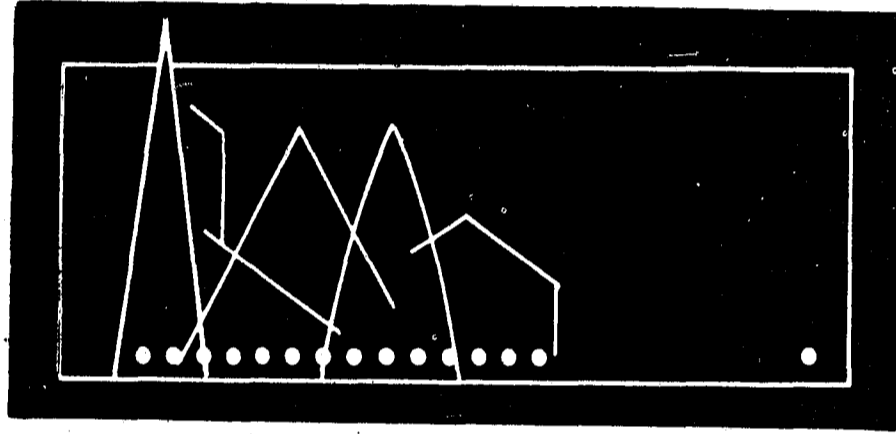


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## A Religious Ghetto? Sure.



Most cities have scores of them. Even small towns usually have several, commonly called churches.

Really, we Christians with a transforming and eternal message are all too often content to stay within our four fancy walls, muttering to ourselves about ourselves. Sometimes we do pause to malign that silly world outside.

Our Master was so different. He burst upon history moved by a divine urgency to help and heal the hurting. Jesus ate with sinners, chatted with harlots and pardoned the penitent.

The early disciples preached and healed like their Master, liberating yet others long trapped in the wreckage of their hopes. These spiritual revolutionaries were properly accused of turning the world upside down.

We'd be glad to suffer that epithet today, if we could deserve it. Fact is, you are reading this piece right now because someone is determined to break out of this stifling ghetto of our own making.

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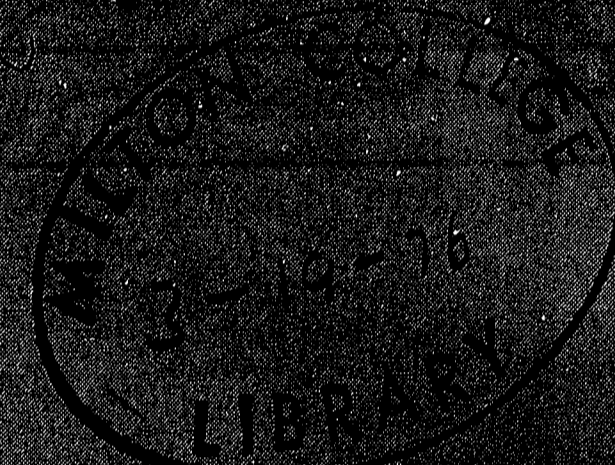
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Let's escape together. Into Him.

<sup>1</sup> John 14:6    <sup>2</sup> John 8:32    <sup>3</sup> John 8:36

# THE SABBATH RECORDER

SEVENTH DAY ADVENTIST CHURCH



Rivers of living water shall  
flow from the Spirit and  
from anyone who believes in Me  
John 7:38

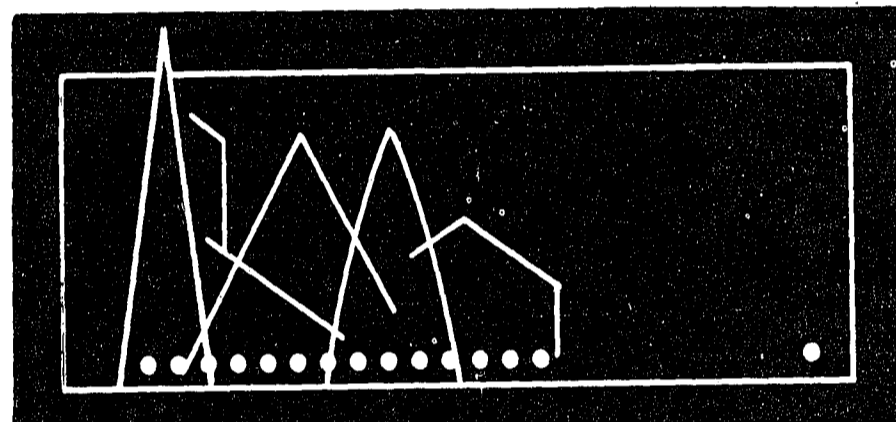
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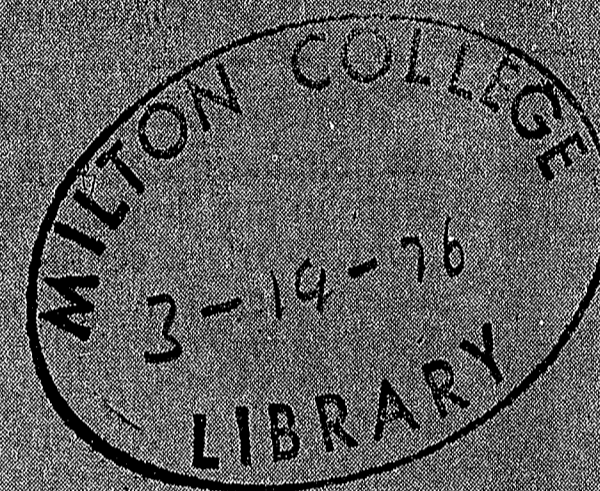
THE SABBATH

# RECORDER

1844  
1976

SEVENTH DAY BAPTIST

MARCH 1976



Rivers of living water shall  
flow from the inmost being of  
anyone who believes in me.  
—John 7:38.

A SEVENTH DAY BAPTIST PUBLICATION  
Published monthly by the American Sabbath Tract Society,  
510 Watchung Avenue, Box 868, Plainfield, NJ 07061.  
Printed in the U.S.A. First issue June 13, 1844. Second  
class postage paid at Plainfield, New Jersey.  
Subscriptions: United States \$6.00; Foreign \$6.50.  
Single copies 50 cents. Special rates for students, retired  
Seventh Day Baptist ministers and service persons.

Member of the Associated Church Press.  
The Sabbath Recorder does not necessarily  
endorse signed articles.



JOHN D. BEVIS, EDITOR

CONTRIBUTING EDITORS

Rev. David S. Clarke, Gary G. Cox, K. Duane Hurley, Mrs.  
Madeline Fitz Randolph, Rev. Leon R. Lawton, Thomas L.  
Merchant, Rev. Herbert E. Saunders.

ADVISORY COMMITTEE

George Cruzan, Chairman; William W. Armstrong, Rev.  
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ders, Mrs. Dorothy H. Smith.

Address all correspondence to The Sabbath Recorder,  
P. O. Box 868, Plainfield, NJ 07061.



I was very much impressed with the overall quality of the January 1976, issue, especially the layout and design. I can see that you have made the transition to cold type very well...All in all I am certain that your many readers throughout the U.S. were very much blessed by this particular issue of the *Sabbath Recorder*.

--Bishop John D. Garr  
General Manager  
Church Publishing Co.  
Cleveland, Tenn.

Please renew my subscription to the *Sabbath Recorder* which has been in my home since I was a child, nearly a century, I am now ninety-one. The *Recorder* is my Sabbath Day reading.

--Mrs. Grace C. Spicer  
Andover, New York

THEME SECTION

Appreciation is expressed to Miss Ann Williams of Madison, Wisconsin, who edited the theme section of this issue. "Newness and Rebirth" has special significance to Seventh Day Baptists, not only because of the approaching season of Spring, but also because of the rebirth that is taking place within our churches and denomination.



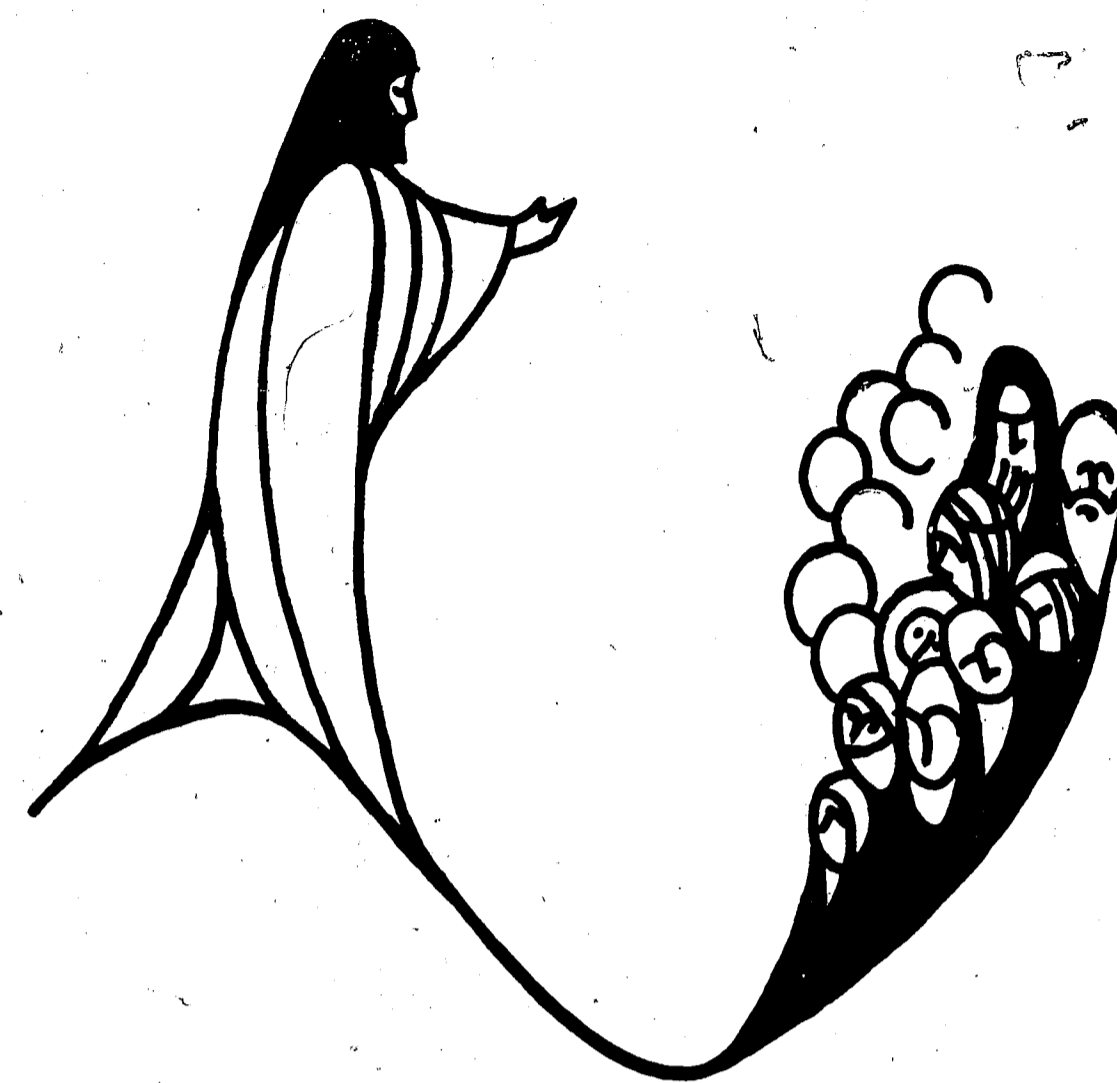
UNIFIED PHONE SYSTEM

A unified telephone system has been installed at the headquarters building. To reach any office please call (201) 561-8700. Please note this change.

THE FIFTH BEATITUDE

BLESSED ARE THE MERCIFUL,  
FOR THEY SHALL OBTAIN MERCY  
Matthew 5:7

By Rev. Earl DeLand  
White Cloud, Mich., S.D.B. Church



By the way of introducing this topic, may I say there have been many incidents in my life that have proven to me that mercy has been granted and it has affected my life toward a greater service for the Lord.

Mercy, as explained from the Encyclopedia Dictionary, states: "it is an act of thankfulness, kindness, clemency, and forgiving." The Expository Dictionary of New Testament Words, by W. E. Vine, states: "it is an outward manifestation of pity, an act of God, compassionate, tenderhearted, conciliate, appease, and goodwill." The Bible Encyclopedia, page 670 states: "mercy as a value which inspires us with compassion for others, and inclines us to assist them in their necessities." It is not enough that they (God, Christ) proceed from a natural sentiment of humanity, but they must be performed for the sake of God, and from truly pious motives. In the Scriptures "mercy and truth" are commonly joined together to show the goodness that proceeds and the faithfulness that accompanies the promises.

According to these definitions, Jesus Christ considered the act of mercy a "must" in all those who were to find "truth" as a way of life: "The Word made Flesh."

God's plan of Salvation needed His forgiveness and Jesus Christ was this intermediary. God had shown His mercy through the many acts of kindness given to the Israelites, also the promises given concerning a Savior who would bring goodwill to all mankind, even as the angels sang of Jesus' birth.

God is still a compassionate God to all those who live on this earth for His mercy flows like a river without any diminishing levels; just as Jesus said, "A fountain springing forth with blessings untold."

Mercy is obtained through an act of kindness; we can find such forgiving love through Jesus Christ as He gave His life, "a ransom," for us with His death on the Cross.

God through compassion sent His only Son because He pitied "His Creation"; "felt sorry," for mankind could not see their blunders as they searched for that utopia. Jesus felt compassionate as he said, "How I would like to have gathered you together under my protection as a mother hen her chicks, but you would not heed."

God's mercy continues on today, as a goodwill offering to the many peoples of the world, for He gave the Holy Spirit to provide mercy as a conciliatory presence to unite all people together under the "Bond of Love."

Whenever anyone runs afoul of the law and is brought before judgment, a plea of mercy can be asked for and granted by the judge, if mercy can be extended in the sentence. How much more severe would our judgment be if God wasn't a merciful God to grant pardon for our misdeeds?

Jesus knew life would be lost forever if He did not follow through with His Commission as He found Himself faced with His greatest decision. He knew God, "His Father," was merciful and His judgment right in that He would have to follow through to the end His part in the "Plan of Salvation." He knew that by this act, all things would be accomplished and mercy could be extended on to all who would follow after. Praise God for all acts of kindness and may we be faithful unto the end.

"Blessed are the merciful, for they shall obtain mercy." □

IN THIS ISSUE

Features:	
The Fifth Beatitude .....	3
Open Forum on the WCC .....	6
Summer Christian Service Corps .....	13
Houston Update .....	14
Rebirth and Renewal .....	15
A Century of Service .....	24
Christ's Formula for Happiness .....	36
Departments:	
Board of Christian Education .....	26
Council on Ministry .....	12
Executive Secretary .....	4
Historical Society .....	8
Missionary Society .....	9
Women's Society .....	11
Children's Page .....	33
Church in Action .....	29
Denominational Dateline .....	30
Editorials .....	35
World Religious News .....	28

March 1, 1976

FROM THE DESK OF  
THE EXECUTIVE SECRETARY  
-K. D. HURLEY

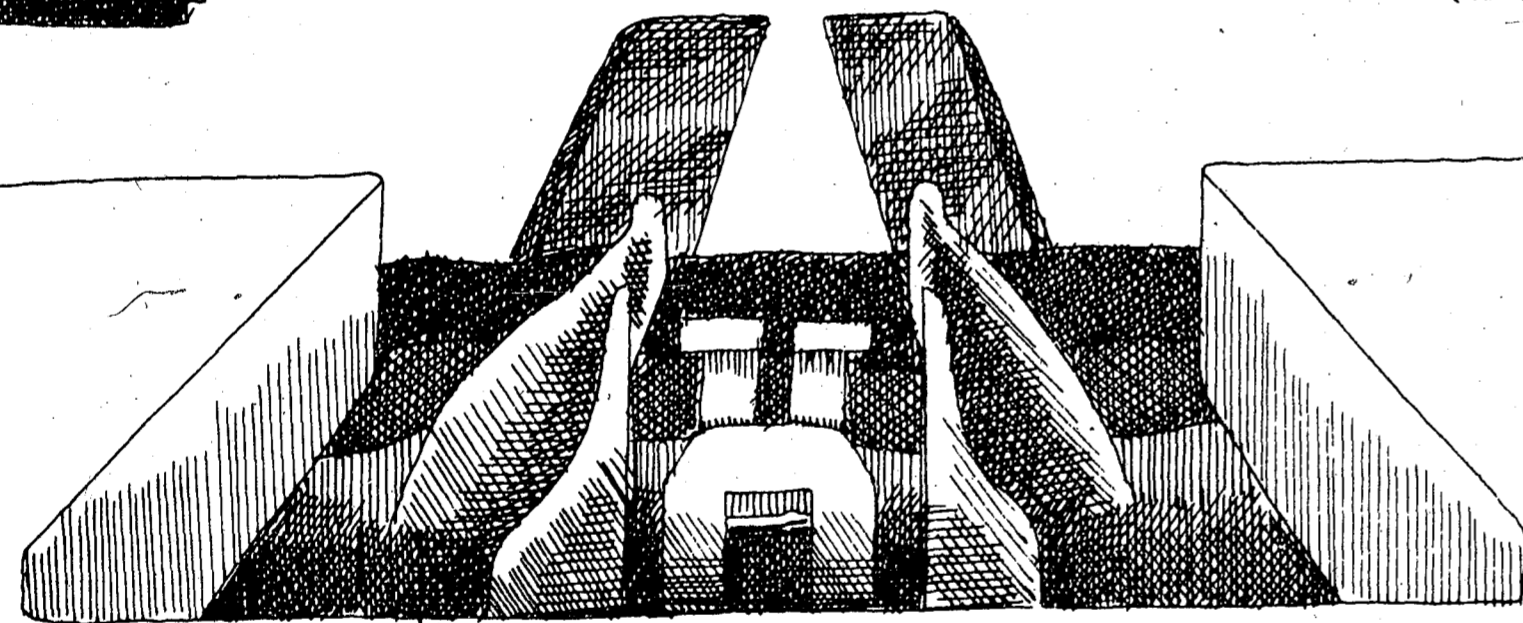
Subject: Organized Creative Renewal

Dear Friends:

"For any organization or group to remain alive and acceptable, it must always be finding springs of re-creation and renewal."

A Southern Baptist leader, Albert McClellan, made this statement in connection with an analysis of that denomination's structure and procedures. He called for integrity in the Church's organizational life, emphasizing that such integrity means more than honesty, which is the word usually considered synonymous.

"Integrity is honesty that leads to wholeness," he pointed out, going on to say that a sure sign of dying wholeness is preoccupation



## Open Letter to Seventh Day Baptists

from K. D. Hurley

with rules and regulations, with procedures and methods, and never with those things that build the spirit.

Seventh Day Baptists are in a period of intense self-evaluation. The Conference-activated Task Force to study possible denominational reorganization is involved in "field testing" the preliminary suggestions growing out of their review and evaluation of ideas presented by churches, boards, agencies, associations, and individuals from many parts of the country.

