

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

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THE AMERICAN SABBATH TRACT SOCIETY
P.O. Box 868, Plainfield, N.J. 07061

THE SABBATH

RECORDER

1844
1976

SEVENTH DAY BAPTIST

NOVEMBER 1976



FAITH EXPOSED BY WORK



The church people transporting the bricks to the place where the new house will be erected; some people are carrying the bricks on their heads and some on their bicycles.



The house is now about to be complete. It has seven rooms, including an office that will be used by Pastor Mataka to translate the Sabbath School lessons - *The Helping Hand*, for Malawi. The roof is made of grass. The people are now concerned with the grass roof and are thinking on the means to improve the roof to a metal one.



On the Sabbath Day the people come to church to worship the Lord cheerfully in spite of hard work during the week. The members are shown by their church building rejoicing in the Lord after Sabbath School classes and before the worship service. They are prayerful for the progress, growth and membership and faith till the Master comes.

Rev. Watson Mataka,
Matawa SDB Church, Malawi, Africa

In James 2:14 we read, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (Read also verses 17-26.)

Bible figures are good examples and a standard of measure for our Christian faith today. Abraham believed in God and his works of offering his only son, Isaac, as a sacrifice exposed his faith. Rahab's action in hiding the messenger sent by Joshua to Jericho is a sign of her faith in the living God. Likewise our faith today is exposed by our works.

I am pleased to share that which has been done by the Matawa Seventh Day Baptist Church, Malawi, Africa, which exposed their faith in the Lord. They requested the Central Africa Conference to send them a pastor who would reside at their church. The Conference agreed to send a pastor. The decision was made during the rainy season. The Conference asked the Matawa Church people to provide a house for the pastor. The people were eager to build one, though it was not easy to get straw (for the roof). Besides that, their gardens were weedy, and they spared time to build the house. They built a modern pole house with a grass roof.

Their struggle in getting grass out of season and sparing time to build a house for the pastor when the gardens needed them, was really an expression of strong faith.

When Pastor Watson Mataka and the family arrived then the church discovered that the house was too small to accommodate the family so they planned on building a larger house. They made sundried bricks. □

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1977 WEEK OF PRAYER

The Seventh Day Baptist Week of Prayer will be observed January 2-8, 1977. The prayer booklets, written by the Rev. John Rao of the Seventh Day Baptist Conference of India, are now available. The Week of Prayer is sponsored by the SDB World Federation and the booklets are printed by the American Sabbath Tract Society. Single copies are .25; bulk orders are .10 each plus postage. Order from:

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Beginning this year your gift to your United Relief Fund (SDBURF) will go even further.

Till now we have been "fighting fires." This year we begin preventing them.

Till now we have been giving "hand outs" to victims of disaster. This year we start giving "hand ups," too.

Till now your money has been used only once. This year we initiate ways to keep on using it.

Sound great? It's really quite simple. Actually there are two kinds of disasters to which you and I respond through our SDBURF. Some are one-time catastrophes with one-time emergency needs, and to these we respond as soon as they happen with emergency supplies—food, medicine, blankets, etc. We will continue to show your compassion and Christ's in this way—to the limit of our resources.

But there is another kind of disaster—on-going, continuing starvation and drought caused by years of neglect and ignorance. In such an area another approach is needed. First of all, the people affected need a sense of self-worth that comes from working on the solution to their problem almost as much as they need food. Secondly, if nothing is done to change the situation, they will always need help. The solution is not difficult: provide the material for wells and have the people dig them; provide the know-how for farming and have the people farm; provide the tools and the seed and help the people help themselves. This way our love gifts provide continuing help, continuing self-respect, continuing symbols of Christ's love. It really does go further!

November 1976

Thanks to you and others like you who have felt the warmth of Christ's love and shared it with others, over \$5,000 has gone out in the name of Christ and Seventh Day Baptists during the past year to victims of disasters in Ethiopia, the Philippines, India, Guatemala, the Sahelian countries and to refugees and flood victims in other places. (See *Sabbath Recorder* articles and Conference report for greater detail.) But the greatest is yet to come.

MORE FOR GOD'S MONEY

Your money shows new Seventh Day Baptists in India through life-giving wells that we take Christ seriously when He talks about "a cup of water."

Your money shows prospective Seventh Day Baptists in the Philippines that God is love.

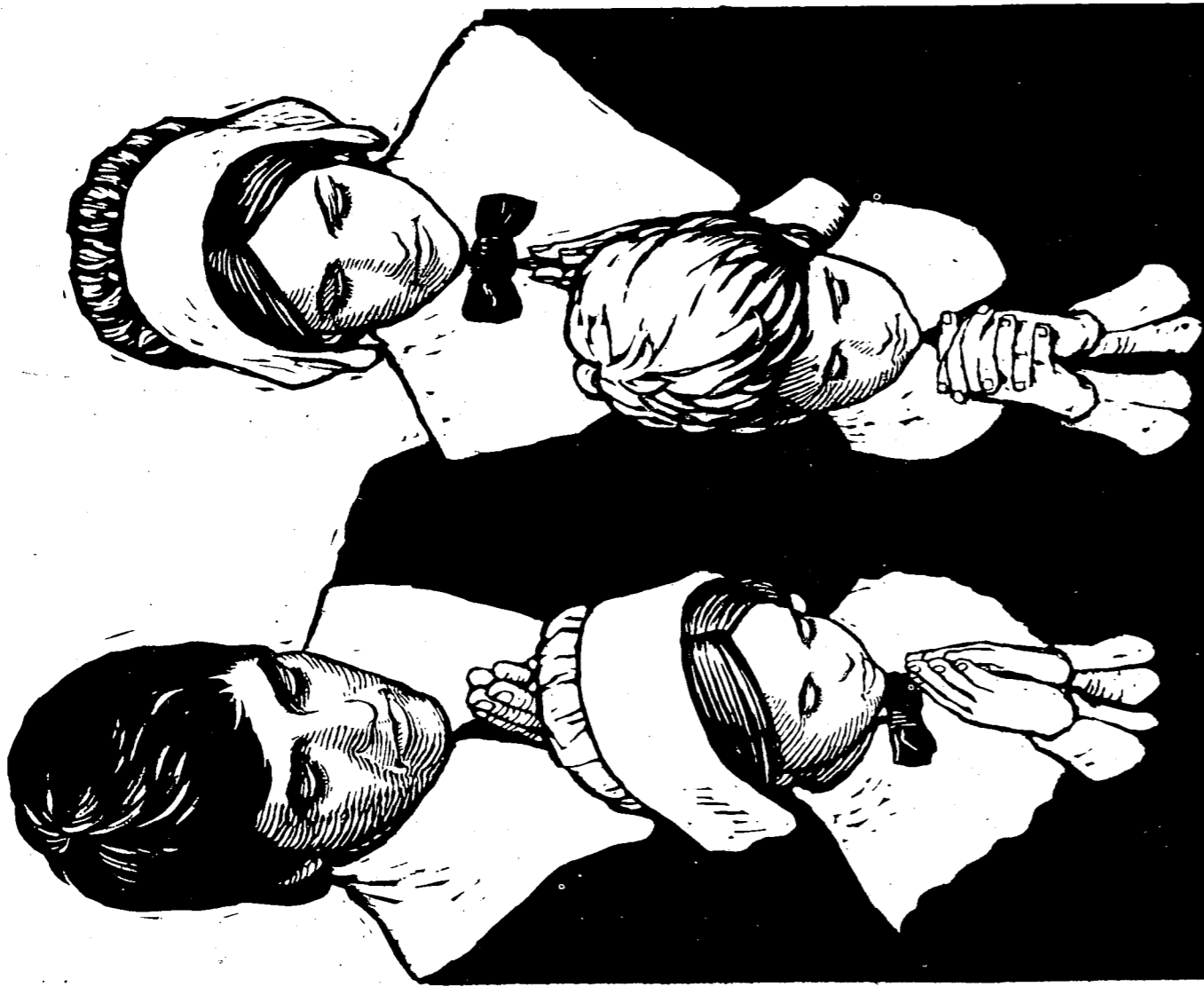
Your money shows victims of disaster the world over that there is a God who cares; that Christ is alive and well in His Body, the Church; and that the parable of the Good Samaritan is not a story with a happy ending but a mandate from the Lord of history.

Based on Christ's love, the world's need and your God-given blessings, please send your love gift through your local church treasurer. Thanksgiving Sabbath, November 20, is our SDBURF Sabbath, but why not make your check out now while you are thinking about God's blessings. Isn't that what Thanksgiving is all about? Please put "SDBURF" on your check or church envelope. If it is not possible for you to send your gift through a local church treasurer, it may be mailed to:

Gordon Sanford
Treasurer of Our World Mission
R.D. 1
Little Genesee, N.Y. 14754 □



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*The breaking waves dashed high
On a stern and rock-bound coast;
And the woods against a stormy sky,
Their giant branches tossed;
And the heavy night hung dark
The hills and waters o'er—
When a band of exiles moored their bark
On a wild New England shore.*

Exiles they were. All of them. They had cut themselves loose from everything they possessed: home, security, comfort. And for what? One word answers that question—freedom.

They had totally burned their bridges. They had cast off from familiar shores. They had sold or given away all their possessions—with no certainty they would ever set foot on land again. They had crammed themselves into tiny, cramped, smelly staterooms; into stinking, noisy steerage compartments; forced their way into the already overcrowded hold—finding places to sleep and eat as best they could.

Why? What did they hope to gain from all this pain and privation? They hoped for freedom. They had prayed for freedom. They had gambled their very lives that in this new land they would shake off the yoke of bondage and fear they had always known . . . and that here they would become free men and women.

They had been at sea a very long time. Sixty-five days to be exact. And the *Mayflower* was too small for such a long journey. They were tired. Hungry. Hungry for fresh food. But even hungrier for a glimpse of their new land. The trip had been hard. Misfortune had dogged every mile of their passage.

Now . . . land was in sight.
The journey's end was at hand.
Soon they would face new lives . . . and dangers . . . and perhaps even death. How will they react to this knowledge?

*Not as the conqueror comes,
They, the true-hearted came,—
Not with the roll of stirring drums,
And the trumpet that sings of fame,—
Not as the flying come,
In silence and in fear,
They shook the depths of the desert's gloom
With their hymns of lofty cheer.*

"With their hymns . . ." Who were these exiles anyway? Were they fugitives? Criminals? Neither of these. They called themselves "Pilgrims." They believed so firmly in freedom of the soul that they had left home and country . . . because they refused to be imprisoned by rules that prevented free, personal access to God.

So passionately did they believe in certain basic freedoms that they were willing to suffer for them. To die if need be. Yes—they were even willing to die for their beliefs, their faith!

Threat of punishment had not deterred their escape. Nor threat of imprisonment . . . death . . . None of these forces was sufficient to hold them back. They had to be free . . .

by Bob Owen

AT WHAT PRICE FREEDOM?

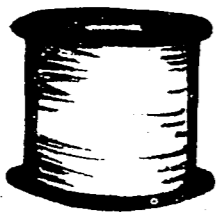
November 1976

WOMEN'S SOCIETY
by Madeline F. Randolph

New Life Out of Pieces

THE SYMBOL OF THE THREAD...the

thread that binds the patches of a quilt together is like unto the love of God which binds the body of Christ together. Even tho' each patch is different, having a varied pattern and weave, the thread binds them together, to make them one. So our lives, all unique and patterned, for God's purposes are put together by the thread of God's love in order to make a beautiful church.



CREATION STORY OF A QUILT...

in the beginning we had 6 patches, one by one our stitches went until two by two our patches met. One from a Christmas stocking came, one from a jacket that was made; two from the "pile", red and blue (the blood of Christ, and heart so true), a daughter's dress and centennial skirt; with apologies to our Creator and Poets too, our six patches we present to you.

THE STORY OF THE FIRST PATCHWORK...

there was once an expert tailor who wanted to create a new quilt of exquisite design and quality. He set forth to select the materials he was to use in his perfect project. There were so many materials to choose from, some were strong and unrefined, others were delicate but attractive, plain and durable. All had good qualities, so the tailor selected pieces from each group to join together to create one whole work, just as Christ joined people from all walks of life to create His Church.

PATTERNS OF OUR LIVES...

a tailor went forth to sew garments of many hues and styles. These garments were all made from the same basic pattern and yet into each He put different characteristics and tucks according to the intended use of each garment. When they were finished, each one resembled the original pattern of the Maker, yet each was beautifully individual. In the same way, God created us using the same basic pattern—**HIS IMAGE.**

PATTERNS OF OUR LIVES...

a quilt can be created from many different patterns. In the same way our lives can be rearranged through the power of our Creator. He can change our lives from a "crazy quilt" into a quilt with pattern and order.

THE SYMBOL OF THE THREAD...

think of the needle as God, the thread as His love, and each patch an individual life. As the thread is attached to the needle to form a beautiful patch and woven into the pieces, so are our lives joined together when we accept God's love.

WHAT MAKES THE PATCHWORK WHOLE?...

God's world is made up of many people who are like unto a patchwork quilt. Each patch represents an individual who is entirely different in personality, talents, color; yet when all are joined by the thread of love which is the gift of Jesus Christ there is a whole creation.

ONE WOMAN'S HANDS...

weaving her thread through the cloth is like God, weaving His will through our lives. Each stitch we take in our lives should be a following after His pattern.

WHEN WE WORK TOGETHER, WE SERVE TOGETHER. I'M JUST NOT CUT OUT TO DO THIS...

Moses, Elijah, Eve, Adam, you name them—all made excuses! Lo, my Sabbath School superintendent came to me asking me to teach a class. "Oh, no," I said, "I just couldn't do that. All my

experience has been with another age level. I am just not cut out for that!"

Let's not be a Moses, let's be a Paul; "I can do all things through Christ who strengthens me."

Amidst the storm they sang,
 And the stars heard, and the sea!
 And the sounding aisles of the dim woods rang
 To the anthem of the free;
 The ocean eagle soared
 From his nest by the white waves' foam,
 And the rocking pines of the forest roared:—
 This was their welcome home!

Home! What a word. It conjured up pleasant scenes. Of glowing fireplaces. Pungent kitchens. Feather beds. Familiar streets and shops. Churches. Safety . . .

Now all that was behind. The coastline they now beheld was strange, rough, foreign. No villages appeared on the landscape. No tall factory chimneys. No welcome harbor traffic. No sign of habitation. Yet this was to become their home.

Home . . .!

They would have to carve it out of the rugged wilderness. But this was . . . would become . . . home.

There were men with hoary hair
 Amidst that pilgrim band;
 Why had they come to wither there,
 Away from their childhood land?
 There was woman's fearless eye,
 Lit by her deep love's truth;
 There was manhood's brow serenely high,
 And the fiery heart of youth.

The old would find New England's winters very difficult: the winds sharp, chilling, killing. The snow deep, relentless. Many of the older ones would not last out this first cold season. Some younger ones, too, would not see the trees leaf out in the springtime. And the frozen ground would resist the efforts of those who chipped out shallow graves . . .

Babies would find the struggle too much for them . . .

Mothers would broken-heartedly watch some of their children succumb to strange, unknown fevers. Their home remedies would have no effect. Little ones would die. Some fathers, too.

Only the strongest would survive.

But none of them wasted much time thinking about these things. They were soon to set foot upon what was to become their new homeland. Some gazed at the tree-lined shore with wildly beating hearts. Some soberly made plans . . . as best they could . . .

What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas? the spoils of war?
 They sought a faith's pure shrine!
 Ay, call it holy ground,
 The soil where first they trod!
 They left unstained what there they found
 Freedom to worship God!

So that was it: *freedom*. But, of course.

Not freedom in the ordinary sense of the word . . . not *mere* freedom. Freedom to be and to become. Freedom to be responsible for their own destinies. Freedom to choose their own elected leaders. Freedom

from taxation without representation. Freedom of speech . . .

Freedom to worship God!

Ahh! That was it . . . *that was it!*

That was the cause for which they had given everything: "Freedom to worship God according to the dictates of their own conscience . . ."

That was why they had come.

And those Pilgrims carved out a nation, a great nation, the greatest the world has ever known. Based on God's love for man. And man's love for God.

And man's love for man.

No civilization has ever existed like the one they founded. The one they gave their blood to bring forth.

" . . . freedom to worship God."

Or—not to worship God.

Freedom of choice.

What blessed freedom. What glorious freedom!

Freedom for which most of the world's peoples are willing to die—and some of them are doing just that, simply to obtain the freedom . . . that we handle so lightly.

" . . . freedom to worship God."

Families and homes are founded on that freedom. Children hear prayers: from their parents, their church leaders, their nation's leaders . . . and they are comforted and warmed by the knowledge that they need never be afraid to call upon God. To call upon Jesus. Freely. Openly . . .

" . . . freedom to worship God."

Our system of justice is founded upon that freedom. Our concern for an oppressed, hungry, frightened, poverty-stricken world is founded upon that freedom.

Our very freedom to be free is based upon that freedom.

" . . . freedom to worship God."

In New York City harbor our tireless ambassador—the Statue of Liberty—shouts that message of freedom to the world . . . that concern . . . that love that has made our people great:

"Give me your tired, your poor,
 Your huddled masses yearning to breathe free,
 The wretched refuse of your teeming shore,
 Send these, the homeless, tempest-tost to me,
 I lift my lamp beside the golden door!"

" . . . freedom to worship God."

As Americans, this freedom is our right. Precious right. Vital right, one that has made our nation great.

Our past history was founded upon that freedom. Our present revels in that freedom. *Our future depends upon that freedom!*

Yet there are those who would wrest this freedom from our hands and hearts—deeming their own freedom to do so as greater than this one that God—and our forefathers—gave to us.

Dare we lose this freedom? Our " . . . freedom to worship God"?

Could we lose it?

To the latter question the answer is yes. We *could* lose it. By sheer apathy. Or ignorance. Or both. (cont.)

Dare we lose it? This precious freedom to worship God?

No. We dare not lose it.

For with the loss of this freedom would go our God-given concern for a hungry, hurting, frightened world.

With the loss of this freedom would go the loss of our other freedoms. We would lose them one at a time. Our defenses (our bulwarks from the inside) would crumble. All our walls would tumble down.

