

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:

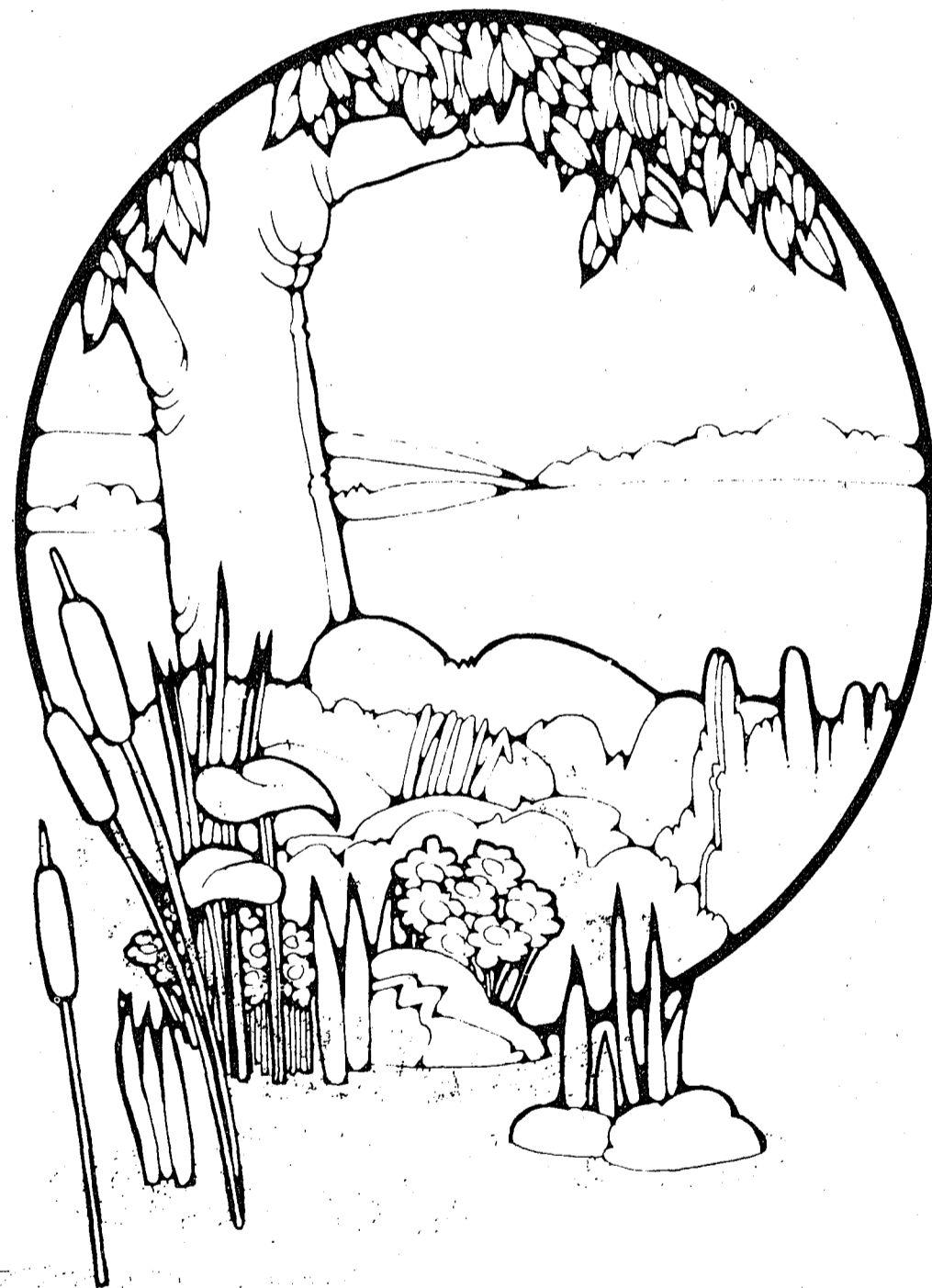
the kingdom of heaven—the awesome privileges
of God's sovereign rule, come and coming;
comfort—the strength to face life's problems
and the insight to see their higher purpose;
possession of the earth—the confidence that
the Lord, not the greedy, owns the title;
satisfaction—the delights of feasting
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.

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by David Allan Hubbard

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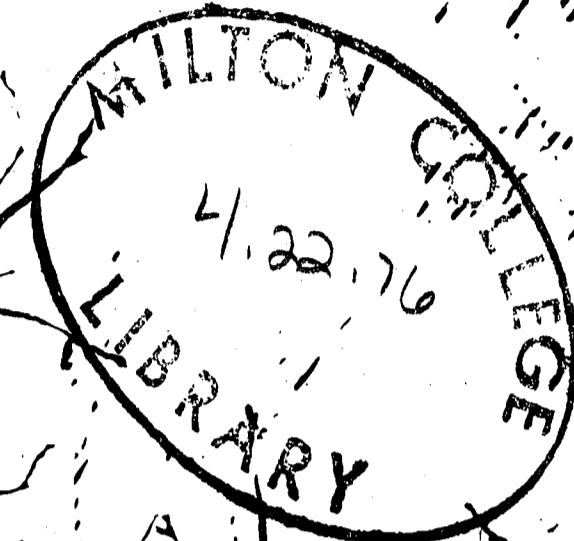
THE SABBATH

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.*

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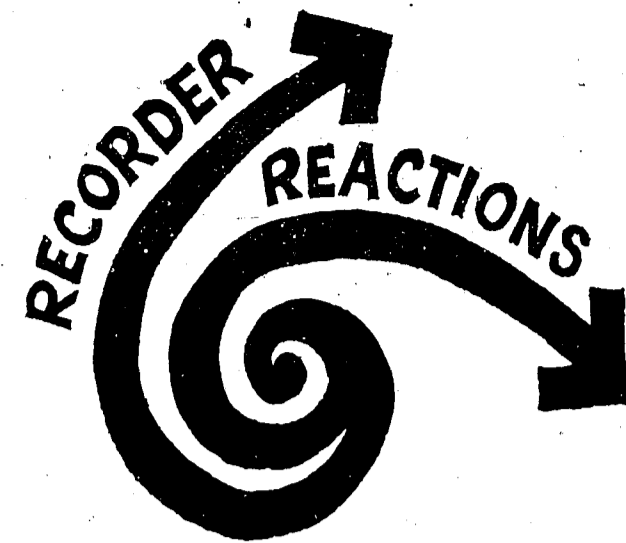
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In this year of 1976 it seems especially appropriate that we declare again that all *people* are created equal and "are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness." In order to help secure these rights for women the ratification of the Equal Rights Amendment to the United States Constitution seems necessary.

To say that God has created all persons equal is not to say that they are all the same. It does mean that we all have a right to freedom to determine our own lives. Of course, freedom to choose carries with it responsibility and each person's freedom is limited by her/his not infringing on the rights of others. The idea of freedom is not to force anyone to do anything but to allow people to do what their abilities and interests indicate; not to restrict by prescribing roles but to leave room for people to develop into the best they can be.

It is not the right of government to deny freedom because a person differs from the members of the governing body in sex, color, financial position, race, or whatever! Let us celebrate our personal potentials by securing the rights of women and helping realize the dream of "liberty and justice for *all*."

-Roberta Ellis
Stephentown, N. Y.

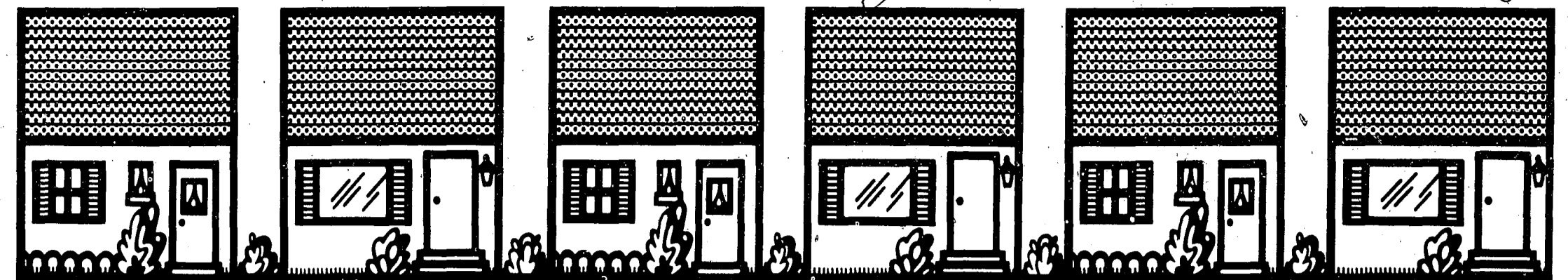
Please renew my subscription to
The Sabbath Recorder.

The "Face-lifting" had made it look great without taking away the inner spiritual truths that have ever been present. I have really enjoyed reading it.

Our prayers are given for your continuing blessings and growth.

Helen Sutton
New Milton, W. Va.

The Sabbath Recorder



CHRISTIAN WITNESSING

"Getting my feet wet" is a two-pronged term, also "Try it, you'll like it," and I'd like to deal with both.

The first term is both literal and descriptive of my going out door to door witnessing with my pastor recently. Although I have known Jesus Christ as my Savior, Lord, healer, and baptizer (ad infinitum; how great Thou art!) and had witnessed to others about this, it had hardly ever been to total strangers.

For the past few weeks however, the Lord had been showing me in various ways that He wanted me to push "out"—out beyond the church walls or the safe environment of the Christian groups that I was involved in. He was giving me a real sense of restlessness to try and relate meaningfully to those who didn't know Him at all.

Then came the challenge. Do you want to go? My pastor's concern for the lost, his experience and belief in the effectiveness of the Kennedy Explosion concept of evangelism was the vehicle that God supplied. The pastor had already trained one layman in witnessing and on this particular night, that trainee was to become a trainer and take another layman with him. And so we were four.

We met at the pastor's study for assignments, goals and prayer, then set out. Our strategy was the taking of a religious survey. One person invited us back for more dealing; another said, "Not now, come back some other time"; and in one home there was a real chance to share the entire gospel of salvation. Praise the Lord.

April 1976

At an appointed time, we regrouped with our team members for the sharing of experiences, new insights, helpful criticism, and an assignment of Scriptures to memorize for the following week. This was now to be a regular weekly opportunity.