In its very first written report dated October 10, 1975, the Task Force expressed the "caution that it feels no plan of denominational restructure alone will answer the basic problems." Building on that conviction, the Task Force has urged in subsequent reports that "we look deeper and see that our basic problem is an attitude of lack of oneness."

*A good place to start changing attitudes is in our relationships within our structure. Let's start saying "our Missionary Society" instead of "the Missionary Society," and the same with all Conference-related organizations. And let those on the boards start thinking "our General Conference."*

The foregoing is a quotation from the more recent Task Force report dated January 5, 1976; and it certainly correlates with Mr. McClellan's concern for "integrity that both derives from and leads to wholeness."

He lists certain criteria by which denominational integrity can be measured. To have integrity (or credibility) he says, a denominational structure:

**1. Must know and make clear its purposes.**

*There can be no wholeness either for an individual or an institution without clear identification or role . . . To walk in the shadow of a false purpose, or to walk under a banner whose purpose has been lost to view is to become robots and automatons. This spells the end, no matter how sacred the name.*

**2. Must understand and live its polity.**

*. . . A denomination whose people are drawn together around fixed ideas of relationship will not linger long if their principles of relationship are allowed to drift and die. Nothing is*

*more essential to integrity than a clear understanding of relationships . . . It willingly restudies itself from time to time to make certain it has not changed into something beyond its basic routine.*

**3. Must clearly understand that it does not exist for itself.**

*Failure of mission is one of the most serious infringements on organizational integrity. In any structure there can be found persons and committees who honestly believe the organization is autotelic and that it has no other purpose except to keep itself alive. Much of the organizational dead wood and lost motion derives from autotelic proclivities.*

**4. Must be willing to change its activities in response to the new times.**

*It is not enough to state even the most changeless purposes in archaic terms. It should be needless to point out that an organization unaware of its history is not truly able to bring its people into the new times . . . Finding ourselves in the new times is essential for dynamic wholeness of spirit and power.*

**5. Must respond to the true wishes of its members.**

*Tradition plays a very great part in the operation of the average denominational organization . . . Yet sometimes tradition outvotes the living. For an organization to be viable it must express the dreams and desires of its present members. . .*

**6. Must refrain from unfounded judgmentalisms.**

*A denominational organization must distinguish between opinions which change and beliefs which do not change. It must not falsify or ignore facts which disturb its cherished opinions. It must very carefully guard against both verbal and written formulations that condemn and destroy without full evidence or proof . . . It must be willing to talk openly anywhere anytime with anyone and it must be willing to open itself to criticism. . .*

**7. Must live absolutely circumspect in its own activities.**

*There must be absolute openness in all it does. In money matters it must be scrupulous to the last penny and in public affairs it must be clear and honest in every public statement and every public deed. It must speak a positive Christ-*

*ian "yes" in all of its relationships, letting its yes be yes and its no be no.*

**8. Must make certain of its own spiritual wholeness.**

*Many people believe that the spiritual takes care of itself and that not even people, much less organizations, need periods of renewal. I do not believe this at all . . . The organization must provide authentic spiritual experiences for its members.*

This "checklist" is good for Seventh Day Baptists to keep in mind as they react to the findings of the Task Force.

Many hopeful signs regarding Seventh Day Baptist wholeness and oneness begin to emerge, even as the work of the Task Force begins to permeate the thinking of individuals - and that is where denominational integrity is going to begin. With individuals, their personal attitudes and their performance!

Among the "hopeful signs" are the following:

- The Task Force has met with wholehearted, sincere, and enthusiastic responses in meetings with boards and agencies.
- Recent records indicate that Seventh Day Baptists - worldwide - are increasing in numbers.
- Some new churches are being organized in the United States.
- In December, giving to OWM was outstanding. Thanks to some major contributors plus all-out effort on the part of many people and churches, our 1975 budget was essentially balanced. One of our agencies was able to report that "because of the support given to the 1975 OWM, we have been able to pay out funds for church building/repair, matching funds and other items which had been tabled pending adequate support. I am sure that work around the world will be blessed by such!"

Praise the Lord!

Let us pray that we, as a people while we continue to give appropriate attention to structure, organization, procedures, and finances, will not neglect *authentic spiritual experiences.*

Mr. McClellan concludes his statement (continued on page 32)



# OPEN FORUM

## ON THE WORLD COUNCIL OF CHURCHES

The recently concluded Fifth Septennial Assembly of the World Council of Churches in Nairobi gives further confirmation of the hypocrisy of the leftist elite which controls the council. Even *Times*, ("On the Fringe", Dec. 22, 1975, pp. 51-52) and *Newsweek* ("Winds of Change," Dec. 15, 1975, pp. 84-85) attacked the radicalism and "selective indignation" displayed at the assembly. The keynote speech by the Prime Minister of Jamaica called for a "new anticapitalist theology" and for "worker's democracies to replace capitalism." United States clergyman Rev. Dr. Robert McAfee Brown confessed U.S. sins and stated that many in the third world starve because "American businesses exploit them economically."

As the assembly was convening in Kenya, Cuban troops and Soviet advisors and arms poured into Angola in support of the pro-Soviet MPLA faction, yet the Assembly was critical only of South Africa (whose support of the two anticommunist movements, FNL and UNITA, was comparatively very small). At the time of this writing there are 9,500 Cuban troops in Angola and another 1,000 en route as well as over 500 Soviet advisors.

The council has been critical of attacks on human rights in Asia, Latin America (that is, Chile and Argentina, but not Cuba) and South Africa while ignoring the Soviet Union and repressive Black African governments such as that of Amin in Uganda. A Nairobi Christian newspaper, *Target*, published a smuggled plea to the WCC from a Moscow priest and Moscow layman for a crusade against persecution of Christians in the U.S.S.R. An amendment expressing concern over religious repression in the Soviet Union asking Russia to honor its Helsinki pledges of freedom of conscience was proposed by a Swiss church leader. For two weeks a move to criticize the

U.S.S.R. was checked. Finally a compromise recommendation, acceptable to the Soviet delegation, was made to "further investigate repression of human rights" without specifically criticizing the U.S.S.R. One delegate stated, "I have observed that there is an unwritten rule that operates that the U.S.S.R. must never be castigated in public." While individual WCC leaders have criticized repression in the U.S.S.R. (as in the Vins trial), this does not have the same impact as official policy of the Assembly of the WCC.

The Program To Combat Racism of the World Council of Churches has distributed over 1.5 million dollars in assistance since May 1969. A motion this year at the assembly to withhold money from any group likely to cause taking of life or serious injury was overwhelmingly defeated. Thus the council continues to obliquely condone violence (with an "ends justify the means" situation ethic) in support of leftist guerilla movements here and abroad.

One of the larger donations, \$23,000, was to the People's Movement for the Liberation of Angola (MPLA) of which much has been in the news media lately. MPLA is strongly pro-Soviet and has established a government in Luanda (the capital) which is Marxist-Leninist oriented with a single party government and workers and neighborhood committees controlling the populace. With the support of Castro's Cuban troops and Soviet advisors and rocketry, they are at the time of this writing in a commanding position against the two anticommunist factions.

Nationally syndicated columnist, Henry J. Taylor, confirmed the Communist tactics and support of the MPLA in Sept. 1966 and *U.S. News and World Report* on June 10, 1968 stated, "Clearly, the

MPLA is Communist supported. Many of the rebels have been trained in Cuba. The Russians have provided material support. Peking prints much of the propaganda literature." In spite of such knowledge, the WCC's support began subsequently in 1970.

The Mozambique Institute of Frelimo, a liberation movement when it received \$60,000 from the Program To Combat Racism of the WCC (one of the largest gifts), now is the Marxist oriented government in Mozambique. The Frelimo government it helped come to power has jailed national pastors and Christian missionaries (including Nazarenes from the USA, Armand Doll and Hugh Friberg). Newsmen asked the WCC for an explanation but no response was given and a spokesman for the WCC would only say that there was no written appeal to Frelimo. Again, even before support to Frelimo was given by the Program To Combat Racism, Frelimo's communist connections were exposed by the press.

Do we have the will to "clean out the old leaven" of these modern-day religious leaders? (1 Cor. 5:7-13, Matt. 16:6) □

Dr. Ron E. Davis, M.D.  
Los Angeles, Calif.



I am heartily in accord with the aims and purposes of the World Council of Churches in most instances.

As I understand the ADVANTAGES for S.D.B.'s are:

1. S.D.B.'s get worldwide recognition as a people who are willing to work for unity and peace as offered by God through Jesus Christ by cooperating with other churches.

2. Through membership, S.D.B.'s gain advantage of programs and movements designed to educate and support Christians throughout the world.

3. Through our delegates we have open access to available statistics and other information gleaned by the WCC organization.

4. Through our gifts we are able to share the gospel in cooperation with other high-minded, unselfish spiritual leaders.

5. Through our delegates we are able to share our opinions and to be heard where matters of vital interest are being dealt with.

6. We do not have to agree with points of doctrine in particular such as other ecumenical organizations may demand.

7. Spiritually, we cannot afford to drop out.

As I understand, the DISADVANTAGES are:

1. The cost to be full-fledged members is almost prohibitive; that is, to pay a reasonable allotment, to send enough delegates to meetings to really be of service to the organization, and to gain inspiration and knowledge that may be of great help to our denomination.

Physically, we cannot afford to retain membership.

2. Possibly, to be realistic we ought to support membership of the SDBWF in the WCC - the bulk of monetary support would have to come from the USA conference, however.

If consistency is to be desired, SDB's should drop out of membership with the WCC, since we have voted to drop out of the NCCC. Membership in the NCCC is much more desirable and profitable than membership in the WCC. □

- Rex E. Zwiebel  
Alfred Station, N.Y.

## Let's Talk About the W. C. C.



We invite you to share your thoughts on this issue of membership in the World Council of Churches. Letters must be concise and to the point. We urge you to become involved-let us hear both sides of the issue and then be prepared to cast our vote in August at General Conference as truly informed Seventh Day Baptists!



## “Midway to the Bicentennial: Seventh Day Baptists in Belfast”

by Tom Merchant, historian

In this Bicentennial year Seventh Day Baptists can look back to 1776 to a war that won a new degree of religious liberty for their “dissenting” forefathers and paved the way for the growth of the denomination in a relatively friendly environment.

Also in this Bicentennial year, Seventh Day Baptists can look in their own time to a war in Northern Ireland that cries of violent conflict among Christians. Both are well-known and both are worthy of contemplation.

But, Seventh Day Baptists also can look to 1876, the midpoint in the United States’ 200 years, to a little-remembered event in Belfast, Ireland, which also has considerable significance to us today.

On January 31, 1876, a Seventh Day Baptist church was organized in Belfast, considered then one of the most hopeful centers of Sabbath influence in the British Isles.

Soon after the Rev. William M. Jones arrived in London in 1872, he became aware of a great need for Seventh Day Baptist leadership throughout the British Isles and sent back to America the call for assistance. In 1875 the Rev. Nathan Wardner, past missionary to China, answered the call, and shortly after wrote of the lone Sabbath-keepers in Belfast: “That is a valiant little band, lifting with all their might, and too modest to ask me to give a course of lectures until they can raise means to provide for the expenses. But we must not leave them alone in their struggle. They are weak financially, as well as in numbers. If our people generally would do as much as they, in proportion to their ability, a dozen missionaries might be sent out in three months, and sustained as permanent laborers.”

About the organization Mr. Wardner wrote, “For several reasons, it seemed very desirable that the five who had been baptized should be organized into a church at once, as a nucleus around which the growing interest might cluster... The expose of faith, published in the History of the Conference, was adopted. Brethren Isaac Hampton and Angus Chisim were chosen deacons, and Sister S.L. Courtenay, secretary. Previous to this election, the hand of fellowship was given to those who signed the covenant, in behalf of the Seventh Day Baptist denomination. Afterward, a covenant meeting was held, which was followed by the Lord’s Supper. It was a very affecting occasion. I think I was never so forcibly impressed with the scene in that upper room in Jerusalem, where the ordinance was instituted.”

During subsequent visits Mr. Wardner baptized more converts and lectured to attentive audiences often numbering in the hundreds. Often Mr. Hampton hired an assembly hall and advertised the lectures at his own expense. Also, he and other members of the church scattered tracts throughout Ireland, without pay for their services.

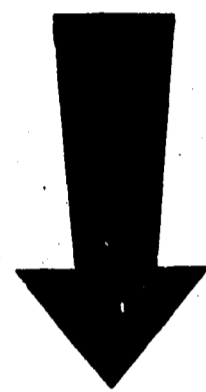
According to Mr. Wardner, “The brothers Chisim are very active. They keep notices in their windows such as, ‘This store is closed every Sabbath and open every Sunday. L20 reward for a single text of Scripture which proves that Christ changed the Sabbath from the seventh to the first day of the week.’ A pile of tracts is kept under their counters for all who wish, and they are daily called for and provoke many animated discussions.”

Mr. Wardner continued, “A live, judicious man stationed there, I think, could in time work up a good congregation and a permanent interest.”

Unfortunately, at the time that Mr. Wardner was called for pastoral care for the Belfast church, he was forced, by his wife’s ill health and the crippled condition of the

(continued on page 32)

1776



1876



1976



WHERE THERE IS NO VISION THE PEOPLE PERISH

C.H.S.-JAMAICA – Jane Mackintosh writes, “School is going much smoother this year. We have a very young staff, but they’re concerned, enthusiastic, and really committed to seeing Crandall High School develop into the quality of school it can be.”

MEMORIALS – have recently been given to make possible special projects In Malawi, at Makapwa Medical Center, a residence home for medical staff is under construction as a memorial to Rev. Lewis C. Sheafe, former pastor of the People’s S.D.B. Church of Washington, D.C. In Jamaica, equipment and books are being purchased for the library at Crandall High School as a Memorial to Rev. Luther W. Crichlow, former missionary in Jamaica.

TRACTS – “I am happy to report to you, that we have received the supply of tracts and Sabbath Recorders you sent to us. They were all welcomed and immediately shared in our churches. We are always in need of this type of literature, and they are never too much for us. Enclosed is an order for more tracts.” - from a letter of Pastor Sam Peters, Georgetown, Guyana, to Publishing Director John D. Bevis.

PHILIPPINES – A new typewriter has been purchased by the S.D.B. Philippines Conference, Inc., to be used in producing copy for literature and Bible study materials. This will add to the effectiveness of the mimeograph machine in use for several years. The three local churches and two groups received about P130:00 a month in offerings. Vicente C. Manreal was elected to be the Conference moderator for 1975-77.

OUTREACH GUYANA – Pastor Sam Peters visited Matthew’s Ridge, Guyana, in early December. He wrote: “Five families consisting of about thirty-

five persons, including children, show their interest in S.D.B.’s. Through the witness of Bro. and Sis. Fraser these and many others have become interested. They hold three Sabbath School classes in the homes of persons who have indicated they want to join. Each of these has an average attendance of twenty persons. A couple is awaiting baptism on my return to the area early next year.”

PUBLISHING – Coordinating their interest and efforts the Tract Society and Missionary Board have acted to send \$400.00 to India for the publication of tracts and \$400.00 to Rev. L. Sawi Thanga of Rangoon, Burma for reprinting SDB Beliefs: A Manual for Study in the Lushai language. Oversubscribed gifts through SSMO made this possible.

SURGERY-OK – Rev. C. Cabasa, Mindanao, The Philippines, had successful surgery the end of December and has returned home for a period of rest and recovery. He asks for special prayer for full and early recovery so his time can be given to witness and work. Special aid to help meet his need was voted by the board.

O.W.M. RESULTS – The nearly raised OWM budget in 1975 allowed your Missionary Society to match funds for church building and repair needs in Jamaica; meet travel and vehicle expense in Guyana; vote special project grants for publication needs in Burma and India; project a monthly support for outreach work in the Philippines of \$50.00 in 1976.

RETREATS – In March, Area Spiritual Retreats will be held in North Loup, NE-5-7; at Camp Paul Hummel, Boulder, CO-9-14. The Retreat at Milton, WI – Camp Wakonda – will be held Apr. 27-May 2. Weekend retreats are for all church members. Ministers and wives will have midweek sessions in CO and WI as well.

## PRAYER

CORNER

A Prayer Reminder for Each Day!

APRIL 1976

Verse for the month:

“...it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” -Isa. 65:24

- 1-for open doors in new communities for witness
- 2-Douglas and Jane Mackintosh, Kingston, Jamaica
- 3-FOR THE FULLNESS OF SABBATH REST IN CHRIST
- 4-Pastor/leaders, South Africa SDB Conference
- 5-Women’s Board meeting
- 6-German SDB leaders/churches
- 7-RON project, Houston, Texas
- 8-David Pearson and family, Blantyre, Malawi
- 9-Light Bearers for Christ ministries
- 10-FOR SPIRITUAL REVIVAL IN MY CHURCH
- 11-Memorial Fund trustees
- 12-Menzo and Audrey Fuller, Makapwa, Malawi
- 13-for my spiritual goals this month!
- 14-ministerial students-USA and in sister conferences
- 15-India SDB leaders/churches
- 16-for nonresident Sabbath-keeping families
- 17-PTL! WE SERVE A RISEN SAVIOR!
- 18-your Board of Christian Education
- 19-Missionary pastors across America
- 20-England SDB leaders/church groups
- 21-for love to my “enemy”
- 22-for my pastor and church leaders
- 23-that OWM might be raised in full during April
- 24-SABBATH SCHOOL MISSION OFFERING
- 25-your Missionary Board meeting
- 26-Burma SDB leaders/churches
- 27-Area Spiritual Retreat-Camp Wakonda, Wis.
- 28-Dutch SDB churches/leaders
- 29-for those planning SCSC projects, VBS, camps
- 30-Praise the Lord for answered prayer!

Mrs. Anna C. North, a member of the Plainfield church was recently honored with an article and photo in “Church Women United in New Jersey.” Anna has represented Seventh Day Baptists on the state and national level of Church Women United. Elected to the National Board of Managers in 1957, she served until 1962. She is also active in the work of the American Sabbath Tract Society where she serves as chairwoman of the Publications Committee.

The day for the monthly trip to Thomas Health Centre arrived, the crew from Lepra would be there for the regular treatment of leprosy patients; also supplies must be delivered as well as a staff replacement while one goes on holiday. The Land Rover was loaded with supplies, a new disassembled bicycle from UNICEF, Mr. Mponya's *katundu* (baggage) and Menzo and Audrey's luggage so they could go on to Blantyre, rent a car, and go on to Zomba for a few days holiday. After a prayer by a staff member to send us on our way we were off.

It was a beautiful day, the sun was shining brightly with not even one cloud in sight and a cool breeze was blowing as we climbed the hill. Children along the road waved merrily and shouted *moni* to the driver who is always ready with a wave and smile.

Then we arrived at a village by the name of Stima, there is a grinding sort of noise and the *gali moto* (motor gear) refused to go either backward or forward. We eased back under the shade of a mango tree. After a brief examination, the fearful diagnosis was given, "It's the transmission." One man quickly took off on foot to the nearest telephone about six miles away. Then someone had the idea - put the bicycle together and get to the telephone before the Lepra crew could leave Thyolo and have them come and get us. This was quickly done and Mr. Mhura was off and away.