Our great nation would no longer be great.

Two hundred years—and more—of greatness would go down the drain. Down the tubes.

Of course our nation is not perfect. Because it's made up of people. And people, including you and me, are not perfect. But the foundation upon which our great land has rested for these two centuries *is* perfect: God's great love, that's perfect.

When they first came to these shores, those Pilgrim Fathers . . . and mothers, and sons and daughters . . . they came proudly. They carried their heads high. There was resolve and certainty in what they did. Their motives were right. Their priorities were right. And they knew it. They exulted in their rightness, their strength. The strength that comes from goodness.

But somewhere along the line our nation has lost some of that . . . that certainty . . . that "head-held-high-ness." A stumbling has become noticeable here and there. A fumbling. An unsureness. It's apparent in the eyes of the people, the governed.

It's also apparent in the eyes and voices of the ones who govern, the ones who lead. Or, rather, the ones who *should* lead.

Sadly we must admit that our leaders don't always lead well. Neither do the followers follow well. Perhaps they are marching to the sound of a different drummer. Perhaps they aren't marching at all. Or even listening. Perhaps the drummer himself is ceasing to provide the beat . . .

Now, as we move into our Third Century, we must honestly face some hard questions. And honestly answer them.

For instance: Are we nearing the end of the American Dream? Our Fathers' dream? Our country's dream? Our very own dream?

God forbid!

Are we becoming more concerned about possessing things? And losing the vision? Our national pride? Sir Walter Scott asks a similar question in his poem, "Love of Country."

Breathes there a man with soul so dead,
 Who never to himself hath said,
 "This is my own, my native land"?
 Whose heart hath ne'er within him burned,
 As home his footsteps he hath turned,
 From wandering on a foreign strand?

What is your answer? What is my answer?

Two hundred years . . .

Will we make it for another century? Longer? Will we continue to be great—in every sense of the word—or will

we succumb to the deadly gnawing of the hidden termites of moral, spiritual collapse . . . secure in outward appearances, till we are eaten out at the core? From the heart?

We can almost hear the auctioneer's call: "Two hundred once . . . two hundred twice. Two hundred and who'll make it three? Going once . . . going twice. Going and gone . . . for two!"

What will it be?

Freedom?

Or loss of freedom? And death?

Two hundred years ago, when our baby nation wavered (in fact, even before it became a nation), Patrick Henry arose and spoke words that changed the course of history. During the Second Revolutionary Convention, held in St. John's Church, Richmond, Virginia—March 23, 1775—he spoke so forcefully, so passionately for freedom . . .

"Gentlemen may cry peace, peace, but there is no peace. The war is actually begun. The next gale that sweeps from the north will bring to our ears the clash of resounding arms. Our brethren are already in the field. Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"

Tremendous words from a tremendous American. And he was right. There was no middle ground that day.

There is no middle ground this day.

We are at the crossroads . . .

History has shown that two hundred years is about the outside limit for the length of a civilization.

We have come two centuries.

Can we last a third?

Of course we can. But only by reaffirming our freedoms. Only by taking the hand of the One Who made us great. Only by marching to the sound of the right drummer . . .

" . . . freedom to worship God."

As Americans, we still possess our basic freedoms. All of them . . . or most of them.

We can keep them. *We must keep them!*

. . . and the heavy night hung dark
 The hills and waters o'er—
 When a band of exiles moored their bark
 On a wild New England shore.

What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas? the spoils of war?
 They sought a faith's pure shrine!
 Ay, call it holy ground,
 The soil where first they trod!
 They left unstained what there they found
 Freedom to worship God!

May God grant it shall ever be so!

(Not the end: a new beginning!)



Because of the personal background from which I come and because of the great effects upon my life of certain concepts of judgment, I have had cause to think and study a great deal about this subject. Let us use as a basis for our consideration a scene depicted by Jesus in Matt. 25:36-46.

The thought of a final judgment pervades much of human thought. It is exemplified by numerous cartoons, most of which are supposed to be humorous. They convey the concept of a great and awesome judge seated behind a celestial bar with angelic witnesses, books of records and the hapless, helpless human being standing there waiting to hear the good or the bad news - does he make it into Heaven or is he consigned to Hell? This has been the subject of a great deal of discussion and a great deal of jocularly but also the cause of a great deal of concern among many people.

From my own background I can tell you that certain concepts of judgment have a very pervasive effect upon religious feelings and attitudes. Mine came largely from the preaching and teaching to which I was exposed during both my childhood and adult life, during my former affiliation with the Seventh-day Adventist Church. One reason for discussing this matter is that a number of you have the same background or you are concerned about this teaching. However, I speak primarily because of the need to answer my own feelings and concerns regarding this subject.

The Judgment

E. J. Horsley, M.D.



Seventh-day Adventists believe and teach that the final judgment consists of several segments or several judgments. One of these they call the investigative judgment and it deals only with those people who have come in some way to the grace of God. There is a second judgment which comes immediately following the resurrection and the coming of Christ and this deals with the remainder of humanity - those who have never responded to God's grace.

I want to discuss with you the *investigative judgment*. This doctrine is a unique distinctive of Seventh-day Adventist theology and to my knowledge it is not shared by any other group. I think it is important to many persons to understand this concept and it is particularly important to me because of the deep and significant effects it had upon me both emotionally and intellectually in the spiritual sphere of my life.

This investigative judgment has certain characteristics which I want to point out to you. One of these is that the basic format of the judgment is as outlined above with God the Judge, the books of records, and the devil and Christ as opposing attorneys, so to speak. There is also the individual, you or I, who stands there before the bar of justice. Secondly, this judgment is in process now. It began in 1844 at the end of the 2300 day-year prophecy of Daniel and it goes on until just before Christ comes again. Third, it started with the first human being on this earth and proceeds in natural sequence from Adam onward. It is felt that at this time it should be dealing with those who are alive on the earth and that surely it must come to an end before long. Then Christ will return to this earth. Fourth, it deals only with those who have accepted God's grace in some meaningful way - in our Christian era we would say it deals with those who have accepted Christ. No one else is involved in this trial.

With these thoughts in mind I wish to read from Seventh-day Adventist sources some quotations describing this scene with the format which we have just outlined. "As the books of heaven are opened in the judgment, the lives of all who have believed in Jesus come in review before God." "Every man's work passes in review before God and opposite each name in the books of heaven is written

with terrible exactness every wrong word, every selfish act, every unfulfilled duty, every secret sin," etc., "wasted moments, unimproved opportunities," etc., etc. "Names are accepted, names rejected. When any have sins remaining on the books of record unrepented of and unforgiven their names will be blotted out of the book of life." "When their characters are found to be in harmony with the law of God, their sins will be blotted out and they themselves will be counted worthy of eternal life." "Since the dead are to be judged out of the things written in the books, it is impossible that the sins shall be blotted out until after the judgment at which their cases are to be investigated." We see then that the sins of Adam, Isaiah, David and others regardless of their repentance could not have been forgiven completely, or at least have been "blotted out" until after 1844 when they would have come into judgment. "Our acts, our words, even our most secret motives all have their weight in deciding our destiny for weal or for woe. Though they may be forgotten by us they will bear their testimony to justify or condemn."

I am well aware that it might be possible to explain Scripture in a way which corresponds to such a judgment. Scripture is used to explain all theology and all doctrines, including those directly opposed to each other. Such Seventh-day Adventist teaching of judgment is then accompanied by emphasis such as the following. "In order to be prepared for the judgment it is necessary for them to keep the law of God." "Those who are living on the earth after the time of judgment are to stand in the presence of God without a mediator - their robes must be spotless." In my own experience and in the experience of those whom I have observed closely, that teaching and that emphasis does not bring "the peace that passes all understanding."

In response to all such concepts of judgment, I want to bring to you the words of Christ. In John 3 starting with the seventeenth verse, Jesus is speaking: "You must understand that God has not sent his Son into the world to pass sentence upon it but to save it through him. Any man who believes in him is not judged at all." In the fifth chapter of the book of John, Jesus speaking again says "I solemnly assure you that the man

who hears what I have to say and believes in the one who sent me has eternal life. He does not have to face judgment. He has already passed from death into life." I say again in response to whatever carefully devised theology of God's judgment of His people I simply bring to you the words of Christ that those who believe do not come into judgment.

Christ gave His followers the great gift of peace. This is mentioned specifically in John 14, verse 27 "Peace I leave with you, my peace I give unto you. Not as the world gives give I unto you. Let not your heart be troubled, neither let it be afraid." Again at the beginning of that chapter you remember he said, "Let not your hearts be troubled. You believe in God, believe also in me," etc. If I have come to understand anything of the gospel, it is this: that peace and confidence, that assurance and that hope is based upon Christ's word which he repeated over and over again, "He who believes on me has eternal life. He does not have to face judgment."

He goes on in the sixth chapter of John as we follow through the fortieth verse. "This is the will of the One who sent me; that everyone who sees the Son and trusts in him shall have eternal life and I will raise him up when the last day comes." The forty-seventh verse: "I assure you that the man who trusts in him has eternal life already." John, writing his first letter to the churches said, "I write this to you who believe in the Lord Jesus that you may know that here and now you have eternal life." Here is no qualified statement which is contingent upon a successful trial or judgment. "Here and now we have eternal life."

This is a very simple statement of the gospel but it is a very profound statement based on the words of Christ, and as far as I can tell it is the very basis of God's plan of salvation. It is elaborated upon theologically by the apostle Paul, the theologian of the New Testament. In the fourth chapter of the book of Romans, Paul refers to the experience of Abraham (starting about the third verse) and says the Abraham believed God and it was reckoned unto him for righteousness, that is, his faith. Paul goes on in this way: "Now if a man works,

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In the New Testament, the voice of the Savior is added to give new depth and color to the concept:

"I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

Somehow it all seems to be said in these few words from the lips of the Savior: God's love is expressed - redeeming grace is revealed - divine/human relationship is exemplified.

CALLED TO SERVE

This sermon was delivered by the Rev. Francis D. Saunders of Farina, Ill., at the ordination service for the Rev. John Peil at Verona, N. Y., on August 7, 1976.

It is with a sense of deep satisfaction that I have accepted this responsibility, realizing how rich is the privilege of bringing this message of ordination for one who for several years sat under the care of my own ministry. It is with praise and thanksgiving that I view him today, called of God to be a minister of the gospel of our blessed Lord.

There is no more precious human relationship than that which exists between a church and that man, chosen of God to be her pastor. There is no more beautiful description of that relationship than the Scriptural concept of the shepherd and the sheep. May we view for a short moment this most beautiful relationship, established by a loving, redeeming Lord in His divine plan for bringing errant children back into the fold of His love.

The pre-Christian is poetically expressed by the Psalmist in the twenty-third Psalm:

"The Lord is my shepherd;
I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul.
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil,
For thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life,
And I will dwell in the house of the Lord for ever."

The prophetic voice likewise brings the Shepherd/sheep concept into vivid relief. Isaiah, in divine inspiration looked to the coming of the Messiah and predicted:

"He shall feed his flock like a shepherd: he shall gather the lambs and carry them in his bosom and shall gently lead those that are with young" (Isaiah 40:11).

But even though we recognize that Jesus Christ is the *good shepherd* of Scriptural revelation, poetically and prophetically revealed, it is also Scripturally evident that a definite undershepherding responsibility falls upon that man, called by God, to be the pastor of any truly Christian church. This man has the qualifications needed to shepherd the sheep. He has the *heart* of a shepherd, caring deeply about each of the members of his flock. He has the *eye* of a shepherd, comprehending the plight of the sheep who tends to drift from the flock and become endangered with the pitfalls of life. He has the *faithfulness* of a shepherd, never forsaking the flock to follow after his own desires and plans. He has the strength of a shepherd, well qualified by the Spirit of power for the strenuous tasks of his ministry. He has the *tenderness* of a shepherd, compassionately reaching out to help, to comfort, to sustain. In the tenth chapter of John we note the following things about a shepherd: "HE THAT ENTERETH IN BY THE DOOR IS THE SHEPHERD OF THE SHEEP" (v.2).

The shepherd of the sheep enters in by the door: The man called of God to pastor the church assumes the position through his own personal experience with Jesus Christ - as the Son of God, his personal Savior, Lord of his life, director of his ways, personal friend and companion in his ministry. He has learned well the lesson and accepted the truth that Jesus revealed when He said to His disciples:

"I am the way, the truth and the life;
no one cometh unto the Father, but by me" (John 14:6).

He knows by personal experience that one who enters by the door can do so only by choosing to walk the narrow way of righteousness that leads to the "strait gate"; and he has surrendered his all to travel this path, including many personal desires, which in themselves may be good, but may hinder him from being the kind of a shepherd God wants him to be, or that might detract from the spiritual impetus of his ministry. There is a beautiful, spiritual communion between the pastor of the church and the blessed Lord who has called him to this exciting, rewarding work; and God pity that man and that church who do not bask in the sunshine of that relationship. Not to feel the indwelling of the Holy Spirit in daily ministering - not to know the fellowship of the Lord both in sweet communion and intense suffering - not to experience the efficacy of persistent prayer - must indeed be a serious detriment to pastor and congregation. Yes, the true pastor, called by God to serve the church, must have entered by the door if he is to be an effective minister of the grace of God and a loving leader of the people who fall under the sphere of his ministry.

"TO HIM THE PORTER OPENETH; AND THE SHEEP HEAR HIS VOICE: AND HE CALLETH HIS OWN SHEEP BY NAME, AND LEADETH THEM OUT" (v. 3).

The shepherd is in the midst of the sheep. The man really called by God to pastor the church is no super-educated egoist, set on the proverbial pedestal far above the sheep, but rather one who mingles intimately in the midst of the flock, and the members of the church family can say as the Psalmist said of The GREAT SHEPHERD:

"Thou art with me, thy rod and they staff they comfort me."

Yes, the pastor should be well educated and trained, and spiritually disciplined; but the very impact of his training is to better equip him for loving, compassionate shepherding. The shepherd knows the sheep! The pastor/shepherd longs to be a friend and companion to each of the members of his flock. He has no greater desire than to be *allowed* the

privilege of an empathic ministry, to share with every member in time of greatest joy and deepest sorrow: to laugh with those who laugh and to weep with those who weep. He feels responsibility for, but not superior to, the sheep. He rejoices to see his sheep walking in righteousness and spiritual safety, and weeps when they go astray, and is willing to do anything, even to die, that they might be brought back into the joy and service of the fold. "HE CALLETH HIS OWN SHEEP BY NAME." What depth of caring is revealed in this short saying: That the shepherd, who has so many entrusted to his care, should feel so compassionately toward each one as to know him personally and call him by name! Yet it is true that the man called of God to be the pastor of the church feels thus intimately toward every member of his flock - the rich man and the poor man - the rejoicing daughter and the sorrowing son - the aged saint and the trusting child - the highly educated professional and the simple working man - the healthy athlete and the afflicted invalid - the doubt-ridden seeker and the faith-filled follower - the newly born Christian and the time tested saint. Oh that the membership of the church might comprehend and accept this God inspired concern of her pastor to act compassionately in the midst of the flock and ALLOW him to be pastor and shepherd, and CALL upon him to act with empathy in times of personal rejoicing and sorrow, and in thanksgiving and supplication.

"AND WHEN HE PUTTETH FORTH HIS OWN SHEEP, HE GOETH BEFORE THEM AND THE SHEEP FOLLOWETH HIM: FOR THEY KNOW HIS VOICE" (v. 4).

Service is the watchword for the Christian church and for the man, called by God to be her pastor. In the light of the Great Commission to: "Go into all the world, and preach the gospel" (Mark 16:15), and "Be witnesses unto me...unto the uttermost part of the earth" (Acts 1:8).

There can be no doubt as to what the purpose is for the Christian Church. And the pastor's responsibility and opportunity is to enable each member, who he knows and calls by name, to be a vital compassionate cog in the effectual machinery of world-evangelism. "HE LEADS THEM OUT." Not every member has the same spiritual gifts. This is adequately demonstrated in Paul's first letter to the Corinthians:

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversity of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing?"

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A FRIEND OF LIBERTY

by Charles Bachman



CASPAR SCHWENCKFELD.

In the April 1976, issue of the *Sabbath Recorder* it was shown how Caspar Schwenckfeld von Ossig was an exponent of religious liberty. This ideal of his brought him into much conflict with the leading reformers of the day. It also made him a friend of those who were persecuted for their religious beliefs. It was contrary to his concepts that a Christian could take the life of another Christian simply because of doctrinal differences. He, himself, did not agree with those he protected or befriended. Sometimes there were differences so slight that he could see why certain truths could be viewed two ways. In this case agreement many times was reached between himself and the one with whom he differed. At other times there seemed to be a wide gulf in their views and he would seek to lead that person into his way of reasoning. But never did he find himself in the role of persecutor. On the contrary he always defended the right to dissent.

We are concerned with Casper Schwenckfeld because of his defense of the Baptists during the sixteenth century. This was a time when the major reformers, such as Zwingli and Luther, sought to eliminate the Baptist reformation by use of the sword. Schwenckfeld placed himself as defender of the Baptists. He befriended such leaders as Jacob Kautz of Worms; Pilgram Marpeck, preacher and engineer; Hans Bunderlin of Austria, the great writer; and Melchior Hofmann, who died in prison for his faith. Schwenckfeld visited these men in prison, reasoned with them, gave them sanctuary in his exile home in Strassburg, and helped them escape if possible. In all this assistance, he did not become a Baptist. It was purely the response to his belief in religious liberty.

He differed in many points with Baptist theology, and agreed in others. But through it all he said it was "not my intention to either condemn or to praise their (Baptist)

purposes, for I do not know accurately all their doctrines, but I see their zeal toward God and a Christian life, wherefore many are persecuted." In a statement contending with the Zwinglians and Lutherans for persecuting the Baptists he said, "If I had given so much cause to the execution of Anabaptists as you, and others, have given, my conscience would not get over it through all eternity." In their defense Schwenckfeld said, "The Anabaptists as harassed people I commend to God as well as all others. How could I reject whatever of good I find in them, or in others, that might come from God?"