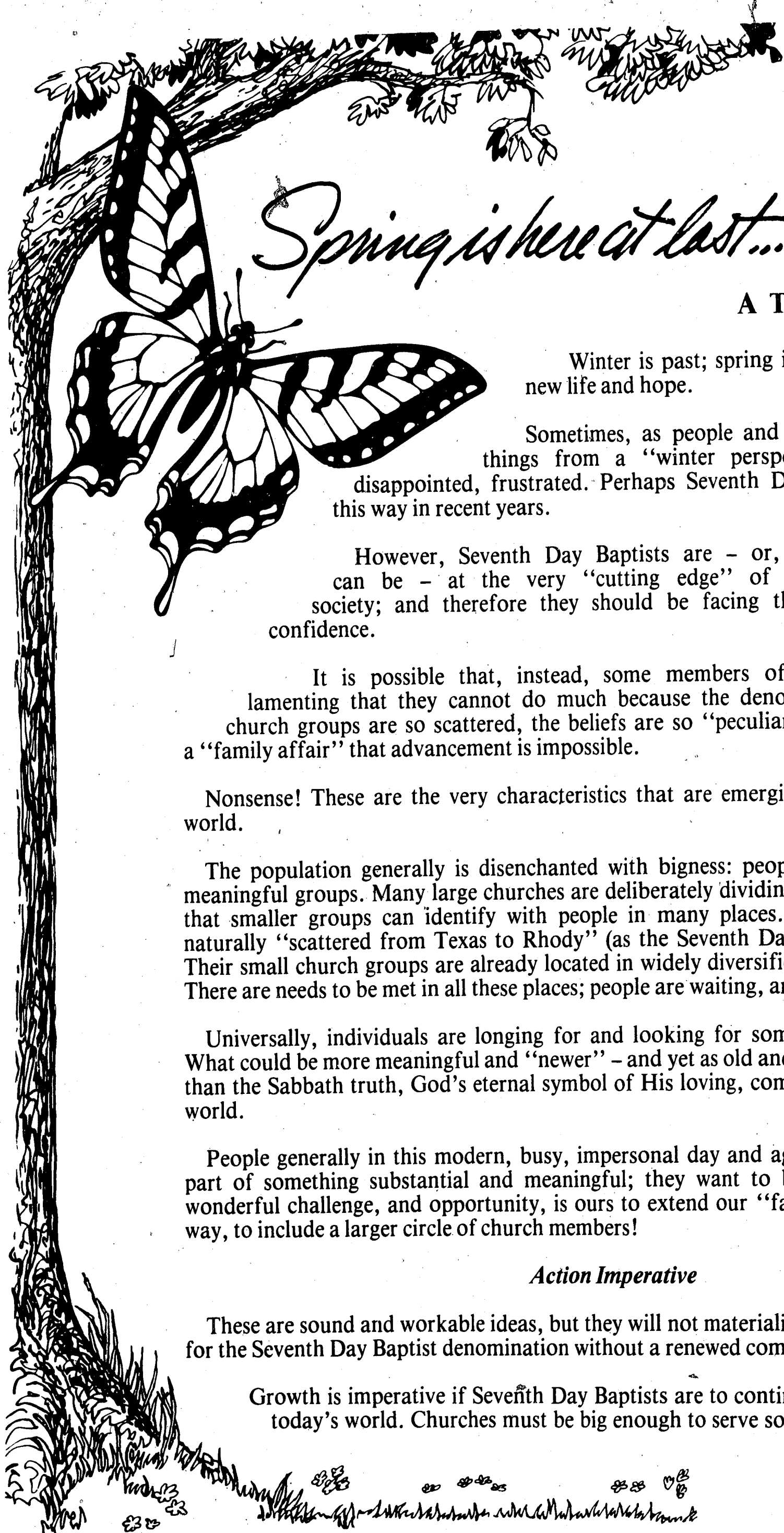
I am personally excited about the Lord in this new way. Somehow or other, it is a phenomenon, as is much of the Holy Spirit's work. When we cooperate with His Spirit working through us, He energizes our entire being like a powerful vitamin shot!

"Try it, you'll like it" is a mild way of urging other Christians to fulfill the Great Commission, in whatever way you find opportunity.

But we must be willing to "get our feet wet"—to step out for the first time and really attempt with His help to become a fisher of men. And it won't matter if you ruin a pair of shoes as I did sloshing up long driveways, cutting through crust-covered snow into ice water with every step. There will always be borrowed warm socks and dried out shoes. It'll be worth it.

Be willing to get *your* feet wet—try it, you'll like it! □

-Mrs. Garth Warner
Verona, N. Y.



Spring is here at last...

A TIME FOR GROWTH

Winter is past; spring is here. Nature begins to reveal new life and hope.

Sometimes, as people and organizations, we tend to view things from a "winter perspective." We feel discouraged, disappointed, frustrated. Perhaps Seventh Day Baptists have been reacting this way in recent years.

However, Seventh Day Baptists are - or, at least, they should be and can be - at the very "cutting edge" of developments in modern day society; and therefore they should be facing the future with excitement and confidence.

It is possible that, instead, some members of the denomination have been lamenting that they cannot do much because the denomination is so small, the little church groups are so scattered, the beliefs are so "peculiar," and membership is so much a "family affair" that advancement is impossible.

Nonsense! These are the very characteristics that are emerging as most desirable in today's world.

The population generally is disenchanted with bigness: people want to identify with small, meaningful groups. Many large churches are deliberately dividing up into "cottage churches" so that smaller groups can identify with people in many places. Seventh Day Baptists are just naturally "scattered from Texas to Rhody" (as the Seventh Day Baptist Rally Song indicates). Their small church groups are already located in widely diversified places, both rural and urban. There are needs to be met in all these places; people are waiting, and ready, for the good news.

Universally, individuals are longing for and looking for something *new* that is meaningful. What could be more meaningful and "newer" - and yet as old and basic as the beginning of time - than the Sabbath truth, God's eternal symbol of His loving, comforting, guiding Presence in the world.

People generally in this modern, busy, impersonal day and age are lonely. They long to be a part of something substantial and meaningful; they want to be a part of a family. What a wonderful challenge, and opportunity, is ours to extend our "family" relationships, in a loving way, to include a larger circle of church members!

Action Imperative

These are sound and workable ideas, but they will not materialize into substantial developments for the Seventh Day Baptist denomination without a renewed commitment to *action*.

Growth is imperative if Seventh Day Baptists are to continue to be a constructive force in today's world. Churches must be big enough to serve society effectively; there must be a

sufficient membership base to provide the financial requirements for Christian outreach and service; there must be a large enough number of churches to meet the needs of society in a wide variety of places.

But, commitment to Christ is all that is important, you say. Certainly, that is basic. The size of the church doesn't matter, you say. "Where two or three are gathered together, God is there." True. However, we are talking about more than just being "committed to Christ" or having God's presence with us. We are talking about *accomplishing something* for Christ, with God's help and guidance.

It is true that *small* churches are desirable in many ways. But a lot of Seventh Day Baptist churches are so small that they are not really viable as active, constructive forces for good in society; and most larger Seventh Day Baptist churches could grow considerably and still be small. So growth is desirable!

Plans for Growth

A number of suggestions and plans for growth are currently emerging within the denomination. Commission has suggested three basic goals for churches, with suggestions for attaining and measuring results (see page 20).

Planning Committee has been mandated by General Conference to develop a specific plan for denominational growth. Preliminary studies seem to point in the direction of starting with the re-inspiring of denominational leaders - pastors of churches as well as executives of the boards and agencies - with the validity of "winning souls" to Christ, convincing the converts that Sabbath observance is a valid part of their commitment, and enlisting them into active membership and participation in a Seventh Day Baptist church. Training sessions in personal evangelism would be provided.

In progressive steps, larger groups would become involved. First, volunteers among lay people in each church would take the training and set out "each one to win one" for Christ and the Church. Then, it is hoped that whole churches would become enthusiastic about the "multiplication factor" in increasing decisions for Christ and church membership. Finally, all the churches

in the denomination would join together in establishing satellites, fellowships, and new churches - a mighty activation of the RON (Reach Out Now) concept.

Closely related to all of the currently unfolding ideas is the basic reaction of the Task Force to study denominational structure and organization: namely, that attitude is the key element in denominational health. The members of the Task Force have asserted that, "The most basic problem we face is that of attitudes. Until and unless attitudes are changed throughout the denomination from the individual parishioner to the executives in charge, very little meaningful improvement can be accomplished by restructure."

Overall denominational goals have been summarized in the following four items:

- (1) More effective organizational structure and efficient utilization of resources. (The Task Force is studying these matters).
- (2) More adequate financial support. (An effort is being made to raise the basic Our World Mission budget in ten months this year!)
- (3) More commensurate salaries and fringe benefits for pastors. (The Committee on Support and Retirement is actively analyzing the situation and is making recommendations.)
- (4) More depth of spiritual understanding and commitment. (This is the *heart* of the matter!)

A New Day Dawning

With sensible, constructive coordination and follow-through on the various programs currently being planned and undertaken by Seventh Day Baptists, there is every reason to believe that a glorious new era is dawning for Seventh Day Baptists. It is a matter of determining priorities; and then deliberately striving, with God's help and guidance, to achieve the established objectives. It will take full commitment to Christ and His Church, cultivation of positive attitudes regarding denominational growth, establishing and developing churches of a viable size, and thus enriching church and personal life.

Spring is the time of year for rebirth, renewal, and growth. Let us fervently pray that Seventh Day Baptists are in that "spring time"! □

RELIGIOUS LIBERTY DAY

How important is it that we observe Religious Liberty Day? Is it good that we participate in bicentennial activities? Should the Christian be actively concerned with government at the local, state, and federal level? Should these questions be seriously considered by persons to Christ and His Kingdom?

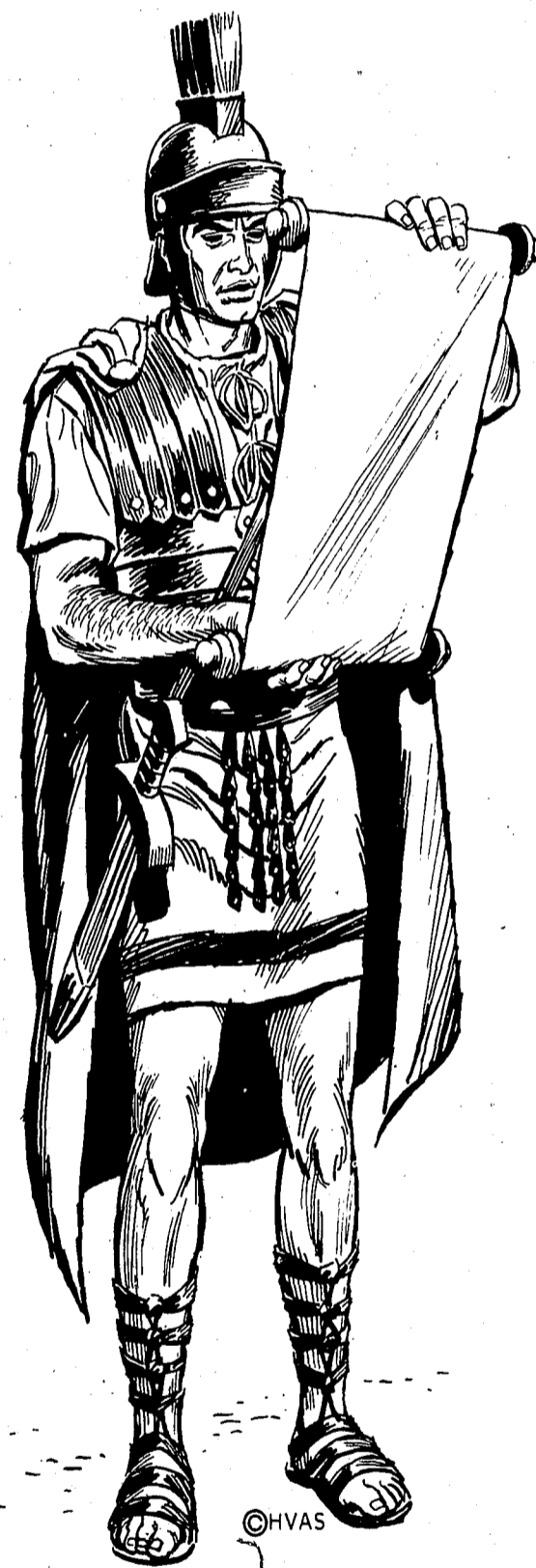
The Christian Social Action Committee is suggesting that the churches follow through on the resolution passed at the 1975 Conference to observe Religious Liberty Day on June 5. We, as Seventh Day Baptists, have sufficient reason to celebrate because we have religious liberty. The separatist movement of the late sixteenth and early seventeenth century established congregational churches, moved to Holland to escape persecution from the Church of England, and, later, founded the first permanent colonial settlement at Plymouth, Massachusetts. This was probably the beginning of what we know as Baptist polity. During colonial times, many suffered persecution because they refused to conform to the mandate of colonial government. They insisted they should have the freedom to worship as they wished or not to worship if they so desired.

Due to these efforts we now have guarantees in the First Amendment to the Constitution that government can neither force us to worship nor prohibit us from exercising this privilege.

In recent ecumenical meetings and from communications, I, as chairman of CSAC, have been aware of the concern of leadership in other denominations that Seventh Day Baptist distinctives be taken into account and respected. The North American Baptist Fellowship dismissed those meeting at the General Session in order that all could worship at the Washington Seventh Day Baptist Church on Sabbath. It is to be noted that we are observing Religious Liberty *Day* rather than Religious Liberty *Sunday*. Too many times we are not loving to the person who says "Sunday" when he speaks of Sabbath. When it is such a vital concern in our beliefs we

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A DEFENDER OF RELIGIOUS RIGHTS



No ultimate deduction on the survival of the Baptist faith can be arrived at without considering the obvious fact that its presence in our generation attests to the fact that it was blessed of God.