Audrey decided she might just as well get started back to Makapwa before it got too hot, so armed with a list of tools the mechanic needed to remove the affected part and a

bright red umbrella she started back down the road in the direction from which they had so recently come. The road was dry and hard with an occasional stone, the sun shown down brightly and the occasional stirring of the breeze was welcome.

After a mile or so a short-cut was found that wound through some gardens and down a ravine filled with stones. It soon branched with one path leading to some houses and the other on down toward Makapwa. This path was chosen and it soon brought her out on to the main road again. Following some other people who were "footing" it she started up another path which wound through a village between some gardens, up a slight grade and started down again.

Before her was the most breathtaking view imaginable. The valley spread out in all directions and the gardens freshly worked were a work of art, toiling their way up the hills in all directions with the beauty of the mountains all around. The path started down steeply and required all her concentration to keep from falling on the slippery rock strewn path. Along the way were bright flowers of red and yellow that had to be examined which slowed her progress down the mountain. The path soon leveled out and wound through another village and between some more gardens where you could see the maize and beans struggling through the dry ground. Then through another village, across a footbridge that crossed a little stream. Down more rocky paths, past some more houses and there, only a short distance away is a very welcome sight, the church at Makapwa.

Stopping at the garage where the men were working on the Renault she explained the problem and asked one of the men to gather the tools that had been requested. On their way down the path to the house they discussed how many men would be required to carry the things back from the car. They decided four would be enough and Mr. Makalichi went to spread the word. After they were on their way to Stima (which is about four miles from Makapwa) Audrey sat down to rest and count her blisters.

Meanwhile, back at the Bush Garage, Menzo struggled with the job of removing the transmission with the few tools he had taken with him. Soon after Mr. Mhura returned with the news that Lepra would come and get them and take them to Thomas, Lepra arrived. So they loaded up the Mponya family, the supplies and the bicycle, Mr. Mhura and Mr. Dzumani, and went to Thomas.

When they arrived at Thomas they found Dr. Rampen there. He had taken care of the Lepra patients while waiting for them. David and Bettie Pearson were also there having taken some poles up for use in building our temporary building which we will use until the permanent buildings are ready. Problems were discussed with the Thomas staff and solutions were found. The Pearsons took the staff back to Makapwa so Lepra with Dr. Tampen could go on to their next clinic.

Arriving back at Stima they found the offending part had been removed with difficulty as the ground under the Land Rover was very rocky and hard to lay on. It was decided they would tow the sick vehicle back to the garage so it would be out of harm's way and where it could be cared for more easily.

The tired and very dirty mechanic - Menzo Fuller - was glad to get home and a shower had never felt so welcome.

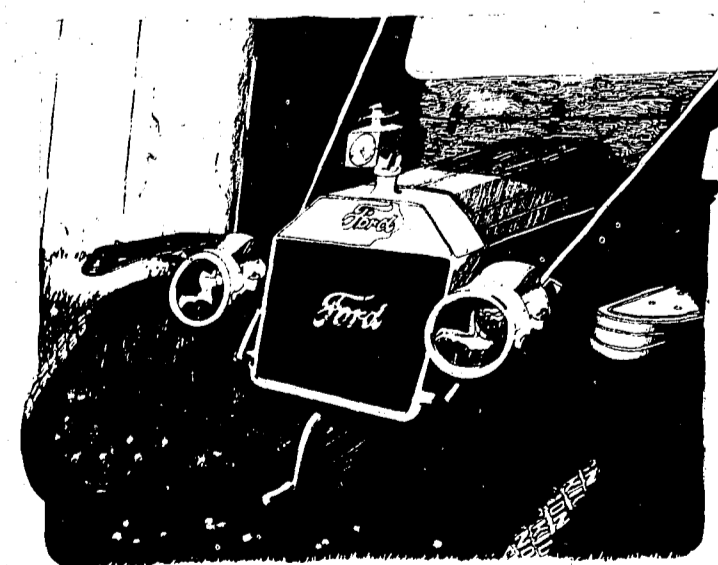
We are thankful to Lepra, to the Pearsons but most especially we are thankful to God for working things out so beautifully for us. The necessary trip to Thomas was made, the car is back at Makapwa and everyone is well, what more could we ask?

P.S. The transmission has been taken apart and it was found to have a broken shaft caused by a worn out bearing. □

--Audrey and Menzo Fuller

## A Day in the Life of a Missionary

**BUSH  
MECHANIC**



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

by Madeline Fitz Randolph

It has been said that every Christian needs a strong sense of history, if for no other reason than that ours is a historic faith. Our belief in God and His providence is based upon what happened thousands of years ago. This is the reason why we believe that this year of celebration for our country can have a deep spiritual significance in it for us. It is to be hoped that we as Seventh Day Baptist women might sense more fully the richness of our heritage; might renew our covenant with those who have gone before us and rededicate our lives to God.

We live in a very young country (many of us can say that we are more than one-fourth as old as our country) and we are compelled to look back over the flow of history just during the time since our birth. During the last two decades the pace of our lives has become so accelerated that our little planet seems to be spinning faster and faster as each year goes by. We are plunging wholeheartedly into the celebration of our Nation's Bicentennial and it might be because we have the inner desire to "go back" and relive the old days, when the pace of life was slower. In this way we will recapture some of our feeling of security which some of us have felt we have lost. For whatever reason it may be, we are all into the acting out the "Birth of our Country" with great zeal. We are making quilts, sewing sunbonnets and aprons, making samplers, getting out old costumes, while our men are growing beards, making plans for parades and celebrations. Our children are writing patriotic poems and prose in school and learning about those days when liberty was bought with a price for the people of America.

Among our activities of '76 there must of necessity be a time to show our appreciation for those who have laid the foundations for our churches and societies; and who have given a high quality of service to the church or community.

Recently we have had a letter from the Rockville, Rhode Island, Seventh Day Baptist Church, and we want to share it with you, for here is the example of what we are speaking of....

"We would like to tell you of the faithful service of one of our members. She is Mrs. Lyra Babcock Irish and was born in Rockville, R.I., on August 20, 1880. She has lived in Rockville her entire life and now divides the year between her two daughters who also live in Rockville. She joined the Rockville church in 1892 and was a constant attendant until it seemed advisable to discontinue services here. She served as church treasurer for fifty-two years and treasurer of our women's society, the Loyal Workers, for fifty-nine years, resigning both offices this summer when it became too difficult to 'follow the lines.' Her mind could do the work but her eyes couldn't. She now does daily crossword puzzles in the *Westerly Sun*, crochets afghans, etc., visits her friends in the hospital or nursing homes, and each week writes four or five letters to relatives and friends (her handwriting is as steady as ever). Her mind is very keen, she does not use a cane, and (best of all) she is very cheerful, never complaining or downhearted.

"We thought others should know of her years of unselfish labor in our church and Loyal Workers Society and be inspired." Signed by Lucie Irish Armstrong. (Your mission is accomplished, we are inspired!)

For the Christian, it is always possible to feel that we touch hands with the great of the earth. When we go to church we can remember those who founded it as well as remembering the saints and prophets of old. We can feel that we are a part of the fellowship of those who have loved and served God throughout the centuries, and see the world as belonging to Him, and look at our fellows as children of God. There is real greatness in many of those with whom we walk, His Spirit dwells in all of us, and we must learn to see it there. Let us show honor to those who have done so much for us and for the church. □



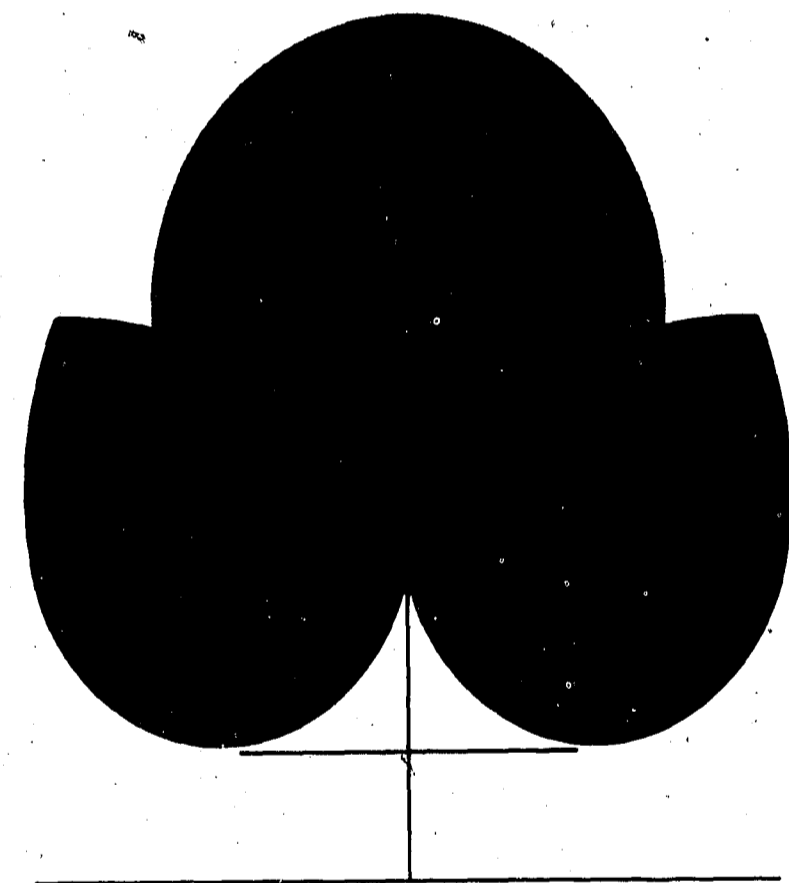
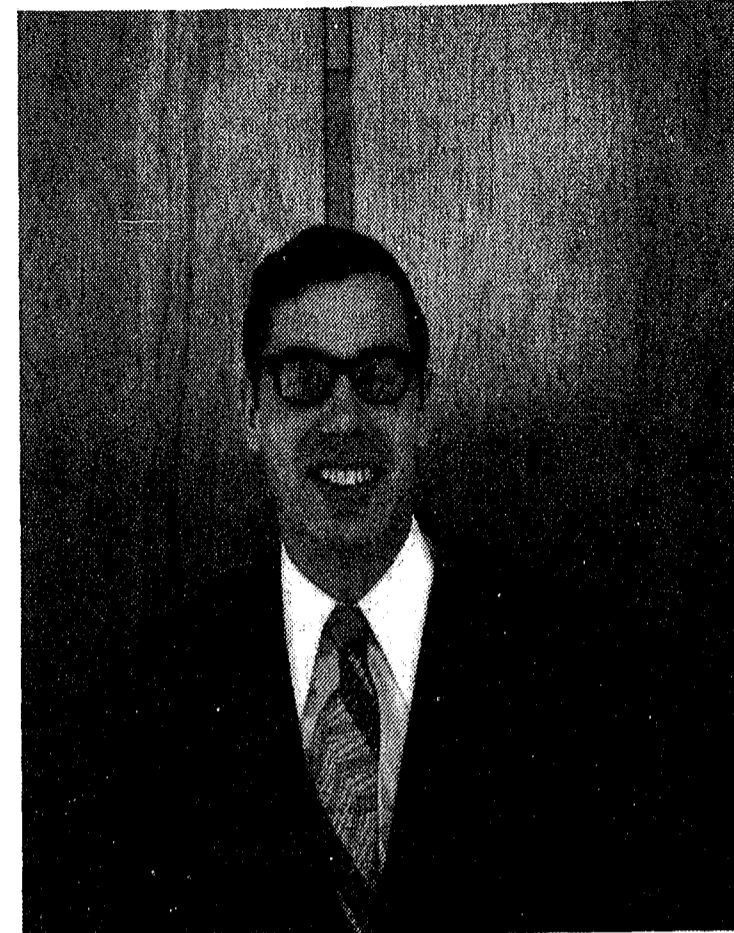
Mrs. Lyra B. Irish

# STUDENTS IN SEMINARY

**JOHN RAU**  
LOS ANGELES, CALIFORNIA  
MIDDLER STUDENT



**KENNETH BURDICK**  
MILTON, WISCONSIN  
JUNIOR STUDENT



**TRINITY  
EVANGELICAL DEERFIELD, ILLINOIS  
DIVINITY  
SCHOOL**

**GIVE TO OUR WORLD MISSION  
and  
GIVE A SPECIAL GIFT TO THE  
CENTER ON MINISTRY**

SCSC is ...

## BEING WILLING TO SERVE THE LORD!

God wants each of us to serve Him, and to be a part of His great plan. But so often our reply is, "But what can I possibly do? I don't have any special talents, and there are so many who have so much more to offer." Don't you believe it! God wants you. He needs what you have, and He can show you exactly where and how to serve.

The Summer Christian Service Corps can use every one of us to help spread the good news. We need young men and women as workers. If you are a high school graduate, in good health, willing to work long hard hours, we need you. (The side benefits for you are many new friends, a deeper, lasting relationship with Jesus, good food, and never a dull moment all summer.)

We need SCSC veterans to help with our Houston RON project in the extended SCSC outreach. We really could use young married couples with past experience in SCSC to help with Bible studies, door to door visitations, helping with youth groups, and just encouragement for those in the Houston Fellowship. Are *you* that couple?

Jesus commanded us to go into all the world and preach the gospel, which seems like a pretty formidable task to do, but that neighborhood around your church and your home is part of the world, and when you get out there you will discover that there are many people who are yearning to hear that Christ came to love and save them. But there is no one to tell them. Are there one or two, five or six, ten or twenty, in your church who would be willing to invite a team to your midst to help you go out there and tell those people? Maybe you are afraid to attempt it alone, but with a trained team to help you, it can be done. And the side benefits for you are, new courage, a chance to help young people grow in their Christian walk, and a real giving of yourself.

I said God can use each one of us, but I can hear you now, saying you don't fit in any of these categories. But there is more, much more.

We need a place for training to be held, we need money to pay for transportation expenses, we need prayer warriors who will pray without ceasing that God might lead those churches who need us to ask for a team, we need prayers for workers and trained veterans to heed the call to serve. We need those who will pray for our training staff, that they might be able to teach the very things our young people need to know to serve their projects well. We need prayers that many will hear the good news this summer and make a real and lasting commitment to Jesus.

"Then I heard the Lord asking, 'Whom shall I send as a messenger to my people? Who will go?' and I said, 'Lord, I'll go! Send *me*'" (Isaiah 6:8).

SCSC is

**Being willing!**

Applications for workers and projects may be obtained from: Executive Secretary K. Duane Hurley  
510 Watchung Ave., Box 868  
Plainfield, N.J. 07061

Gifts may be sent to:  
Mrs. Jane Bottoms, Treasurer  
Women's Board  
1118 Ravenwood Rd.  
Boulder, Colo. 80303

If your church would like to host SCSC training, contact:  
Mrs. Jerome VanDyke  
12 Cornell Drive  
Longmont, Colo. 80501

SCSC IS-----

**SERVING**

**SHARING**

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**GIVING**

**PRAYING**

Gifts may be sent to:  
Seventh Day Baptist  
Women's Board  
Mrs. Jane Bottoms, Treas.  
1118 Ravenwood Rd.  
Boulder, Colo. 80303

Organize a prayer group today to pray for the success of SCSC in 1976.

**SCSC VETERANS, HOUSTON NEEDS YOU!**

**APPLY TODAY**



Many Seventh Day Baptist pastors and laymen are scheduled to be in Houston, Texas, during 1976. The purpose is to help in the RON (Reach Out Now) project being conducted there. This is the initial thrust in a current program to help start new Seventh Day Baptist churches. Since there is already a fellowship in Houston, it is a joint effort of the fellowship and the denomination to bring a church into being.

Several individuals have already visited the project to assist. They have been named in previous articles. In February, Pastor John Camenga, of the Little Rock church, spent several days (Feb. 6-15) working with the project. In March the Light Bearers for Christ musical team will spend two full weeks in the area. They will have a number of concerts in churches, rest homes, and on TV and radio in addition to meeting with the fellowship the Sabbaths of March 13 and 20. They will be spending time in fellowship with the members as well as some house to house visitation work.

Also, beginning in March two teams of retired laymen will spend several weeks working in the project. Charles and Anita Harris from Shiloh, New Jersey, will arrive about March 12 and will be helping for six weeks. Charles and Anita are retired school teachers who have been very active in the Shiloh Seventh Day Baptist Church and in denominational work for many years. They have served with Evangelist Mynor Soper in several churches assisting with evangelistic meetings. They have also served in the Missionary Board's "team ministry" program serving in churches that ask for them to help with visitation work and in other capacities.

The second "lay" team to begin a tour of service in Houston on the RON project is another couple well known throughout the denomination. Mr. and Mrs. Eln Davis of Denver, Colo., will serve from March 27-April 11. Eln and Ada have been very active members of the Denver church for many years, serving as teachers and counselors, both in the church and at Rocky



Ada and Eln Davis of Denver will assist in the Houston outreach effort.

# HOUSTON UPDATE



Mountain Camp. They have served in many other capacities in the church including being members of the diaconate. Eln has been involved in construction as a contractor, chief building inspector for his county and construction analyst for both Federal Housing and Veterans Administration. Prior to his retirement he worked with the VA as a public relations mediator on construction complaints. After raising a family of four, Ada again took up her work as an office clerk and typist. She worked for the VA Administration and for the last eleven years, has been supervisor of Records and Actions for the Bureau of Mines Personnel Department.

Both of these couples bring a wealth of experience in practical Christian living to share in the project. Being retired they feel it both an urgent matter and a privilege to give of themselves in helping in any way they can to further the cause of Christ and His church. □

-Rev. Mynor Soper



Charles and Anita Harris use their musical talent to the glory of God; they will be in Houston for six weeks.

## Newness & Rebirth



*Mine is the sunlight,  
Mine is the morning,  
born of the one light Eden saw play.  
Praise with elation,  
Praise every morning,  
God's re-creation of the new day.*



# THE EARTH IS REBORN

by Alan Crouch  
Daytona Beach, FL.

The re-creation of the earth in the Spring is not only a joyful event in itself, but to Christians who see the religious analogy, it speaks of newness of spiritual life and rebirth in Christ. It is appropriate that Springtime and our celebration of Christ's Resurrection come at the same time of the year.

In Chapter 55:10-13, Isaiah shows that he observed the ways of Nature and that his observations helped him put into words his insights into religious truth. The rain and snow fall to water the earth, making it bring forth plant life, that man may have seeds to plant and grain to make bread. Isaiah asserts that God's word is like the rain and snow—it will accomplish its purpose of nourishing and renewing life. The mountains and hills break into song; the branches of the trees sway in the breeze as though clapping their hands. The fir tree springs up in place of the thorn, and the myrtle tree replaces the brier—these are an everlasting sign of the Lord's goodness.

Perhaps the loveliest Biblical picture of the rebirth of the earth is given in Song of Solomon 2:11-13. "For lo, the winter is past, the rain is over and gone. The flowers appear on the earth." As a child in Milton, Wisconsin, to me this meant lilacs, irises, tulips, violets, and peonies. "The time of the singing of birds is come, and the voice of the turtle dove is heard in our land. The fig tree putteth forth her green figs" (and the apple tree putteth forth her green apples); "The vines with the tender grape give a good smell. Arise my love, my fair one, and come away." Ah yes, in the Spring of the year a young man's fancy turns to love, or is it baseball?!