Caspar Schwenckfeld agreed with Baptists on the point of adult baptism. He said, "The Christian Church is a church of believers who hear the Word of God." It was therefore his opinion that in accordance with Matt. 28:18-20, men should be taught before being baptized and that a child could not have the maturity to understand. He therefore rejected infant baptism. He disagreed with Martin Luther on the point of infant baptism and remarked "Luther and his adherents claim that salvation is placed in the baptismal water through the word and thus imparted to the child." He continued, "Hence children must first be given Christian training before they profess the Christian faith through baptism." This stand on adult baptism and the rejection of infant baptism brought a charge against him by the Lutherans that he was indeed an Anabaptist, and should be rejected.

At a time when all reformers sought to have their particular theology accepted by the state authorities, it was indeed unpopular to take a stand against the union or state religion. But Schwenckfeld saw in this the use by the civil authorities to not only pervert truth, but to force the ministry to preach

acceptance of the civil state, be it good or bad, in the worship service instead of preaching the direct Word of God. While in Strassburg in 1533 he entered into a debate with Leo Jud, a pastor in Zurich, on this subject. Schwenckfeld stated very clearly, "I feel certain that worldly power, though it be Christian, has no authority or right to meddle in matters of Christian faith." In this he was again stating a belief of the Anabaptists.

In all his teachings, Schwenckfeld kept religion in the realm of the spiritual. To him temporal, material, and external are not related to the spiritual. As with his views on the Lord's Supper, he also taught that the external washing of baptism does not impart grace or forgiveness, but rather these blessings come as a result of the Word, and that Word through Christ gives renewal and regeneration in the heart inwardly.

Of particular importance to Seventh Day Baptists is his reference to the Sabbath, which he rejected. His rejection however is not the important part. In his writings against Baptist theology he finds "the Anabaptist argument that the Jewish Sabbath is to be observed" objectionable. The Baptists contended that if the Sabbath is not to be observed then all the other nine are also null and void.

This debate between Caspar Schwenckfeld and the Anabaptists over the Sabbath took place in 1533. The mention in his writings that the Baptists believed in the observance of the Sabbath in 1533 is of importance to us. We sometimes lose track of this important doctrine, and we get the idea that the main stream of the Baptist world is, and always was, a Sunday organization. Not so! His debating was not with the Munsterites, who were a very

radical branch of the Anabaptist movement, but rather with the main stream preachers who were determined to convert the world to the Anabaptists. If then his writings were to this main body, then we can assume that it was the belief of the sixteenth century Anabaptists that the Sabbath as well as the other nine Commandments were binding on mankind. Once again we are brought face to face with history in that the followers of Balthasar Hubmaier became Sabbatarians, and that Francis Davidis was the overseer of the Baptist churches in central Europe and that he was a Sabbatarian preacher and adviser to the king.

There seems to be a golden thread of spiritual history that weaves itself in and out, through the centuries, down to our day. And that golden thread is the seventh-day Sabbath and the Baptist movement. We have been prone to look at the Sabbatarian persecutions in England of the seventeenth century, and then trace the flight to Newport, R.I., and finally to ourselves today. But the trail goes farther back, deeper into history, crossing again and again, the story of the Anabaptist and Baptist faith. Our Sabbath heritage has borne the Baptist name in its conflict with the reformers, and beyond deeper into the protesting Christian march for truth.

It is a good heritage and one we should bear proudly. □

*The Sabbath
is a golden thread
in our spiritual history.*

STRENGTH - FROM VARIETY AND DIVERSITY

Out of diversity and variety can come strength and progress for Seventh Day Baptists, if we overcome our personality conflicts, minimize our theological differences, reaffirm our unity in Christ, and maximize our current opportunities to utilize the Commitment to Growth plan.

This judgment grows out of experiences at General Conference, heightened by subsequent observation on an extensive trip contacting churches, their members, and interested individuals throughout the Southwestern Association area.

Our nation is big and wonderful - a drive through the countryside makes that fact abundantly evident. The resources are vast. The geography and climate are diversified. People are of all kinds and backgrounds. Yet there is a sense of unity among Americans and an encouraging hope for the future because the *potentials are obviously great*.

In a real way, our denomination can be similarly characterized. Of course, we are not large in size; the number of members and churches is small. But the present determination to grow, to turn diversity and variety into strength, to reunite in the Cause

of Christ is tremendous - and the *potentials are obviously great!*

Christian Maturity

Reactions at Houghton College affirm this position. Conference delegates handled controversial issues with Christian maturity; they demonstrated a willingness to consider new ideas and fresh approaches to denominational organization and procedure by initiating the study and activation of specific Task Force recommendations; they reacted favorably - and with enthusiasm - to the new Commitment to Growth plan. Now it is incumbent upon the total membership, it seems to me, to capitalize (with God's help and guidance) upon the *positive attitudes* now being generated.

With almost one accord, church members are vitally concerned about the future of the denomination. Of course, they have different perspectives, depending upon their location, their background, and their circumstances; but they are united in allegiance to Christ and the Sabbath.

For the most part, unity of spirit exists. Where it does not, the people need help and encouragement in opening up the channels of communication and in recognizing the validity of different "gifts" as bestowed by God upon different people. It takes diverse talents and personalities to reach and meet the spiritual needs of a great variety of people. We need the help and full support of all our people in Christian love and "teamship."

Where churches have operated for some time and where ingrained problems may exist, careful analysis

needs to be made regarding procedures to follow in the future. Where considerable "ground work" has been done in new areas, sustained support is important over a considerable amount of time until the "fruits" of the effort can be realized. Where inspired ideas and realistic dreams are evident, some "venture capital" needs to be expended in order to make the most of those enthusiasms and aspirations.

In keeping with the admonition of John Wimber, our consultant in church growth, we need to be actively engaged in "searching out" unchurched people; bringing them to a saving knowledge of Christ; and activating them in the work of our churches.

Growing Interest

A growing number of people are becoming interested in the Seventh Day Baptist denomination. Some are converts; some come from Sunday-keeping churches; some are already Sabbathkeepers, dissatisfied with the doctrines and practices of other churches. In any event, our denomination, with its concepts of religious liberty and freedom of conscience, can provide a church home for them - if we are truly willing to be *one* in Christ, turning diversity of beliefs and variety of practices into the strength of unity.

Sure, our material resources are still relatively limited. But our spiritual resources are infinite. We need to utilize them fully.

Let us reaffirm our confidence in each other and in our cause, looking for strength and guidance to God, "the Author and Finisher" of our Faith. □

LIGHT IS PURITY



I would like to discuss that aspect of the life of Christ which demonstrated that light is purity. You will recall that in His Sermon on the Mount, Jesus expressed an important principle when He said, "Blessed are the pure in heart for they shall see God." This was in the form of a premise and a principle which He enunciated, and in the nineteenth chapter of Matthew we find how He applied that principle to human life. "Then it happened that a man came up to him and said, 'Master, what good thing must I do to secure eternal life?' Jesus answered, 'I wonder why you asked me about what is good. Only one is good. But if you want to enter that life, you must keep the commandments.' 'Which ones?' he asked. 'Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother and love thy neighbor as thyself.' 'I have carefully kept all these' returned the young man. 'What is still missing in my life?' Then Jesus told him, 'If you want to be perfect, go now and sell your property and give your money away to the poor. You will have riches in Heaven. Then come and follow me.'"

Jesus Christ was the living expression of God Himself. He was a living demonstration of the nature and of

the character of God; and besides this, He was the ideal teacher. He was one teacher who maintained a completely consistent harmony between His teaching and His example. Christ was exposed to every form of temptation that this world offers and yet He lived unstained by it. He lived a life free of every form and every manifestation of sin.

Jesus knew human nature. He knew its potential for evil. But Jesus Christ also knew the transformed nature and its potential for good. He called all those who would be His followers and His disciples to such a standard and such a life.

Now I personally believe that God created the living forms in this world and I believe that God had great satisfaction in recognizing that at the end of His creation He could say that everything was good. It was like Himself.

God created men and women in His own image, pure and undefiled and, although man sank into a degenerate state and no longer reflected the true image of his creator, God has always called man back to that divine standard. Man began in this world in purity and wholeness, and man will spend eternity in the same condition. It is said of the Holy City, the new Jerusalem, that nothing unclean shall ever enter it;

only the pure in heart shall see and dwell with God.

You will recall also that Jesus declared that judgment consists of this: that light has come into this world and men and women are either attracted to it or they are repelled by it. That light, that presence, exposes sin. Evil and darkness will shun that light but those who are attracted to it will find it a cleansing, purifying experience. That light of Christ will illuminate every corner of their lives making them fresh and pure and clean.

When I was thinking of this subject my mind went back to my boyhood in a rural part of western Canada and it was rural, really rural. For our community, as in many communities in this country, Monday was washday. There were no spin dryers or automatic washers and dryers. In fact, we didn't even have electricity. I remember so well how the ladies would hope for a clear sunny day for washday because the sun not only dried the clothes, it purified the laundry and it had that detergent effect of taking out the stains and the discolorations. I look back to my childhood and I can see very clearly throughout our rural community those lines of clothes rustling in a light breeze and exposed to the bright sunlight. What a clean smell and what a fresh feel they had

—a good wholesome odor and touch through the purifying effect of sunlight.

As I got somewhat older I spent a year doing missionary work on the island of Jamaica and we found in Jamaica that if our clothes were left in the closets very long, they developed mildew. Undesirable yeasts and fungi began to grow. It was absolutely imperative to regularly expose those clothes to the air and the light. Soon they would be fresh and clean and wholesome again.

God calls us to purity in every aspect of our lives. He calls us to purity of thought that our imagination and our daydreams may be pure. He calls us to purity of our goals, to aspire to truly great and good things. God calls us to purity of our conversation regardless of the company we are in. He calls us to purity of action that every deed should be above reproach. He calls us to purity of conscience and reputation.

But while these are important, these are not really what recommend us to God. Christ's observation goes much deeper than speech and deportment or reputation. The word of Christ was "blessed are the pure in heart. These are the ones who shall see God." The pure in heart shall spend eternity in His presence. Jesus goes to the source, you see, remembering the words of Scripture that "as a man thinks in his heart so is he." And Jesus, during the days of His life here in this world walked every day with people who wore uprightness and so-called propriety like a coat. He was continually exposed to their condescension, to their self-righteous, their holier-than-thou attitude. He rebuked their hypocrisy and called them "whited sepulchers." He knew all too well that apparent righteousness can be a white-wash that covers every filthiness that man's flesh is heir to.

Jesus knew that if a spring of water is contaminated, it doesn't matter how beautiful the stream may be, it will be poisonous water. The rottenness of an apple is often at the core and the surface may look perfectly good and wholesome. But if it is rotten at the core, it is a rotten apple. Jesus goes to the source and says to us, "The light of the body is the eye. If your eye is sound, your whole body will be full of

light. If your eye is evil, your whole body will be full of darkness. If all the light you have is darkness, it is dark indeed." Blessed are the pure in heart, for they shall be pure inside and outside and they shall see God.

Israel had a highly developed sense of ceremonial impurity and contamination and they had numerous religious laws regarding this. They had the clean and unclean food. They had food which was unclean because it was offered to idols or to strange gods. Certain diseases such as leprosy were considered as unclean. Various normal bodily functions brought uncleanness to the person. Touching dead bodies brought impurity. For each of these and many more there was a ritual cleansing ceremony. You will recall that in order for priests to officiate at religious services, it was important that they prepare themselves with the washing of the body and with fresh clothing. For each problem of impurity there was a ritual cleansing. It would seem to me, looking at all of these situations, that their religious washings alone should have provided enough water to make the desert blossom.

The need for cleansing was highly significant. There is a parallelism between bodily impurity and spiritual impurity and this was highly visible to Israel. The outer cleansing was symbolic of that inner impurity which needed a spiritual cleansing. The message of the prophets came to Israel over and over again: "Wash you, make you clean. Come to the fountain for sin and uncleanness."



"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 purity...

We come now to the New Testament where this symbolism receives a new meaning and even greater significance. You recall that when Jesus washed His own disciples' feet He said, "He that is washed needs not but to have his feet washed and he will be clean all over."

Baptism was that cleansing experience which had the greatest spiritual context. We know that it had Jewish origins but with the coming of Christ it had a brand new dimension. Baptism for the Christian Church means having our bodies washed with pure water as a sign that our hearts have been cleansed by the grace of God. This is the truly effective and truly permanent cleansing which was foreshadowed by Jewish ceremonial washing. For the Christian, his baptism is the personal participation in the death and resurrection of Jesus Christ. It symbolizes the beginning of a new pure life.

The church itself has this same experience. Paul wrote to the church at Ephesus that Christ sacrificed Himself for the church. "Christ gave himself to make her holy, having cleansed her through the baptism of his word to make her an altogether glorious church in his eyes. She is to be free from any spots, wrinkles, or any other disfigurements; a church holy and perfect." In the letter to Titus "for Christ gave himself for us all that He might rescue us from our evil ways and make for himself a people of his own, clean and pure, with our hearts set upon living a life that is good."

Christ, one day before too long, will come to claim a purified church—a church comprised of members whose lives have been purified by sustained exposure to Jesus Christ, the light of the world.

I think that at times we tend to become discouraged because we look upon purity and long to have it and feel that this is something that we must do for ourselves. But the purifying work is God's work. Just as the sunlight cleanses and purifies those clothes hanging upon the line, so does the heavenly light cleanse the human soul. But for either of those to work there must be exposure, frequent and long exposure to that light. And this, you see, is the cooperative work of the soul; to expose ourselves to the purifying presence of Jesus Christ. This requires a discipline of the life. This is the true use of the human will.

You have probably heard that Benjamin Franklin devised for himself a means of developing an ideal human character—a means of ridding himself of all the undesirable qualities that humans tend to accumulate. Franklin devised this very simple method. He made a list of those undesirable qualities of which he wished to be free and settled on a list of about twenty. His concept was this: "I will concentrate upon number one, for instance pride, for about two weeks and get rid of pride and then I'll be ready for number two." Included in his list was laziness, or "sloth" as he called it. He would concentrate upon laziness for another two weeks and get rid of that. By the end of about forty weeks he would be free of all these undesirable qualities and have the ideal human character.

It was not surprising that Benjamin Franklin ran into trouble. He found for one thing that two weeks was a little bit short to rid himself of pride or of laziness. He also found that the list began to lengthen the more he thought about it. The fact of the matter was that his simple method just didn't work because the list got too long and life got too short.

While I do not recommend to you this method of Benjamin Franklin's, great a man as he was, I do recommend to you a Christian discipline, a decision-making process, the role of the human will, of placing ourselves where the spirit of God can do His

transforming work. No man can become a saint while he is asleep. It takes an alert determined consciousness of our need to let God cleanse us through His own divine methods.

It reminds me of a character in the book, *Pilgrim's Progress*. I've always found it interesting how Bunyan would give names to portray the character of the individuals in his stories. He has one character called Strong Countenance and I think he would need just that. Strong Countenance considered this matter that we are talking about—the problem of human purity and one's commitment to it. Here is the conclusion he came to. "Set my name down, sir, for I have looked the whole thing in the face and, cost me what it may, I mean to have Christ-likeness and I will." God does the cleansing work but we must place ourselves where He can get at us. Blessed are the pure in heart.

I believe that moral integrity and purity of life are the mark of the Christian and the mark of the Christian Church. Not that I am holding out to you perfection in the daily life as being the mark of this church or any other church, but I believe that a high standard of moral integrity and of purity of life is the mark of the real Christian and of the Christian Church.

Not only is it the mark of the church but I believe that it is the protection both of the church and of the individual. It was Peter that said, "Make sure that your conscience is perfectly clear so that if men should speak slanderously of you as rogues, they may come to feel ashamed of themselves for libeling your good Christian behavior." Paul wrote in the same vein to the Corinthians and said, "Our sole defense, our only weapon, is a life of integrity." Oh for a conscience so free of guilt that no accusation can cause a moment of concern. Oh for a life so true to God that every charge is groundless. Oh for a reputation so unmarred by any impurity or lack of integrity that any gossip is an obvious absurdity. Oh for that purity of our Lord that even His enemies found "no fault in him."

God calls us to a life of purity but He does not demand that we achieve it on our own. I have heard so many speakers emphasize the dramatic change Christ brought to

their lives. I have heard evangelists, personal testimonies, special guest speakers, and celebrities tell of the complete turnaround from total sin to Christian commitment in a sudden dramatic transformation. Most of us have no such background - our lives contain no plot for a Hollywood scenario. God offers to let His spirit completely change us by living within us. Paul, the apostle, knew and experienced this change and I am impressed with what he wrote. He said, "The call of God is not to impurity but to the most thorough purity. It is not for nothing that the spirit God gives us is called the Holy Spirit." Our cleansing, our purification, our freedom from the power of sin is entirely God's work of grace. Drummond knew this and he said, "There is an old poem which bears the curious title of 'Strife in Heaven,' the idea of which is something like this. The poet supposes himself to be walking the streets of the new Jerusalem when he comes to a crowd of saints engaged in a very serious discussion. He draws near and listens. The question they are discussing is which of them is the greatest monument of God's saving grace. After a long debate in which each states his case separately, and each claims by far to be the most wonderful trophy of God's love in all the multitude of the realm, it is finally decided to take a vote. Vote after vote is taken and the list of competition is gradually reduced until only two remain. These are allowed to state their case again and the company stand ready to join in the final vote.

"The first to speak is a very old man. He begins by saying that it is a mere waste of time to go any further. It is absolutely impossible that God's grace could have done more for any one man in Heaven than for him. He tells again how he had lead a most wicked and vicious life, a life filled with every conceivable indulgence and marred with every crime. He has been a thief, a liar, a blasphemer, a drunkard, and a murderer. On his death bed, at the eleventh hour, Christ came to him and he was forgiven.

