Angeles CA.....	1,472.00	2,672.00	5,962.00				
Lost Creek WV.....	295.00	757.00	1,843.00				
Marlboro NJ.....	210.00	575.00	4,572.35				
Middle Island WV.....	50.00	100.00	520.00				
Milton WI.....	950.00	2,408.63	13,827.80				
Milton Junction WI...	105.00*	20.00	560.00				
New Auburn WI.....	164.97	353.24	949.44				
New York City NY.....	188.00	188.00	601.40				
North Jersey NJ.....	150.00*	350.85	1,702.79				
North Loup NE.....	455.00	455.00	3,935.48				
Nortonville KS.....	298.00	795.00	2,605.31				
Ohio Fellowship OH....	470.00	620.00	3,364.00				
Paint Rock AL.....	35.00	35.00	575.00				
Phoenix AZ.....			1,245.00				
Plainfield NJ.....	671.81	1,149.31	5,274.10				
Richburg NY.....	180.50	439.50	1,742.10				
Riverside CA.....	545.00	1,139.00	5,659.65				
Rockville RI.....		10.00	140.00				
Salem WV.....	210.00	290.00	3,120.39				
Salemville PA.....	60.00	175.00	544.00				

AUGUST DISBURSEMENTS

Board of Christian Education.....	\$ 4,370.21
Christian Social Action.....	224.98
Council on Ecumenical Affairs.....	422.13
Council on Ministry.....	2,470.61
General Conference.....	4,500.79
Historical Society.....	24.66
Ministerial Retirement.....	898.42
Missionary Society.....	14,977.88
Tract Society.....	6,160.83
Trustees of General Conference.....	24.66
Women's Society.....	813.64
Total Disbursements.....	\$34,888.81

SUMMARY

1976 Budget.....	\$205,749.00
Receipts for eight months:	
OWM Treasurer.....	\$132,884.43
Boards Reported.....	12,574.07
Total.....	145,458.50
To be raised by December 31, 1976.....	\$ 60,290.50
Percentage of year elapsed.....	66.6 %
Percentage of budget raised.....	70.69%
Eight months:	
Raised.....	\$145,458.50
Due.....	137,166.00
Ahead.....	\$ 8,292.50
Gordon Sanford OWM Treasurer	

\*Received in July except \$50 from North Jersey in August.

Journalism and Communications Seminar held...

GUEST SPEAKER WALKS OUT

"Madeline Fitz Randolph, guest speaker at the communications seminar, walked out of Woosley 223 following accusations by *Sabbath Recorder* editor and seminar leader, John Bevis. Nothing in the first session which covered the *Sabbath Recorder* as a communicative medium and development of creative writing skills, prepared the group for Madeline's dramatic confrontation in session two. Mrs. Fitz Randolph fled in tears while Editor Bevis shouted, 'Its my seminar and you'll not dominate my seminar.'

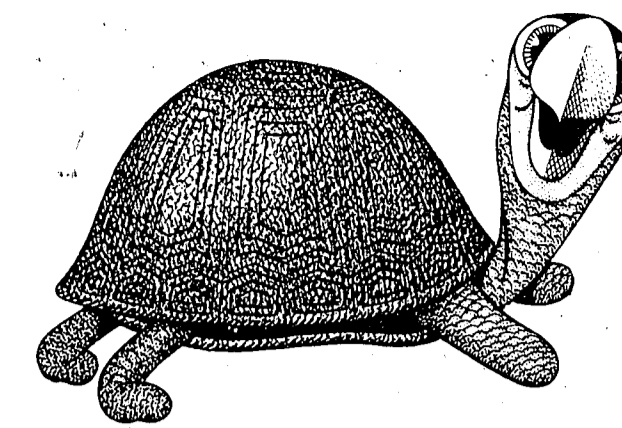
"In true Christian spirit, Mrs. Randolph returned immediately and continued speaking. This incident provided substance for an exercise in writing a denominational news release for the seminar participants."

The above statement was published in the Conference *Crier* and was the creative work of one of those in attendance at the communications seminar. The purpose of the planned disruption was to challenge those present to communicate to the press what actually happened at this seminar in Christian journalism! Believe me - some of the seminar members were very creative!

The seminar was divided into two sessions and dealt with communication through writing and through a public relations program in the local church. One part of the seminar dealt with writing for the *Sabbath Recorder* and other denominational publications. We did discover much talent among those present and some of their work will appear in future issues of the *Recorder*.