Harold Kohn writes: "When snow lies soft and thick upon the ground, and ice rests heavily upon the ponds and lakes, ... when mischievous, boisterous winds playfully puff little whiffs of snow down a stroller's neck and hungrily gnaw at the icing on the trees, Spring seems far away and summer but a faint memory.

"But break the ice off the twigs of shrubs and trees and examine them closely enough and you will find delicate buds carefully wrapped in tough, thick scales that protect their tender parts from winter's fierce bite. These buds are Nature's reminders that her care and concern have not been withdrawn, leaving all the creatures of the North everlastingly at winter's mercy. Buds are summer wrapped in winter, ready to unfold

when the proper moment arrives.

"...Buds are promises of more life to come. We are not deserted by an unfeeling Creator to the crippling brutalities of wind, snowdrifts, sleet, and ice. Spring is on its way. Every snow-and-ice-covered bud witnesses to that prophetic hope."

However, the renewal of Nature in the Spring is only a temporary rebirth. Every Spring is followed eventually by another winter. A few years ago I gave a children's message in the Plainfield, N.J., church at Easter time. I compared the return of flowers and leaves in the Spring to the Resurrection of Christ, my point being that both Nature and Jesus bring newness of life. After the worship service that morning, Alton Wheeler referred me to an editorial in *Christianity Today* which asserted that Nature's Springtime rebirth is not a reliable guide to the meaning of Easter. Jesus returned to life for all time, offering a newness of life to mankind that allegedly lasts forever. On the other hand, the flowers that bloom in the Spring wither in the fall, and the green leaves turn to brown before falling, lifeless, to the ground.

The following Easter I was a pastor in Central New York, and I used that editorial as the main point of my Easter sermon. The earth certainly seemed to be awakening from winter that weekend, as the snow was melting under a bright sun, and the trees were in early bud. But Nature's resurrection was short-lived indeed! By the following weekend there was snow all over the ground again, and the temperatures had returned to the winter range. Although I had expected Spring to last longer than a few days (it did return again), the point of my sermon had been well illustrated.

Nevertheless, the analogy between Springtime and Easter is still a meaningful one. The flowers and trees and hibernating animals are resurrected to new life after winter's "death," and the spirits of children rise when they can play outside without cumbersome jackets and boots, and nearly everyone seems to feel rejuvenated by returning warmth and the new life it brings. Even we Floridians and other Southerners appreciate the lengthening of the days and the end of "winter" temperatures.

As we Christians use the analogy to try to express a religious belief, we point to Spring and say "the Resurrection of Christ from death is life."

# Rebirth of the Church

by Herbert E. Saunders, Dean  
Seventh Day Baptist Center on Ministry

Looking about Him at the "harassed and helpless" multitudes Jesus turned to His disciples one day and said: "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Matthew 9:37 RSV). For many, many years we Seventh Day Baptists have been praying for laborers to go into the harvest. And for years we have been rejoicing (albeit quietly) that one or two or perhaps three young men and women have answered God's call to ministry, each succeeding year. Some now pastor our churches. Others have found a calling in some other area of Christian service and life.

We still continue to pray, and in the last few years, thanks be to God, because of dynamic and exciting youth opportunities, most notably the Summer Christian Service Corps, thirteen men and women are now in training for the Seventh Day Baptist ministry. And there is an excitement born out of a renewed vision for our people. Responding to the call of God, and acknowledging talents and abilities that can be utilized to serve God and man, these ministerial students look with anticipation toward leading our people to new heights of Christian service among the "harassed and helpless" of today's world.

What happened? This is quite a contrast to the day I entered Alfred School of Theology as the only Seventh Day Baptist ministerial student—knowing full well that after one year that school would exist no longer. I believe that in many ways it was the God ordained and directed vision of many, many people throughout our denomination that caused the change. There is a need—and there has been and continues to be a response to that need—the development of a well-educated, responsive, committed, and spiritually oriented new crop of Seventh Day Baptist ministers.

Many people have participated in this growth pattern for our ministerial training. Look back over the years, one acknowledges with thanks the vision of the Council on Ministry (especially under the chairmanship of Earl Cruzan) as it sought to develop a program that would be exciting and forward looking in preparing young men and women for pastoral leadership. The untiring efforts of God's servants in the deanship, Victor W. Skaggs and Rex E. Zwiebel, sought out and encouraged persons who knew that somehow God was calling them to greater heights of Christian service. And we remember Paul's words to the Corinthian church: "I planted, Apollos watered, but God gave the growth" (1 Corinthians 3:6). And today, because of the events and vision of the last ten to twelve years, we can see the results, and the



potential for continuing dynamic leadership among our people is here. And as these new pastors join those already in "dedicated service" on the field, we cannot help but believe that God is "giving the growth."

Three things, I believe, characterize the "rebirth" of the Seventh Day Baptist Center on Ministry. First of all, there is the acknowledgement that ministry begins with COMMISSION. Jesus' emphatic "go" to His disciples pinpoints the reality of our mission. There must be a call to ministry—a call to serve—a call to fulfill one's purpose in God's glorious plan. William Barclay in his *Spiritual Autobiography* refers to the ministry as a "whole-time job." It is an experience to which one gives his or her life. It represents a desire to joyfully serve the Lord with the whole life. Observations make it clear that those who have entered seminary today have felt the call—can see the vision—have been commissioned by God to be Christ's ministers. They are ready to "go into all the world and make disciples of all nations" (Matthew 28:19).

Secondly, the Center on Ministry realizes that for us to have a dynamic pastoral leadership there must be COMMITMENT. There must be commitment to Jesus Christ as Lord and Savior of one's life. There must be commitment to God's plan for life. There must be commitment to the purposes and beliefs that we hold dear as Seventh Day Baptists. One of the struggles we face as a people is a change of attitude. Somehow we must instill within our people a real desire to become a part of the team we affectionately call Seventh Day Baptists. We must believe that we have something to offer. We must believe that God has a purpose for us in His ultimate divine plan. We must believe that He has made us stewards of His truth for mankind today. Without that commitment, we have very little to offer. So, the Center on Ministry focuses attention on what

**"Who that has ever witnessed the Resurrection of nature in the Springtime; Who that has watched with seeing eyes and understanding heart the stupendous miracle of swelling bud and opening blossom; Who that has seen the dead being restored to life, can doubt that there is a beneficent God, an omnipotent Planner, an omniscient Artist back of the universe?" Orison Swett Marden**

## REBIRTH OF THE CHURCH ...

Paul told the young pastor Timothy: "the aim of our charge is love that issues from a pure heart and a good conscience and sincere faith" (1 Timothy 1:5). Those who presently are studying for the ministry are excited about sharing the love of God—that is commitment.

Finally, the sharing of a commission and the joining together in commitment, makes for COMMUNITY. When the Center on Ministry was first established (as the Center for Ministerial Education), it was designed to provide community for those students who would be studying elsewhere. There has always been great comradeship among Seventh Day Baptist pastors. And as we seek for continuing pastoral leadership, there must be this mutual understanding and trust among those who have thus committed themselves to God. Much of the strength of the Center in the past has been the opportunity for students to study together, eat together, discuss mutual interests together, and be a part of the greater community of Seventh Day Baptist ministerial hopefuls. The excitement born of a mutual sharing of ideas and hopes brings renewed desire for service to the Lord.

But let's all remember, as Paul says: "We have this ministry" (2 Corinthians 4:1, NIV). Each of us has a responsibility to be a minister of Jesus Christ. Your prayers and support for these men and women who have committed themselves to the gospel ministry is vital for the continuing rebirth of our churches. Pray that these students might be educated in a manner pleasing to the Lord. Pray for their spiritual renewal and growth. Pray for good health and clear and open minds. Pray for an increase in their enthusiasm and vision. Pray for the opening of doors that will lead them into greater dedication to the Lord. One of these students may one day be your pastor. Pray for them now! As you may have read in the November *Sabbath Recorder*, "we can give them the tools; but only God can make the person."

God has richly blessed us with a potential ministry that can bring new life into our people—new hope into our future—and new vision to the mission God has entrusted to us. The rebirth of our people is happening now—let's work together to enable it to happen for many years to come. Please give your support. Encourage and

"God has richly blessed us with a potential ministry that can bring new life into our people—new hope into our future—and new vision to the mission God has entrusted to us."

strengthen our students by your words and letters. Let them know that you, too, desire deeper spiritual growth and vision, and that they, as they grow in the Lord, can become leaders among our people to excite and inspire. Give of your good fortune in order that they might channel all their energies into preparing for ministry among us. Give to Our World Mission. But more than that, ask the Lord if there might not be a way that you can help, through the Council on Ministry, to support one or more of these dedicated servants of the Lord. Your rewards will be great and you will have the satisfaction of knowing that he or she is representing you and preparing to lead you into greater service in Christ's name.

# COMMISSION COMMITMENT COMMUNITY E N I N N T I E S R T R Y

## REBIRTH OF STEWARDSHIP ...

# GIVING AND GETTING

by Rex Zwiebel  
Alfred Station, N.Y.

The great missionary, Paul, who probably gave as much for the Kingdom of God as any other except our Lord, said it was the words of the Lord that remind us that "It is more blessed to give than to receive" (Acts 20:35b). This saying of Jesus is not found in the gospels, but the life of Jesus bears this truth. Seventh Day Baptists, in our year of "structure study" and fight against inflation in denominational costs, along with members of all religious groups, need to be reminded of the blessedness of generous giving.

Jesus was constantly dividing people into two groups: there were those who were ready for life's emergencies and those who were not; there were those who traveled by the narrow road and those who did not; those who were alive spiritually and those who were dead. Of course, He realized the degrees in between, but in the final analysis, they were either one or the other. Our predominant passion is either GIVING or GETTING, although we play both roles.

We all recognize the blessedness of receiving encouragement, appreciation, and comfort. How splendid it is to receive from our God! "I will bless you," said God to his friend, Abraham. We all have been and are being blessed abundantly. But, as fine as it is to hear God say, "I will bless you," there is something even better than that, and that is to hear Him say, "You shall be a blessing." "You shall give." "You shall make persons happy." This is the case because IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

I believe that this is true because it is only by giving that we can justify our right to live. It is by giving that we can win the right to respect ourselves. A Christian knows that he has come into this world with inescapable obligations resting upon him. Underneath, and before all other aspects of life, stands the first and foremost obligation—to love and serve God and to love and serve our fellowmen. AND THAT MEANS GIVING.

Feeling that Seventh Day Baptists are in general agreement with the above then we must decide what and how much to give. In Luke 6:38, Jesus gives a challenge: "Give, and it shall be given to you; good measure, pressed down, shaken together, and running over, shall they pour in your lap" (Goodspeed trans.).

Under our severely independent democratic denominational structure, we do not want anyone in our churches or denomination to tell us what amount of money, time, or talent we have to give, and that is as it should be; but each one of us must search his soul

and come up with a formula for giving that is equal to the challenges we face.

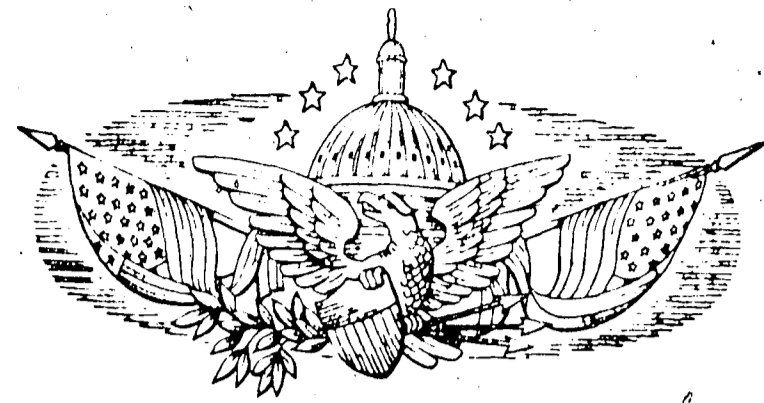
Many of us give a sum of money, two or three hours a week of time, and serve as a church officer, and then say, "I've done my share." How do we know? Possibly we compare our giving with our neighbor. That may give us an idea of what we ought to do, but he may be depending on you to set the example, and it becomes a useless circle. This may be illustrated by the story of a merchant who put a clock in the window of his establishment so that the folk who passed by might have an added service. He was gratified as he noted in particular one man who stopped daily, took out his watch, adjusted the hands, and went on. After several days of observing the procedure, the merchant went out and commented that he was glad to keep the man's watch on time. He wondered why the man was so regular. "I'm the timekeeper down at the factory, and I blow the whistle by this time." "That's interesting," said the merchant, "I set the clock by your whistle." We cannot be satisfied to judge our giving by what our neighbor does.



In the final analysis, the amount of time, talent, and money that we give, considering our ability, comes down to the question of how we really feel about God, our denomination, and our local church. We shall know, to a degree, that we have given enough when we feel we don't have to apologize for our gifts to God or man.

Our "work" shall prosper when we are willing to "fill the measure to overflowing, press it down, shake it together, and fill it once more." Jesus set the example.

"It is not the greatness of the help, or the intrinsic value of the gift, which gives it its worth, but the evidence it is of love and thoughtfulness."  
—Hugh Black



"The heritage of the past is the seed that brings forth the harvest of the future."  
 -Archives Building, Washington

## NATIONAL BIRTH AND REBIRTH

By Don A. Sanford  
 Milton, Wis.

At a crucial point in the Constitutional Convention of 1787 when state jealousies and individual interests caused considerable wrangling among the delegates, the aged Ben Franklin rose and proposed daily prayer "imploping the assistance of Heaven, and its blessings on our deliberations," saying in part:

I have lived a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured in the sacred writings, that "except the Lord build the House they labour in vain that build it." I firmly believe this; and I also believe that without this concurring aid we shall succeed in this political building no better than the Builders of Babel.<sup>1</sup>

On this our two hundredth birthday as a nation we reaffirm that belief that God has governed in the birth of our nation. His presence has been both evident and acknowledged in such conceptions as the Mayflower Compact entered into "solemnly and mutually in the presence of God, and one another" on the 11th of November 1620, through the gestation period culminating in birth with the signing of the Declaration of Independence which concluded with the words, "...with a firm Reliance upon the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

Yet just as a physical body needs exercise and continual renewal, so the body politic needs periodic rebirth. In the midst of one of the most critical periods of American history, this need for renewal was expressed in the immortal words of Lincoln who said, "...we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom...."

Freedom, like faith, must have this renewal in each generation, else it dies. One may sing of the "Faith of Our Fathers," yet if that faith is not renewed in his own experiences even their faith loses something. The writer of Hebrews recognized this mutual interdependence when,

after recounting the faith of Israel's heritage, he said:

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect (Hebrews 11:39-40). If the celebration of this Bicentennial Year does not result in a new birth of freedom, then the faith of those men of two centuries ago may very well have been in vain.

But one must constantly be reminded that the freedom which gave birth to our nation, and which has brought periodic rebirth, was not, as some have interpreted it, a freedom to do just as one pleases. "Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God" wrote Peter (1 Peter 2:16). True freedom has always been within community, within a covenant relationship.

Seventh Day Baptists who four years before this bicentennial celebrated their tricentennial, were vitally involved in the birth of this nation. A Seventh Day Baptist, Governor Samuel Ward of Rhode Island, would most certainly have been a signer of the Declaration of Independence had he not been mortally afflicted with smallpox in March of 1776 while a leading member of the Continental Congress. John Adams wrote of him:

We have this week lost a very valuable friend of the colonies in Governor Ward of Rhode Island....He was an amiable and sensible man, a steadfast friend of his country, upon very pure principles.<sup>2</sup>

Peter Miller of Ephrata also rendered considerable service as a translator for the Continental Congress, not only in the translation and printing of the Declaration for European circulation, but also assisting in composing letters of state for the Congress.

Their roles in the birth of the nation were based truly, "upon very pure principles." That same principle of freedom under God within the community of faith which has been an integral part of Seventh Day Baptist faith, may very well be a contribution which can again be a part of both national and denominational rebirth, provided that truth is again recognized and affirmed that God governs in the affairs of men.

BAPTISM AND THE LORD'S SUPPER REMIND US THAT...

## REBIRTH HAS AND IT SURVIVES!

by Edgar F. Wheeler  
 Ashaway, R.I.

Not long ago, a man who had accepted Jesus Christ as his Savior, turning from his old way of life to a new pattern of obedience to God, said: "I let God into my heart. I feel like I was born again!" Was he quoting religious "cliches"? By no means! He was speaking from personal experience of rebirth by the grace of God. He was starting all over, on a different level, in a new direction, and with new hope and purpose. It had appeared that because of many years of rejecting God and going his own way he was doomed to total failure and condemnation. But now he had believed in Jesus Christ and turned to God in faith, and he knew he was making a new start. He felt like a new person. Inside he was, and it was soon apparent on the outside as well.

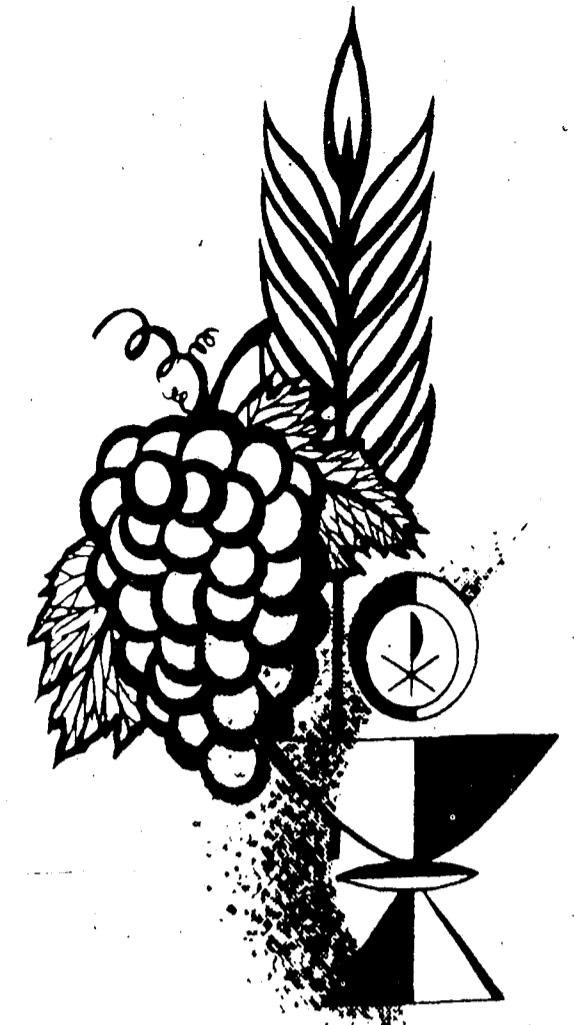
Shortly after turning his life over to God, he and other members of his family were baptized, professing their faith in Jesus Christ as Savior, and their commitment to Him as Lord. He told me afterwards of his uncertainty until after he was baptized, adding: "When I came up out of the water, I felt good, I felt clean, I knew that I loved the Lord."