"The other is also a very old man who says just a very few words. He was brought to Christ when he was but a boy. He had lead a quiet and uneventful life and looked for-

(continued on page 31)

CREATIVITY JOY VITALITY SHARING

IN PRIMARY CONFERENCE - 1976



Creativity, joy, vitality, and sharing were the signs of involvement by twenty-four children in the Primary Conference. The group in charge of these youngsters, and as actively and happily involved, included Ruth Ellyn Burdick, Martha Burdick, Wesley Greene, Kenneth Brannon, Craig Mix, and Jim Warner. A very special guest, Barbara Barber, joined us daily dressed in colonial or pioneer costume and presented biographical sketches on various people such as Betsy Ross, Benjamin Franklin, and Johnny Appleseed.

Guided by the overall theme "The Light of the World Is Jesus" we incorporated the Conference theme "Fellowship in the Light," the Bicentennial theme "Our Heritage," and the idea "It's a Small World" into the daily program. The day began with the introduction of the Scriptural theme and daily theme and how they related to the overall theme. This was accomplished through chalk talks, puppet talks and group discussions. Next we would explore God's Word using the daily study themes "Who Is Jesus?" "Jesus—Light of My Life;" "The Command to Light," "Pure Fuel—Good Connection," and "The Brighter World—Through Me." The children would use their own Bibles, learn and review the memory selections, and express their thoughts and experiences which related to the Scriptural study. This was a very

special time for staff and children for we grew quite close in our sharing. The next part of the program was devoted to applying Scriptural teachings to our daily life in Living God's Way. The children were fascinated by the unique presentations.

After a period of recreation the children would return to join in a travel by story, by map, and by imagination as we followed the "Spreading of The LIGHT" from Bible-time-Israel through the Mediterranean lands to and through Europe and on to Great Britain where we started following the spread of Seventh Day Baptists from England to Holland, to the United States of America, and through the States. Our journey on Friday was from our own home to the world. Included in our world were our family, our neighbors, our friends, our enemies and those in other countries. To enlighten us in our world travel, Debbie and Joanna Pearson shared personal experiences and thoughts on the meaning of "Spreading the LIGHT" to the world.

Before lunch the children would start their daily Bible learning project which they would finish after the lunch break and after the Bicentennial character presentation. At the close of the time period the children would present their project or projects.

Some of the creative activities were paintings; a collage on the creation which formed a cross; nature collages made of leaves, sticks, stones, etc., picked up from a hike and creatively arranged to form pictures; puppet shows using balloons; a choral reading; chalk drawings; stories which were taped and presented; plays; and a large mural based on our theme which everyone worked on and took a part of it home with them.

One of the more energetic parts of the program was the map march based on the daily "Spreading the LIGHT" where we did an Israelian Folk Dance singing our own words to the song. By this time it was our afternoon recreation period. The group went on a hike along the river and through the woods, went swimming, had relay races and a field trip to the fire house where everyone rode up in the bucket on the snorkel fire truck. What fun!

The day always closed with a Praise and Prayer service in the Prayer Chapel which we used for worship services at other times throughout the week. The week was filled with the joy of fellowship. □

—Ruth Ellyn Burdick,
Primary Conference Director



Cooperatively produced series for Kindergarten through Junior Sabbath School classes in the style of the Uniform Series (all persons studying all the Bible within a 6-year cycle). "DBC" (Discovering the Bible with Children) modifies the Uniform program to 2 or 3 year cycles and is aimed at: enabling children by age 12 to BE AWARE OF THE GREAT BIBLICAL THEMES, DISCOVER THAT THE BIBLE SPEAKS TO THE ISSUES AND CONCERNS OF THEIR YOUNG LIVES, and DEVELOP A VARIETY OF SKILLS FOR EFFECTIVELY USING THE BIBLE IN INDIVIDUAL AND GROUP STUDY.

Nine basic Biblical themes guide the lessons' development: God's Self-Revelation, Creation, Sin, Judgment, Redemption, People of God, Faith-Response, Providence, Hope.

As a quarterly dated series, Junior and Primary are 3-year cycles, and Kindergarten is a 2-year cycle. Designed for 40 to 50 minute class periods, the teaching plans have step-by-step instructions usable by the beginning teacher as well as by the experienced teacher.

Course development sample outlines may suggest usability for Seventh Day Baptist children and teachers: Year One of Primary opens up like this:

Theme: God's Self-revelation

First quarter: God Begins God's Family, God Continues His Family, God Speaks Through Nature.

Second Quarter: The Coming of the Promised One, John's Work, Jesus' Work

Third Quarter: What Jesus Did (acts of compassion), Easter Brings Hope, How Lives Were Changed by Jesus

Fourth Quarter: God's Word/Poems and Letters, Stories Jesus Told, Life in the New Church.

Junior First Year focuses on Biblical Events, studying in the First Quarter Learning To Use the Bible, Journey in Faith, Exodus, Struggles in the New Land. Second Quarter studies turn to Forming the Kingdom, Christmas Story, Kingdom Divides and Falls, Exile and Return, Preparation and Early Ministry of Jesus. In the Third and Fourth Quarters, learners encounter Jesus at Work, Jesus in Jerusalem, Jesus Teaches, The Church Begins, The Church Spreads, The Missionaries God and Celebrating Events in the Psalms.

Write to the Board of Christian Education, Alfred, NY 14802 for more information on "DBC"—the new exciting approach to children's Biblical studies. Samples of the three departments may be borrowed or bought. Excellent printing and layout and Biblical coverage. □



This section (pages 18-23) was prepared by the S.D.B. Board of Christian Education.



ELECTIVE BIBLE STUDIES

****Look* into these source books for guiding Christian study groups of any of the several kinds that Seventh Day Baptists - and many others - are using. Involvement in one of these explorations is sure to enrich the group's relationships, deepen Christian commitment and lengthen Christian influence.

****Listen* to brief introductions for each of the ones pictured.

EXPLORING THE MIND OF JESUS

Authored by Dryden Phelps and Earl Willmott who served 30 years' missionary work in China, the 96-page book is published by Friendship Press, at \$2.50.

The way to discover the teaching of Jesus is to read His own words and then discuss their meaning for contemporary life. That's the conviction of the authors of this handy study guide to the thought and message of Jesus. "All too many people would rather read a book about the Bible than to read the Bible. Many would rather read a book about Jesus than to study His own words. Yet we would be hard put to discover more vivid meaningful words than those that Jesus used himself," the authors believe.

Perceptive questions, carefully worded, lead the individual or group to an analysis of Jesus' meaning and an appreciation of His sense of mission. Even long-time students of the teaching of Jesus will be helped by this guide, but it will be particularly helpful to those who wish to know what the teaching of Jesus says to us in our century about God, humanity, and life.

Three helpful appendices deal with "A Study of the Resurrection," "Dreams of a Messiah," and "The Process of Group Thinking." The latter will be especially valuable to the leader using this guide, for it gives specific guidance on the conduct of a small study group.

GET OUT THERE AND DO SOMETHING ABOUT INJUSTICE

By Margaret Kuhn, author of *YOU CAN'T BE HUMAN ALONE*. (Friendship Press, '72)

The press editor says: "Margaret Kuhn has given us a different sort of book. First, it's a book about doing faith and having justice. That's right, all one thing. In the more usual combinations we talk of 'having faith' and 'doing something for the cause of justice,' splitting the world of experience into the half-truths of 'private realm' and 'public affairs,' or 'spiritual life' and 'social action.'

"The times demand a new integrity. Justice, like faith, is for having; faith, like justice, is for doing. When justice becomes a present possession and faith is a way of doing our living, we'll all be a giant step closer to the dreams of our hearts, the utopias of the mind, the Kingdom of our God.

"The second characteristic of the book results from the first. As faith is not just for contemplation, these pages are not here merely to be-read. They represent ideas to struggle with, signs to follow, stimuli to a more human, useful life. This is an action handbook. To all of you who live where faith and justice must come together, we commend it."

One significant goal of the author is "to affirm in specific human situations and social issues God's continuing action in the world....Awareness of the activity of God implies that:

- 1- God is the living God.
- 2- God is actively working out His purpose for mankind through every age and through every situation.
- 3- We must use all our human resources to ascertain the reality of the situation, that is, its truths.
- 4- We have the gift of Holy Spirit to lead us to the truth.
- 5- When we discern what God is doing, we are called

to cooperate with Him.
6- God accepts us as we are, with our limitations and powers, and will not call us to do what is beyond us."

Mrs. Kuhn describes the book's format: "Each chapter has material for theological reflection and specific options for social involvement and action. Each chapter will suggest group processes to increase awareness and involvement. Convenors of the action groups are assumed to be enablers, not dictators or people with all the answers....We have consciously avoided using the term *leader* since leadership FLOWS THROUGH every human group, and is not confined to one or two 'heads' who may be elected or even self-appointed. These elements will be important: 1- The openness of group members to each other, and to new, untested ideas,

willingness to listen to different and conflicting points of view, and tolerance, if not acceptance of new concepts. 2- The convener's ability to coordinate and stimulate response, assisting the group to move toward their stated goals. 3- The free and responsible participation of each group member. 4- The opportunity for the group to develop its own ideas and options for study and action, using the text as a launching pad."

Signs of These Times, Where Is the Church?, Institutional Renewal, Ministers and Their Ministries, Getting Down to Cases—these are the titles for each study in this book. We predict a real enabling by Mrs. Kuhn for the "headship" of Jesus The Christ to flow into the local church through the group's studying her book—and the Bible!

PEACE BUILDING: SUGGESTIONS FOR CHURCH AND COMMUNITY

by Barton and Dorothy Hunter is a brand new book—only 48 pages in length, but powerful to guide local church groups in following the Prince of Peace.

"This is a peaceful book in a violent world. Therefore, it needs all the help it can get," say the authors. "For that matter, you and your friends, if you are peaceful people in a violent world, need all the help you can get.

"To say that this is a peaceful book means three things. One, it should take some of the wrinkles off your brow, some of the tensions out of the muscles in your neck, some of the aches out of your head.

"Two, it should help you and your peacefully inclined friends, neighbors and fellow church members to begin to put the brakes on the engines of violence and war around the world. That's right—from the corner of Main and Broadway where you got held up last year to the intersection of Arab and Israeli interests in the Middle East.

"Third, it means that you and the book and your friends, the peace task force (a searching, serving, studying church group suggested by the authors for local churches) will have fun, satisfaction—also frustration, no doubt—and even joy as you work together.

"This book is a part of a partnership. The partnership includes you and the other members and a team of peaceful books and such resource helps related to the peace study as PEACEWORLD (reviewed next).

"This proposed partnership grows out of the conviction that in almost every congregation and synagogue in the U. S. and Canada there is a remnant, a seed pod, a group of 'peace nuts,' just waiting for a little help in getting organized and involved in building peace across the world. What sort of persons are those?

- 1- People who already know how to cooperate with others.



2- People who believe that things can be better in a violent world.

3- People who are active in other groups in the congregation and are respected because they are doing their share.

4- People who have taken the trouble to do some thinking and reading about peace."

The Hunters then suggest how to organize a study-action group:

"1- To begin with, you can try for a representative committee. That is, enlist one person each from the church board, from the youth group, the Christian Education Committee, the Loyal Daughters' Class and the Men's Club, the women's fellowship, the drama group, the Social Action Committee, the Worship Committee plus the minister of the congregation.

2- But suppose you cannot find candidates for a representative committee. The next choice is a work group of the concerned. If for some reason the Lord's chosen won't come to the wedding feast, then out into the highways and byways of church life.

3- But suppose you can get neither a representative committee nor a work group of the concerned? Be not dismayed. There is always a one-person committee. If Sir Galahad's heart is pure—you know the rest.

4- Finally, 'dearly beloved,' if you can't find that one person committee you're looking for, then you're it. There is no escaping it. You are IT!"

"Two things are required if we are to build peace. One is a vision for the future," the authors continue in another chapter, "the ideal, the peaceable kingdom. The other is 'the way'—the procedure, the technique, the 'action,' the skills. Currently the Hebrew concept of Shalom is often used to point to the future ideal toward which we strive. As Michael McIntyre points out in Part One of PEACEWORLD, Shalom is an ancient Hebrew concept, often translated as peace, which includes a broader range of ideas than is usually thought of under the peace heading. First and foremost, Shalom refers to a vision of the future—a vision felt by the ancient Hebrews as present in the mind of God and shared with his 'people' through the insights of the prophets and teachers of the nation. The vision looked forward to a time of freedom from violence 'when the lion will lie down with the lamb.' It was a vision of 'hope,' since God himself was to guarantee the arrival of Shalom."

"But to have a vision is not enough. Good intentions are used to pave you-know-what. Peaceful paths lead to the city of peace. Violent paths lead to the slums of war. We must learn peaceful ways of dealing with violent situations." After characterizing peace action with mutuality, openness, clarity, the Hunters describe answers to needs in inner peace, peace in the family, peace in the streets, in intergroup relations and international relations.

In their chapter, "Peacemaking as Church Study and Church Work," the writers move to wrap up creative expression from the study: "If therefore, this study on the Mission for Building Peace is to achieve its goal, two things should happen: (1) The persons taking part in the study should experience conversion in one or more areas of their lives, and (2) this study itself should be the beginning of a process of growth in devotion to peace and to God's way of working in the world." Serious Bible study is a basic need the Hunters stress for real peacemaking. They suggest: "Church groups often think that they would like to do serious Biblical study. Many have no idea how to begin. Quite obviously there is no substitute for reading the Bible when doing serious Bible study. But there is no simple, easy way to read the Bible and/or do theological reflection on Biblical reading. It is hard, rigorous, sometimes boring—but rewarding work." They then describe specifically a helpful method of topical Biblical study, concluding: "Perhaps this all sounds complicated, and of course it is just a beginning. These procedures certainly will take some time. But then, these are matters of life and death, of obedience or disobedience to the will of God. Surely the hours we must spend, or recommend to others to spend, are worth all the effort necessary if it means that we are taking the will of God seriously."

We dare you to buy BUILDING PEACE, and rise to its challenges for church and community shalom.

...and then there's

PEACEWORLD

of 120 pages in which three authors respond to a definition of peace: "Peace is a world in which neither the overt violence of war nor the



covert violence of unjust systems is used as an instrument for extending the interests of a particular nation or group. It is a world where basic human needs are met, and in which justice can be obtained and conflict resolved through nonviolent process and human and material resources are shared for the benefit of all people."

Michael McIntyre writes in part one of a Biblical-theological background for understanding peace. Sister Mary Luke Tobin, who works with Church Women United, examines personal and social values to determine the extent to which violence permeates our society. A Burmese national, Hazel Johns, gives case studies centering around the relationships among the issues of hunger, population and resources.

Rhodesian Bishop, Abel Muzorewa, wrote the Introduction of PEACEWORLD. He concludes: "PEACEWORLD will be a futile book and will not truly speak to the needs of the human family if it does not lead you to look at the kinds of situations in the world, political and economic in nature, which make and keep human life unjust and unfair. But just as I have known that Americans have done these things to the rest of the world through governmental policy, I also know that many men and women of good will want to have a new day. They want an alternative vision and reality for a new humanity. To all who will listen and hear, look and see, I commend this book with the hope that 'peaceworld' may be born of our struggling." Bruce Jones, leader in "The Mission of Building Peace" group producing the book, says: "Behind PEACEWORLD there is history, yes. Before us is hope, and a dream, and the ways of obedience to Him who is the Prince of the 'peaceworld' coming to be."

"Not recommended for those who seek escapist or soothing reading, PEACEWORLD is nevertheless a book of hope—hope built squarely on certain firm convictions about the world, God, human nature and the possibilities of the future."



PEOPLE and SYSTEMS

is a series of booklets aimed at helping Christians find handles for "redeeming the time," in the face of seemingly overpowering "systems" to which they must relate.

"People in Canada and the United States are increasingly questioning some of their basic social institutions.

—Fundamental questions are being asked of the educational system. Whom are the schools educating? For what purpose? How effectively? Can education perform an equalizing role in an unequal society?

—Frustration is widespread at the cost, availability and dehumanization of health care.

—The question of the meaning in work is a serious factor in the emotional health of a whole society, with critical economic implications. Do work patterns in our country encourage productivity and provide personal satisfaction for workers?

—The traditional status and role of women is questioned in many parts of the world. How do questions of women's rights relate to those concerning other groups within a society?

—What is the role of religion in society? Is the Christian faith, the dominant religious faith in Canada and the United States, related to the above questions?

"When we are faced with problems, changing perspectives or getting new information often provide clues leading to solutions. North Americans face problems in our basic social systems. Looking at how three very different societies deal with similar problems will provide fresh perspectives and potential solutions for our problems. China, Cuba and Tanzania offer useful alternatives because they are so different. These countries are found in three different continents; they hold distinct histories, traditions and values; they offer genuine alternative models of development—as opposed for example to Taiwan or Brazil, whose development models follow those of North America. Further, China, Cuba, and Tanzania represent three different views of the Christian religion and its role in society."

Using this method of contrasting our systems with those of greatly differing "principalities" we are challenged to find truly Christian values and apply them to our use of our systems.

To study the different ways in Education, Health Care, Religion, Work and Women's Roles, groups studying the PEOPLE AND SYSTEMS series will find helpful encountering techniques developed by the authors. They include: Paired conversations, circle response, reader's report, buzz groups, panel discussions, research and report, role playing, reaction statements, unfinished statements and five-year scenarios.

DARE TO RECONCILE by John O. Nelson, veteran in ministerial/vocation-motivation and founder of Kirkridge Retreat Center (where the SDB Tract and Education Boards met for studying mutual programs), is familiar to young adults and staff who attended the 1970 Young Adult Pre-Con. DARE TO RECONCILE was the guide for one of the Bible study series in that Pre-Con, leading campers to feel a real renewal of confidence in being partners with Christ in reconciling ministries.

Dr. Nelson has devised a series of seven settings, designed for use in a circle of 5 to 20 concerned people, in which he leads them through the experience of reconciliation in practical, specific ways—in such areas as self-centeredness, war, sectarianism, the generation gap, racial antipathy and inter-religious imperialism. Brief worship suggestions are offered to start and close each of the sessions.

Again, we dare you to meet Dr. Nelson's challenges to renewed ministries of reconciliation in closer companionship with Jesus, our Mighty Counsellor, Prince of Peace.