The history of the Baptist faith is full of the persecution, torture, and death of its adherents. Not only were they persecuted by the dominant Roman Church, but also by the Calvinists, Lutherans, and Zwinglians of Reformation times. They were a migrating people, forced to be so by the continual oppression of the religious forces who considered them heretics. Despite the persecution the faith spread, carried wherever the oppressed fled for safety. Their cry of repentance before baptism had the basis of sound Bible doctrine against which the persecutors had no argument or defense - except to drive them out. And the charge of heresy was laid against them.

We are speaking in particular of the sixteenth century.

Seventh Day Baptists had their foundations formed in these years as an organized body, or bodies. There is no way of establishing the idea of an overall organization of Seventh Day Baptists in this time period, but the record of history bears out that the followers of Balthasar Hubmaier joined "with the Sabbatarians" in Silesia and Moravia about the year 1528. Also the fact that Francis Davidis was overseer of the "sabbatarian" churches in Transylvania in the year 1563.

In the same manner in which we mention those who persecuted the Baptist believers, we should also give credit to those who gave them shelter and defended their rights.

One such religious leader of the times was Caspar Schwenckfeld von Ossig (1489-1561). This nobleman of Silesia was an ardent scholar of the Scriptures. His position in the court of Duke Frederick II, plus his intellectual advantage over his contemporaries, made him a target for those who opposed him, namely Martin Luther. His prime disagreement with the Lutherans was over the Sacrament. He contended that

the bread and wine were symbols and not the literal body and blood of Christ, as believed by Pomeranus and Luther at that time.

Another of the teachings of Schwenckfeld was that a believing faith must precede baptism. This of course brought the wrath of his enemies down upon him because he was now in the same class as the Anabaptists. Some of his followers favored and others did not favor the baptism of the young.

Caspar Schwenckfeld was also one of the first recorded reformers who favored religious liberty. His missionary spirit and Christian interest in all mankind did not permit him to see any one persecuted. As a result he used his influence with the duke to permit the Anabaptists to come and find sanctuary in his domain. His attitude was one of tolerance and sympathy. The first recorded sanctuary given to the Baptists is in 1526 when a minister of the gospel, Sebastian Eisenmann, came to Liegnitz. His testimony gave birth to a new wave of Bible study among the populace. Not only the Baptists, but also persecuted Catholics were received at Liegnitz. In the year 1527 Paul Lemberg, an Augustinian abbot, was welcomed. The result of this harboring of the persecuted resulted in Schwenckfeld's being warned that he and the duke were guilty of insubordination.

Nevertheless in July 1528, Caspar Schwenckfeld wrote a letter to Butzer and Capito recommending therein that they express the true Christian spirit they were propounding and be kind to the Anabaptist brethren.

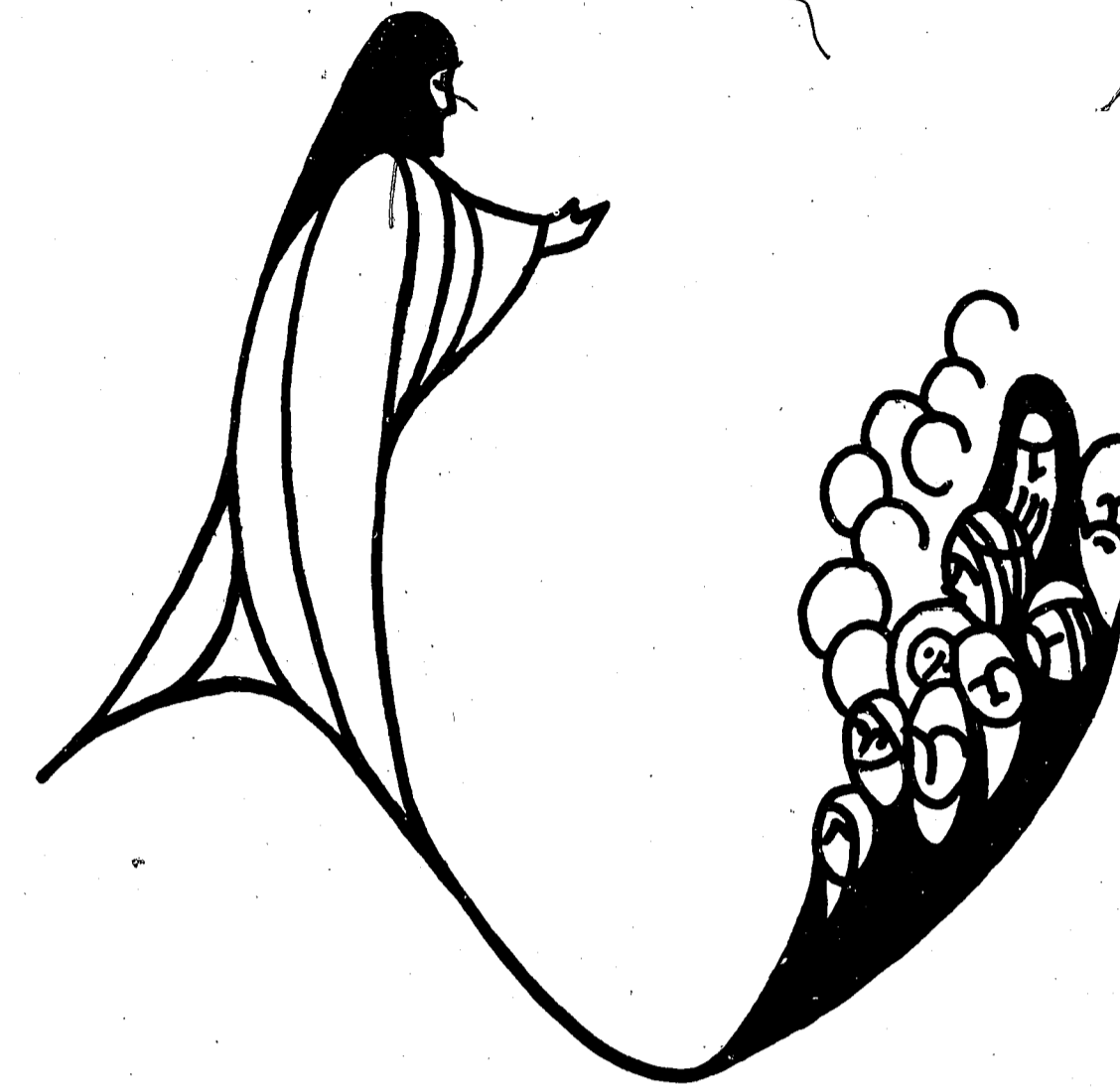
Another of the Baptist brethren given sanctuary in Silesia was Balthasar Hubmaier and his followers. The absolute freedom to teach and practice the Baptist faith caused Hubmaier to dedicate one of his books to Duke Frederick II of Liegnitz, Silesia.

Religious liberty in the sixteenth century was unknown. Freedom was

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The Sabbath Recorder

THE SIXTH BEATITUDE



*"Blessed are the pure in heart,
for they shall see God."
Matthew 5:8*

by Pastor John M. Peil,
Verona, N.Y., S.D.B. Church

Jesus is saying two things to us in this passage. The first is a beautiful promise: if we have a single-mindedness toward God then we will be able to come into His presence. To "see" God is to be with Him, to have a relationship which brings us joy. If we are worthy then we will have found life; life in the present and the future. The text says we are happy or "blessed" when our hearts are undefiled. Today, if we have pure motives, we can have the happiness in Mt. 5:8.

When I was in the Army and stationed in Japan I received an approval to take some time off and go home. That was good news; all I wanted was for that month to go by, and for me to be on a plane headed for Los Angeles. That was all I could talk about or think about. I wanted to be in the presence of those I loved, and who loved me. I longed to see them. How much more is our happiness as we look forward to seeing God, for He alone can fulfill all our needs. The joy He will give us will last forever.

Jesus' second point is unstated: if those with unmixed motives are happy about seeing God, that means someone is going to be unhappy. Another way to read Mt. 5:8 would be "Unhappy are the impure in heart for they shall see the wrath of God." A demand has been placed upon us as persons. Jesus does not say, "Be happy because you are going to see God." Instead something is required of us, and that is cleanness. We can only be joyful about that meeting with God if we are clean and pure.

We all want an abundant life and so the question becomes what is a pure heart and how do you obtain it? A pure heart has nothing to do with dirt which soap and water may wash away. In the Bible uncleanness is a power which defiles, it is not some inert mass which we play with and then wash off when we are tired of it.

Where impurity is, there is going to be further corruption, it eats like gangrene making radical surgery a necessity if life is to continue.

According to the judgment of Jesus the Jews' ritual purity was useless, since it was concerned only with the impurity on the outside of the cup. Neither was personal striving enough for in both the Old Testament and the New Testament man's nature has a bend to it which will not allow it to do what is morally right. Our motives are not pure even when we appear to be doing something worthwhile, e.g., an individual can contribute heavily to charities or spend long hours helping others, and appear to be doing a great work. In reality he feels guilty about his past actions, so he is trying to make amends with his conscience. If a person is a liar and a cheater before the donation of time and money, he is still a liar and a cheater after the gift. Man just cannot get a pure heart by following some special recipe which his religion has given to him, nor can he get it by his own good works.

It is only when we accept by faith Jesus Christ that we become pure. The word for "God" here is also used in different places for Jesus Himself (Jn. 1:1; 20:28). It is as we look at Christ through the eyes of faith that we are able to see who He is and the work He has done. In Mt. 13:10-17 Jesus speaks in parables and it is only those that come searching who are given understanding. It is by faith that we see Christ and our faith is built up as we grow in the knowledge of what He has done. It is because of Christ's work, His sacrificial death, that we are a new and purified people for God's possession.

It is in this state that man is truly happy: he has accepted Jesus Christ by faith, he has been cleansed from sin, he longs for the full sight of God when the

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OPEN FORUM

ON THE WORLD COUNCIL OF CHURCHES

As I review the constitution and other papers available, it seems I have more questions than answers about the WCC.

The basic concepts and aims of the World Council of Churches are admirable and worthy of support by member churches. However, I must ask, "Is the WCC meeting its goals?"

The record shows that help has been given victims of natural and man-made disasters, loans have been given to minority churches to help support their projects, scholarships have been given theological students and studies have been made of theological problems.

But do we know which disasters, which students, what studies and how what they have learned is helpful to member churches?

There seems to have been much rhetoric and large sums spent on Unit II - Program To Combat Racism, particularly in South Africa, but nowhere do I find the problem of Racism being resolved in a manner satisfactory to WCC policy. In fact, letters of protest to South Africa seem to be ignored as do the ones for Rev. Vins in Russia. Is this because WCC is not recognized as a significant voice of the people of the free world?

It seems presumptuous that WCC is supporting any political organizations in the Third World countries (particularly, Angola). Should not WCC, like all foreign governments, stay out of what seem to be internal disputes?

In the same manner, I object to WCC support of United Farm Workers Organizing Committee in the United States. Mr. Chavez is, to my mind, a trouble maker. Strengthening Unions and urging them to strike is not solving the basic problems of our economy and is an action through which only the Union officials profit.

Before we, as Seventh Day Baptists, make a final decision to stay with or withdraw from the WCC it is vital that we have answers to such questions as:

1. Is the WCC really accomplishing the work we wish done?
2. Is there a better way - through individual churches and/or other organizations - to accomplish our goals?
3. How does WCC help our denomination or individual churches?
4. How can we enter more fully into their program?
5. What will be the effect of the increasing influence of the Third World Countries on WCC policies? (It seems that there is a great difference in thinking between the First and Third World peoples.)
6. Is the percentage of contributions received spent for travel, conferences, and other administration costs reasonable to the amount of good accomplished through such activities?