Baptism has been described as "AN OUTWARD SYMBOL OF AN INWARD GRACE." It is just that. It is an outward testimony that one has met God in repentance and faith, and that God has by His mercy taken away the guilt of sin, wiped out the past, and given a new heart.

The illustration of an individual's possibility of rebirth from sin and death by means of nature's cycles of metamorphosis and the changing seasons falls short in

<sup>1</sup>Cited by James Madison in "Franklin Proposes Prayer" reprinted in *Nation Under God: A Religious-Patriotic Anthology* ed. Frances Bretano Channel Press, Great Neck, N.Y. 1957, p. 45.

<sup>2</sup>Quoted in Denison and Ward, *Life of Governor Samuel Ward of Rhode Island 1725-1776*, (Plainfield, N.J. American Sabbath Tract Society, 1907) pp. 58f.



one important matter. Nature moves unthinkingly and involuntarily in the pattern in which she was created. Man, though the image of God is marred in him by sin and rebellion, is still given the dignity and necessity of choosing the way he will go, and therefore what he shall be morally and spiritually—and what the final outcome of his life will be. And that is what makes the realization of rebirth so precious—it comes about by the provision of divine grace and the response of the individual by faith. God and man coming together in reconciliation bring about a new and holy life.

"By his own will he brought us into being through the word of truth" (James 1:18). And the individual repents of sin, dies to it (Romans 6:2), and because he joins himself to Christ who gave up all to die for sinners, he is raised to a new life by the power of God, just as Jesus Christ rose victorious over sin and death (Romans 6:3, 4).

Baptism tells us that one can through faith in Jesus Christ abandon the old life of selfishness and failure, and by His power receive a new life. Romans 6 elaborates as no other Bible passage on baptism as symbolizing the reality of this new birth when the surrendered human will meet the grace of God through Jesus Christ. Peter describes baptism as "the answer of a good conscience toward God" (1 Peter 3:21). That is the Gospel of John 3:16 realized.

God does not intend that a wrong start will mean a tragic ending.

But what about hopeful new starts? Even nature has its abortive promises. A seed springs to life in a tiny bit of soil on a boulder, but soon it is dead and withers because of lack of nourishment. Certainly human efforts at self-improvement, and the very best of resolutions, are seen to fail through lack of strength, if not of determination. Is rebirth a false promise, a temporary revival whose outcome is uncertain?

Our Lord Jesus Christ gave us another sacrament, a simple act presenting divine truth, to assure us that He

## REBIRTH HAPPENS AND IT SURVIVES...

has provided well for the sustenance and growth of the new life of faith and obedience. That is the Lord's Supper.

"While they were eating, Jesus took the bread, gave a prayer of thanks, broke it, and gave to his disciples. 'Take and eat it,' he said; 'this is my body.' Then he took the cup, gave thanks to God, and gave it to them. 'Drink it, all of you,' he said; 'for this is my blood, which seals God's covenant, my blood poured out for many for the forgiveness of sins'" (Matthew 26:26-28 TEV).

A simple meal in which bread is eaten to be assimilated by the body for growth and strength, and in which the cup is taken for refreshing drink tells us how Jesus Christ gave Himself completely for our salvation and spiritual life. He is available, He is to be taken totally into our hearts. We will not go hungry and

weakened because we have no strength and sustenance.

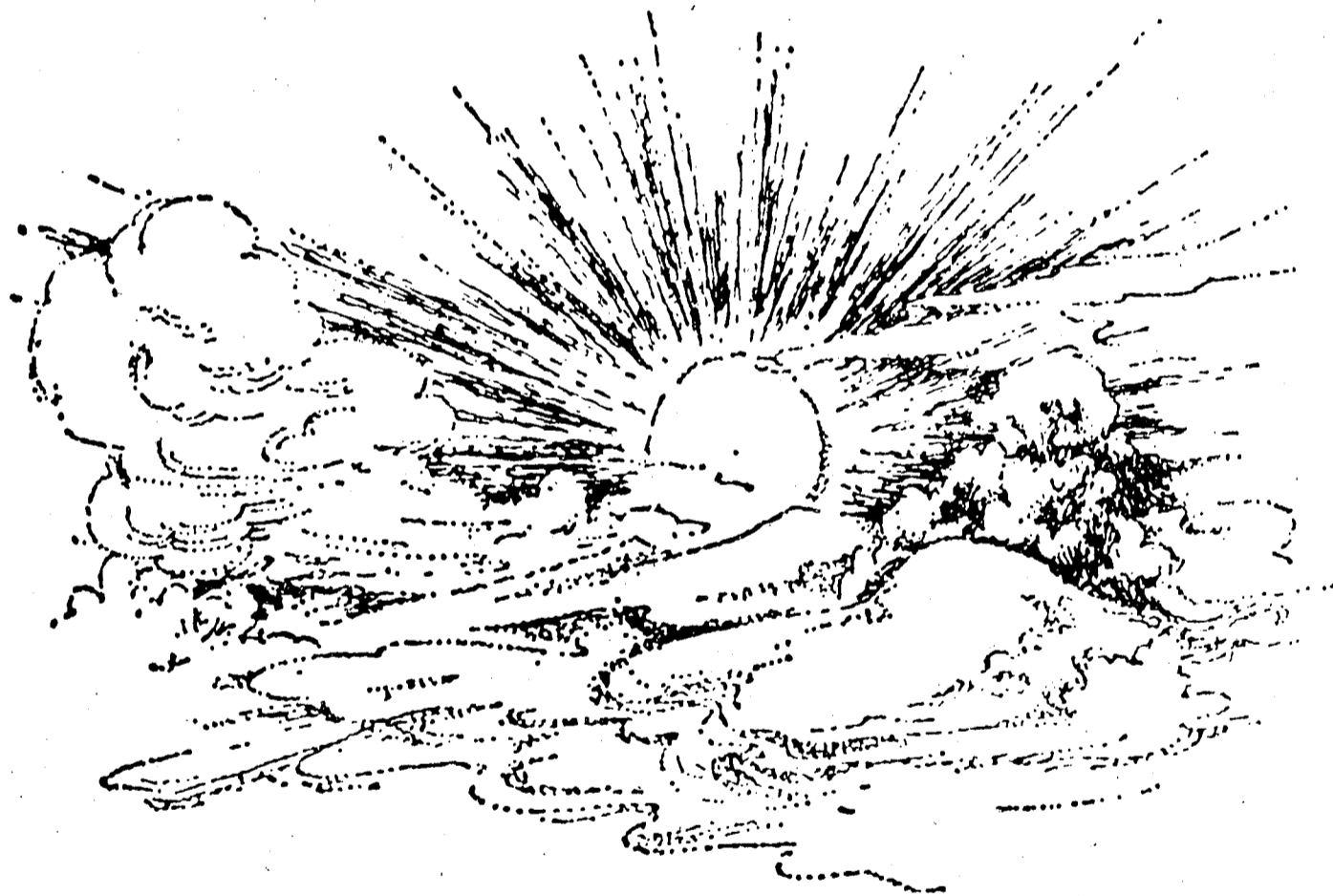
In every way, He becomes all we need to succeed in this new life. And in the observing of the Lord's Supper we are renewing our awareness of our dependence upon Him, and of His provision. "You proclaim his death whenever you eat this bread and drink from this cup" (1 Corinthians 11:26).

None of us need be locked involuntarily in a course of failure and condemnation, for God offers us the possibility of rebirth with eternal life and hope as its destination.

None needs face the uncertainty of false hopes and frustrated efforts, for Jesus Christ has given Himself to be our life.

Two simple sacraments assure us over and over that rebirth and eternal life do come to all who through faith in Jesus Christ meet God in repentance and surrender.

Thank you Lord! We need Your encouragement. □



"Until you have given up your self to Him you will not have a real self..."

Nothing that you have not given away will ever be really yours. Nothing in you that has not died will ever be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin, and decay. But look for Christ and you will find Him, and with Him everything else thrown in."

-C. S. Lewis  
MERE CHRISTIANITY

## BEING BORN ANEW TO A LIVING HOPE

IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH.  
THROUGH HIM ALL THINGS CAME TO BE, NOT ONE THING HAD ITS BEING BUT THROUGH HIM.  
EACH DAWN IS A NEW BEGINNING, BRINGING FORTH NEW LIGHT!  
EVERY DAY YOU LIVE IS A PRICELESS GIFT OF GOD,  
LOADED WITH POSSIBILITIES TO LEARN SOMETHING NEW,  
TO GAIN FRESH INSIGHTS INTO HIS GREAT TRUTHS.

Are you willing

- to forget what you have done for other people, and to remember what other people have done for you;
  - to ignore what the world owes you, and to think what you owe the world;
  - to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground;
  - to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy;
  - to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give;
  - to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—
- are you willing to do these things even for a day?<sup>1</sup>

GOD IS NEW EVERY MORNING!

HE COVERS THE HEAVENS WITH CLOUDS, HE PREPARES RAIN FOR THE EARTH, HE MAKES GRASS GROW UPON THE HILLS.

"EVERY CREATED THING IS, IN ITS DEGREE, AN IMAGE OF GOD, AND THE ORDINATE AND FAITHFUL APPRECIATION OF THAT THING IS A CLUE WHICH, TRULY FOLLOWED, WILL LEAD BACK TO HIM."<sup>2</sup>

Are you willing

- to stoop down and consider the needs and the desires of little children;
- to remember the weakness and loneliness of people who are growing old;
- to stop asking how much your friends love you, and ask yourself whether you love them enough;
- to bear in mind the things that other people have to bear in their hearts;
- to try to understand what those who live in the same home with you really want, without waiting for them to tell you;
- to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you;
- to make a grave for your ugly thoughts, and a garden for your good thoughts, with the gate open;
- to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death; and that the blessed life which began in Bethlehem is the image and brightness of the Eternal Love?

If you are willing to do these things for a day—why not always?<sup>3</sup>

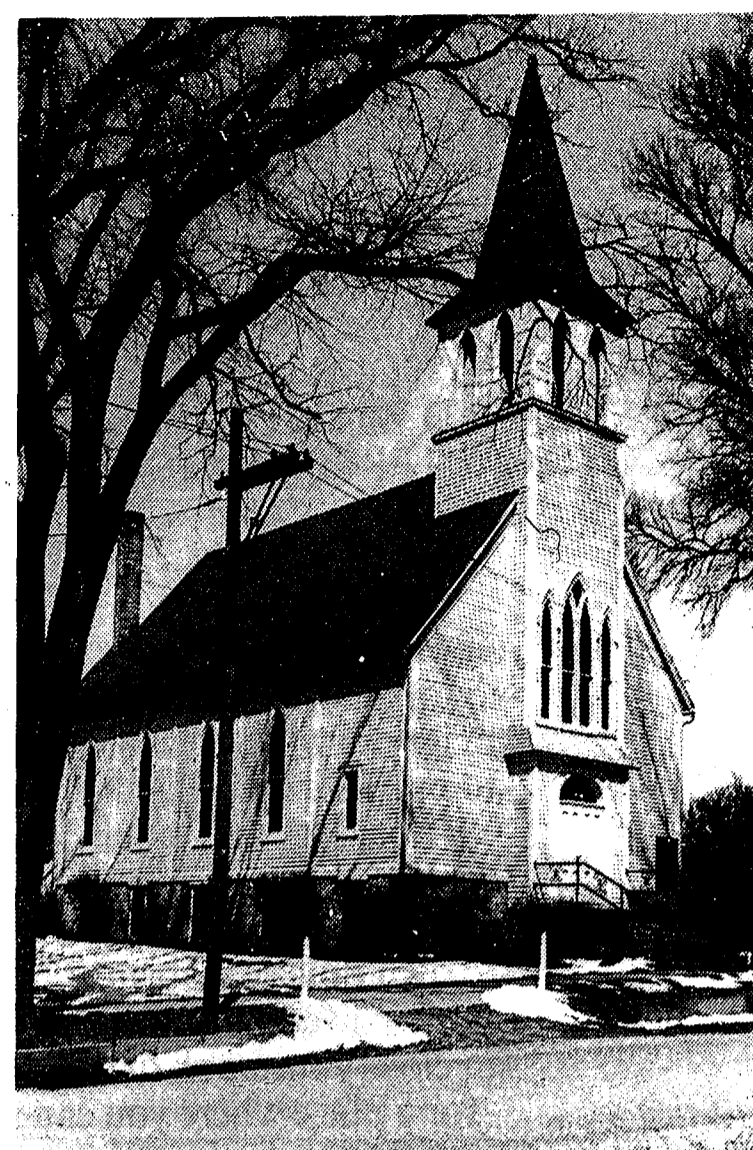
"THOSE WHOSE HOPE IS STRONG SEE AND CHERISH ALL SIGNS OF LIFE AND ARE READY EVERY MOMENT TO HELP THE BIRTH OF THAT WHICH IS READY TO BE BORN."<sup>4</sup>  
YOUR NEW BIRTH WAS NOT FROM ANY MORTAL SEED BUT FROM THE EVERLASTING WORD OF THE LIVING AND ETERNAL GOD.  
AND THE WORD BECAME FLESH AND DWELT AMONG YOU FULL OF GRACE AND TRUTH; YOU HAVE BEHELD HIS GLORY, GLORY AS OF THE ONLY SON FROM THE FATHER.  
DARKNESS WAS SHATTERED BY THE BIRTH OF CHRIST! LIVE IN HIS LIGHT AND LET YOUR LOVE FOR EACH OTHER BE REAL AND FROM THE HEART.  
FOR IF ANY ONE IS IN CHRIST, HE IS A NEW CREATION;  
THE OLD HAS PASSED AWAY, BEHOLD, THE NEW HAS COME!

Ann Williams

Adapted from: 1 and 3 Henry Van Dyke; 2 C.S. Lewis, "ARTHURIAN TORSO"; 4 Erich Fromm; and the Scriptures

by Albert N. Rogers

## A CENTURY OF SERVICE



As we are gathered to commemorate a century of service in and through the Milton Junction Seventh Day Baptist Church, a "strange sad war" in Indochina is grinding to a halt for which we give thanks. The poet Walt Whitman called the Civil War, 1861-65 in this country "that strange sad war," the last of the traditional wars and first of the modern wars in which men fought against brothers and technology counted more than bravery. Then a century ago, in the late sixties and early seventies veterans of the war between the states poured west with their families, railroads were pushed toward the Rockies and beyond, and the Indians were driven out. And in the midst were heard voices speaking of the Christian faith and Christian concerns.

In 1868 James Bailey, evangelist and historian wrote to *The Sabbath Recorder* from Wisconsin:

"I have lately had urgent applications from four new localities in Wisconsin for help. There are four other places where I have labored that want continued help, besides several localities not yet visited that need help... I understand as never before the prayer of the Scottish evangelist, John Knox, 'Give me England or I die.'" Bailey's serialized "Eyes West" reports in *The Sabbath Recorder* added interest and led to a second wave of Seventh Day Baptist pioneers who came a generation after Goodrich, Crandall, and Pierce first settled here.

The first wave of migration had included the family of Abram Herbert Lewis, a boy of nine whose parents came from central New York and settled at Berlin not far from here. A.H. Lewis was a student at Milton College during the Civil War, tall and broad-shouldered, muscular and not likely to be thought a conscientious objector. Opposed to slavery as much as anyone, he continued in college rather than join the Union Army for he knew leaders would be needed in the postwar period. Lewis did help immensely in reconciling tensions with churches in the border state of West Virginia, and later became our foremost writer and lecturer in Sabbath promotion.

Now it is important to know that the West Milton Seventh Day Baptist Society officially began with a meeting held November 6, 1869 in the Methodist church in this community. Sabbath services were being held at that time in homes by those who felt unable to drive horses the longer distance to the Milton church. Some, perhaps, felt their clothes were not good enough to mingle in the more academic congregation; although surely the Milton people never intended them to feel this way. It is important to know that a group was meeting here for prayer some time before a larger group withdrew from the Milton church to join here. Lester Courtland Rogers, distant relative of mine, was pastor at Milton at that time and I wish he might have acted differently although he felt he was right, as

family correspondence shows. Surely after one hundred years of service we can say that the things we agree on are much more than those on which we may disagree.

We should note too that the Northwestern Association did a great deal of valuable church extension work of which Milton Junction was a part. Evangelists and evangelistic quartets in impressive numbers were sent out to visit the unchurched. Support was also given to some extent in the good work of Albion Academy, a foretaste of support which we understand may continue from the Milton Junction church in years to come. Linda Bingham Hays of this church was one of the first denominational field workers in Christian Education.

Let us now call a roll of some of the families who have been a part of this fellowship in this century of service: Ainsworth, Appel, Babcock, Bond, Buten, Burdick, Coon, Cornwall, Crandall, Goodrich, Gray, Greene, Hartman, Holston, Hull, Jordan, Lippincott, Loofboro, Maxson, Olsbye, Randolph, Rogers, (Lester T.), Shaw, Skaggs, Smith, Sutton, Van Horn, Vincent, Wardner, West...and others. Only God knows who all should be mentioned, so you will forgive me if some have been overlooked. We can mention in some detail only a few of these.

The Ainsworths, Fred, his mother, his wife and daughters and son Herbert, lived at Monroe, Wis.—quiet, honorable, wholesome people who were Sabbath converts and active nonresident members.

Richard Bond, 1813-1910. Born

in Lost Creek, W. Va., he was ordained in an association meeting in Ohio and moved his family here in 1846 after baptizing sixteen persons in one day at Salem, W. Va. He bought three eighths of land here from the Goodrich family paying for them with hard work. His sons served in the Union Army and great-grandsons now serve in the Dodge Center, Minn., Seventh Day Baptist Church. After retiring to a house in Milton Junction, "Uncle Richard" bought a copy of A.H. Lewis' book, "Paganism Surviving in Christianity" and would ask members of his family to read it to him since his eyes were growing dim. He provided in his will for substantial bequests to the American Sabbath Tract Society, Plainfield, N.J., and to the Seventh Day Baptist Missionary Society, Westerly, R.I. He was a blood uncle of Ahva J. C. Bond who served here as pastor, 1908-13, before going into denominational leadership. The Bond family is one of those stalwart groups of people who add vitality and charm anywhere.

Another, like the Bonds, is the Burdick family on which all our time could be profitably spent. Hal Burdick was always on hand in the days when some of us were here in the thirties. Kenneth, descended from Elder George W. Burdick, pastor here 1893-98, has carried on the good name in Crandall High School, Kingston, Jamaica.

Dr. Grace I. Crandall practiced medicine here three years before going to China where she adopted two Chinese girls and gave her life for the Chinese people. Perhaps here, where her father Eld. George J. Crandall was pastor, she learned to carry a screwdriver and a pair of pliers in her handbag as was her practice at Liuho Hospital. To escape the Japanese invasion she went inland hundreds of miles, working in a refugee hospital with her daughter We-Ze, and raised most of their own food. Her example spurred the Wests to go out to China also as we note a bit later.

Ed Holston was publisher of the Milton Junction *Journal-Telephone* when the Sabbath School Board needed someone to write Intermediate Lessons. Then he was ordained at Walworth and served in pastorates as well as president of Conference with distinction, also giving a daughter a denomination work, Doris Fetherston, executive secretary of Conference, 1956-61.