FIRST OF ALL PERSONS, A NEW LOOK AT MEN/WOMEN/RELATIONSHIPS, by Dr. and Mrs. William Genne has been reviewed in these columns earlier. The 50-page book encourages intergenerational study of our personhood in light of current confusions on role, vocation, sexuality, emotion-will-spirit relationships.

RELIGIOUS FREEDOM IN AMERICA

Roger Williams, the great pioneer of Baptist principles of religious freedom and responsibility, appears on the open page of RELIGIOUS FREEDOM IN AMERICA. This large folio book of many reproductions of American heritage documents is designed as a PROGRAM TOOL for your use as an individual and/or as a stimulator of group action in your religious fellowship, your school, your club, your community.

Eighteen of the forty pages are PICTORIAL REPRODUCTIONS of the posters (available at \$10 per set of 18 x 42 in. size)...with additional factual material to enrich appreciation of the historic movements and leaders. Thumbnail sketches of various "churches" highlight their history and provide references for follow-up study. The book relates to FORUM: RELIGIOUS FAITH SPEAKS TO AMERICAN ISSUES which brings Christian ideals and values to bear on the major issues presented in many secular media during our Bicentennial year. Both books will bear study even in years after the Bicentennial year has ended.

Write to the Board of Christian Education for further information on any of these suggested resources for "Elective Bible Studies." Of course, there are many others which could serve your needs and which are available on loan from the Board's library. Also, you may wish to share with your fellow SDB's the experience you may have had in elective classes in your church school. Please write and share. □

New York Art Exhibit To Include Seventh Day Baptist Works

by Tom Merchant, Historian

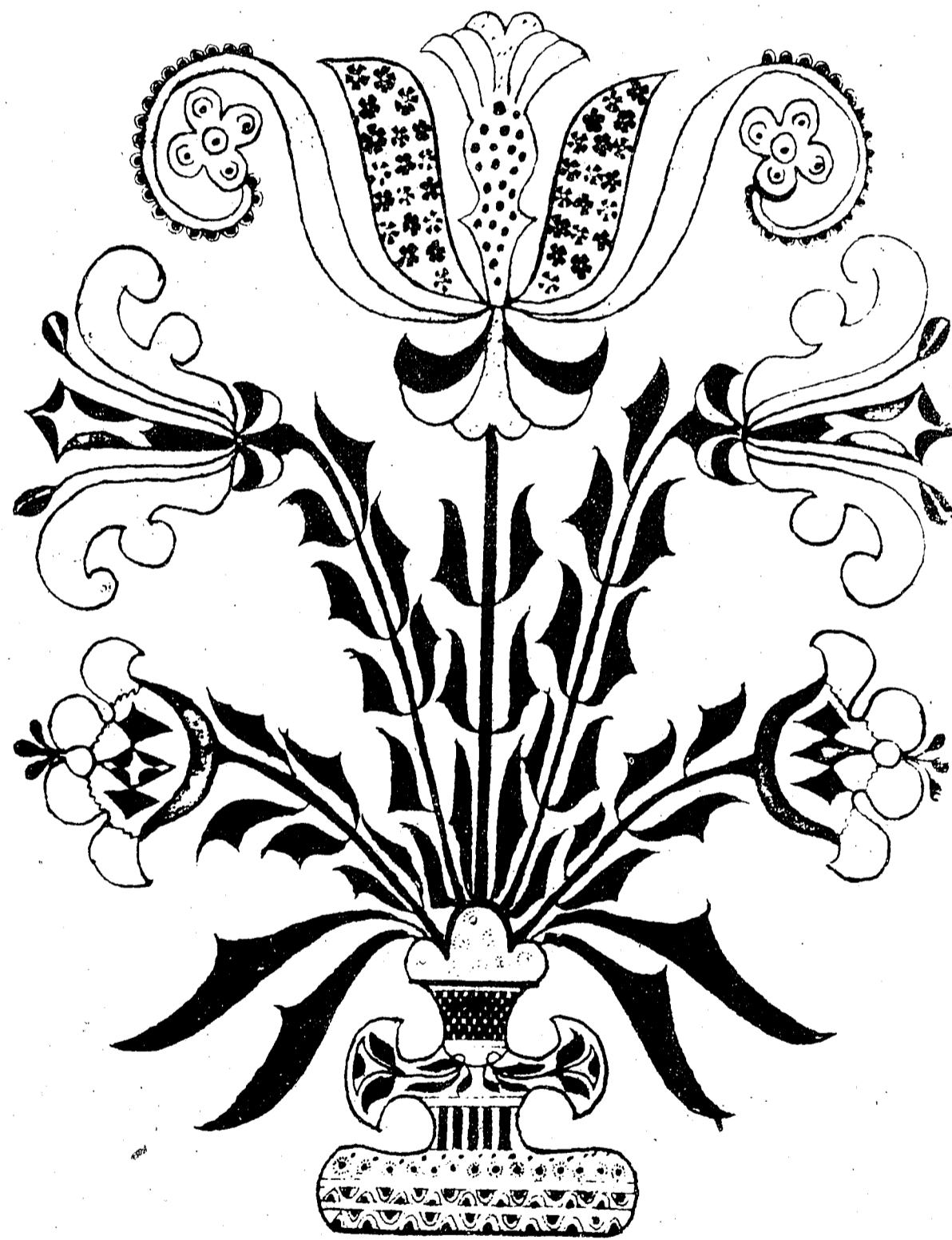
An exhibit of "Fraktur," the medieval art of illuminated writing revived by German Americans in the 18th and 19th centuries, will include examples from the Seventh Day Baptist Historical Society's collection of Ephrata and Snow Hill materials.

"American Fraktur: Graphic Folk Art, 1750-1850," will be on display in the Pratt Graphics Center Gallery in New York City during November and December, and, according to the exhibit's organizer, Klaus Wust, will feature some 55 examples of Fraktur produced in settlements of German and German-Swiss colonial immigrants and their descendants from Pennsylvania, New York, Maryland, Virginia and North Carolina.

"Most of this folk art was created in connection with religious life, that is, hymnals and baptismal souvenirs, notably from the Seventh Day Baptist, Mennonite, Lutheran and German Reformed groups," explained Mr. Wust. "Reviving the monastic illuminated writings of the medieval ages and merging with the symbolism of rural folk art in central Europe, the American Germans created a folk art that stands on its own as an American art form, both in style, application and content."

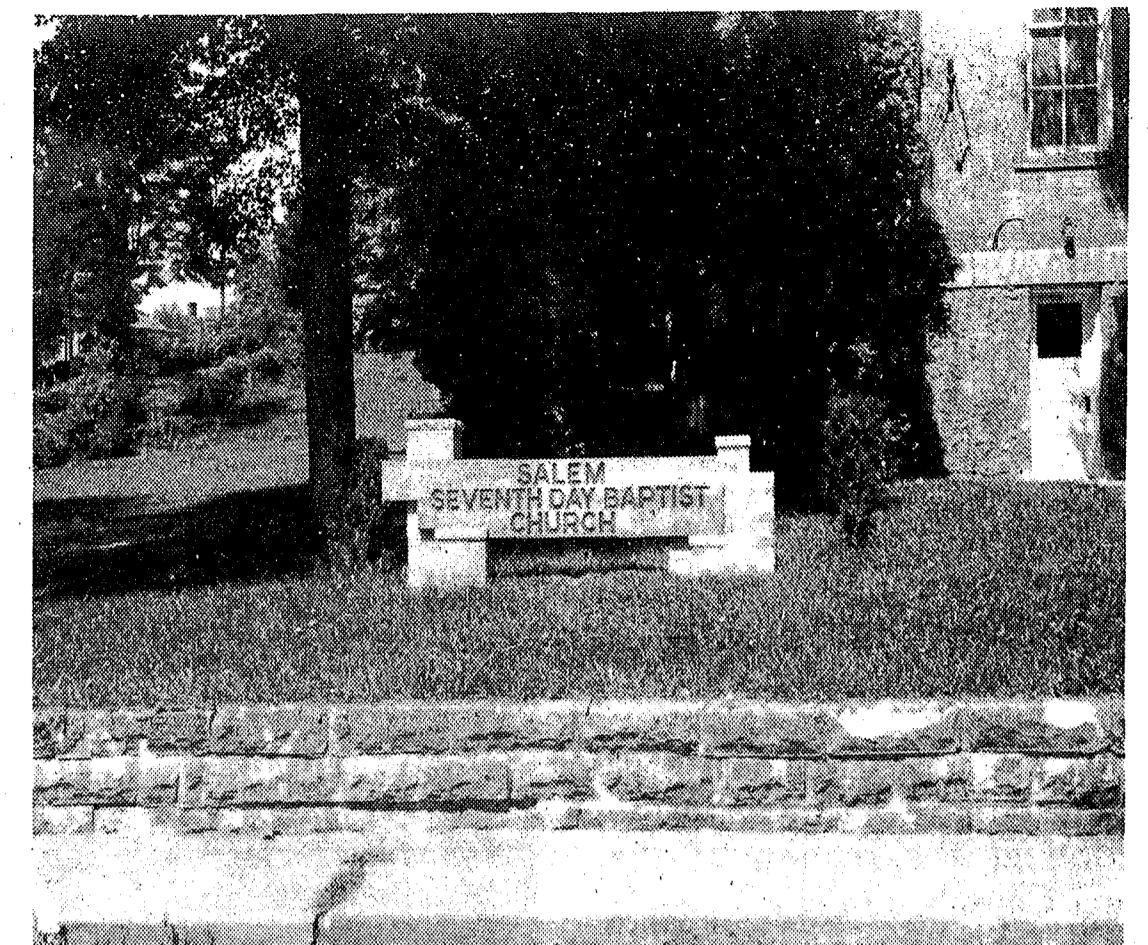
The Seventh Day Baptist materials include two manuscript music books and a cut-out commemorative piece.

The gallery, at 831 Broadway, will be open from 10 a.m. to 5 p.m., Tuesdays through Fridays, during the run of the exhibit, Nov. 20 - Dec. 31. □



The Church in Action

NEWS FROM THE CHURCHES



This beautiful new sign was recently erected at the Salem, W. Va., S.D.B. Church. It was designed and built by Professor John Bond of Salem College.

NORTH LOUP NEWS

NORTH LOUP, NE.— Jim Goodrich and Helen Hyde were spring graduates at the University of Nebraska in Lincoln. They are now Mr. and Mrs. Goodrich and teach at Comstock and Valleyside. Carol (Mrs. Terry) Keown was a July graduate at the University of Nebraska in Lincoln and is teaching at Papillion. Ivan Soper received his Master's degree at the University of Nebraska in Lincoln in August.

The Golden Wedding anniversary of Carl and Elma Van Horn Walkup was celebrated with an open house reception at our church August 22. It was a happy occasion.

Following the fellowship dinner August 21, highlights of our General Conference at Houghton, N.Y., were brought to the congregation by some who had attended. Ron Goodrich led and was assisted by his wife Marge, Erlo and Elsie Cox, Joni Goodrich, Cheryl Abel, Patty Burdick, Theresa Clement, and Sharon Davis. It was an informal session and really brought Conference home to us.

Pop-Corn Days in North Loup, August 30-September 1, featured the Bicentennial and the Diamond Jubilee of Pop-Corn Days. The program for the three day celebration included a horse show, a horseshoe tournament, a tractor pulling contest, exhibits, juvenile parade, parade of floats, crowning of the queen, hometown entertainment, band concert, entertainment by the Yo-Yo champion

of the world and a recording artist, presentation of the Bicentennial flag, Good Neighbor award, and the Bicentennial Pageant, "New Horizons." There were carnival rides and amusements; also free popcorn — all you could eat. Food was provided by our church and the United Methodist Church. Our church people, along with the rest of the community people, were involved in the activities. The weather was ideal.

Light Bearers for Christ were back at headquarters in North Loup with some former members missing and new ones added. They were preparing for their next tour which began early in October. The first stop was at Nortonville, KS, for Mid-Continent Association meetings then on to Houston. We enjoyed having them here.

Off to school were Cheryl Abel, Jeff Cox, Terry Keown, Sue (Mrs. Ivan) Soper, Keith Severance and Mark Tolfia — all at the University of Nebraska at Lincoln; Bernard Keown at the University Medical School in Omaha; his wife Debbie at the University of Nebraska in Omaha; Patrick Skaggs at the Missouri Institute of Technology at Kansas City, MO; Larry Graffius to North American Baptist Seminary at Sioux Falls, SD; Allery and Dawn Lippincott Deiss at the University of Wyoming at Laramie; and Jerry Van Horn at Kearney State College at Kearney.

Pastor Victor and Ardale Skaggs have gone to Atlanta, GA, where

both are under the care of a doctor. Our love and prayers are with them. Since Pastor Skaggs left the pulpit has been filled by Rev. Duane Davis of Seattle, Jim Goodrich, Bernard Keown, Elery King, Ron Goodrich, Rev. Mynor Soper, and Larry Graffius. At the Sabbath morning service September 4 the congregation heard a tape recording sent by Pastor Victor and Ardale. It was good to hear their voices. □

—Bertha Clement

SOUTHWESTERN ASSOCIATION MEETS

The 85th Annual Session of the Southwestern Association met with the Texarkana, Ark., Seventh Day Baptist Church June 24 to 27 with Pastor Floyd Goodson of the Fouke Church as president. A record attendance of 56 was present at the opening session on Fifth Day night. Attendance and participation kept up well throughout the following days of the meeting, closing with the noon meal on First Day. One significant phase was the good attendance of young people.

Many took part in the Sabbath Eve testimony meeting, led by Elder John H. McKay of Jacksonville, Ark. This was followed by the observance of the Lord's Supper,

conducted by Elders C. A. Beebe and John H. McKay.

Sabbath Day of Association was a real feast of spiritual things. Pastor Soper of the host church preached. The children, directed by Mrs. Juanita Ogden, with Mrs. Doug Yarberr playing the accordion, gave three rhythm band selections—"I'll Be a Sunbeam," "Jesus Loves Me," and "Church in the Wildwood"—a real treat.

Sabbath afternoon Doug Yarberr was ordained to the diaconate by the Association at the request of the Texarkana Church. Ordained people present took part in the laying on of hands.

The afternoon sermon was given by Pastor John Peil of the Veroná Church, who represented the Eastern, Central New York and Allegheny Associations. This sermon was outstanding, in that Pastor Peil took as his text the story of King Og of Bashan, who was remembered only for his enormous bed. "May it be remembered of us that we took the message of Jesus Christ to the world."

Other stirring sermons were given by Evangelist Jim Mitchell, Pastors John Camenga, Jack Hays, Floyd Goodson and Elder Clifford Beebe.

Important actions taken at the business sessions included acceptance of the Dallas-Fort Worth group as a member church of the Southwestern Association. We voted to ask that a church desiring to have its pastor ordained at Association require that he serve one year successfully, prior to the request for ordination. The Association voted to ask churches to contribute to the financial support of the Southwestern Association Missionary Committee, and to that of Steve and Becky Crouch, seminary students.

Officers for 1976-77 are: President—Dan Butler of Paint Rock, Ala.; Vice-President—Ed Lawrence of Paint Rock; 2nd Vice-President—Doug Yarberr of Texarkana; General Secretary—Mrs. Clara L. Beebe of Paint Rock; Treasurer—Mrs. Juanita Buckley of the Fouke Church; Camp Director—Pastor John Camenga of Little Rock, Ark.; Youth Advisor—Debbie Pearson of Paint Rock. Sessions for 1977 to be held with the Paint Rock Church.



These leaders, representing the three major Sabbathkeeping denominations, conferred at our recent General Conference session. They are Elder Floyd Turner, editor of the *Bible Advocate* of the Church of God (Seventh-day), Dr. K. D. Hurley, executive secretary of the Seventh Day Baptist General Conference, and Elder Don Roth, associate secretary of the Seventh-day Adventist General Conference.

Dinners and suppers were served at the parsonage, cooked and served by the ladies of the Texarkana and Fouke churches. An estimated 100 were served on Sabbath.

Special music and congregational singing all through the session gave us each an uplift. The whole three days were marked by a feeling of kinship in the Lord. □

—Clara L. Beebe, Gen. Sec.

MUST I FORGIVE?

Matt. 18:22

"Must I forgive my brother? Oh, Lord, I want to know How many times, my Father, Up to seven times I go?"

"Seventy times the seven," The answer comes to me, "That you forgive your brother. This I require from thee."

"Aren't you, too, unworthy And as sinful as can be? So go forgive your brother, The way I forgive thee."

I must forgive my brother Tho' his sins be great or small. I can't hold out even one, I must forgive them all!

—Margaret Fitz Randolph
(read at S.W. Asso. and requested for publication by Secretary)

RICHBURG HAPPENINGS

RICHBURG, N.Y.—The Ladies' Aid Society continues its monthly meetings which are usually held in the church social rooms. One faithful member, Mrs. Mabel Davidson passed away in March. One Monday, August 16, the ladies served lunches and dinners to the Ministerial Training Session group who met in Little Genesee after Conference.

This quotation appeared in the July 24 church bulletin: "Mrs. Blanche Clarke has served her Lord and the church for many years as Our World Mission treasurer. Now she feels she cannot continue to serve and has resigned. Our sincere appreciation is extended to her. Mrs. Genevieve Stohr, treasurer of the church, has been appointed to receive the OWM offerings until the annual election."

Also sincere appreciation has been extended to George Saunders who was the faithful custodian of the church for many years.

—Thelma Stearns

BICENTENNIAL CELEBRATED

ALBION, WI.—The Seventh Day Baptist Church at Albion is happy to report a recent increase in attendance. Our average attendance at present is 58.

We are receiving very inspirational sermons from Pastor Appel and appreciate his good leadership. Carl Smith and Gerry Vaught have also brought us good messages when they have been asked to take charge of the service. Gerry Vaught, who is a senior at Milton College this year, plans to attend seminary next year.

Our largest improvement, to the church building, is the remodeling of the balcony into a very attractive chapel and lounge room. The Youth Fellowship took this as their project and, with the help of some adult members of the church, have paneled and painted and worked to make this a lovely worship center.

Carpeting has been installed on the south stairs leading to the basement and outside door as we felt the worn stairtreads were a safety hazard.