Madeline Randolph, our very able contributing editor, conducted that part of the sessions dealing with creative writing. Madeline discussed how to become more creative in writing, where ideas may come from, and gave several suggested guidelines for would-be writers.

One of the sessions focused attention on how to improve public relations in the local church. A new filmstrip, "The Church at Jackrabbit Junction," was shown. Through humorous allegory congregational leaders



RESPONSIBILITY?

*There once was a tortoise  
Who lived in a shell,  
He was stubby of leg -  
Couldn't run very well.  
But he never worried,  
Or fretted or cried;  
When trouble appeared  
He just crawled inside!*

-Paul McCoy

IT'S HUMAN NATURE

(Accepting Not the Blame)

*Adam ate the apple -  
But poor Eve got the blame,  
While Eve in turn condemned the snake  
Who hung his head in shame.  
Now ever since that fateful day -  
With any kind of luck,  
When a feller gets in trouble -  
He can always pass the buck!*

-Paul McCoy

discovered some basic principles of religious public relations. The filmstrip is in color and is accompanied by a most interesting recording. It may be ordered from the Audiovisual Library of the Tract Society at no cost. □

New Filmstrip Produced

THE CHURCH AT JACKRABBIT JUNCTION

This humorous allegory uses the experience of a church on the nineteenth century frontier to expose leaders of congregations to some basics of religious public relations - and motivate them to act.

Reserve for use in your church now - send two dates to:

Audiovisual Library  
P.O. Box 868  
Plainfield, N.J. 07061

Another service of YOUR Tract Society.

A-Twenty-five new ministers to come out of our churches in the next five years!

B-A published book of our Women's Society history, including our foreign field work, available for purchase.

C-Our own Seventh Day Baptist Seminary in the near future!

D-An active women's group in every church by next year! (With a representative at Conference.)

E-Fifty SCSC workers, with the projects to work at!

F-NO IMPOSSIBLE GOAL, GOD WITH US! I can't begin to tell you what a wealth of love and caring was ours during that week together.

All of us seemed to feel it, and enter into it, without reserve. When we prayed together, there was an honest openness that made you feel so very close to each other. I know that it is not possible for all of us to attend these Conferences, but it is my prayer that when our delegates come home full of inspiration, let us freely join in as the thrill of shared experiences take place. I say this because of a prayer which was voiced in our women's prayer session by a young member of our group... "Our Father, don't let the bubble burst when we return to our churches and try to share all of this." We were all able to join in this prayer for this is a real concern - we need the mountaintop experiences and yet we need to be able to share them when we "go home" where we sometimes find that there is doubt and discouragement to deal with. We must hold fast to the joy that is ours, and we must share it...but we have prayed the prayer for others... "Our Father.. don't let the bubble burst..." There is real joy in knowing that growth is a part of our future as women and as Seventh Day Baptists! □



*Look around you!*

*Vast fields of human souls are ripening all around us, and are ready now for reaping.*

*The reapers will be paid good wages and will be gathering eternal souls into the granaries of heaven! What joys await the sower and the reaper, both together!*

**-John 4:35-36**

**The Sabbath Recorder**  
510 Watchung Ave., Box 868  
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# SHARE YOUR FAITH

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What's Church?  
A New Dimension  
Your New Life  
Life Commitment  
Toward Christian Maturity  
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## DENOMINATIONAL TRACTS

Statement of Belief of Seventh Day Baptists  
Seventh Day Baptists - Their Place in History  
What and Why Are Seventh Day Baptists?  
Statements on Christian Social Action  
What Church Membership Implies  
Seventh Day Baptists and Seventh-day Adventists  
Compared

## SABBATH TRACTS

Come to Sabbath School  
A Family Welcoming Service for the Sabbath  
Baptist Consistency on the Sabbath  
What Do You Find?  
Word of God or Traditions of Men?  
Sabbath and Sunday, The Real Difference  
Spirit-filled Sabbath  
Was Paul Wrong?  
What Is the Difference?  
What the Bible Teaches Regarding the Sabbath?  
An Entering Wedge  
The First Day of the Week in the New Testament  
By What Authority?  
My Holy Day  
God's Holy Day  
Pro and Con  
Something New?  
The Seventh Day of the Bible  
Is the Seventh Day of the Calendar  
The 10 Commandments for 7th-Day Christianity

Send for your copies of these tracts. Your gift for postage and handling costs will be appreciated.

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