Several other families must be

passed by, including the Loofboros to whom I owe so much, of whom I know so much, and on whom I depend so much.

Then there was Dr. Albert S. Maxson, father of the inimitable Miss Mabel, who practiced a very progressive and non-perpetuating philanthropy. He left several thousand dollars to educational work in our churches, and for the education of ministers with the provision that the principal, as well as the interest, must be used in a specified time. Dr. Maxson was one of several from Milton Junction who were active in the Sabbath School Board when it was located here.

We do not usually mention living persons in a historical survey of this sort, but one or two exceptions must be made. Rev. John F. Randolph, an honorary member of the SDB Historical Society now living in Janesville, assisted by Dr. H.L. Hulett, the George Crandalls, Leland and Vera Shaw, and others, held one of the early Seventh Day Baptist youth camps on Lake Koshkonong, a forerunner of the very fine Camp Wakonda known today. John Randolph is admired by his fellow ministers for his fine record of a family oriented ministry in which he skillfully combined elements of manual work and studies in denominational history with his professional duties. His handiwork is still evident today. (Pastor Randolph died November 9, 1975.)

Erlo Sutton, pastor of the church from 1923-26 and an elder of the church ten years more while engaged in denominational work, made his contribution, we know, and left a strong family here while travelling on varied missions.

Moving along the alphabet, but back in years, the impact of Nathan Wardner is to be noted also. A veteran of mission work in China and in the British Isles, Wardner wrote during his pastorate here a number of valuable tracts: i.e. a thesis defended, an essay setting forth a well-rounded thought, a column expressing an important viewpoint. He was also a trustee of Milton College. Such a man is the sort of man this pulpit stood for, a man of depth and breadth.

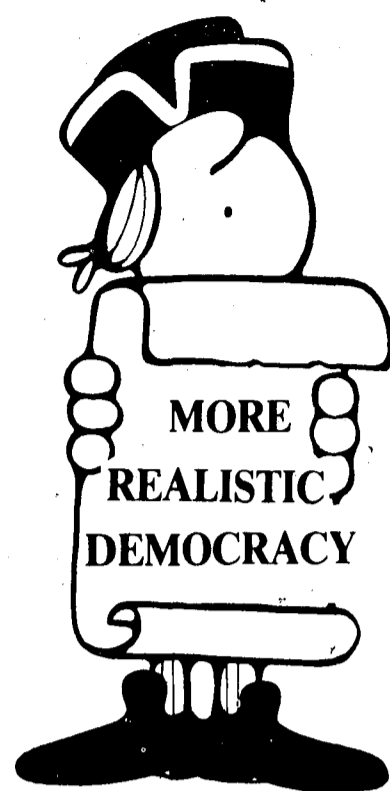
The roll call must draw to a close soon, but we highlight the Wests: Allen B., Anna, Carroll, Mabel, Nettie... They serve best, perhaps, to illustrate the qualities of life for which the Milton Junction church deserves to be remembered.

Allen Burdick West spent his last years in Milton Junction after serving as a school teacher and administrator elsewhere. One of his sons, Carroll, volunteered in the American forces in World War I after learning that he could not get to Frances in the YMCA where he was already serving. Devoted to Christian principles as a student at Milton he had made a pact with his brother: "If called into action against the enemy, they would do their full duty but would carry no hatred toward the Hun (German) but would ever be on the watch to do a good turn to the foe." He was killed in combat. Another son of Allen Brown West, was teaching in the East, a Rhodes scholar, and was tragically killed in an auto accident. But still their father kept his faith.

Anna and Mabel West were daughters of William Leman and Nettie West. Anna went out to China in 1911 and served as principal of Grace School at the SDB Mission from 1928 to her death of cancer in 1942. In 1940 enrollment of the school passed the 500 mark. "Do not expect great things of me," she said in her consecration service, "but I believe small things count." Mabel and their mother went out to be with Anna over protests from the mission board due to budget problems. She served in neighboring missions of other denominations to pay expenses sometimes. And in her own time, even after she fell and broke her hip, Mabel West as a feminine St. Francis stood between the work of Christ and the powers of Hell as represented by enemy armies, just as others had stood.

There are many others equally deserving of remembrance here today; and men and women will speak their names with gratitude and affection, and their deeds will not be forgotten. So a centennial of service is of great worth; and if as now seems wise this congregation is to be formally dissolved let the *good tidings be proclaimed* in words written by Allen Burdick West on another historic occasion:

"When in time to come it is asked what means this tablet (of the name of this Milton Junction Seventh Day Baptist Church) we can say...it was for one hundred years the cultured and refined home of our ancestors, furnishing them, by God's grace, in youth for all good works and in their declining years, peace, joy and comfort." Amen. □



## MARK SANFORD, MASTER BLACKSMITH

by Albert N. Rogers

The Book of Genesis numbers among the important roles in society the master blacksmith. Jubal might sing and play the harp in Jubilee, but his half brother Tubal made the harp and pipe (Genesis 4:22 NEB). Where would our society be without mechanics, machinists, blacksmiths, welders, repairmen? Mark Sanford was one of these indispensable men, whom we must now learn to live without since his death January 8, 1976 although he did not fail to train apprentices.

Mark was a master farmer widely known for his accomplishments in forestry and maple products, soil conservation, marketing, 4H Club work and Farm Bureau. He pioneered in new methods and with his family operated a profitable dairy farm in Sanford Hollow near Little Genesee, N.Y. In building and repairing equipment and as a hobby he did blacksmithing and welding.

Like the New Testament evangelist for whom he was named, Mark combined faith with works in his daily walk and carried a major leadership role in his local church. He could preach as well as most of us and served for a time as lay pastor of the Waterford, Conn., and Fouke, Ark., Seventh Day Baptist Churches. Later he helped begin a work in Buffalo, N.Y., and was an active member of the Seventh Day Baptist Board of Christian Education and of the board of trustees of Camp Harley Sutton. His mind was constantly planning and evaluating while his hands were doing.

In the mid-twenties Mark Sanford and his wife Edna Burdick Sanford worked with only modest expense money at the Fouke School, he teaching math and science and coaching athletics. In such a setting he must have proven by experience how honesty and hard work become durable investments. He must have known then how a coach can guide and encourage young people to do their best and take pride in worthy accomplishments. He surely learned how to fashion a sermon from daily life and apply it to daily life. As

CHRISTIAN EDUCATION—Sec. David S. Clarke

years went on Mark came to understand fully the things that are malleable and the things that one must take as they are—both essential to master blacksmithing in life.

If Mark had one fault, and most of us have several, it was that he was deliberate. He did not hurry. He took time to think things through carefully. In the craftsmanship of his family, however, there was produced one son who is a minister and former editor of *The Helping Hand*, and another son who is employed in a farm finance agency and serves as OWM treasurer—one might say this position calls for the most trusted single individual in our denomination. A grandson is engaged in the exacting profession of college teaching while finishing his Ph. D. requirements. I do not know other members of the family as well, but these are enough to show how well Mark understood the malleability and density of human nature as a master family-builder.

When Seventh Day Baptists marked their tercentennial in 1971-72 Mark was invited to donate a piece of his iron work for the Seventh Day Baptist Building at Plainfield, N.J. There it is, a candelabrum with space for three tapers and a bold "300" welded on the front: sturdy, honest, durable, plain for all to see, giving light at our achievement of three centuries of common Christian experience in shared faith and Sabbath discipline and joy. Mark's life was like that, as well as his work. □

*(The Seventh Day Baptist Board of Christian Education adopted a resolution of respect and appreciation for Mark's share in its life and work at the January 18 board meeting, and asked that the substance of the above tribute be prepared for publication.)*

### CREATIVE CAMPING FILMSTRIP NEARS COMPLETION

A new CREATIVE CAMPING resource for developing appreciation for depth and breadth of Outdoor Christian Education/Evangelism will soon be available for showing to Seventh Day Baptists across the USA.

Based on the slide series shown at Conference in Azusa, with narration

by Dale and Janet Thorngate and Dean Herbert Saunders, the new format will more easily be shown in local churches. An easy-to-use projectionist script is being produced. Questions for dialogue on effective planning and evaluation of SDB camps will also be included.

The Board of Christian Education feels very grateful for the services of professional audiovisual persons who are giving skill and time to this production.

Exchange camper plans and concerns in advising SDB camp leaders were other matters reported by Bob Stohr, Camp Committee chairman, to the January directors' meeting.

### PRE-CON RETREATS - 1976

The plans for exciting and enriching days of fellowship just before the General Conference at Houghton, N.Y., are developing under two Board of Christian Education Committees—Youth and Life Ventures.

Youth Committee chairman, Russ Johnson, announces that Youth and Young Adult Pre-Cons are now assured of facilities.

YOUTH PRE-CON will be directed by Russ Johnson at Camp Vick, Aug. 4-8, near Sandusky, N.Y. The woody, hilly campsite with its inviting lodge and glistening lake promises much depth of Christian experience for those who enter fully into the program. Those who are fifteen years old (or have completed ninth grade) up through their eighteenth year are in line to participate. Pastor Russ promises a great staff and program.

YOUNG ADULT PRE-CON will meet on the Houghton College Campus during the same days, Aug. 4-8. Dean Herbert Saunders is director of the program, with many years of wide camping experience to enrich his staff and camper leadership. Young Adults for this camp are those in the 18-35 year bracket.

Those who are in the eighteenth year may choose between Youth or Young Adult Pre-Con.

A new FAMILY PRE-CON will also be conducted Aug. 4-8 for adults and children at Camp Harley



Sutton near Alfred Station, N.Y. Recreational vehicles or camping gear are welcomed, although the dormitory facilities will be prepared for several family units. Intergenerational groups will encounter persons whom Jesus moved to "revolutionary discipleship." Director Dave Clarke is developing a program from Bicentennial/USA concerns among Christians for release of energies for Christian patriotism in God's Realm first, then in our nation and world.

Details on each of these Pre-Cons will be coming to local churches for distribution to the persons especially involved.

YOU EACH are urged to consider attending one of these events before the Houghton Conference in August '76. Enrich the latter half of the Bicentennial Year with these depth-encounters! □

### CHILDREN'S CONFERENCES IN PREPARATION

The Church School Program Committee under leadership of Mrs. Doris Van Horn, Hebron, Pa., was able to announce at its late-January meeting that all the directors had been secured for the Associated Conferences for the Houghton S.D.B. General Conference, Aug. 9-14, 1976. Committee members had been contacting potential leaders for several months.

We are proud to announce these leaders and to commend them to the prayerful support of all SDB's in the USA, particularly of parents of children in kindergarten through

junior high grades.

The directors are:

Kindergarten - Mr. and Mrs. Leon Clare of Eastern Baptist Theological Seminary

Primary - Miss Ruth Burdick of Special Services Staff in a mid-New York hospital

Junior - Mrs. Mayola Warner of Verona church, aided by Mr. and Mrs. Rodney Van Horn of Rochester, N.Y.

Junior High - Mr. Russell Allen of Alfred-Almond Central School staff, aided by Mrs. Mae Lewis of Alfred State College

Grading of these conferences is based on school grade completed this Spring, as follows: Kindergarten for children who have just completed kindergarten in public school; Primary for youngsters having completed 1st, 2nd or 3rd grades; Junior for children having finished 4th, 5th or 6th grades; and Junior High for youth having completed 7th or 8th grades.

As prime partners in the fruitful experience of these children during the '76 Conference at Houghton, parents join the Board and chosen directors in achieving such a goal. Directors are collecting resources of ideas, materials and persons to enable growth in Christlikeness in these events. Guidelines for the directors include a section on "Responsibility of Parents." We record these now for parents' planning, and will repeat them in delegate's packets at Conference.

"Responsibility of Parents (of Children in Associated Conferences)"

- 1-Parents are responsible for their youngsters at all times when the Associated Conferences are not in session.
- 2-Do not bring children early to the sessions and leave them unless the director or a helper is ready for them.
- 3-Pick the children up promptly at the end of each session, or make arrangements to meet them at a designated place.
- 4-Parents may be asked by the directors to take responsibility for some portion of the Associated Conference in which their children attend. □

**NORTH AMERICAN BAPTISTS  
SHARE CONCERNS, IDEAS**

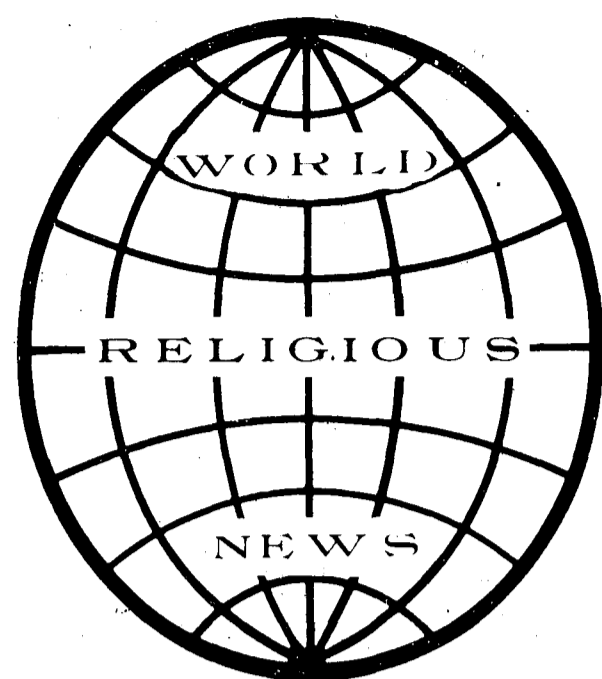
WASHINGTON — The General Committee of the North American Baptist Fellowship (NABF), which comprises nine Baptist groups with 19 million members, engaged in "sharing sessions" and anticipated the 1980 Baptist World Congress at Toronto, Canada, at a January 9-10 meeting at Silver Spring, Maryland.

Twenty-seven committee members and fifteen other persons convened Friday, January 9, for sharing sessions for executive secretaries, missions administration, church and society, services to the churches, and disaster relief. Participants exchanged experiences and ideas from the perspective of their Baptist conventions.

One hundred and ten persons attended a NABF banquet Friday evening at the First Baptist Church of Silver Spring. After the NABF meeting adjourned Saturday, several committee members spoke in Washington area churches Sunday, and remained in the city for a national bicentennial convocation, "Baptists and the American Experience," January 12-15. The Baptist Joint Committee on Public Affairs sponsored the convocation at the request of the NABF.

The NABF, a regional fellowship of the Baptist World Alliance (BWA), comprises about 62 percent of the Baptists of North America. Member NABF bodies, in descending order of size, are the Southern Baptist Convention, National Baptist Convention of America, American Baptist Churches in the USA, Progressive National Baptist Convention, Inc., Baptist Federation of Canada, General Association of General Baptists, North American Baptist General Conference, Convencion Nacional Bautista de Mexico, and Seventh Day Baptist General Conference.

Committee members attended the worship service at the Washington Seventh Day Baptist Church on Saturday morning. The afternoon session of the committee included reports on sharing sessions and business.



Representing Seventh Day Baptists at this meeting were: Dr. K. D. Hurley, Executive Secretary; Rev. Leon R. Lawton, Executive Vice-President of the Missionary Society; Rev. David S. Clarke, Executive Secretary of the Board of Christian Education; Rev. Herbert E. Saunders, Dean; Rev. J. Paul Green, Pastor of the Salem, W.V., church; and Rev. Delmer Van Horn, Pastor of the Lost Creek, W.V., church. □

**IRISH PRESBYTERIANS  
QUESTION ROLE IN WCC**

Seventh Day Baptists are not the only denomination making a study of their affiliation with the World Council of Churches this year. A study is also being made by the Presbyterian Church in Ireland which has some 145,000 members in both Ulster and the republic.

The Irish church is reported to be deeply divided over the issue of continuation of their membership in the world body. Their opposition is concerned with the two issues of theology and finance. Some feel that the WCC "has a liberal theological orientation that is out of step with churches of the reformed faith, and they suspect that some WCC funds are helping to finance African terrorist groups."

The denomination will debate the issue and vote at their annual meeting to be held later this year in Belfast. □

**WCC BOOK TO BE RELEASED**

The food and energy crises, inflation, sexism, and human rights were some of the key issues discussed at the Fifth Assembly of the World Council of Churches. A new book, **BREAKING BARRIERS: The Report**

of the Fifth Assembly of the World Council of Churches, Nairobi, 1975, will examine these and other issues confronting the Christian church in the world today.

**BREAKING BARRIERS** is both an official history of the assembly and its activities and a reflection on the status of the Christian church in 1975. This book will serve to heighten public awareness of the WCC and will give serious consideration to its functions, goals and objectives.

Rev. Canon David Paton, a well-known and widely respected Anglican is the author. The book will be published in May by William B. Eerdmans Publishing Co. □

**WOMAN'S RIGHT TO PREACH  
THE GOSPEL AFFIRMED IN  
SALVATION ARMY PAMPHLET**

The right of women to preach the gospel was a highly controversial issue in 1859, when Catherine Booth's pamphlet on "Female Ministry" was originally issued.

Today, as churches reevaluate the role of women in religion, the questions it discusses are still being debated.

Catherine Mumford Booth, wife of the founder of The Salvation Army, worked with her husband in establishing this organization. Largely because of her influence, women officers have, from the beginning, enjoyed full equality as ministers of the gospel and in all areas of service.

Scholarly examination of the relevant Biblical texts, and the statements of eminent churchmen, combine with ruthless logic to make a convincing case for the ministry of women in the church. This book was written over a hundred years ahead of its time, making it thoroughly contemporary.

Reissued with an attractive illustrated cover and historical foreword by Mrs. Commissioner Bramwell Tripp, "Female Ministry" is available at 50 cents plus 15 cents postage, per copy. Orders may be sent to The Salvation Army, 145 West 15th Street, New York, N.Y. 10011. □

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**LIGHT BEARERS VISIT  
HEBRON**

HEBRON, PA.— The Light Bearers visited our church in November. After their Monday night concert and glorious testimony time, on Tuesday night they attended our weekly Bible study conducted by Rev. Van Horn. Our members fed and kept them overnight, even treating them to an impromptu corn popping.

After completing the Matthew course in Bible study, we are now studying Revelation. Many from the church attended "The Hiding Place" movie at Olean, N.Y. Hebron hosted the Allegheny Association October 17 and 18. The morning message of the Rev. Herbert Saunders was taped and later played for those unable to attend or who missed it due to meal preparation at the community hall.

December 6 we met after church for a fellowship dinner at the community hall, after which the "loaves of bread," put out by World Vision International, were opened by Pastor Ken and the children. Two hundred fifty-nine dollars was realized, to be used to help needy children and people in developing nations of the world.

The Sabbath School held a Christmas program Sunday night, December 21. Some of the young men of the adult class read the Scripture portions. Each of the other classes gave interesting presentations. At the close, the mailbox was opened and cards were exchanged. The Sabbath School had previously voted the postage money to be given to a charity to be designated, and the birthday box money to the Salvation Army and the Northern Tier Children's Home.