Special music, which has added so much to our worship service, included

vocal duets and solos, guitar, organ and piano duets, and piano and organ separately. We are grateful to all who shared their talent with us.

July started out with a bang on the third when we had a Bicentennial church service with the men sitting on one side of the church and the women on the other. Among the costumes was Mrs. D. L. Babcock's wedding dress, worn by her great-granddaughter, Kay Saunders Tellefson. We had a "show-and-tell" program where members brought prized heirlooms and reminiscences to share. We sang many of the old hymns which have been loved for so many years. At the conclusion we marched across the road to the park (formerly the Albion Academy campus; the Academy was started by Seventh Day Baptists in 1853). We had a real old-fashioned picnic to round out our long-to-be-remembered day.

On July 15 to 17 we were blessed by a visit of the Light Bearers for Christ who gave a concert at the Fulton Congregational Church, the Albion S.D.B. Church, and Hickory Hills Camp Ground, as well as singing at the Edgerton Apartments and the Long Term Care Unit at Edgerton Hospital. The Light Bearers are a wonderful group of dedicated young people and we were so glad to get to know them personally. Their noon and evening meals were served in the church parlors with members bringing in food and money for supplies.

Emily Jean Hardesty, daughter of Steve and Sally White Hardesty, was dedicated to the Lord at the Albion church, August 7.

Preparations are being made to have a new fence at Evergreen Cemetery as the old one was falling apart. Private donations have made this possible.

Jayne Geske and Tom Schock attended Pre-Con and Conference and took part in "Lightshine"; Tom in the choir and Jayne as accompanist at the piano and organ. Tom also sang in the adult choir. Others attending Conference were Mrs. Floyd Schock and Barbara, Pastor and Mrs. Addison Appel, Thelma Wright and Evelyn Marsden. All who attended felt richly blessed by the meetings.

We praise the Lord for His gifts and ask for His guidance in all our plans. □

—Mrs. L. W. Marsden



Conference delegates were happy to greet the Rev. Elizabeth F. Randolph pictured here with her nephew, Rane F. Randolph. Miss Randolph is now living at McGraw House, 221 S. Geneva St., Ithaca, N.Y., 14850. We are sure she would be happy to hear from her many friends.

SUNSHINE MOUNTAIN A MOUNTAIN OF PRAYER, WITH THE SUNSHINE OF GOD'S LOVE

CHATAWA, MISS.—The ministry of Sunshine Mountain is maintained as a ministry of the Seventh Day Baptist Church of Metairie, La. Sunshine Mountain is not incorporated as yet, but is operating as the residence base, planning and building. The projected ministry is three-fold: a home and care center for unwanted children; an area for older citizens who have retired from earning a living but not from living; and a local church with an arm of evangelistic outreach.

Phases one and two are still involved in red tape, i.e., are still on the drawing board. Mary Hays, our first home resident requiring full-time supervision, continues to be evaluated as a child in the two to four year age level. Mary received major brain damage in 1973 as a result of an accident while helping a crippled man up a flight of stairs. The man fell against Mary, causing both to fall down the stairs.

The news is that our outreach ministry is growing. We continue to purchase advertising space in local and state-wide printed media, sharing our name and our faith via tracts and printed sermons. We are receiving some interesting returns on this effort.

We have purchased thirty minutes of time on local AM and FM radio stations, WAPF and WCCA, McComb, Miss. The program is aired each Sunday at 1:00 p.m. This gives our voice a fifty mile radius range

from McComb. We have hope, by prayer and desire, to add radio stations in New Orleans, La., and Jackson, Miss., in the near future.

Expenses have been incurred, and are increasing, as a result of mail activity to contact people responding to the newspaper and radio efforts, and also as a result of the increased tract ministry in both New Orleans and McComb. We expect our traveling expenses to increase also as we attempt to meet many people so contacted on a personal face-to-face basis.

Plans for future outreach include expanding the radio ministry, and also to maintain booths at various county and state fairs throughout the area.

Visitors coming by Sunshine Mountain are a source of delight and always welcome. Recently visitors have come from Michigan and New Jersey, as well as various locals who drop in. Guests come regularly from New Orleans, and their moral support and spiritual fellowship are sincerely appreciated.

Sunshine Mountain is located off U.S. Highway 51 and I-55, five miles north of the Louisiana - Mississippi state line. Turn at the Chatawa road sign, and you will find us on the Chatawa road between the Highway and the Chatawa Post Office. Phone 601-783-3426 □

A RESPONSE: HISTORICAL GOLD-HEADED CANE PASSED TO REV. PAUL S. BURDICK AT CONFERENCE

Thank you, Albert Rogers, and the Historical Society, for choosing me to be the recipient of this honor. However, I hope that, after I have kept it for a year, I may turn it back to you for another presentation to another worthy person.

You have spoken of my nine-months' sojourn in Malawi, where it was my privilege to teach some of the native pastors from the Bible, with the help of an interpreter. Returning to this country, I took an interest in the people and country of Vietnam. I argued that the matter of the difficulty there should have been submitted to the Security Council of the UN, since our promise made when we joined that body was that we would no longer use war as a national policy.

So then, by means of letters, sermons, and articles to the *Sabbath Recorder*, some of us were able to

present our views to the people of the denomination. Thus, when the war ended and our men were brought home, at least some were prepared for the outcome. We believe that immense military force is not enough in God's sight to win a war that seems to have been a mistake from the beginning.

Now there remains the dilemma of granting amnesty to those who, for conscientious reasons, refused to cooperate in what to them seemed wrong. And there remains the other duty, it seems, of helping to rehabilitate a country badly damaged by our occupation.

I do wish to express my deep thanks to all the people of our denomination for the love and generosity which they have shown to me and to my family throughout the years. □

-Rev. Paul S. Burdick

News Notes

● Helen R. Green has accepted the call of the DeRuyter, N.Y., S.D.B. Church to serve as pastor beginning Nov. 1, 1976. Miss Green is a recent graduate of Northern Baptist Theological Seminary.

● The Lost Creek S.D.B. Church has special commemorative plates for sale. These plates have a color picture of the church on the front with a history on the back. The plates are being sold by the Ladies' Aid Society with the funds going toward the purchase of a new piano for the sanctuary. The price of the plate postpaid is \$11.00 and may be ordered by writing to the Lost Creek S.D.B. Church, P.O. Box 241, Lost Creek, W. Va. 26385.

OBITUARIES

JOHANSON.—Robert C., 29, the son of Dr. Ellis and Mary Johanson was dead on arrival at Lelia Hospital on Oct. 2, 1976.

A life long Battle Creek resident, he was dispatcher for the Battle Creek Fire Department, a former announcer for WBCK and WKNR radio stations, and a former police

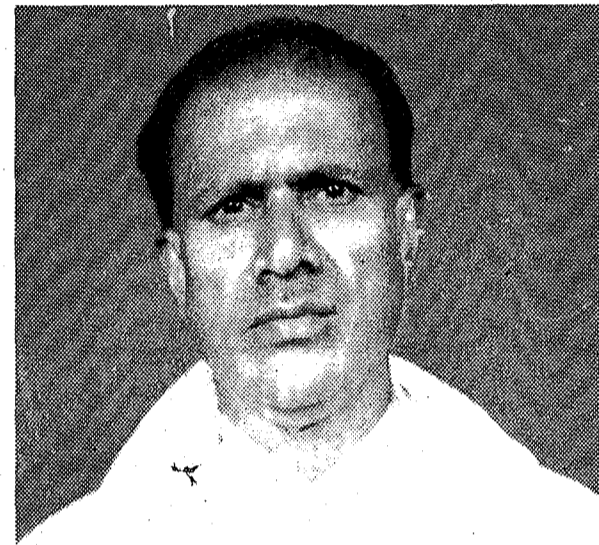
officer in Battle Creek Township. He also was a licensed FCC radio operator and had been employed by Battle Creek Ambulance Co.

He was a 1964 graduate of Battle Creek High School and a member of the Seventh Day Baptist Church and the International Association of Firefighters 335.

Surviving are his parents, Dr. and Mrs. Ellis H. Johanson; his widow, the former Marilyn Jenkins; a son, Stephen of Kamberly, England; a stepdaughter, Naomi Evelyn Clark, and one sister, Mrs. Owen (Ruth) Davis of Des Plaines, Ill.

Funeral services were held from the Farley Funeral Home on Oct. 5, with the Rev. O. Dale Williams and his pastor, S. Kenneth Davis officiating. Interment was in Memorial Park Cemetery.

-S.K.D.



Rev. T. Bayanna
1906-1976

BAYANNA.—Rev. T. Bayanna was born June 15, 1906 and died September 20, 1976. He was the son of the late Rev. and Mrs. T. Gangaiyah of Thatapudi Village, East Godavari, India.

For the past fifteen years Rev. Bayanna has served as the president of the Seventh Day Baptist Conference of India. He studied theology at Christian Theology College in Kakinada during the years 1933-38 and received the S. Th. degree. Before becoming Conference president he served as pastor of several churches. He earned the love and affection of his colleagues and others as well. Pastor John Rao writes: "I am spiritually much indebted to him and my wife and I will never forget his life of Christian love." The India Conference declared September 20-22 as a time of special remembrance for the life of Rev. Bayanna.

Funeral services were held from the Seventh Day Baptist church, Mulapeta, Nellore, India, by his pastor the Rev. B. John V. Rao. Burial was in the Christian Cemetery at Nellore.

-J.V.R.

BURDICK.—Kenneth W., 60, of Battle Creek, MI, son of Buell D. and Mary (Ousler) Burdick, was pronounced dead on arrival at Lelia Hospital on September 29, 1976 where he was taken after being stricken at his residence only a few hours after attending the burial of his mother, Mrs. Mary A. (Ousler) Hall.

He was born in Atchinson, KS, and moved to Battle Creek as a child with his parents. He served in the Army during World War II. He was a member of the Battle Creek Seventh Day Baptist Church.

His wife, the former Elizabeth J. Weeks, preceded him in death in 1972.

Surviving are sons, Richard B. Burdick, Battle Creek; Kenneth of New York City; daughters, Mrs. Brenda Duffin, Miss Barbara Burdick, and Mrs. David (Karen) MacKinder of Battle Creek; brothers Donald and Wendell Burdick of Battle Creek, and five grandchildren.

Graveside services were conducted at Oak Hill Cemetery by the Rev. S. Kenneth Davis on October 1, 1976.

-S.K.D.

GAVITT.—Ethel Rogers, was born January 20, 1891 in Plainfield, New Jersey, and died September 22, 1976 in Daytona Beach, Florida. She was eighty-five years old. She married Edward Gavitt with whom she came to Daytona Beach, in 1923. They very soon became members of the Daytona Beach Seventh Day Baptist Church. Edward served the church as trustee a number of terms and as chairman of Building and Grounds, and as general handy man to both church and pastor. He preceded Ethel in death by eight years less four days.

Ethel was treasurer of the church when the present property was bought and the present building erected. She also was a member of the choir, with alto voice, and served in many other capacities. She was a loyal and concerned member until her very last day. Ethel is survived only by cousins, but a multitude of dear friends.

She requested that only a graveside service be held, which was conducted by her pastor, the Rev. Marion C. Van Horn on September 24. She was buried beside her husband in Bellevue Memorial Park, Daytona Beach, Florida.

-M.V.H.

HALL.—Mary A. Ousler, 84, was born in Marion, Kansas, January 8, 1892, and died at her residence, in Battle Creek, MI, on September 27, 1976, after a long illness.

She came to Battle Creek in 1922 from Oklahoma. She was employed by the Battle Creek Sanitarium as a stenographer and secretary in the cashier's office. She was a member of the Seventh Day Baptist Church, the Battle Creek Sanitarium Hospital Auxiliary, and a 50-year member of the Modern Woodmen of the World.

She was married twice, first to Buell D. Burdick, and then to Oliver C. Hall who died in 1961. She is survived by sons, Kenneth W., Wendell D., and Donald B. Burdick, all of Battle Creek; 13 grandchildren and 19 great-grandchildren.

Services were held at the Richard A. Henry Funeral Home September 29 by her pastor, the Rev. S. Kenneth Davis. Interment was in Memorial Park Cemetery.

-S.K.D.

SEARCY.—Will N., son of Mr. and Mrs. P. H. Searcy of Booty (later Nady, Ark.), died at Dallas, Texas, March 22, 1976, at the age of 82.

Funeral services and burial, with a nephew in charge, were held at Dallas, where he had made his home with his son.

He was married to Miss Lena Peterson at Nady, and they were parents of two sons, Derewood and Robert Harold. Both his wife and his son Derewood preceded him in death.

He had been a member of the Little Prairie Seventh Day Baptist Church for over sixty years.

-C.A.B.

MISSION

NOTES

focus

"Where there is no vision the people perish"

*Twelve COMMITMENT TO GROWTH workshops were held on the weekends of October with four held the "middle weekend". Three were held in September and another two are scheduled for November. Dates for at least four other workshops were not available when Mission Notes was edited early in October.

*The Annual District Conference was held Oct. 13-16 at Kanaan village SDB church in the Chin Hills of Burma. Rev. L. Sawi Thanga visited all the churches in the area prior to the meeting. The New Lushai language SDB Beliefs: A Manual for Study is to be released early in November. This was made possible by SSMO/New Fields funds. Bro. Thanga writes: "Recently, one Lushai family became SDB and now I have more than twenty members and some followers in Rangoon with a hope of improvement."

*Missionary Pastor Francis D. Saunders reported the average attendance at the Farina SDB Church was 20.5 during his first month of service—September. Farina has not had a regular pastor for several years. He reports "There has been someone new (in attendance) nearly every week." He adds, "Pray for us, that the Lord will help us in our work here, and that the Commitment to Growth plan will help us as we try to reach others for Christ."

*Audrey Fuller writes: "There were 23 baptisms at Conference (in September), all but eight of them were from Makapwa (where Conf. was held), but 10 of them were the Makombe family. This family owns the land where we get our spring water, and has never given us anything but trouble. One time Menzo and Mr. Mhura were talking about the trouble and Menzo said we need

to make him a Christian. Mr. Mhura went and talked to them. Results—Mr. Makombe, his wife and some of his children, nieces and nephews for the Lord!!!

*Last weekend (Sept. 18/19) your CHURCH GROWTH FORCE really began to discover the stuff of which commitment is made as they sat through ten hours of Bible Study and workshop gaining new insights into Scripture and new perspectives in the mission of the Church of Jesus Christ.—Battle Creek, MI, SDB church bulletin insert. Conf. president, the Rev. Delmer E. Van Horn was their COMMITMENT TO GROWTH leader and 25 participated from White Cloud, MI, and Ohio Fellowship and the local church.

*Rev. T. Bayanna, president of the SDB Conference of India for the past 15 years, "was released from this life on September 20, 1976." He served as a pastor in SDB churches at various places for several years and earned the love and affection of his colleagues and others as well.

*The second Leaders' Training Session with Dr. John Wimber our COMMITMENT TO GROWTH consultant will be held at Shiloh, NJ, November 28-30. The first workshop, by then held in most church areas, will be reviewed and further training given for future workshops and implementation of our COMMITMENT TO GROWTH plan.

*Rev. N.U. Idiog, pastor of the Obon Ukwa SDB Church at Ikot Ekpene, Nigeria, writes: "October 1 to 7, 1976 we have seven days prayer. Our prayer is for the growth of the work in Nigeria and for all nations. (Our church building) is not yet completed. We are now flooring the church, but the cement is too costly nowadays. Pray for us."

PRAYER

CORNER

A Prayer Reminder for Each Day!

December 1976

Verse for the month: "You can never please God without faith, without depending on Him. Anyone who wants to come to God must believe that there is a God and that He rewards those who sincerely look for Him."

—Hebrews 11:6 LB

Pray for...

- 1—OUR WORLD MISSION + 10 percent this month!
- 2—Medical ministries and workers in Malawi, Africa
- 3—COMMITMENT TO GROWTH force in my church
- 4—Your Sabbath School teachers and class members.
- 5—Pastors and churches in Mozambique, Africa
- 6—SDB's in Omaha, Nebraska
- 7—Exec. Secy. K. Duane Hurley, Plainfield, NJ
- 8—Philippines SDB Conference executive board.
- 9—Pastor Helen R. Green, DeRuyter, NY
- 10—The children in our Sabbath Schools
- 11—My pastor as he leads in worship this Sabbath
- 12—Rev. A.L. Wheeler, Riverside, CA
- 13—Editor Elaine Kuehn —THE HELPING HAND
- 14—Putnam County, Florida, church
- 15—Our retired pastors and their widows
- 16—Seventh Day Baptists in Australia
- 17—Missionaries Doug and Jane Mackintosh, Kingston, Jamaica
- 18—For new people attending/to attend my church
- 19—COMMITMENT TO GROWTH Bible studies and assignments
- 20—Our seminary students in their preparation days
- 21—Missionaries Menzo and Audrey Fuller, Blantyre, Malawi
- 22—Fair booth witness—follow up
- 23—Editor John D. Bevis, THE SABBATH RECORDER
- 24—Our Lone Sabbathkeepers
- 25—That CHRIST may be given first place this Sabbath
- 26—Midyear meeting of Commission, Plainfield, NJ
- 27—Inter-Varsity Missionary Conference, Urbana, IL
- 28—Historian Thomas Merchant, Plainfield, NJ
- 29—For missionary candidates to fill vital need worldwide
- 30—COMMITMENT TO GROWTH workshops scheduled for January 1977
- 31—For vision! See Proverbs 29:18 KJV

THIS IS THE JUDGMENT

(continued from page 9)

his wages are not counted as a gift but as a fair reward. But if a man, irrespective of his work has faith in him who justifies the sinful, then that man's faith is counted as righteousness and that is the gift of God."

Paul goes on to quote David: "Blessed are they whose iniquities are forgiven and whose sins are covered and blessed is the man to whom the Lord will not reckon sin." That is a precious text to me. In the end of that chapter he says; "This counting of faith for righteousness was not recorded simply for Abraham's benefit but as a divine principle which should apply to us as well. Faith is to be reckoned as righteousness to us also who believe in Him who raised from the dead, our Lord, Jesus Christ." He goes on and says: "Since then it is by faith that we are justified, let us grasp the fact that we have peace with God through our Lord Jesus Christ."