As I contemplate the above questions I realize that we do have a good program which needs the support of all Seventh Day Baptists - Our World Mission. Would we not be accomplishing as much to further God's work if all our energies, all our money were spent furthering this program (OWM) rather than endorsing a group with whom we are not in complete agreement?

-Mary Clare
Alfred Station, N.Y.

Disadvantages -

1. Expense involved in membership and attendance.
2. Possibility of being associated with decisions we disagree with. To counter this I would paraphrase the old saw - "Your friends will understand and if others are already your enemies, it doesn't matter about them."
3. Many of our people don't want to belong. I think this is the only real disadvantage to continued

membership, danger of divisive effects in the denomination. As we noted during the NCCC debate, the feelings of those opposed to membership seem much stronger than those in favor, with a much greater likelihood of "bolting" if their wishes are rejected.

Advantages -

The opportunity to be heard.

To me this is the real advantage of such membership and it has been demonstrated in an impressive way in the U.N. The opportunity for a small group to be heard in a world forum should not be missed. When that small group has unique views which need the understanding and the protection of the large group such membership is invaluable. The opportunity for SDB's to have their position proclaimed in a world forum and to have the churches of the world protect that position is an asset that we should preserve as long as it can be preserved.

-Ted Horsley, M.D.
Denver, Colo.

When I meet with others, either in secular pursuits or church related activities, I feel it is a distinct privilege to let them know, if they are interested, that I am a Seventh Day Baptist. This phrase expresses many facets of my faith. "Baptist" denotes that I am a Protestant Christian who believes that the Bible is the authority that determines for me my relationship to God and my fellowman. It also infers that the local church decides that its own organization will be - who it will hire as pastor; who it will elect as officers; what activities it will have; et cetera.

Prefaced by the words "Seventh Day" this phrase indicates that we are distinct from other Baptists in that we feel that the Bible quite clearly teaches that the seventh day of the week is the day that God has set aside as His Holy Sabbath.

Just as churches can more effectively accomplish missionary work, Christian education, inspirational publishings and workshops, and social concerns activities by working together, so can denominations cooperate in their endeavors to perform the Great Commission.

As SDB's participate in ecumenical activities; as they belong to church councils, local, state, national and world; as they live their Christian witness in their work, play or studies; they are, indeed, being members of the great body of Christ even though they may sometimes feel "less honorable" or "more feeble" than some of the bigger, better-known denominations. Each individual, church and denomination has a responsibility to perform a function, glamorous or humble, whichever, and so contribute to the "unity of the Spirit" and "for the edifying of the body of Christ."

As I have had opportunity to work in ecumenical groups and as I have seen some of our people in leadership positions (and heard of others) in such groups I am convinced that SDB's should be present in these groups to give voice to our distinctive beliefs. Just as Paul said the word of faith needed a preacher, so we need to proclaim the convictions that make us different from others.

-Dorothy Parrott
Williamston, Mich.

Some of us were pleased in 1974 when our denomination decided to withdraw from membership within the National Council of Churches. It was felt that the council was overly involved in social and political matters of possible embarrassment to the member churches.

In that the World Council of Churches is a similar body, behaving similarly but on a worldwide basis, it would seem only logical and for the same basic reasons, that we would do well to withdraw from this body also.

Though the council is made up of churches of all theological coloring, the basic stance is that of liberalism. Salvation is not the individualistic salvation as set forth in the Bible, but savors more of political liberation.

"Rev. John Stott of London, for example, speaking at a plenary

session, noted that 'the modern ecumenical movement was born of missionary passion...yet it seems to many of us that evangelism has now been largely eclipsed by the quest for social and political liberation.'" *Global Report*, January, 1976, Volume 6, Number 1, p. 2.

More concern is felt over the 30,000,000 oppressed in Africa, than the 300,000,000 still in the prison house of sin, and outside the family of the redeemed.

Pastor Lameck Vumah, director of Seventh Day Baptist mission work in Rhodesia, was once asked by a spokesman of his government if his church was affiliated with the World Council. The question was probably prompted because of the WCC's political involvement in Southern Africa. Whereas the Seventh Day Baptist General Conference, U.S.A., is a member, the Central Africa Conference of S.D.B. under whom Pastor Vumah serves, is not.

The World Council's Program To Combat Racism was sympathetic and helpful to the Frelimo freedom fighters in Mozambique. These nationalists have succeeded in setting up a Marxist State whose borders coincide with about 60 percent of Malawi's borders. The church is suffering there, and certain national pastors and Christian missionaries have been jailed (Armand Doll and Hugh Friberg, Nazarenes, of U.S.A.).

The Fifth General Assembly of the WCC met in Nairobi, Kenya, from November 20 to December 10, 1975. It was Africa's first time to host this body. Two thousand three hundred persons were present, and a large block represented the Third World and Eastern Europe. This body seems dangerously affected by the Soviets, two of whom serve on the Central Committee. At the recent Assembly, South Africa was condemned for its military involvement in Angola; whereas similar condemnation was not adequately voiced against Cuba and the Soviet Union.

During the Assembly two men spoke out in opposition to Capitalism, even though about three-fourths of the WCC financial support comes from Western Germany and the United States, two capitalistic countries. Of course we should never equate capitalism with Christianity.

No existing social system completely fulfills the ideals of Jesus.

Dr. Byang Kato, the late secretary of the Association of Evangelicals in Africa and Madagascar, who drowned on the ninth day following the Nairobi meeting, said, "I feel that the Assembly left behind a greater acceptance of Marxist pre-suppositions." Africa does not need these nor does the rest of the world. Dr. Kato noted but little spiritual emphasis. He attended a session on "Spirituality" and found people searching for union with nature and other aspects of the universe. Not one reference was made to Scripture.

Kato said, "The assembly left Africa spiritually weaker and more materially motivated than we were before this event."

According to Harold Lindsell, editor of *Christianity Today*, the Nairobi sessions were an improvement over those held at Uppsala in 1968, feeling that a better balance had been achieved and that evangelism had been rediscovered as "an important part of the mission of the church." Lindsell has felt that though the WCC has been overweighted in the past with sociopolitical involvement, evangelicals may well learn from them, for in seeing the world's needs, they seek to meet them. He feels that the issue of socialism-versus-capitalism may form a real future obstacle in the continuance of the world body.

Interdenominational cooperation is a must, and should be encouraged. We can agree to be tolerant when it comes to non-essentials but not when it comes to the undermining of the person and worth of Jesus Christ. Nationally, within the United States, it might be that some form of satisfying association could be found within the National Association of Evangelicals; whereas, internationally the same might hopefully be found within the World Evangelical Fellowship.

The January 2 edition of *Christianity Today*, Volume XX, Number 7, has a number of good articles for further reading. These are "Nairobi: Crisis in Credibility," p. 10; "The WCC: Words in the Wilderness," p. 31; and "Mozambique: Reeducating the Trapped," p. 34.

-David Pearson
Blantyre, Malawi

FIVE HAPPY DAYS

(Approach to Vacation Church School)

Faced with declining VBS enrollment, the First Baptist Church of Sioux Falls, S.D., decided to try a new approach. They titled it "Five Happy Days," held it from 9:00 a.m. until 12:00 noon and limited it to children from the first through the sixth grades. Six periods of activity were planned for each day and only those who had gifts in each of these areas were asked to lead the youngsters. Each day began with a homeroom period for 15 minutes where the children could become acquainted, share the excitement of what they were doing and generally build a feeling of community. This period was led by a homeroom teacher, whose duties were to be a friend to the children, to listen to them and to shepherd them through the morning's activities as they progressed from period to period. Each period was 30 minutes in length except the period spent learning about the Bible which was 45 minutes long. When the children went to a craft room they were taught by people skilled in some form of art. Their music was taught by trained musicians and they not only sang, but experienced some of the joy found in appreciating music. Bible study was taught by people who were skilled in communicating with children. Each day's recreation was led by a different person trained in physical education. The day ended with all of the children joining together at 11:30 for a special time. This included a tour of the church, led by the pastor, showing some of the memorials

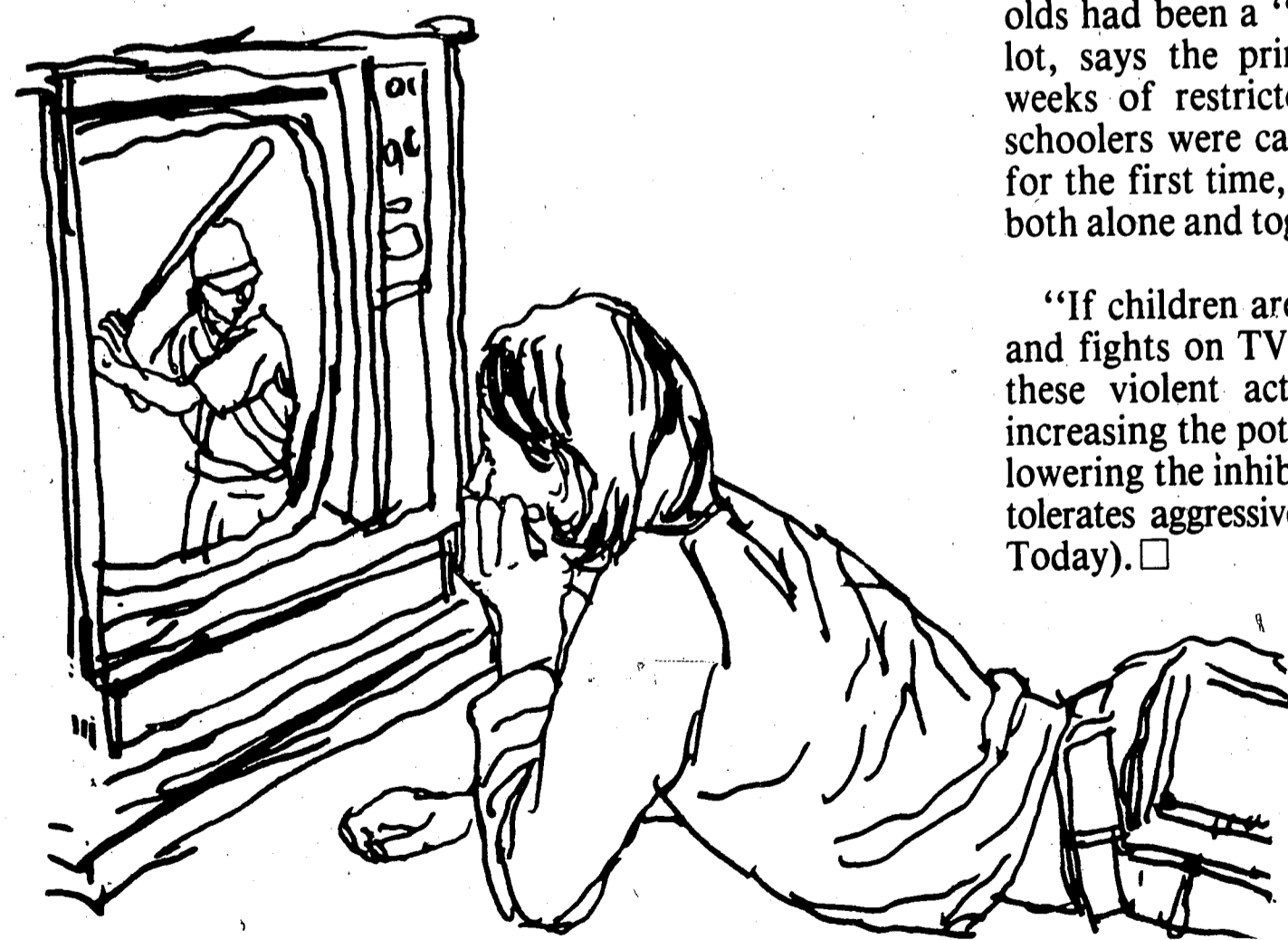


in the church and telling something of the lives of these people who had been remembered. Another day they viewed and discussed a film, *William*. Another day was spent listening to a story told with the help of the organ, "A Family Quarrel" that took place among the pipes of the organ. At the conclusion all the pipes were played in harmony at full volume and the children were taken on a tour of the organ chambers. A missionary spoke on another day. The week concluded with a puppet show done by a family in the church. They utilized the talents of the people in the church. No one had to become an "expert" but only to utilize his/her own talents. □

(Children, Parents, and Teachers Working Together)

(New York City) A direct appeal to parents to limit their children's TV viewing time to one hour a day brought positive changes in the disturbing behavior of 230 preschoolers attending the Horace Mann School for Nursery Years in just three weeks. Before the school's letter went out to pupils' parents, the three-to-five-year olds had been a "violent, threatening and frightening" lot, says the principal, Eleanor Brussel. After three weeks of restricted and monitored viewing, the preschoolers were calm, relaxed, able to concentrate and, for the first time, to work constructively and creatively both alone and together (from *Today's Child*).