December WSSS was held at the home of Rachel Kenyon. Edith Burdick presented the program and Christmas fruit boxes were packed for friends in the community.

Before his weekly sermon, Rev. Van Horn has a sharing time of testimonies and prayer requests followed by silent and pastoral prayer. Pastor Ken's sermons all give a clear presentation of the way of salvation through heart belief in and acceptance of the Lord Jesus Christ who gave His blood for us that we might live. He also brings out that fulfilled prophecy points to the soon coming of Jesus Christ for His Church. Be sure you are saved and ready. —Leta Burdick

**SERVICES RESUMED AT  
ROCKVILLE CHURCH**

ROCKVILLE, R.I.— We have received the good news that the Rockville Seventh Day Baptist Church will be reopened for regular worship services beginning Sabbath, March 6, 1976. Services will be at 3:45 p.m. following the Bible Club.

For some time a Bible Club work has been carried on by Gwen Bowyer and the Christian Endeavor girls of the First Hopkinton S.D.B. Church in Ashaway. These weekly clubs and the prayers of many people have helped to keep alive and arouse interest in the life of the church. Recently Mrs. Edgar Wheeler has



**NEWS FROM THE CHURCHES**

**ACCESSIONS**

BOULDER, COLO.  
Elmo Fitz Randolph, Pastor

By Testimony:  
Cheryl Pierson  
By Baptism:  
Richard Munn.  
By Letter:  
Melvin Stephan  
Frances Stephan  
Gretchen Zwiebel  
Patricia Williams

NORTH JERSEY, N.J.

By Letter:  
Jean D. (Mrs. William) McAllister

SEATTLE AREA, WASH.  
Duane L. Davis, Pastor

By Baptism:  
Helen Kuntz (Mrs. R. Wayne)  
Leslie Seehuus  
By Testimony:  
Arthur Rowe  
Faye Rowe

begun teaching an adult class in conjunction with the Bible Clubs.

At a recent business meeting the Rockville church members voted to resume worship services. Area S.D.B. pastors have agreed to assist in the worship services. Let us pray that many will be reached by this endeavor to reestablish our witness in this historic community. □

**VERONA SPONSORS  
RADIO OUTREACH**

VERONA, N.Y.— Greetings to all our friends from Verona.

On January 24 the Communications Committee of our church presented the following recommendation to us:

"We would like to tell people that we exist; we're alive; worshipping the Lord. This will help us as we witness and work in the community: A. People will already have heard of S.D.B.'s and we can spend our time sharing Jesus Christ. B. Those looking for a church such as ours will hear. Therefore, we recommend that the church sponsor sixty-five thirty second time segments on station WKGW 104 FM costing \$140.00 and beginning Feb. 1. The funds to be raised by donation."

The response was so tremendous that donations received exceeded the needs of the radio advertising and provided enough to construct roadside signs. Praise the Lord!

If any others are interested in this type of communication we would love to share our experiences with you. Write Pastor John Peil, Route 1, Verona, or Nina Scholtz, Route 2, Oneida, New York.

January 31, while Pastor Peil and family were on vacation we were blessed in our morning worship by a group called "Faith." These singers are from Louisiana and they are full of the Lord and His love. If you have a chance to share in worship with "Faith" we know you will be blessed.

Praise the Lord for all. His goodness. □ —Nina Sholtz

**NEWS NOTES**

The January 1976 issue of *The Sunday Guardian* contained an article reprinted from the *Sabbath Recorder* entitled: "Family Sabbath-keeping Where There Is No Church" by Helen Thorngate. The Spring issue of *Adventist History* contained an article discussing how a Seventh Day Baptist lady from the Verona, N.Y., church, Mrs. Rachael O. Preston, shared the Sabbath truth with Adventists in Washington, N.H.



**OFFICERS FOR YEAR CHOSEN**

**DODGE CENTER, MINN.**— Officers for the coming year were elected prior to the bountiful dinner planned and served by the Ladies Benevolent Society of our church, January 4. Following dinner reports of officers and committees were heard and business conducted.

Bob Kloppstein and Lorna Austin were reelected as president and clerk. Trustee for three years is Bill Babcock and jr. trustee for one year, Randy Langworthy. They will work with head trustees, Roy Langworthy and Bob Bonser, as the Board of Trustees. Ted Neher was elected treasurer and Clare Greene and Bob Austin to serve on the Finance Committee. Karen Payne as chorister and Lorna Austin, her assistant, are in charge of the Music Committee and Lorna Zincke is the church representative on this committee. Ushers are Bob Austin and Arden Crane, local correspondent - Alice Bonser, and Recorder Correspondent - Ardith Greene. Cindy Couch and Seili Bond will serve on the Evangelism Committee and Claston Bond and Ardith Greene, the Historical Committee.

Following the business meeting Pastor Babcock led us in the first portion of the Seventh Day Baptist Week of Prayer Booklet. He also urged us to find a segment of time on the Daily Prayer Chains for the coming week and to participate in special prayer for the carrying out of God's work in our community. We also drew names for "Prayer Partners" within the church. Being faithful in prayer will cause blessings untold!

One project for this year is helping to raise funds for furnishing one room at the new Fairview Nursing Home west of town. The Ladies Aid, with Sheila Crane as president, has accepted responsibility for coordinating these projects and soliciting the cooperation of each church auxiliary to accomplish this.

A lovely new double garage on the west side of the parsonage and carpeting the kitchen and dining areas in it will make it much more pleasant for the pastor's family during the second year of their work among us.

The Sabbath School, with Doug Payne as superintendent, voted to send \$10.00 a month to Mrs. Trinidad Menor of Cebu City, the Philippines. We had Rev. E. O. Ferraran of that city verify her need and found she is

a widow who had leprosy and continuing ill health. She has four children and cares for three nephews who were abandoned by their parents. Hopefully this contribution can be channeled through the Missionary Board later.

Randy Langworthy and Cindy Couch are adult leaders of Youth Fellowship which is meeting biweekly this year. Holding their meetings in the homes of some of our senior members has proved most enjoyable. They are studying the booklet "Ten Basic Steps to Christian Maturity" published by Campus Crusade for Christ.

We were well represented at the North Central Association Meetings in Milton last October and several are taking an active part on committees elected then. Having one member of our church on the Task Force of our denomination helps us keep in touch with new developments on the denominational level too.

During the year just past Bible study has played a major role in many of our lives. At present several home study groups are meeting besides the Friday night Bible study at the church. This group is studying the book of Ephesians after finishing the study on questions presented for our consideration concerning the structure and work of our church compared to the early New Testament Church.

An attempt is being made again to provide social functions for fun and fellowship at the church for young and old alike to participate in. Working and playing together is always good for us as families, both at home and church. □

**GOLDEN ANNIVERSARY**

**SHILOH, N.J.**— Fifty years ago on Thanksgiving Day, November 27, 1925, LeRoy Rainear, Sr. and Bessie Pangburn were married by the Rev. David Evans at her home in Millville, N.J. Recently many of their friends and relatives gathered together with them in the Fellowship Hall of the church to share the memories that half-a-century of marriage brings.

"The Pot of Gold at the End of the Rainbow" was the theme of the decorations and the program given by Deacon and Mrs. Charles Harris. Rev. Norman Pangburn of Tabernacle, N.J., gave the invocation and many favorite hymns and songs were led by Mrs. Elden Hitchner. An original poem by Mrs. Judson Harris testified



April 18, 1775: Paul Revere rides from Boston to warn Concord of imminent British action.

April 1976						
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25	26	27	28	29	30	

**DENOMINATIONAL DATELINE**

- MARCH 9-14**  
Area Spiritual Retreat  
Rev. Leon R. Lawton  
Rev. Mynor G. Soper  
Camp Paul Hummel, Colo.
- MARCH 14-17**  
Planning Committee Meeting  
Denver, Colo.
- MARCH 21**  
Missionary Society  
Annual Meeting  
Westerly, R.I.
- APRIL 11**  
Memorial Fund Trustees  
Plainfield, N.J.
- APRIL 18**  
Quarterly Meeting  
Board of Christian Education
- APRIL 25**  
Quarterly Meeting  
Missionary Society  
American Sabbath Tract Society

to the full and rewarding life of the honored couple. One song which Mr. and Mrs. Rainear found both amusing and meaningful was "I Found My Million Dollar Baby in the Five and Ten Cent Store."

A blessing was given by Pastor Bond and a buffet luncheon was served, complete with a three tier wedding cake and of course many pictures were taken of the couple and family groups.

This celebration was planned by their children, Mrs. Verle Brown of Vineland; Mrs. Lorraine Stites of Bridgeton; LeRoy Rainear, Jr., Millville; and Mrs. Julie Kilpatrick of Pennsville. Many of their family, their eleven grandchildren, and thirteen great-grandchildren were present besides friends and neighbors.

At present "Jake" and Bessie live in their apartment in Shiloh and keep very active in church work and community affairs. They are always ready to teach a class or drive the ambulance. We extend our best wishes to this happy couple.

The 239th annual business meeting of the Shiloh church was held Sunday evening January 11, 1976 following a covered dish supper, arranged by the Benevolent Society with Mrs. Fred Davis as chairman.

The officers for this year were elected as follows: Owen Probasco, moderator; Clara Richardson, clerk; Rex Ayars, treasurer; Elizabeth Lupton, assistant; new members on the board of trustees, William Fogg and Percy Davis; Anita Harris and Anna Mary Richardson, music committee; Ruth Davis and Tillie Dickinson, social; Melvin Dickinson, pastoral relationship committee, Barbara Davis board of Christian education; Daniel Davis, usher committee; Judith Hitchner, Sabbath promotion; and Katherine Davis, Recorder correspondent; Nellie Randolph, Cumberland Manor; and Florence Bowden, historian. Pastor Bond was again asked to serve another year but to be released for evangelistic work late in April.

Brief written reports were given by committee chairmen and showed a busy church ministering to its members and the community. May we ever be found *Holding Forth the Word of Life*. □ - Katherine Davis

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**NORTH LOUP NEWS**

**NORTH LOUP, NE.**— Some of our people have gone away to further their education.

Larry Graffius and Robert Babcock are attending North American Baptist Theological Seminary at Sioux Falls, S.D. Bernard Keown is attending the University of Nebraska School of Medicine in Omaha. His wife, the former Debbie Barber, is also a student at the University of Nebraska in Omaha.

Terry Keown is continuing his studies in Mortuary Service at the University of Nebraska in Lincoln. His wife, Carol, is a senior there. Ivan Soper is taking postgraduate work at the University in Lincoln. James Goodrich is a senior at the University of Nebraska in Lincoln. Cheryl Abel is also a student at the University of Nebraska in Lincoln. She is a sophomore. Pat Skaggs is attending Missouri Institute of Technology at Kansas City, Mo.

Allery and Dawn Lippincott Deiss are attending the University of Wyoming in Laramie. Theresa Clement of Kearney is a mid-term graduate of Kearney State College and is now with Light Bearers for Christ. She is this correspondent's granddaughter. John Goodrich attended Kearney State College the first semester and is now in the service. Others in the service are Tom Keown, a 1975 high school graduate, who is now in Germany, and Keith and Janece Goodrich Hopkins.

A fall Planning Retreat was held Sept. 12 and 13 beginning with a worship and communion service around tables on Sabbath Eve. We felt a closeness with the Lord and our fellowmen.

Four carloads of our people attended Mid-Continent Association meetings at Boulder Oct. 10-12.

Fall activities were the building of a new double garage on the north side of the parsonage, the Lord's Acre Turkey Supper Nov. 9, Community Thanksgiving Service at our church, Lord's Acre Ingathering and Sabbath School promotion Nov. 29, combined Christmas Tea (United Methodist and Seventh Day Baptist Women), the Sabbath School Christmas program Dec. 21, and the Christmas Eve worship led by the Youth Fellowship.

New Year's Dinner, an annual event for many years, was held Jan. 3. The theme was "A Celebration of Youth and Age." Dr. Grace Missionary Society is studying "Fragrance

of Beauty" by Joyce Landorf under the leadership of Mrs. Mynor Soper. Adults in Sabbath School have a choice of attending one of three classes: Helping Hand, Special Subjects, or Discussion of the Pastor's Sermon. This arrangement is on a trial basis.

Mid-Continent Association Executive Committee met at our church the weekend of Jan. 17. Visitors were here from Denver, Boulder, Kansas City, and Sioux Falls, S.D.

The Light Bearers for Christ presented a concert at the Community Building in North Loup, Jan. 17. We are glad to have this dedicated group in our midst this winter. They will soon be leaving for the next tour. The group of seven sang two anthems at the Jan. 31 morning worship service.

Now we are looking forward to a weekend Missionary Conference in February with Leroy Bass as featured speaker. -Bertha Clement.

**HEADING EAST FOR CONFERENCE IN NEW YORK?**

Check out I-94 through southern Michigan and 401 and 2 through Canada as the shortest, quickest, most scenic, least expensive route (no tolls except the bridge or tunnel into Canada and the bridge into New York).

Spend the Sabbath before Conference begins as guests of the Battle Creek church at Camp Holston on beautiful Cotton Lake just three miles south of I-94. The camp has been reserved for your FREE use from Friday noon, August 6, till 9:00 a.m. Sunday August 8, the day Conference starts. (Please bring your own bed clothes and pillow.) The trip from Battle Creek to Houghton College is eight hours driving time according to AAA.

Write ahead to the Battle Creek Seventh Day Baptist Church, 196 N. Washington Avenue, Battle Creek, MI 49017 to insure your reservation or leave I-94 at Battle Creek's Capital Avenue exit, Exit 97, and call the church office (964-3124 day or night) or Arnold Davis, camp custodian (964-2800). Please indicate if you have your own travel trailer or tent that you plan to use or if you wish beds in the dorms and how many.

Join us for Sabbath morning worship and our meal of sharing following the worship service. Sabbath School is at 9:45, Church at 11:00. □

**SEVENTH DAY BAPTIST  
COUNCIL ON MINISTRY  
MEETS IN PLAINFIELD**

The Council on Ministry met at denominational headquarters in Plainfield on January 31-February 1, 1976. All six members of the Council met with Dean Herbert E. Saunders of the Center on Ministry for the purpose of reviewing the work of the Center, setting policy, and determining future plans for ministerial education and services to the Seventh Day Baptist ministry.

Elected chairman of the Council was Dr. Kenneth E. Smith. Also elected to Council offices were James Skaggs, secretary, and Miss Florence Bowden, treasurer.

The Council met with the Task Force to discuss possible denominational restructuring. The meeting was helpful both to the Council and to the Task Force as concerns were expressed and thoughts shared.

There was a review of students in seminary (eleven at the moment) and their present status. Announcement was made of the graduations of Robert Harris, Robert Babcock, and Miss Helen Green, anticipated in May or June of 1976. Discussions also centered around prospective students and their relationship to the Center program. As it now stands three students anticipated entering seminary in the fall of 1976.

Other major items of business of interest to our people were: 1) The establishment of "regulations for students" in the Center program; 2) The continuation of the Seventh Day Baptist Ministers' Quarterly as a means of communication and support for local pastors and lay pastors; 3) The adoption of the budget and proposals and projections for future years; and 4) The establishment of a Council on Ministry Scholarship Fund to assist students who are attending seminary under the Center program.

Dean Herbert E. Saunders was commended for his work in the Center program.

Members of the Council are: Rev. Ernest K. Bee, Rev. Charles H. Bond, Miss Florence Bowden, Rev. Melvin Nida, Mr. James Skaggs, and Rev. Kenneth Smith. □

**S.D.B.'s in Belfast**  
(continued from p. 8)

treasury of the Tract Society, his employer, to return home. There were reports from the Belfast congregation until about 1880 and then, no more.

In 1909 the Rev. Thomas W. Richardson of the Mill Yard church in London searched for the remains of the Belfast church. "I found the widow of Deacon Angus Chisim at Ardglass, a fishing village about twenty-four miles from Belfast. She has evidently no real sympathy with Protestantism and certainly none for the Sabbath, but I managed to get some information from her...They had no children. He had a sister and a brother, members of our Belfast Church, but both are dead."

Now, a century later, the reasons for the failure of the Belfast church are all speculation. But some conclusions are certain:

1) It was a hardy little group. How many Seventh Day Baptists today publish their faith as did the Chisim brothers? and we live in an environment of friendly toleration—of the situation then Mr. Wardner wrote: "It is believed there are thousands in Belfast who sympathize with our views, and yet so active and determined are the leaders in the churches to prevent attendance, that (on one occasion) one hundred was the largest number that could be got out to hear. Some prominent men profess hearty sympathy with our views, and acknowledge that they dare not attend for fear of trouble with their ministers."

2) It was abandoned. When the seed was newly sown, when the little group, no matter how hardy, needed nurturing, it was abandoned.

The events in Belfast in 1976 — the Bicentennial year — cry to us that not all was won in 1776; the events in Belfast in 1876 may show us the way to the final victory.

**OPEN LETTER**  
(continued from p. 5)

ment about Seventh Day Baptists with an admonition equally applicable to Seventh Day Baptists:

*"A denominational organization cannot possibly live in integrity unless it honestly has lived the experiences it preaches to others. In our setting that means Jesus Christ, the same yesterday, today, and forever." □*

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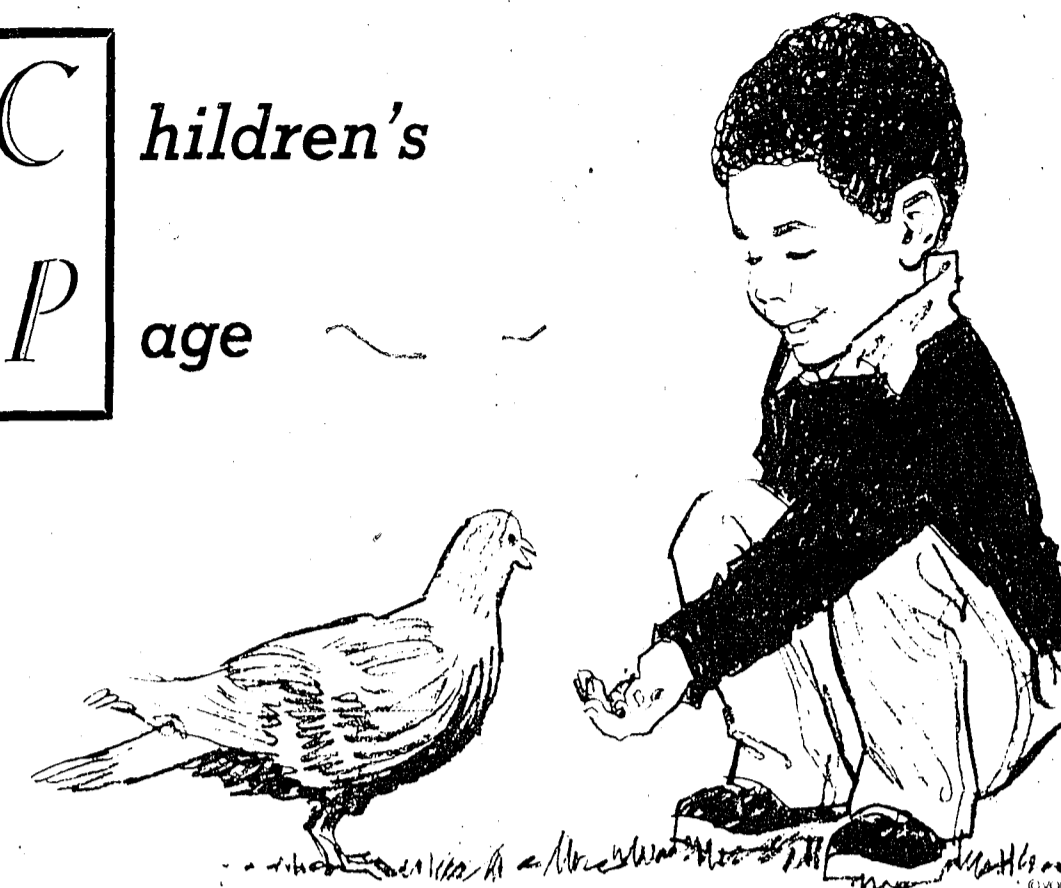
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**C  
P  
children's  
page**



**HOW CAN WE  
SHOW GOD'S  
LOVE?**

When we think about all the wonders of Creation we know that when God created the world and everything in it, He had a definite plan and purpose for each and every thing.