Our peace, our assurance, our hope is based on our acceptance by God through faith alone. Paul knew that peace. He knew it but he had not always known it because he had gone the route of trying to achieve a sanctified holy life. I think that he had been far more successful than most of us. He could say that he was blameless regarding the law. He talks about this in the third chapter of the book of Philippians. "So far as the law's righteousness is concerned I don't think anyone could have found fault in me." But, he continues saying: "But now my place is in him and I am not dependent upon any of the self-achieved righteousness of the law. God has given me that genuine righteousness which comes from faith in Christ."

I want you to note that this principle of salvation is not negative. It is not just a matter of having sins forgiven through faith. It has a very positive character - we have righteousness through faith. We have the righteousness of Christ - pure, undefined, holy, - that sinless character is given to us through faith. It comes to us in the moment that we receive Christ and it is an ongoing relationship. His righteousness is mine by faith as long as I am in that accepting attitude toward Christ; that attitude which we call faith.

Paul with this new understanding looked into the failures of his daily life. You know the frustrations that he felt because you have felt them as I have - the things we do that we don't want to and the things we don't do that we do want to. Paul could say thank God that "there is now therefore no condemnation to those who are in Christ Jesus." He could say "The gospel is the power of God to us who are saved." He wasn't afraid to say, "I am saved," because he knew it as a fact of his life. Just before he faced execution he could say, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me at that second coming." Paul did not look forward to judgment. He looked forward to union with God because he was already in "Christ." He had already started his eternal life that day when he met Jesus on the road to Damascus.

I suppose that you might say to me, "Do you deny judgment?" No I do not deny judgment at all but I think there are two aspects. One is a determination of my relationship with God. I would like to look again at the teaching which Jesus gave to Nicodemus where he says "This is the judgment, that light has entered the world and men have preferred darkness to light because their deeds are evil. Anyone who is living by the truth will come to the light." This is the judgment: we either accept or reject Jesus Christ. God judges me at the time I make my decision. When I make my decision for Christ He makes His decision and accepts me into His Kingdom and into His family. He takes me where I am and as I am and grants me the total righteousness which is "justification by faith." That is a continuing process to all of those who are in Christ.

There is a second aspect of judgment. Let us reconsider our Scripture where Jesus described the judgment scene with the sheep and the goats. We might also mention Corinthians 5:20: "We must all appear before the judgment seat of God." Why? Paul goes on and says, "to receive the things done in the body, whether good or evil." Both texts indicate a determination of rewards. In the scene which Jesus depicted, there was not a decision made as to which are the sheep and which are the goats - that was obvious. The decision made was a separation which was an eternal

separation between those who had accepted Him and those who had rejected Him. Each would go to his eternal destiny, the result of acceptance or rejection of that Light which came to illuminate the world.

I would expect that two questions might come to your mind. One is to ask me if I believe in the doctrine, "once saved, always saved." Is there no possibility of apostasy once one receives Christ? I think that this is very clear from the Scriptural standpoint - apostasy is a very definite possibility - and it results in "a certain fearful looking for of judgment and fiery indignation" mentioned in Hebrews. I want to tell you, however, that apostasy is not a sinful act. It is not the "wrong word, the selfish act or the wasted moment." Apostasy is the deliberate reasoned rejection of Jesus Christ - the exact opposite of our acceptance of Him.

Secondly, you might ask: Do I have no regard for purity of life and for obedience to the will of God? Again, it is perfectly clear from Scripture that the saved life becomes the sanctified, holy life. You know, as I know, that no matter how far I progress in the Christian faith through the grace of God; at every step of the way my obedience and my goodness are "filthy rags" compared to that perfect righteousness of Christ which is mine by faith the moment I accept Him.

I am impressed by the one outstanding example of this gift of God which we call "righteousness by faith" or "salvation through faith" - that doctrine which is the heart and soul of the gospel. I refer to the experience of the thief on the cross who looked to Christ in faith - and probably a very meager and primitive faith, I would think - but he looked to Christ. He received that greatest of all promises - an eternity in the presence of God. Hear the words of Jesus "You will be with me in paradise." This promise was not conditional on works, not conditional on how he would come through the judgment. No, this was the present gift of eternal life by looking to Christ.

I think of my own experience. For how many years, as I look back, did I live in expectation of the searching inquisition of judgment and I envied that thief on the cross,

that he should have the guarantee of eternal life. I sometimes thought it would be worth hanging on the cross to receive that kind of a promise from Christ. But God has opened my eyes to recognize that hanging on that cross was of no benefit and of no consequence to him. It was that other cross on which Christ my Lord hung that made all the difference. It was that cross that gave the promise and gave the guarantee, not only to the thief on the cross, but to all who look to Him and receive Him. Hear the promise again: "you who believe have eternal life. You don't have to face judgment. You will be with me in paradise."

I thank God for that promise. I thank God for this principle of His salvation that when I accepted Christ at that moment I received forgiveness and justification. I received eternal life. I have already started my eternal life as you have. Thanks be to God for His unspeakable gift, the cross of Christ. If you do not have that promise, if you do not have that guarantee in your own experience, it is available to you by looking to Christ. Accept him now. Yes, accept Him today and have that peace in your heart that comes from knowing that you will be with Him in paradise. He promises it, He guarantees it. Thanks be to God.

Our Father and our God, we are overwhelmed at your generosity. We pray that you will help us to understand that it is all your doing, it is all your gift, and that you offer us now fullness of life here and the guarantee of life forevermore. Through Jesus Christ, our Lord.

Amen □

New Tract Available...

"An Examination of the 2300 Day Prophecy"

written by Douglas Williams of Atlanta, Ga., this tract discusses the Adventist view of the 2300 day prophecy.

For your copy please send postage and order from:

Editor John D. Bevis
P.O. Box 868
Plainfield, N.J. 07061

LIGHT IS PURITY

(continued from page 17)

ward to Heaven as long as he could remember. The vote was taken and, of course, you would think it results in the favor of the first. No, the votes are all given to the last.

"We might have thought, perhaps, that the one who lead the reckless, Godless life, he who lied, thieved, blasphemed, murdered, he who was saved by the skin of his teeth just a moment before it was too late, had the most to thank God for. The old poet knew a deeper truth. It required great grace indeed to pluck that withered brand from the burning. It required absolutely fathomless depths of mercy to forgive that veteran of sin at the close of all those guilty years, but it required far more grace to keep that other life from guilt all those tempted years. It required more grace to save him from the sins of his youth and keep his Christian boyhood pure; to steer him scatheless through the tempted years of riper manhood; to crown his days with usefulness and his old age with patience and hope.

"Both started in life together. To one grace came at the end, to the other at the beginning. The first was saved from the guilt of sin, the second from the power of sin as well. The first was saved from dying in sin but he who became a Christian in his boyhood was saved from living in sin. The one required just one great act of love at the close of life. The other had a life full of love. He was a greater salvation."

The poet speaks of the new Jerusalem, that Holy City where you and I plan to spend eternity. It has no sun and no moon. The light of God fills the city brightening every corner. There is no darkness and there is no night there. These would be incompatible with this God in whom there is no darkness. No evil and nothing sinful can enter there because these would be out of harmony with the purity and holiness of God. We who plan to spend eternity in His presence, in that light - does it not behoove us now to stay close to Christ letting His light purify us and prepare us for that glorious and endless experience of the "saints in light"?

*Holy Spirit dwell with me.
I myself would holy be.
Separate from sin, I would
Choose and cherish all things
good.
And whatever I can be
Give to him who gave me
thee. □*

BIRTHS

HINES.—A son, Corry Clay, to Dennis and Janet (Turpin) Hines of Beulah, Colorado, on August 18, 1976.

KAGARISE.—A daughter, Misty Dawn, to Robert and Donna Mae Kagarise, Jr. of Salemville, Pa., on August 16, 1976.

LAMOREAUX.—A daughter, Mandy Sue, to Jerry and Diane Lamoreaux, Colton, CA, on August 25, 1976.

MCPHERSON.—A son, Bryan Joel, to Myron and Mary Jane (Campbell) McPherson of Clinton, N.J., on September 23, 1976.

ORR.—A son, Micah Ryan, to Brian and Carole Orr, Riverside, CA, on August 28, 1976.

WHITFORD.—A daughter, Heather Rae, to Mr. and Mrs. Donald Whitford, Janesville, Wis., on August 2, 1976.

MARRIAGES

RABATIN-BUTLER.—Michael J. Rabatin of Huntsville, Ala., and Mrs. Grace F. Butler of Brownsboro, Ala., were united in marriage Sabbath afternoon, Sept. 11, 1976 at Shiloh Methodist Church, Ryland, Ala., by their former pastor, Clifford A. Beebe, assisted by Pastor Paul Craig of the Seventh Day Church of God.

ZIMMERMAN-SHAW.—Stuart A. Zimmerman of Country Club Hills, Ill., and Dawn Ann Shaw, daughter of Mr. and Mrs. Edwin Shaw of Milton, Wis., were united in marriage at the Seventh Day Baptist Church of Milton on September 11, 1976 with the Rev. Earl Cruzan officiating. They are living at Country Club Hills.

BOOK SALE

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CALLED TO SERVE

(continued from page 11)

do all speak in tongues? do all interpret?" (1 Corinthians 12:27-30).

That man called of God to pastor the church, the shepherd of the sheep, because he knows his sheep and calls them by name, receives spiritual insight as to personal, God-given gifts of his people, and prayerfully leads them out, so they may serve in those areas where their special gifts may be used to most effectively contribute to the total ministry of the church - in the fellowship - in the community - throughout the world. In order that the personal spiritual gifts may be most beautifully applied to the mission of the church, a part of pastoral responsibility of "leading them out," must be constant, prayerful nourishment in the spiritual precepts of the church - a feeding upon the Word of God, which is "quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12). Here the pastor's gifts of preaching and teaching, in the Spirit, come into play, and he gives diligent and prayerful attention to spiritual preparation, in order that he first might be taught of the Spirit, and "grow in grace, and in the knowledge of the Lord Jesus Christ" (2 Peter 3:18). The pastor must also be ever awake and responsive to the constant inspiration and help of the Spirit of Christ, so that he may share at any given time and place that which comes spontaneously to him from the Holy Spirit, who leads into all truth. "AND WHEN HE PUTTETH FORTH HIS OWN SHEEP, HE GOETH BEFORE THEM" (v. 4). May I repeat, the pastor feels responsibility for but not superiority to the people. "He goeth before them." He is a co-worker with the members of the church in the mutual mission God has entrusted to the body of Christ. Note the words are not "he sends them out," but "he leads them out." He is intimately, personally involved in every phase of the church work which is a part of the Great Commission responsibility. He does not ask that any person go where he is unwilling to go, or to do what he is unwilling to do, or to say what he is unwilling to say. "He goes before them." This kind of teamwork in the church, inspired by

the Word of God, commissioned by the Son of God, empowered by the Spirit of God, will have an impact on the world, and that church and pastor so closely involved in the service of Christ will be blessed beyond measure.

"He giveth his life for the sheep" (v. 11).

Here again we must emphasize that these are the words of Christ: "I AM THE GOOD SHEPHERD, THE GOOD SHEPHERD GIVETH HIS LIFE FOR THE SHEEP." And while they do refer to Him personally and to His redemptive, atoning death upon the cross specifically, yet the pastor, called by God to be the minister of the church must have the "mind of Christ." Paul, writing to the Philippians describes this precept in these words:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Philippians 2:5-8).

The pastor, if he is truly called of God, must ever become more Christ-like in his thinking and in his doing. He listens carefully to the admonition of the Lord: "Take up thy cross and follow me." As he becomes more like the Savior, the more he is willing to "lay down his life for the sheep." He knows that "whosoever will save his life will lose it, and whosoever loses his life for Christ and the gospel will save it."

As a closing admonition to my young friend John, I wish to share that beautiful conversation which took place between the risen Lord Jesus, and Peter, that staunch pastor of the early church:

"When they had dined, Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, 'Yea Lord, thou knowest that I love thee.' He saith unto him, 'Feed my lambs.' He saith to him again the second time, 'Simon, son of Jonas, lovest thou me?' He saith to him, 'Yea Lord, thou knowest that I love thee.' He saith unto him, 'Feed my sheep.' He saith

to him the third time, 'Simon, son of Jonas, lovest thou me?' Peter was grieved because he said unto him the third time, 'Lovest thou me?' and he said unto him, 'Lord, thou knowest all things; thou knowest that I love thee.' Jesus saith unto him, 'FEED MY SHEEP!' " (John 21:15-17). □

December 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	31	

DENOMINATIONAL DATELINE

December 26 - 29
Commission Session
Plainfield, N.J.

ACCESSIONS

BAY AREA, CA
 Theodore J. Hibbard, Pastor

By Baptism:
 John L. Larson

LITTLE ROCK, AR
 John Camenga, Pastor

By Testimony:
 George Johnson
 Thelma (Mrs. George) Johnson

SALEM, W. VA.
 Paul Green, Pastor

By Letter:
 Christine (Mrs. Fred) Sias

SALEMVILLE, PA
 Melvin Stephan, Pastor

By Baptism:
 Joan Elizabeth Boyd
 Karl Joseph Stephan

STONEFORT, ILL.
 Carlos McSparin, Pastor

By Baptism:
 Romeo Todd

Children's
Page

SALLY LEARNS PATIENCE

"And we know that all things work together for good to them that love God..." Romans 8:28

Sally felt very sorry for herself. She was in the hospital with a broken leg so was missing the Sabbath School picnic, her Mother couldn't come to sit with her because she was driving one of the cars, and Daddy was away on a business trip. Sally was so tired of her books!

"Hi, Sally, why do you look so unhappy?" asked a smiling nurse as she came into the room to fluff up the pillows.

"Why does everything bad happen to me?" Sally asked and continued to pour out her troubles to her friend.

"Well, Sally, we don't know exactly why things happen as they do but sometimes God's laws are broken and unfortunate things happen to us. Your leg had more pressure than it was made to take so it broke, just like you can break a stick."

Everyone has troubles, God knows that if we learn to be happy during small disappointments while we are young we will be better able to handle bigger misfortunes when we are older.

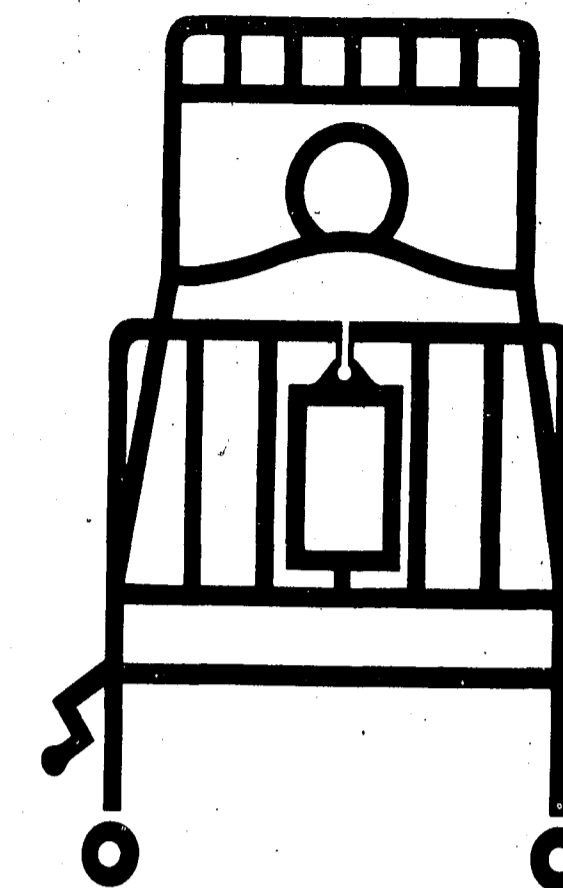
Even some flowers and trees grow better when they have cold winds and snows about them.

Once I was watching logs float down the river to a paper mill. A man was looking carefully as the logs went by. Most of the logs were allowed to go past him. Sometimes he would take his big hook and draw one aside. I asked him why some logs were pulled out and others not; they all looked alike to me.

The man answered, "I pull the ones aside that have grown high in the mountain. The ones that grow in the storms and cold are straighter and have finer grain. They are good for fine furniture and will go to a special mill. The trees that grow fast without many storms are good only for paper and cheap boxes."

"Be patient, little Sally, you will soon be able to go home, and there will be other picnics. Some day you will understand why things happen as they do." □

-Mary Clare



OUR GOOD THOUGHTS

Selections from Junior Conference

DAWN

Dew stands on flowers.
 While birds begin their singing,
 The morning light shines.
 -Haiku by all the children

CONFERENCE

Conference is great fun,
 You learn all about Jesus,
 And what God has made.
 -Morgan Shepard

GOD

G is for good and gentle.
 O is for others He loves.
 D is for dear to me.
 -Kim Burdick

THE CREATION

As you know, God made trees.
 He made all insects and even bees.
 God made the grass as green as can be.
 You look at the world that God made to see.

-Jeff Bee

WE ARE DOING IT!