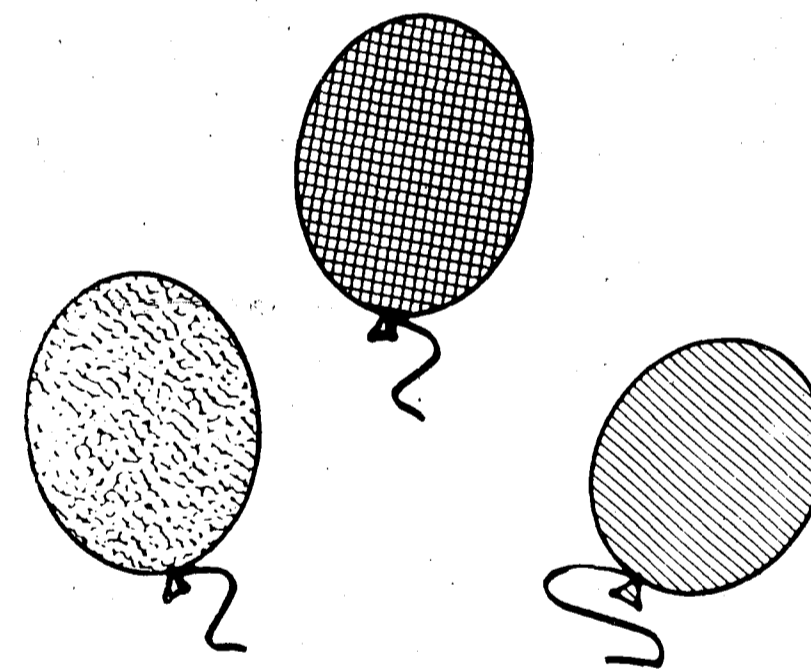
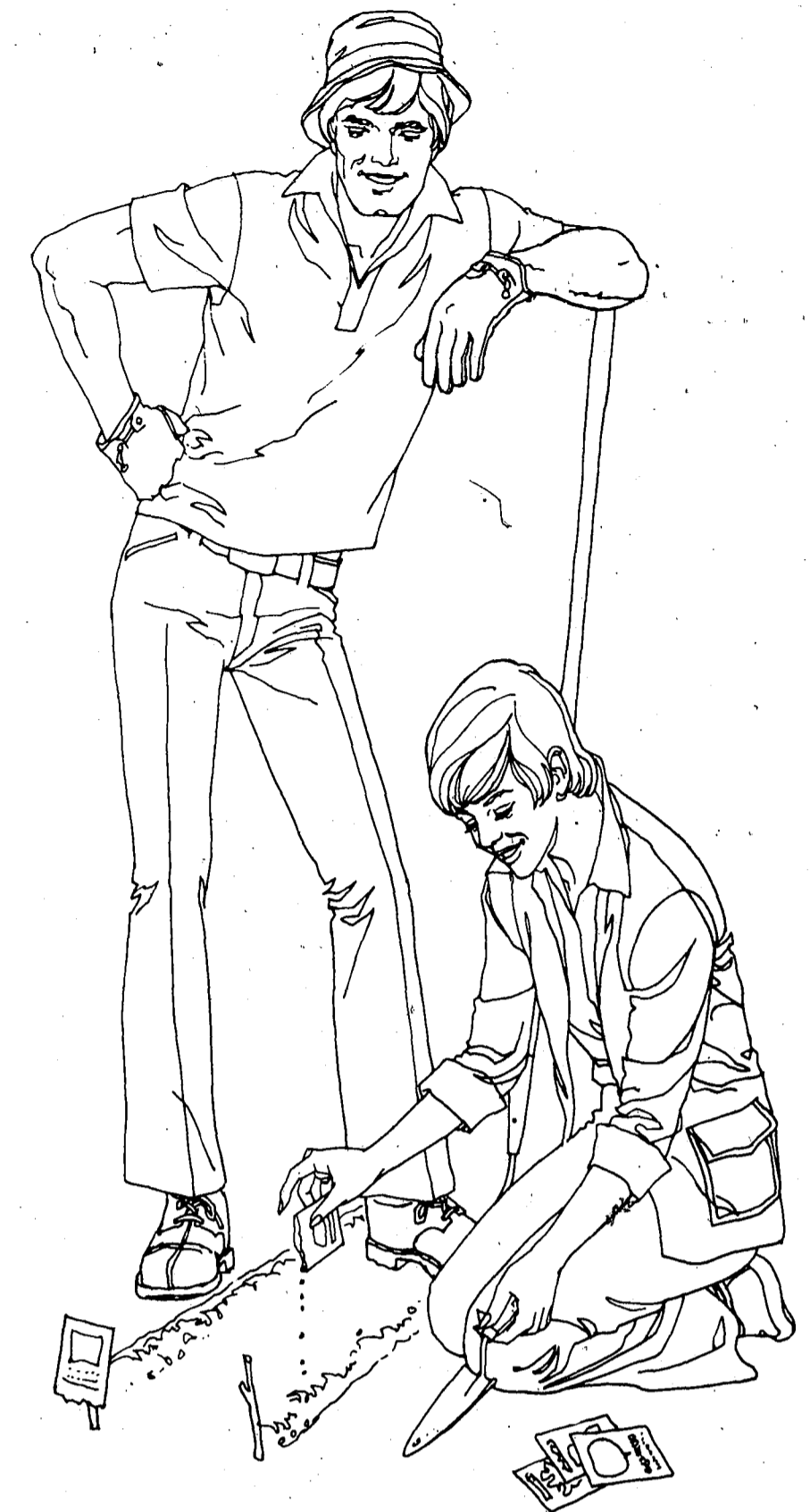
"If children are accustomed to seeing wars, murders and fights on TV, their inhibitions against committing these violent acts may lessen. It's not that you're increasing the potential for aggressivity, but that you're lowering the inhibitions by creating a social climate that tolerates aggressive acts" (Konrad Lorenz in *Psychology Today*). □



Thoughts of Spring... for Growing Christians

SHARING ENERGIES
(Giving Older Persons a Garden)

Many church groups show their concern for senior citizens at Thanksgiving and Christmas with food baskets, visits, etc. Dick Rusbuldt suggests that youth or adult groups try this summer project: give a garden. He suggests these steps: (1) Determine who the persons are in your area who could most use some assistance with their food supply. (2) Visit these people and get their agreement to become involved in this plan. (3) Secure some land for a garden. (4) Prepare the ground and determine the products. (5) Plan the garden and determine responsibilities. (6) Distribute the fresh produce when it is ready. (7) If surpluses appear, freeze or can them. (8) Sell the rest of the surplus. (9) Continue to visit the families over the winter, taking to them what is available as they wish. For details of this project write to Dick Rusbuldt, Director of Leader Development, American Baptist Churches of Pennsylvania and Delaware, Valley Forge, PA 19481. □



HOW GREAT IS GOD'S LOVE?

(Ideas on Children's Day)

Knowing how important balloons are to children, the First Baptist Church of Evansville, Ind., canceled their order for flowers for Children's Day Sunday and used instead balloons with messages related to the day - over 300 of them. The decorating committee worked on a banner eight feet by ten feet for the front of the sanctuary which spelled out the theme, "How Great Is God's Love!" The bulletins were printed with three colors of ink on assorted brightly colored paper, shaped like kites. The worship hour was divided into four sections related to the theme: (1) Children Are Important, (2) God's Image, (3) God Loves Everyone, and (4) God Needs Us Today. Each section offered something from the children, something from the congregation, and a related thought from the pastor. The close of the celebration was concerned with God needing each of us. After an interview with the children, the pastor shared the parable of the balloon, a story about how a balloon not meant for one little boy came to mean so much to him and how God's blessings are like that (taken from *Catch the New Wind*, by Zdenek and Champion, page 63). The children, ages two through eleven, acting out the parable, then took the balloons with the various messages and taped them to persons in the congregation who in turn taped them to still others. The congregation left that morning feeling they were a family. They had responded to each other as persons who had something to give. In a unique way they experienced what it means to be a gift to one another and what Christ meant when He asked us to come as children. □

STUDENTS IN SEMINARY



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LEON CLARE
ALFRED, NEW YORK
WIFE: SANDRA ELLIS CLARE
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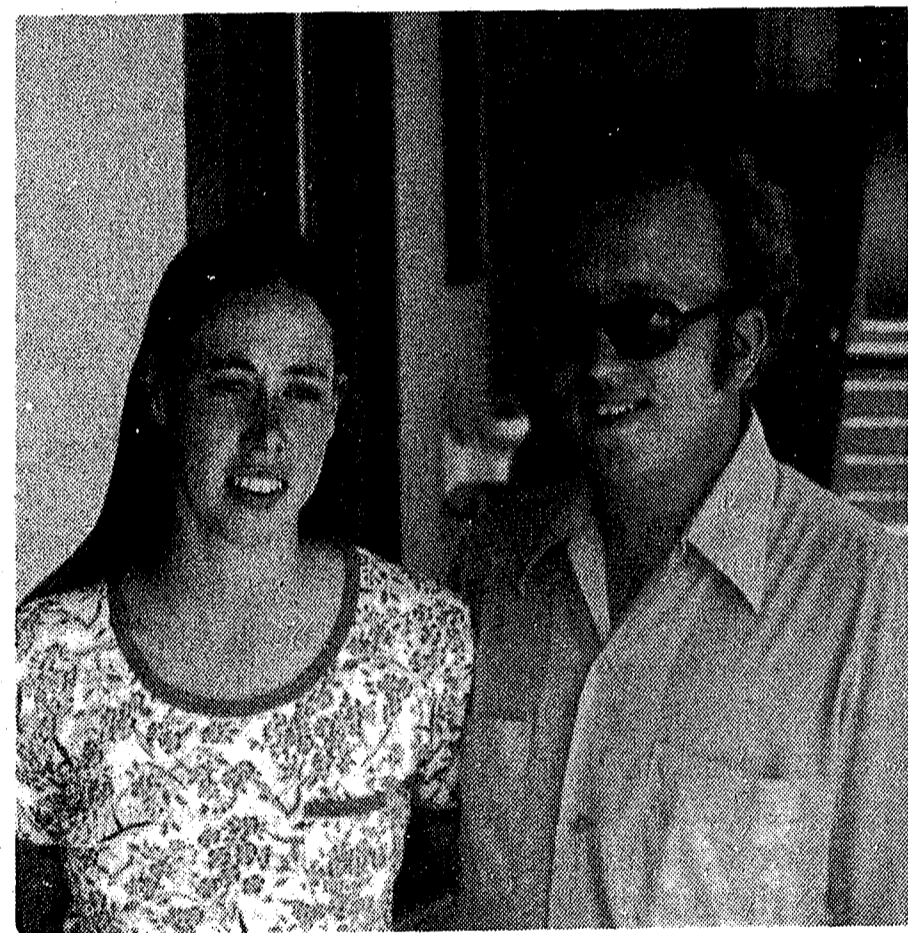


KENNETH CHRONIGER
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MIDDLER STUDENT



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GIVE TO OUR WORLD MISSION

KEEPING CONTROL

Pastor Edgar F. Wheeler
Ashaway, R.I.

One of the facts of life is that it constantly threatens to get beyond our control and to deprive us of what we most want, or to rob us of peace and well-being.