That means that each of us, His people, has a definite purpose for being here on earth. Because we know about God's great love, it is our responsibility to let others know too, by expressing our love and concern for them.

We learn about God's love through hearing the stories of the people of the Bible in our homes, in church and Sabbath School and fellowships. Especially as we hear about the life and teachings of Jesus, we learn of God's love. And we learn of His love through the way others live as they try to follow Jesus.

It is not enough to say "I love God," "I believe in God." God wants more, much more! He wants us to live as Jesus lived and taught. When we show real love to others, God is showing His love through us. When we are dependable, trustworthy and forgiving we show that we understand how to love in God's way.

Jesus told His disciples they should go everywhere and tell others about God and the way God wants us all to live. As followers of Jesus, we try to live in a loving way because we love God as Jesus Christ revealed Him, and we want to live as God's people. Every Christian wants to show God's love to the best of his ability by the way he lives.

We are not really obeying the commandments of God until we do so willingly and cheerfully—because we love Him. When we live in a loving way because we want to do it, not just because we know it's the right thing to do, then we are truly obeying God's commandments and are happy in doing so.

Dear Father,  
We know you made the whole world and everything in it—even each one of us. Help us as we try to learn more about how Jesus lived so that we can show your love through the way we live. Amen.

Read these verses in your Bible thoughtfully and discuss the questions with some of your friends and family.

1 Peter 2:9—

You are chosen—God's own people—to demonstrate the goodness of Him who called you out of darkness into His amazing light.

How can I show God's love and demonstrate to others how God wants us to live?

Matthew 28:16-20—

Jesus said to His disciples: Go into all the world and tell all people everywhere to make all nations my disciples (pupils), baptizing them and teaching them to observe all that I have commanded you and remember I will be with you forever.

This is what Jesus expected of his closest friends. What does He expect of you?

Matthew 22:34-40—

When the lawyer tested Jesus with the question "What is the greatest commandment?" Jesus replied: "You must love the Lord your God with all your heart, and with all your soul, and with all your mind, and secondly, you must love your neighbor as yourself."

What does it mean to love your neighbor as yourself?

God is everywhere, His love is over all,  
In the whisp'ring breeze, the shadows as they fall;  
In the sunlight shining, in the trees so tall,  
God is everywhere. □

--from *The Sabbath Visitor*, Sept. 1975.

**THE SABBATH VISITOR**

Published monthly by the  
Seventh Day Baptist Board of Christian Education, Alfred, New York  
Frances P. Clarke, Editor  
Subscription 2.00 a year  
Write to: Mrs. Lloyd Pierce, Alfred Station, New York 14803  
Circulation Manager

CAN WE DO IT?

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

Let's give more each month (filling in the receipts column above) and raise the basic OWM budget in ten months. Then contributions in November and December can be used to enrich denominational life and extend our outreach for Christ!

OWM BUDGET RECEIPTS FOR JANUARY 1976

	January OWM	1 mos. total OWM and Reported Boards		January OWM	1 mos. total OWM and Reported Boards
Adams Center NY	\$	\$	Schenectady NY	\$	\$
Albion WI	39.61	39.61	Seattle WA		
Alfred NY	562.25	562.25	Shiloh NJ		
Alfred Station NY	383.49	383.49	Stonefort IL	30.00	30.00
Ashaway RI	853.27	853.27	Texarkana AR		
Associations and Groups	240.35	300.35	Verona NY	209.00	209.00
Battle Creek MI	571.80	571.80	Walworth WI		
Bay Area CA	55.00	55.00	Washington DC	250.00	250.00
Berea WV			Waterford CT	333.61	333.61
Berlin NY	596.46	596.46	Westerly RI	760.00	862.38
Boulder CO	108.50	108.50	White Cloud MI	72.50	72.50
Brookfield NY			Totals	\$11,224.57	\$12,648.15
Dallas-Ft. Worth TX	21.20	21.20	Non-Budget	276.12	
Daytona Beach FL	218.67	218.67	Total To Disburse	\$11,500.69	
Denver CO	25.00	45.00	JANUARY DISBURSEMENTS		
DeRuyter NY	243.20	243.20	Board of Christian Education	\$ 946.50	
Dodge Center MN	525.05	525.05	Christian Social Action	277.53	
Fouke AR	193.20	193.20	Council on Ecumenical Affairs	114.08	
Hebron PA	163.30	163.30	Council on Ministry	527.32	
Hopkinton RI			General Conference	2,777.22	
Houston TX	234.13	234.13	Historical Society	5.34	
Individuals	100.00	100.00	Ministerial Retirement	1,390.14	
Irvington NJ	1,200.00	1,200.00	Missionary Society	3,780.62	
Kansas City MO	81.88	81.88	Tract Society	1,460.38	
Leonardsville NY			Trustees of General Conference	5.34	
Little Genesee NY	194.29	194.29	Women's Society	216.22	
Little Rock AR		40.00	Total Disbursements	\$11,500.69	
Los Angeles CA	525.00	525.00	SUMMARY		
Lost Creek WV			1976 Budget	\$205,749.00	
Marlboro NJ			Receipts for one month:		
Middle Island WV	60.00	60.00	OWM Treasurer	\$11,224.57	
Milton WI			Boards reported	1,423.58	12,648.15
Milton Junction WI	75.00	75.00	To be raised by December 31, 1976	\$193,100.85	
Monterey Fellowship CA			Percentage of year elapsed	8.3 %	
New Auburn WI	41.22	41.22	Percentage of budget raised	6.14%	
New York City NY			One month:		
North Jersey NJ	218.50	218.50	Due	\$17,145.75	
North Loup NE	401.80	443.00	Raised	\$12,648.15	
Nortonville KS	265.00	265.00	Arrears	\$ 4,497.60	
Ohio Fellowship	409.00	409.00			
Paint Rock AL	65.00	65.00			
Phoenix AZ		1,000.00			
Plainfield NJ	368.69	368.69			
Richburg NY	81.00	81.00			
Riverside CA					
Rockville RI					
Salem WV	448.60	448.60			
Salemville PA		160.00			

Gordon Sanford  
OWM Treasurer

EDITORIALS

PUBLICITY OFFICE ESTABLISHED

In an effort to improve methods of communication concerning Seventh Day Baptists the office of the publishing director will now coordinate denominational publicity. From our central office in Plainfield news releases will be issued from time to time to newspapers in every community where we have a congregation as well as to the national religious media. The purpose of our publicity program is to focus upon noteworthy subjects and events of the denomination and different churches as well as to highlight outstanding contributions of individuals.

The Conference publicity committee will continue to compile information regarding Conference week. This will be shared from this office to the media across the country. If a public relations program for the denomination is to be successful, it must have the full support of the local churches as well as the Boards and Agencies. Seventh Day Baptists are on the GO - we have much to share - a strong public relations program is essential to our growth.

"That the COMMUNICATION of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

-Philemon 6

NEW GROUP FORMED IN CHICAGO

"Chicago Area Seventh Day Baptist Fellowship" is the name chosen by our new group meeting in Lombard, Illinois.

We started with a step of faith, inviting others by letter and phone to worship with us. Seven of us gathered on November 8, 1975 and decided we had sufficient interest to meet regularly. One Sabbath our attendance was twelve and eighteen people have attended at one time or another. We are eager to grow through outreach to others, including them in the joy of Christian worship and fellowship on the Sabbath.

Nels Madsen and his family and friends that he brings from Montgomery, Il., are new to Seventh Day Baptists, so we are currently doing our Bible study on the "Statement of Belief of Seventh Day Baptists."

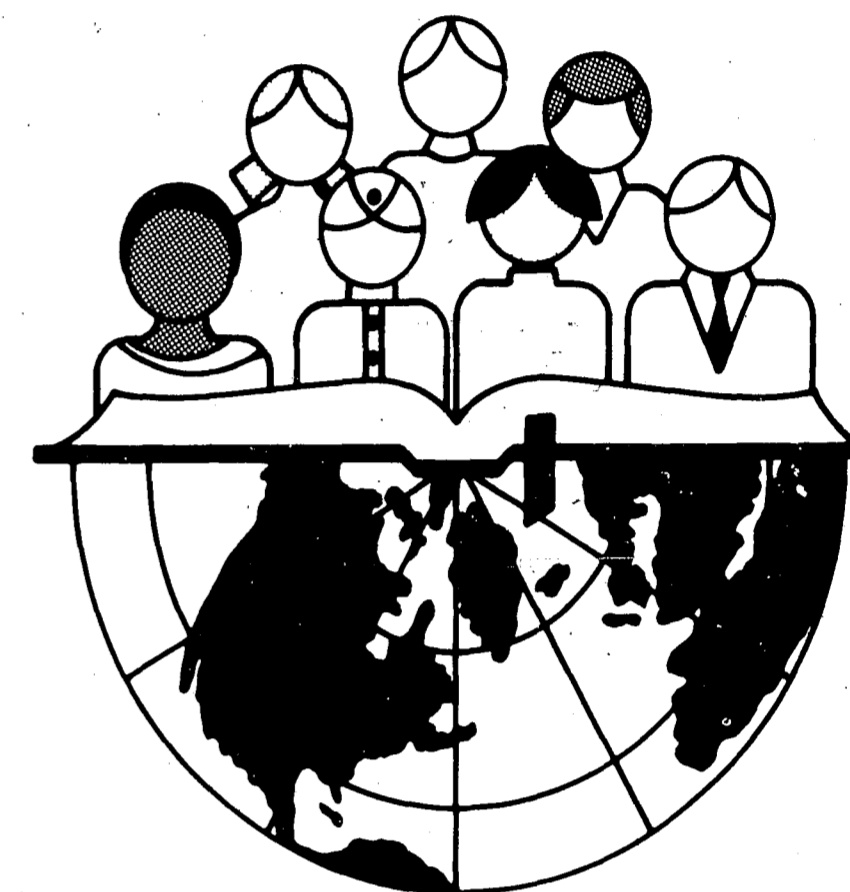
Bible study is at 10:30 and worship at 11:30, often followed by a pot luck dinner.

Our present meeting place is only a few minutes drive from Interstate 294.

We hope that *Sabbath Recorder* readers will send us names, addresses, and phone numbers of any persons in the Chicago area we should contact and invite. Please contact: John Rau, Box D-826, or Ken Burdick, Box D-398, Trinity Evangelical Divinity School, 2045 Half Day Rd., Deerfield, Il. 60015 (phone 312-948-0154); George Bottoms, 881 W. St. Charles Rd., Lombard, Il. 60148 (312-629-5700); or Helen Green, Northern Baptist Theological Seminary, 660 E. Butterfield Rd., Lombard, Il. 60148 (phone 312-620-2141).

-Helen Green

ONE WORLD ONE MESSAGE



SUPPORT OUR WORLD MISSION

DEADLINE FOR SCSC APPLICATIONS IS APRIL 1.



SPEND MONEY ON THE OLD BELFRY? BAH! WHAT WAS GOOD ENOUGH FOR MY FATHER IS GOOD ENOUGH FOR ME...

# CHRIST'S FORMULA FOR HAPPINESS

"Blest the man that fears Jehovah,  
Walking ever in his ways;  
By thy toil shalt thou be prospered  
And be happy all thy days."

From a mountainside it rang,  
the sound of true freedom,  
the call of full blessings to those whom  
men would mark as singularly unblessed:  
the *poor in spirit*, in a prideful world,  
hang their helpless souls on God's love;  
the *mourners*, surrounded by laughter,  
grieve to the bone over what they are;  
the *meek*, among a pushy, grabby people,  
absorb hurt rather than mete it out;  
the *hungry and thirsty*, amidst the smug,  
crave a fresh relationship with God;  
the *merciful*, in the face of heartless men,  
stoop to the weakness of their fellows;  
the *pure in heart*, encircled by deceit,  
focus on the will and ways of God;  
the *peacemakers*, burned by hostilities,  
turn aside wrath with soft answers;  
the *persecuted*, casting aside success,  
endure affliction with high hopes.

Marvel at the *incredible insight* of Christ,  
who knows the secret of happiness  
and shares it with His motley band.

Wonder at the *radical authority* of Christ,  
who, to such unlikely candidates,  
promises such splendid results:

*the kingdom of heaven*—the awesome privileges  
of God's sovereign rule, come and coming;  
*comfort*—the strength to face life's problems  
and the insight to see their higher purpose;  
*possession of the earth*—the confidence that  
the Lord, not the greedy, owns the title;  
*satisfaction*—the delights of feasting  
on heavenly bread and spiritual wine;  
*mercy*—freedom from the damning consequences  
of even our worst faults and failings;  
*vision of God*—the happiest sight of all  
and the only enduring fellowship;  
*sons of God*—life's noblest label, the mark  
of God, whose Son is Prince of Peace;  
*the kingdom of heaven*—full participation in  
history's grandest, loftiest movement.

Go, tell it again on the mountain,  
and in the valley:  
the way of Jesus Christ;  
Jesus Christ who is the way.

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

Second class postage paid at Plainfield, N. J. 07061

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by David Allan Hubbard

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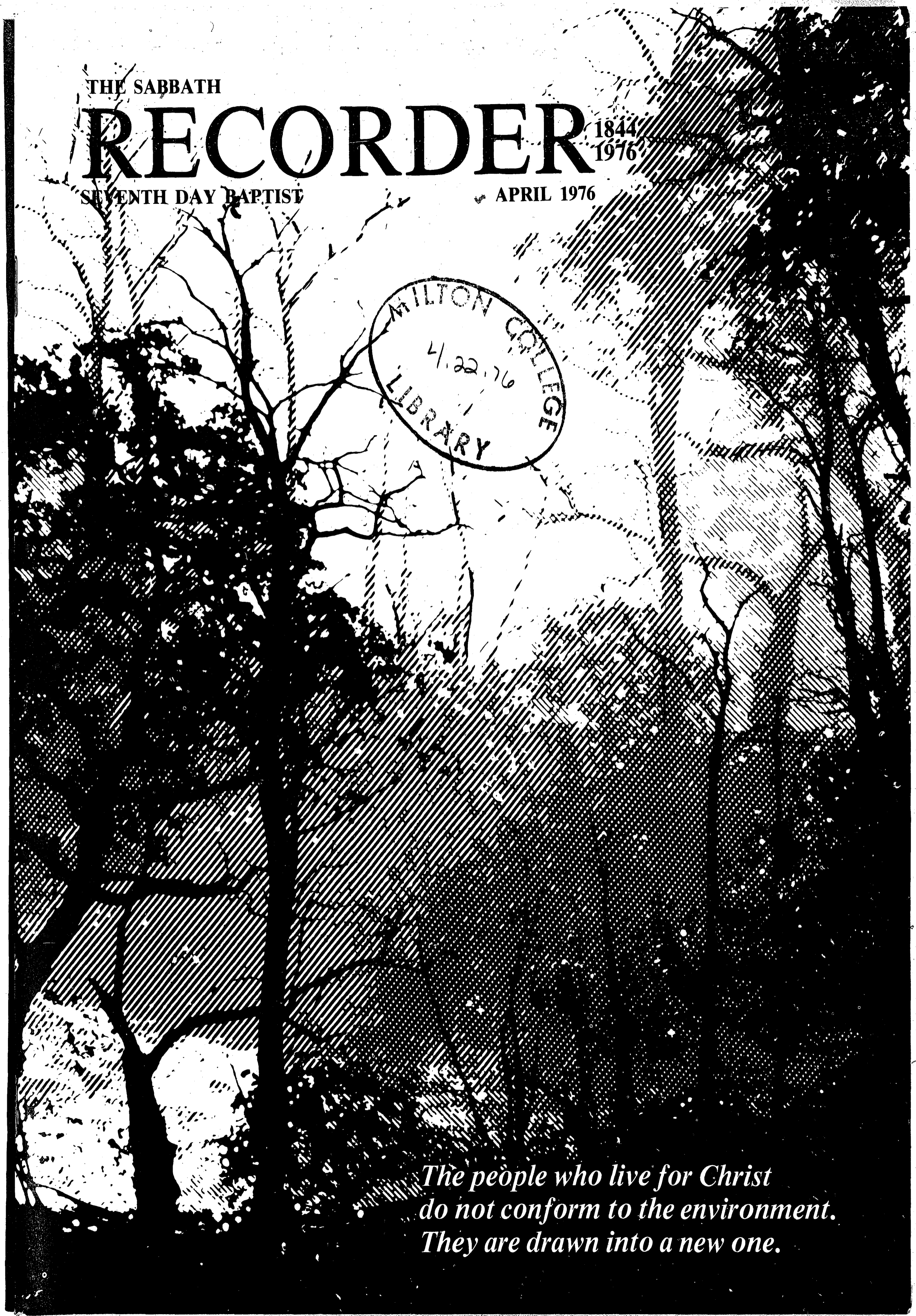
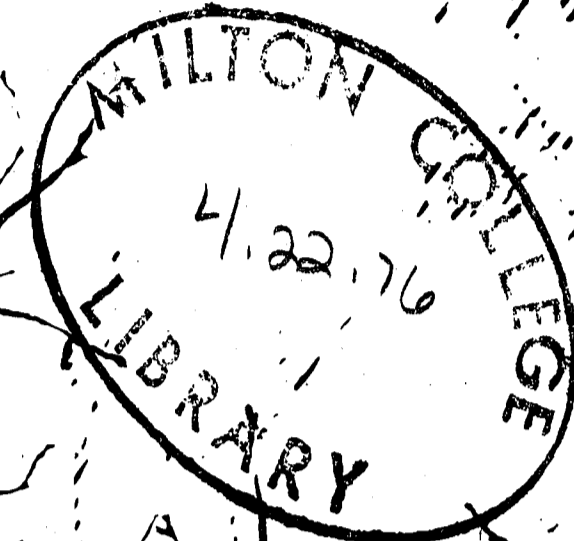
THE SABBATH

# RECORDER

1844  
1976

SEVENTH DAY BAPTIST

APRIL 1976



*The people who live for Christ  
do not conform to the environment.  
They are drawn into a new one.*