	January	Feb.	March	April	May	June	July	August	Sept.	October	Nov.	Dec.
Months												
Receipts	2											

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

OWM BUDGET RECEIPTS FOR SEPTEMBER 1976

	Suggested Goal	September OWM	9 mos. total OWM and Reported Boards		Suggested Goal	September OWM	9 mos. total OWM and Reported Boards
Adams Center NY.....	\$ 1,300	\$ 133.00	\$ 1,088.37	Schenectady NY.....	\$ 200	\$	\$ 323.92
Albion WI.....	1,200	136.15	706.10	Seattle WA.....	2,500	196.63	2,122.73
Alfred NY.....	9,000	581.50	6,498.15	Shiloh NJ.....	13,000	1,255.30	8,589.42
Alfred Station NY.....	4,700		2,979.06	Stonefort IL.....	500		250.00
Ashaway RI.....	6,000	1,035.92	4,940.71	Texarkana AR.....	300	30.00	181.00
Associations and Groups	13,000	25.00	5,183.48	Verona NY.....	3,000	201.52	1,792.10
Battle Creek MI.....	10,500	539.72	6,289.00	Walworth WI.....	2,200		1,090.00
Bay Area CA.....	600		310.00	Washington DC.....	4,200		2,900.00
Berea WV.....	700	175.00	469.15	Waterford CT.....	3,600		2,579.04
Berlin NY.....	3,200	298.96	3,694.71	Westerly RI.....	5,700	1,164.64	5,566.07
Boulder CO.....	4,000	202.77	2,741.75	White Cloud MI.....	1,700		1,064.45
Brookfield NY.....	600		417.00				
Dallas-Ft. Worth TX...	500		59.80	Totals.....		\$17,769.47	\$163,607.15
Daytona Beach FL.....	3,500	535.00	2,596.75	Non-Budget.....		100.00	
Denver CO.....	17,000	1,568.08	12,385.04	Total To Disburse...		\$17,869.47	
DeRuyter NY.....	2,000	138.30	1,769.77				
Dodge Center MN.....	6,000	1,523.45	5,190.22				
Farina IL.....	800	63.00	641.55				
Fouke AR.....	1,200	17.62	790.15				
Hebron PA.....	2,400	181.68	1,617.15				
Hopkinton RI.....	350	20.00	160.00				
Houston TX.....	700		709.13				
Individuals.....	3,000		2,695.61				
Irvington NJ.....	2,000	343.00	2,725.50				
Kansas City MO.....	1,500	160.10	1,334.89				
Leonardsville NY.....	300		127.00				
Little Genesee NY.....	3,000	260.86	2,798.74				
Little Rock AR.....	600	37.00	338.56				
Los Angeles CA.....	9,000		5,962.00				
Lost Creek WV.....	3,700	924.00	2,767.00				
Marlboro NJ.....	5,000	362.00	4,934.35				
Middle Island WV.....	700	70.00	590.00				
Milton WI.....	21,000	2,081.50	15,909.30				
Milton Junction WI.....	1,300	20.00	580.00				
New Auburn WI.....	2,500	15.63	965.07				
New York City NY.....	1,000	100.00	701.40				
North Jersey NJ.....	2,000	139.50	1,842.29				
North Loup NE.....	5,200	772.50	4,742.98				
Nortonville KS.....	3,800	170.00	2,775.31				
Ohio Fellowship OH....	4,500	347.93	3,711.93				
Paint Rock AL.....	1,500		575.00				
Phoenix AZ.....			1,292.00				
Plainfield NJ.....	7,500	552.21	5,836.31				
Richburg NY.....	2,500	91.50	1,833.60				
Riverside CA.....	11,000	594.00	6,253.65				
Rockville RI.....	700	38.50	178.50				
Salem WV.....	5,700	666.00	3,786.39				
Salemville PA.....	1,500		654.00				

SEPTEMBER DISBURSEMENTS

Board of Christian Education.....	\$ 1,916.24
Christian Social Action.....	135.15
Council on Ecumenical Affairs.....	172.73
Council on Ministry.....	1,067.58
General Conference.....	3,068.25
Historical Society.....	10.81
Ministerial Retirement.....	1,385.69
Missionary Society.....	7,000.07
Tract Society.....	2,744.38
Trustees of General Conference.....	11.81
Women's Society.....	356.76
Total Disbursements.....	\$17,869.47

SUMMARY

1976 Budget.....	\$205,749.00
Receipts for nine months:	
OWM Treasurer \$150,653.90	
Boards Reported 12,953.25	163,607.15
To be raised by December 31, 1976.....	\$ 42,141.85
Percentage of year elapsed.....	75 %
Percentage of budget raised.....	79.5%
Nine months:	
Raised.....	\$163,607.15
Due.....	154,311.75
Ahead.....	\$ 9,295.40

Gordon Sanford
OWM Treasurer

The Sabbath Recorder

AMERICANS UNITED "FRIEND" OF SABBATHKEEPER

Americans United is in the vanguard of those citizen groups working to preserve the constitutional principle of separation of church and state. It is chartered as a nonprofit educational corporation and communicates with its members through a monthly journal, *Church and State*.

Americans United recently filed a friend of the court (amicus curiae) brief in the United States Supreme Court in support of a case by Paul Cummings who was fired by the Parker Seal Company in Kentucky for practicing his religion.

This case arose when Mr. Cummings, a supervisor at the company, joined the Worldwide Church of God, a Sabbathkeeping church headed by the well-known radio evangelistic team of Herbert W. Armstrong and his son Garner Ted. Because of his new faith Mr. Cummings could no longer work on the Sabbath, because of his refusal he was fired.

Supporting briefs have also been filed by a coalition of Jewish organizations as well as the Seventh-day Adventist church. The case is scheduled to be heard by the Court sometime this fall. We will report on the decision in this test-case as soon as it is reached. Let us pray that justice will prevail and that the principles of our Constitution will not be compromised. □

HANDBOOK FOR SABBATHKEEPERS PUBLISHED

Eugene Lincoln, editor of the *Sabbath Sentinel* published by the Bible Sabbath Association, is a long-time friend of Seventh Day Baptists. He spends much time and energy in his labor of love among all Sabbathkeepers in addition to his full-time position with Southern Publishing Association in Nashville, Tennessee. Several of his articles and poems have appeared in the *Sabbath Recorder*.

His most recent publication is entitled: *Right Face: A Handbook for Sabbathkeepers*. This booklet is geared for the new Sabbathkeeper "When a person resolves to keep Saturday as the Sabbath, he makes one of the most important decisions of life. Along with deciding what occupation to follow, who to marry, and which religion to espouse, his decision to observe the seventh day of the week has the potential to change his entire life-style."

The first chapter in the book, "A Distinguished Company," we found especially interesting as it dealt mainly with Seventh Day Baptists as the oldest Christian Sabbathkeeping organization. *Right Face* also shares the experiences of current Sabbathkeepers in varied occupations who have coped with certain difficulties in their acceptance of God's call that they honor His Sabbath.

Several members of our Planning Committee have had time to read this booklet and they were impressed

November 1976

EDITORIALS

that it has real value for Seventh Day Baptists, especially as a booklet to share with our new Sabbathkeepers. The booklet answers such questions as: "What will my friends say of my decision? Can I still make a living if I keep the Sabbath? How can I fit Sabbath-keeping into my occupation? How can I explain my decision to my employer, my customers, or my clients?"

We highly recommend this booklet to our readers and hope that it can have wide circulation among our people. Postpaid copies are .75 cents each, with quantity discounts available. You may order your copy by writing to the Editor, P.O. Box 868, Plainfield, N.J. 07061. □

HELP WANTED

The Battle Creek Seventh Day Baptist Church is looking for a qualified waterfront director for dedicated service or employment at Camp Holston, Battle Creek, Michigan from June 12 to July 22, 1977.

Michigan law requires that such a person be: an American Red Cross water safety instructor, or a YMCA aquatics leader examiner, or a Boy Scout national aquatics instructor.

Please call collect (616) 964-3124, or write:

Seventh Day Baptist Church
196 N Washington Avenue
Battle Creek, MI 49017

Christ says: "Go out! Go out into the highways and hedges and compel them to come in." The Church mildly says: "All are cordially invited to be present."

-Sabbath Recorder, 1897.

GO AHEAD

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Do you sometimes want both to keep your copy of *The Sabbath Recorder* and to give it away? Now you can give this issue of *The Sabbath Recorder* to a friend and still have a copy for yourself. We will send you a free replacement copy for each magazine you share with others. To receive your replacement copy just send a note specifying edition to:

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(Of course we'd be very happy to know what you wanted to share with others.)

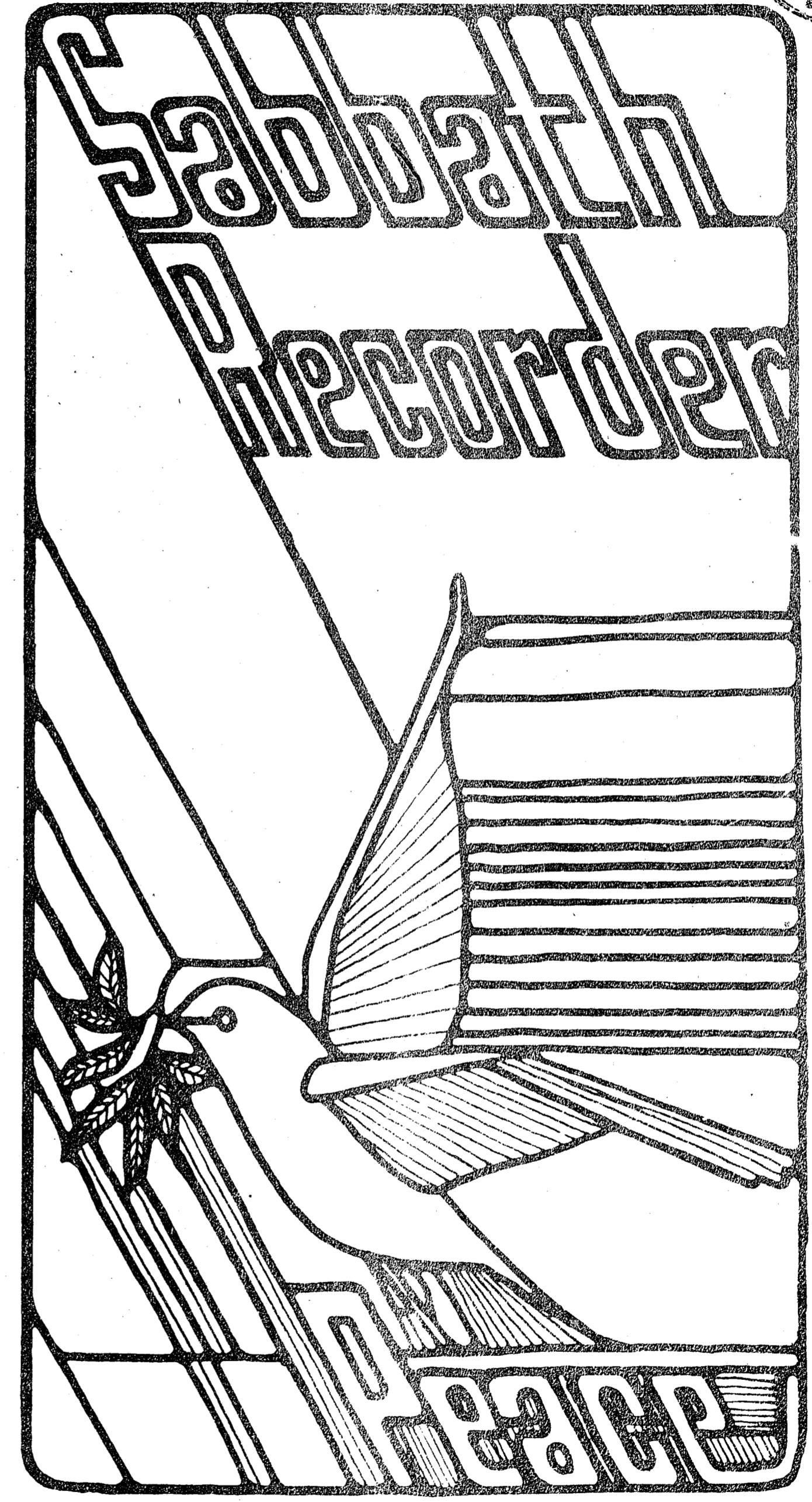
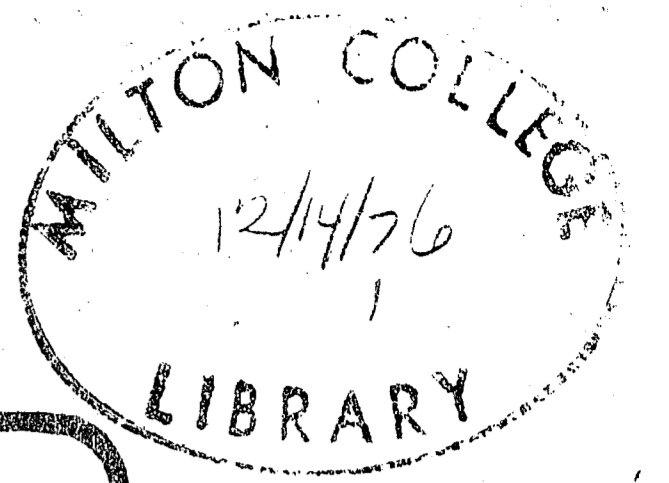
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A shadow loomed at the edge of the old ice pond where my dad and the older brothers were harvesting big ice squares for the ice house. A man with a black coat and derby looked on with interest before asking where he could find the house of Walter D. and Evangeline C. We escorted him to the old farmhouse at the end of the lane. My mother's eyes lighted up with the special glow reserved for SDB ministers and VIP's and we were soon seated around her table. Hardly had my father's gentle blessing ended when our eyes widened. The man had bypassed our battered silver and was deftly flourishing two wooden sticks. That was our introduction to Jay Crofoot—an honest to goodness China missionary. □

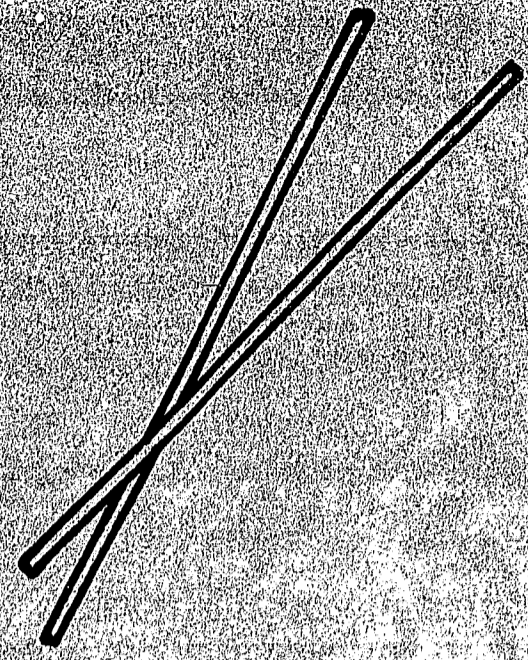
—by Ruth Tate
*Written at the Creative Writing
Seminar during Conference at Houghton*

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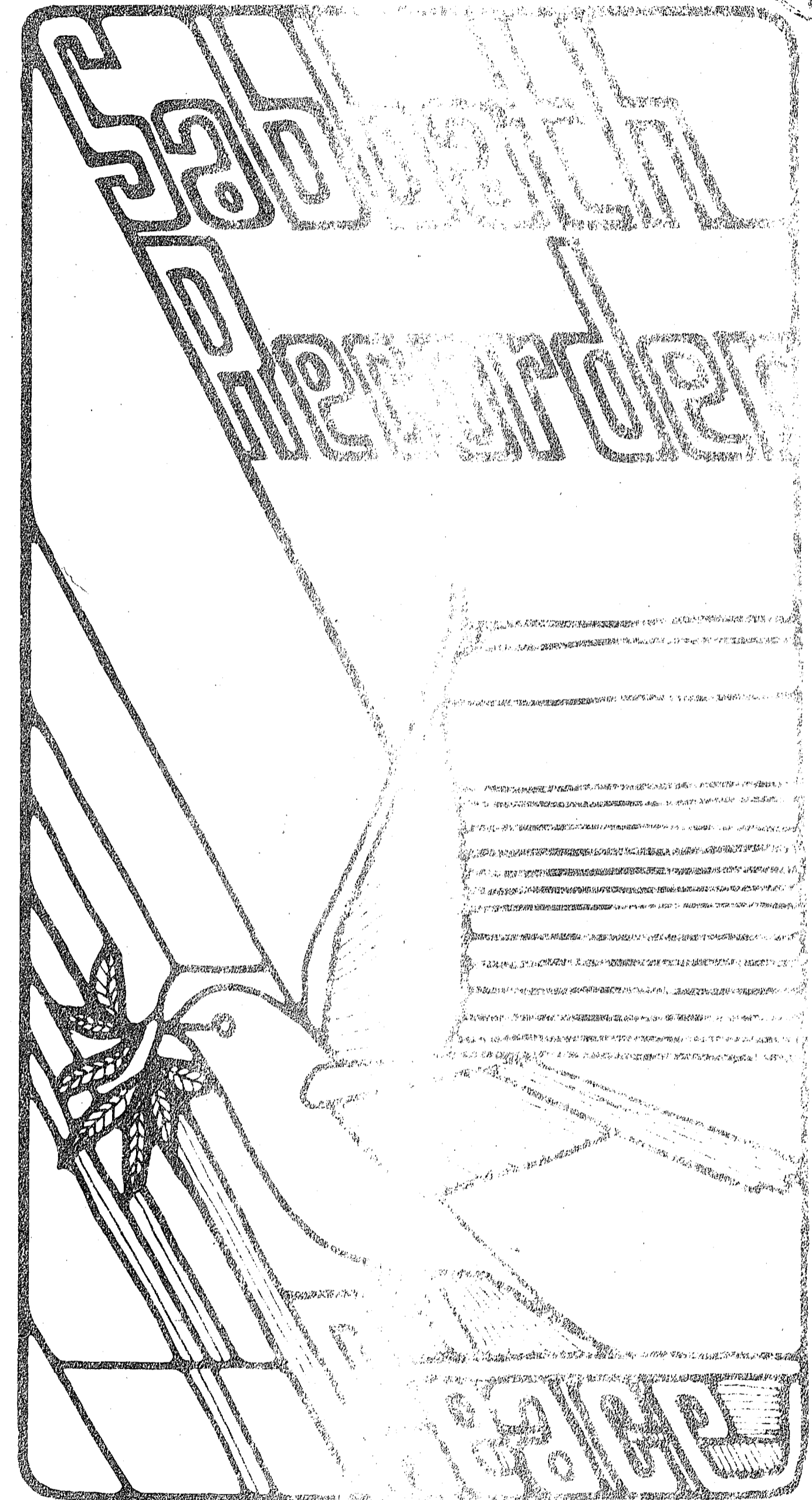
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DECEMBER 1976