Someone tries to violate your right-of-way and cut in front of you as you drive. Others crowd in front of you at the sale on that hard-to-get item. You wonder if you are being "robbed" at the cash register, or if you're getting all you are paying the service man for. Down-at the office it's "dog eat dog." You are not getting the recognition you feel you deserve for the good you do. As a teen-ager, your popularity is being challenged all the time. Big plans to get ahead are demolished by illness or bad times.

How is one going to make sure that he gets what's coming to him? One stock answer is: "Forget everyone else, and look out for Number One." "After all, if you don't look out for yourself, who's going to do it for you?" Pretty logical, isn't it?

The only problem with this philosophy is that it doesn't work! It is self-defeating. Selfishness is a hard taskmaster that can never be satisfied, for one thing. For another, there's something about what we get without regard for others that turns sour. And, finally, pushiness brings about a confrontation of one will against another that is apt to end in frustration.

So what can we do? Give up and say "sour grapes"? Become passive and let the world go by? Wallow in self-pitying defeat?

Jesus Christ showed and taught us a way by which we can accept things that are beyond our control, and yet actually be happy because we are in control of our inner lives.

His secret? He traded off personal ambition and self-aggrandizement for the consuming goal of giving Himself to the service of God and of others. "My nourishment comes from doing the will of God who sent me, and from finishing his work" (John 4:34). "No one takes my life away from me, I give it of my own free will" (John 10:18).

Jesus could not ever become a victim of circumstances, nor a loser in life, because He had already settled the issue of priorities. And He chose self-giving rather than self-seeking. He had by choice taken up the work of reconciling alienated sinners to God. He had counted the cost, and was willing to accept it without limit. His life ministry was voluntary, not forced. So, when "the worst" came, He had not lost control.

That is what He taught His disciples and all who would follow Him. He found them busily establishing personal status, that very elusive thing. He reminded them that "if anyone of you wants to be great, he must be the servant of the rest. . . like the Son of man, who did not come to be served, but to serve and to give his life to redeem many people" (Matthew 20:26,28).

Even more forcefully He taught the way of the Cross as the way to avoid loss and to be assured of a satisfying life: "If any man wants to come with me, he must forget himself, carry his cross, and follow me. For the man who wants to save his own life will lose it; but the man who loses his life for my sake will find it" (Matthew 16:24,25).

The man who makes the choice of self-denial and self-giving, regardless of cost, is the man who has acted in faith in God and the truth of His way. He has found freedom and assurance because he believes in the morality and goodness of God.

A missionary who was killed in Ecuador several years ago had previously written in his diary: "A man is no fool to give us what he cannot keep to gain what he cannot lose."

The person who through faith has chosen the way of the Cross and self-denial can never lose control because he has already yielded himself to God who finally causes all things to work together for good to those who love Him.

And those who have taken the way of self-denial and humility discover that this is not merely "theology," but a practical, workable, satisfying way of life. □

"The Bicentennial and the British Connection"

by Tom Merchant, historian

Although the American Bicentennial observance focuses chiefly on the severing of relations with Great Britain and the birth of our nation, Seventh Day Baptists legitimately may take the opportunity to reflect on the birth of their faith in Great Britain and their continuing ties with that nation.

Significantly, in recent months the Seventh Day Baptist Historical Society has received gifts from citizens of British commonwealths - gifts which remind us of more than fifty years of leadership at the Mill Yard Seventh Day Baptist Church in England in the nineteenth century.

From Ottawa, Canada, Mrs. Elizabeth Cruikshank sent a collection of native garments brought back from Palestine about 1860 by the Rev. William M. Jones and his daughter, Miriam - Mrs. Cruikshank's grandfather and mother; and from Bundaberg, Australia, the new Seventh Day Baptist Fellowship there sent a photocopy of a chapter entitled "Saturday with the Seventh-day Baptists" from the book, *Unorthodox London: or phases of religious life in the metropolis*, written in the early 1870's by the Rev. C. Maurice Davies.

Although a mission established in Palestine by Mr. Jones and Charles Saunders did not succeed, Mr. Jones is well remembered for his pastoral work at the Mill Yard Church from 1872 to his death in 1895, as well as his considerable scholarship. A Baptist minister who was converted to the Sabbath, Mr. Jones was a vigorous advocate of the Sabbath, publishing the Sabbath Memorial, a quarterly, for fourteen years, and the "Chart of the Week," which showed that in more than one hundred languages the seventh day of the week was referred to as the Sabbath.

The garments donated by Mrs. Cruikshank include a heavy, elaborately decorated robe and several other outer- and under-ropes; a very colorful fitted dress with a full-length front opening buttoned only from the neck to the waist and worn over very baggy bloomers of the same material; several felt headpieces without brims, but be-tasseled; and an assortment of scarfs and shawls, ranging from plain white to ornate with tassels and fringe. Reds and golds dominate the collection.

The century-old chapter about a visit to the English Seventh Day Baptists focuses on the Rev. William H. Black, pastor at Mill Yard from 1840 to his death in 1872, when he was succeeded by his son-in-law, Mr. Jones. Also a convert to the Sabbath, Mr. Black was a Fellow of the Society of Antiquarians, who served monarchs of Britain as a keeper of public records, and also a vigorous defender of the Sabbath, who published several periodicals and books on the subject.

The chapter brings to life the character of Mr. Black and the Mill Yard Church:

Surely strangest of all strange nooks and corners of "Haunted London" is the little chapel in Goodman's Fields where I spent a Sabbath afternoon with the Seventh-day Baptists. It was not without some difficulty that I traced out, by help of the Post-office Directory, this oasis in the great desert of East-London. The chapel I found to be in Mill Yard, Hooper Square... At Hooper Square accordingly I presented myself, but it was still with the greatest difficulty that I learned the locale of Mill Yard, even from its nearest neighbors. It was an unlikely-looking,



Mrs. Elizabeth Cruikshank

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 • The annual meeting of the Seventh Day Baptist Historical Society will be held Sunday, May 23, beginning at 11 a.m., in the library of the Historical Society, Seventh Day Baptist Building, Plainfield, N.J.
 •••••

unsavoury place when I did find it. No. 15, I had learned, was the address of the minister, W.H. Black, described as "antiquary and record agent." High gates with a wicket lay between Nos. 14 and 16. I opened, and straightway found myself at the door of the minister's house; a green churchyard was in front of me studded with gravestones, and filled with most unexpected trees, bounded on one side by the quaintest of old schoolhouses, on another by antique cottages, and on a third, as an anti-climax, by the only symptom of the 19th century visible - the arches of the Blackwall Railway. I seemed to leave the waking world behind and pass into the region of dreamland, as the wicket closed. It reminded me forcibly of scenes in Dicken's 'Old Curiosity Shop.' Nor was the effect removed when the minister presented himself at my summons. A venerable scholar-like old man, arrayed in clerical black, and with a long white beard, received me most courteously, and begged me to wait in the vestry until service time...

...the hour for service drew on. I noticed that Mr. Black bore with him, for use in the pulpit, a Greek Harmony of the Gospels with a Latin running commentary. I certainly had not been prepared for this. I expected to find some illiterate minister, with a hobby ridden to death, when lo! I found myself in the presence of a profound scholar and most courteous gentleman, who informed me that he thought in Latin, said his prayers in Hebrew, and read his New Testament lessons from the original Greek! I then went into the chapel, which was small and in poor repair. The congregation only numbered fourteen persons besides myself, the minister, and clerk, to wit, six men, five women, and three children...

Proceedings commenced with a short extempore prayer and hymn, after which a portion of the 119th Psalm was read. I was informed that every service comprised one of the divisions of this Psalm, a portion of the Law, of the Prophets, and of the Book of the Revelation... The portion of the Law read was the faithfulness of Phinehas; and the effect of the Hebrew pronunciation of the proper names was curious in the extreme. Long quotations were

also given in the sacred language, and quite a lengthy discussion was introduced on the subject of the "dimidiated Vau!" It seemed incredible that the congregation could follow this. They did not look learned; but their attention did not flag - as yet. The portion of the Prophets was selected from the book of Judges; which Mr. Black includes among the prophetic writings. Then was read Psalm 91 in free translation... A second version of the same Psalm in blank verse was also read by Mr. Black with considerable elocutionary power. A metrical version of Psalm 19 by Dr. Watts was then sung, without accompaniment, very fairly, considering the smallness of the congregation. After this followed a long exposition of Mark xii, which was first read in Archbishop Newcome's translation. Here Mr. Black brought his classical learning to bear, as he had up to this time his Rabbinical...

Upon this followed a reading of the "50th section of the Apocalypse." It commenced at the 10th verse of our 21st chapter, and embraced the description of the New Jerusalem... Then followed a long and eloquent extempore prayer...

It was now 4:30 p.m., the service having commenced at three, and I really fancied all was over; when, to my surprise, "here followed the sermon" ... This, it should be mentioned, was part of a course on the "Harmony of the Gospels," commenced eight years since. A former course, on a like subject, occupied the same preacher fifteen years! A course on Systematic Theology, commenced two years and a half ago, and, according to the published programme, embracing seven lectures, has not yet advanced to the end of No. 1. They do not do things in a hurry at Mill Yard...

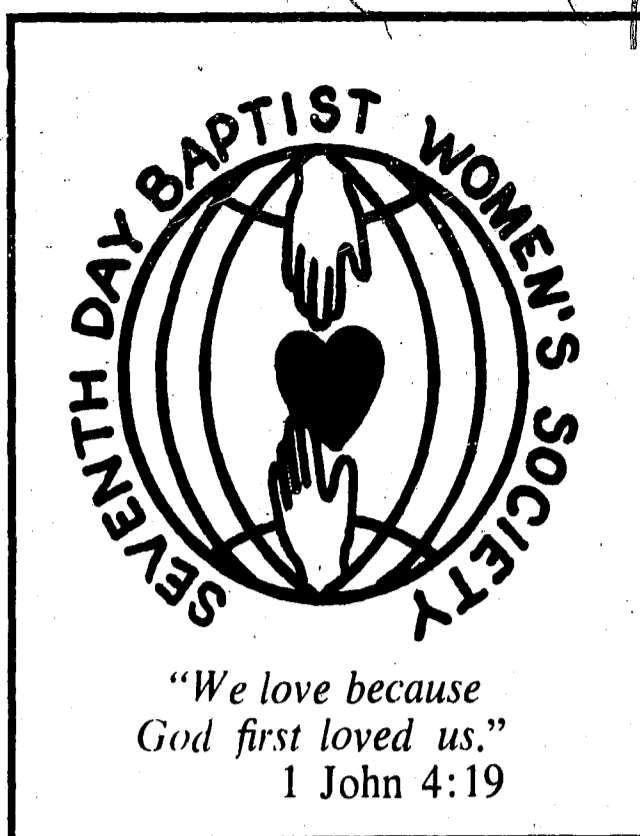
I came away impressed with the idea that this was among the strangest of my experiences in Unorthodox London. Shall I add another "idea" also? - that it would be no harm if some of our Sunday preachers would take a quiet run out on Saturday to Goodman's Fields, and carry away an original notion or two from the "Praellectiones Theologicae Miliarienses" and "Praellectiones Evangelicae Hebdomadales" - as they are headed in the programmes - of the Seventh-day Baptist minister, William Henry Black, F.S.A. □

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When We Love, We Serve

by Madeline Fitz Randolph

The "Histories of the Women's Societies of the Seventh Day Baptist Denomination" is the title of a unique and priceless book. This book for many years has been on display at General Conference, but now, along with other kinds of records and valuable scrapbooks, is housed in our Denominational Building at 510 Watchung Ave., in Plainfield, N.J. It tells the story of each of our societies from the time of the origin of each one up until about 1955 to 1959. At this time your Women's Society is in process of gathering together the histories of each society from these above dates up until the present day. If your Keyworker has not responded to this request, please help her to do so, for this matter of keeping records is as important as any other part of our women's work. To quote from the frontispiece of "Histories": "We think our activities are much of a repetitious nature, well, the women of 'way back when' probably thought so too, but I'm glad they left us some of the details of life and work in their day...so even if it seems like dull routine, let's keep track of what we do, just in case someone fifty or a hundred years from now may be encouraged to keep on." It is indeed exciting to read from the past; to realize anew the loving, serving spirit which prevailed among Seventh Day Baptist Women through the years. One report read... "they had no refreshments at meetings, their hands were too busy working for others."

Why did women organize themselves into groups within the church body? It is enlightening to read through their statements of purpose.... Reflecting the democratic spirit which says that we are "Baptist" each statement of purpose is a little different from the rest. Some are quite literary while others are almost Biblical in style, and some are quite straight to the point, yet they all express firm determination to work for the Lord....

"We, the undersigned, believing it to be the duty of every Christian to be an active laborer in the Master's vineyard, do hereby declare ourselves an organized society..."

"We, the ladies of this church and society, in order to develop sociability, to cultivate Christian benevolence, to acquaint ourselves with those standing in need of our

watch-care, and to obtain a more thorough interest in the welfare of our community, do organize ourselves into a society..."

"We, the undersigned believing that every created being is under obligation to render homage to the Creator and to be instrumental in carrying forward his great designs, and that every Creature may do something in the cause of benevolence, and having a desire to cast our mite into the common treasury of the Lord, do agree to form ourselves into a Benevolent Society for that purpose."

"...the object of this society shall be to aid in missionary enterprises, in the tract cause, in the education of ministers, to assist the destitute, and all such objects as may from time to time be deemed expedient by its members. Meetings shall be held on the fourth day of the week, and we will in all our meetings abstain from all vain and trifling conversation, avoid speaking evil of others and endeavor to maintain the spirit of charity."

In the days when all sewing was done by hand, the amount of work done by the women staggers the mind. When a fine shirt was sewn by hand for the price of .50¢; and from \$1.75 to 2.75 was charged for an entire quilt. These were the days when suppers were held in the homes of members, hostesses furnishing the entire meal for sixty or eighty people at the price of .10¢ a meal. Ten cent oyster suppers were common, and a good money maker for the church Aid, and a Thanksgiving dinner was served in 1888 for which adults paid .15¢, children .10¢ and outsiders .20¢!

Dues ranged anywhere from .10¢ to .25¢ per year. In one instance, a lady could be a member by paying .10¢ while a gentlemen could become a honorary member by paying .25¢. Another source of income was that of saving one egg daily from the gathering of eggs, putting these into a separate receptacle and selling them, giving the money to the treasury. If a member needed help with her household chores, members would

(continued on page 36)

WHO OR WHAT ARE WE?

The Task Force on Denominational Structure has urged a rethinking of our mission and a reexamination of our attitudes and a possible realignment of priorities as we reassess our mutual interdependence.

In a day of relatively high unemployment and inflation and "tight" money when many denominations have found it necessary to cut back in the areas of administration, programming and outreach, Seventh Day Baptists have consistently programmed and structured for greater things. Yet we, too, have realized that there are too many dreams at the end of the money and the visions go unfulfilled. Commission expresses delight in the realization of 99 percent of the budget in 1975. Its concern is that the budget did not include many of our dreams. Someone has observed that when a budget is cut to the bone and then raised, the group did not "go over the top"; it only went over the bottom.

The hard reality is that Seventh Day Baptists are either dreaming too big or giving too little. Your Commission is prayerfully considering both possibilities and its recommendations to Conference this year will undoubtedly reflect both.

In the meantime perhaps the call of the Task Force for rethinking who or what we are will help us discover the best stewardship of our time, talents and resources—the best stewardship of life itself—both our lives individually and our corporate life as the body of Christ.

The Church stands unique among the organizations of earth in the fact that it (or more correctly "she") has a tenet of faith about the organization herself, as witnessed by the use of the feminine pronoun. The masculine pronoun, too, would be correct for the Church is at one and the same time the bride of Christ as well as the body of Christ. Bible believing Christians believe in the Church.

Other organizations hold common convictions. They may even believe their organizations to be the best vehicles for communicating those convictions, but they do NOT have beliefs about the organization itself. If you believed the earth were flat, you would be a welcome member of the Flat Earth Society and a tenet of your faith would be, "I believe the earth is flat," but you would not be required to say, "I believe in the Flat Earth Society." Why is it not possible to join the Church without believing in it? Furthermore, you can believe the earth is flat without joining the Flat Earth Society. Why can't you be Christian without joining the Church, much less believing in it?

The first reason is that to claim to be a Christian apart from the Church is overlooking the fact that no one has received a private revelation of Christianity. Even the apostle Paul himself was indebted to Stephen, to Ananias, to Peter, and numerous other Christians for many of his insights. Were it not for the Church, the organized body of believers, there is question whether Christianity could have survived beyond the first century because of persecution. Even the Bible, the sole guide in matters of faith and practice for Seventh Day Baptists, has become a present possession through the Church. It was the Church that determined which books would be included. It was the Church that was responsible for translating the Bible. It was the Church that preserved the Bible. Anyone who claims to be Christian apart from the Church is living on the capital assets of the Church without realizing it.

The second reason is that it can be shown in the New Testament that the thought of being Christian outside the fellowship of the Church never even entered the mind of the apostles. In the early Church to become a Christian, to be baptized and to become a Church member were not three successive steps but simply three phases of one event. On the day of Pentecost, as a result of Peter's sermon, the converts "were added to the church the same day." A Christian by definition was a member of the Church.

The third reason comes by definition of the Church in the writings of Paul—the Church IS the body of Christ. We ARE members one of another. If you have ever known anyone who has lost a finger or a leg, you are well aware that a member of the body cannot live apart from the body, except by extraordinary intervention by a team of medical experts. It is a physical and spiritual impossibility.

For these reasons and others equally supported in Scripture any attempt to discover who or what we are must include a theology of the Church itself and the total dependence of each professing believer, as a member of the Body, upon the life of the Body.

At one and the same time, as Baptists we are quick to defend the heritage of freedom of conscience which declares that no directive or pronouncement by any man or board or conference is necessarily binding upon us if, after prayer and study, we are convinced by the Holy Spirit to take some other stand. Built right into the Body, along with its sense of mutual interdependence among its members, is a specific concern for each member. The Head of the Church (Christ) is careful not to give any member more work than that member can bear nor any task that member is not capable of fulfilling. The body itself must exercise the same care.

On the other hand it is not the will of the members of the body that the body seeks. When we meet in committees or churches or associations or as General Conference we are NOT seeking the corporate will of the members of the Body. Our function is to determine collectively the will of Christ for His body. Of course this will has a genuine concern for the body. The Head is very much aware when a shoe pinches the foot too hard, and the Head directs the rest of the body to favor the hurt foot as it moves forward, or it directs the hands to remove the shoe, or it directs the whole body to rest for a little while until the foot recovers. Ultimately, however, it is the will of the Head, not the foot, with which the Body is primarily concerned.

DID YOU EVER WONDER WHAT THEY DO?



Although Commission does NOT meet in a smoke-filled room, somehow there always appears to be a cloud of some sort around that group. What is it that those six men and the Executive Secretary can find to spend such long hours perusing and pursuing? In capsule form here we remove the curiosity with a blow-by-blow description of Commission's midyear meeting.

- 1 - PRESENTATION of and extensive study of MBO (see separate article) as it may pertain to denominational organization, goals, and procedure.
- 2 - CAREFUL REVIEW of the preliminary findings of the Task Force on Denominational Structure and suggestions and commendation for that group.
- 3 - ANALYSIS of the report of the Executive Secretary's work and future plans with suggestions for priorities since the job description for his office could keep five executives busy if funding were available.
- 4 - CONSIDERATION of Conference programming and hosting arrangements in 1976 and 1977 and initial correspondence in regard to a site in 1978 and 1979.
- 5 - PREPARATION of slates of capable nominees for the standing committees on Faith and Order and Christian Social Action, and the Councils on Ministry and Ecumenical Affairs.
- 6 - MEETING WITH CHARLES H. LONG, JR., Executive Secretary of the World Council of Churches' New York office with opportunity for questions and debate in regard to the desirability of our continued membership. (See the March *Sabbath Recorder* for a resume of that meeting.)
- 7 - SHARING of the DREAMS AND ENTHUSIASM of our new denominational historian, Tom Merchant, as he labors to make the past live to serve the present and help plan the future, including cataloging of materials of denominational interest housed in other places, and ultimately, when time and finances become available, curriculum materials at various grade levels and a thoroughly "readable" Seventh Day Baptist history.

- 8 - SHARING with Herbert Saunders the joys and problems of the influx of so many students into the program of preparing for the Seventh Day Baptist ministry. More of our students are currently enrolled in seminary than ever before in history.
- 9 - STUDY of the budgets of denominational boards and agencies reflecting their visions for expanding their ministries over the next five years.
- 10 - ENCOURAGEMENT of the Committee on Support and Retirement
- 11 - AUTHORIZATION OF FUNDS for Conference photography and public relations
- 12 - COMMUNICATION with two new churches looking forward to their recognition by General Conference this year.
- 13 - APPROVAL of guidelines for the Conference Nominating Committee chairman.
- 14 - ADOPTION of guidelines encouraging Seventh Day Baptist boards and agencies to promote support of their respective ministries within the limits of the budget adopted by General Conference.
- 15 - CONSIDERATION of the Mid-Continent Association's plan for ministry with Seventh Day Baptists in Mexico with commendation and recommendations.
- 16 - REVIEW of reports from Planning Committee with encouragement and suggestions.
- 17 - REVIEW and disposition of correspondence from individuals
- 18 - DEVELOPMENT OF GOALS (see separate article)

Certainly the most surprising thing to a casual observer is that seven men can be shut up in the same room for seemingly endless hours day after day dealing with problems for which there are no easy answers, and remain friends. Short of recognizing the presence of the Holy Spirit there is no rational explanation of that phenomenon. The results of these sessions will be reflected in Commission's report to Conference, in the corporate life of Seventh Day Baptists and, it is Commission's prayer, in moving toward the fulfillment of God's purposes for us. □

MANAGEMENT BY OBJECTIVE

That God has purpose in human history does not need to be stated to students of the Bible or of history. That His purpose includes us, His children, is equally self-evident. That we have been very busy as members of the body of Christ in most of the ages since He built His Church, no one involved would question. But sometimes it is hard to tell if we are close to the goal.

Three preachers were on their way to a seminar in northeastern Massachusetts and since they had an idea where they were going, they did not bother to take a map. As they whizzed by the sign that told them they were leaving Massachusetts and entering New Hampshire, it occurred to one that somewhere they had missed a turn. "Well, that's all right," consoled another, "because at least we're making good time." And they all laughed, and stopped at the closest gas station to find out where they were going.

God, too, has a sense of humor. He also has a goal. And humor is short-lived when, for whatever reasons, the whole purpose of the journey is lost and the destination is no closer.

One of the axioms of time management is: "It's not how much you do but what you get done that counts." Results!

Another is: "If you know where you are going, you increase your chances of getting there." And its converse: "If you don't know where you're going, any old road will take you."

It hurts when someone has committed his life to his niche in the body of Christ and spends himself in fulfilling his role only to discover that, when General Conference meets, the diagnosis is that either that member has atrophied or that the growth is malignant. Is there some way that objectives can be clarified so that the whole body is moving together, that it becomes apparent we are closer to the desired end, that everyone will be exhilarated by the commendation, "Well done, good and faithful servant"?

Your Commission believes there is. We have been personally delighted with the spirit of cooperation we have sensed in our communication with executives and boards and other agencies of General Conference, and with reports we have heard from the meetings of the Task Force on Denominational Structure with various boards. We believe that when we catch a unified vision of God's mission for Seventh Day Baptists in the 1970's, the will, the drive, and the vitality are already in hand.

As a vehicle for what may be felt to be a rather radical departure from Commission's earlier stance, we have been attracted to the concept of Management by Objective (MBO). Business and industry use MBO as the framework for incorporating all that needs to be done in the managerial aspect into a results-oriented system.

The first step, necessarily, is the clear determination of the goals, both immediate and long range, toward which the organization is striving. Goals must be able to be communicated effectively and goals must be measurable. Without the former we may be making good time but it may be in the wrong direction. Without the latter we have no way of knowing how close we are to the destination.

The second step is to challenge the whole Body in fulfilling their unique particular roles in reaching the goals. Studies show that one of the needs of human beings is a psychological need for esteem, recognition, and appreciation. The more latitude to develop his own style within a framework, the more a person finds fulfillment of these needs in his work. Where we can agree on goals and leave the details and implementation to those entrusted with each part of the whole, we will find each one exercising increasing responsibility and self-control, motivated to a higher degree of performance, less frustrated by what seems like apparent contradictions and less apprehensive about authority.



With this approach in mind Commission this year has given a great deal of time to developing goals which it feels are valid for itself and which it earnestly commends to individual Seventh Day Baptists, to churches and to the many agencies of our united effort. In studying the goals you will notice that the primary emphasis is on being what we are called to be and the secondary emphasis is on doing what we are called to do. This appears to be the New Testament order of emphasis.

Commission has referred these goals to Planning Committee with the suggestion that that group, composed as it is of several boards and societies, give thought to specific ways of implementing the goals in our denominational life. The goals have also been referred to the churches and other agencies for their consideration. □

**GOALS FOR CHRISTIANS
AS
SEVENTH DAY BAPTISTS**

(The following objectives, with suggested methods of attaining and measuring them, were officially adopted by Commission at its meeting in Plainfield, New Jersey, December 28-31, 1975.) The objectives are commended to boards and agencies, churches and individuals:

OBJECTIVE I - To Deepen Spiritual Growth

1. By a greater awareness of the Holy Spirit in our daily walk
2. By churches being involved in a new or revitalized evangelistic program
3. By increased Bible study, more active prayer life and renewed commitment to church life

Measurement

- a. Percentage of increase in Bible study attendance
- b. Percentage of people spending more time in prayer
- c. Percentage of churches in new or revitalized evangelistic programs
- d. Percentage of increase in giving
- e. Percentage of increase in membership

OBJECTIVE II - To Foster a Spirit of Unity and Love

1. By individuals developing a prayer list and by churches activating prayer chains
2. By practicing love (1 Corinthians 13:7)
3. By fellowship with those with whom you disagree

Measurement

- a. Percentage of members in active daily prayer
- b. Percentage of members in prayer chain
- c. Frequency of use of prayer chain
- d. Evidence of increased cooperation among members
- e. Evidence of lack of criticism
- f. Demonstration of interest in one another

OBJECTIVE III - To Fulfill Our Financial Commitments

1. By raising "our" 1976 OWM
2. By increasing pastoral support
3. By education and participation in tithing

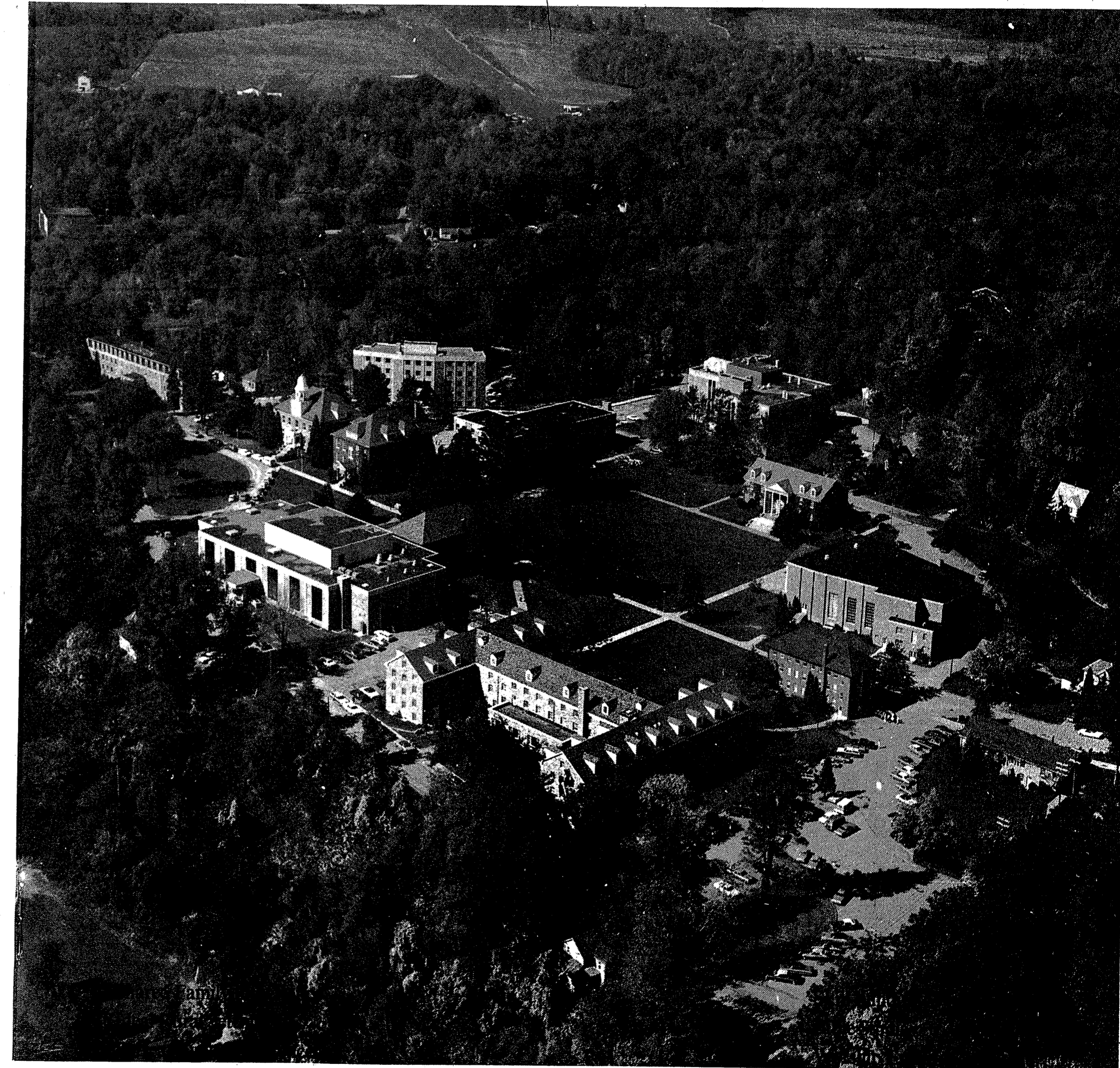
Measurement

- a. Comparison of 1976 OWM with previous years
- b. Analysis of Yearbook statistics for each church against cost of living index
- c. Percentage of new tithers, including children

PLAN NOW TO ATTEND

GENERAL CONFERENCE SESSIONS 1976

**HOUGHTON COLLEGE
HOUGHTON, N.Y. 14744
AUGUST 8 - 14**



*Unnoted He sat by the temple gate
While the rich and the poor passed by*

*And he read their hearts as they dropped their gifts
'Neath the gaze of His searching eye.*

*Each gift He weighed in a subtle scale
As it dropped in the temple store—*

*And the pain it cost, and the sacrifice,
And the burden of love it bore.*

*But the piercing eye of the watching Christ
Looked not at the proffered gold;*

*Not "What did he give?" was the searching test,
But "How much did he withhold?"*

*By that standard stern the rich man's tithe
Was shamed by the widow's mite;*

*For she gave her all—while he kept his wealth
As he passed from the Master's sight.*

*By the gates of the treasury still He sits,
And watches the gifts we bring—*

*And He measures the gold that we give to Him
By the gold to which we cling.*

*How much to revive a starving world?
How much for our pampered plates?*

*How much to extend the King's frontiers?
How much for our own estates?*

*How much have you sent to the mission field
To invest in the souls of men?*

*How much to your broker for stocks and bonds
To return to yourself again?*

*Is it mammon or God who holds the key
To the vault where your treasure lies?*

*There's a curse or a blessing locked within
That will follow to the skies.*

*For the hour will come when the wealth of earth
Recedes from our slackened grasp;*

*And the gold and the goods we have given away
Are all that our hands can clasp.*

*Oh, Master of men, spur our lagging zeal
Till we answer the Kingdom's call,*

*And lay on the altar a worthy gift,
Ourselves and our gold, and all.*

—F.C. Wellman

OUR FAIR SHARE

For some years now the United Fund has been telling people in many areas of the country what their fair share of the goal is. While not fully convinced either (a) that the fund has any claim to my generosity or (b) that the fund has the right to determine my fair share or (c) that the fund would be a good steward of the vast sums of money that would be received beyond the goal if everyone did give that "fair" share, still there is an incentive to want to do my part. For that reason Commission has asked its financial expert, Dick Shepard, to prepare a suggested giving goal to Our World Mission for each church—a goal which, if realized in full, would give each ministry of our denominational witness its full budgetary needs and ten per cent more to reach back into those opportunities which had to be cut from their programs this year. If you do not know what your church's goal is, ask your pastor.

The suggested goals have been prepared taking into account the church's past record in giving, its membership, its allocation for local ministries, etc. Some may be challenged to explain why the goal is too high for their particular church. While that may be true because of circumstances and information unknown to Commission, the net result will be self defeating. The vast majority will be challenged to meet or exceed the goal, not primarily for the satisfaction it brings personally, though it will, but mostly to assure that God's plans for Seventh Day Baptists will not be curtailed because of something we could have done. □

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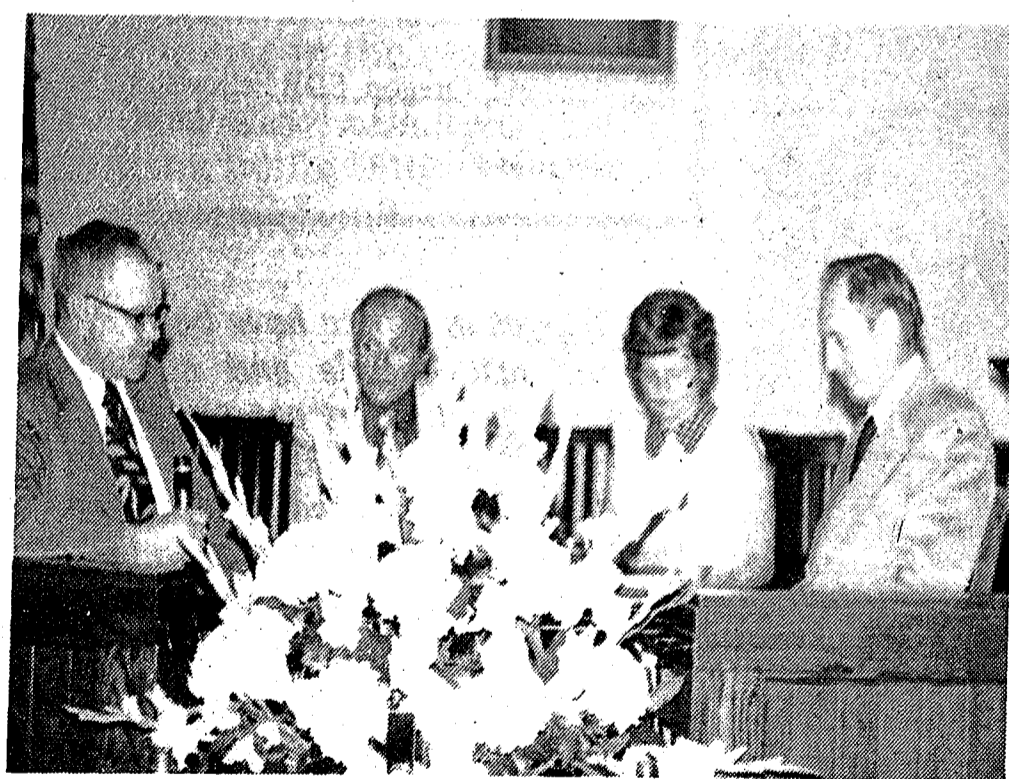
EVERYTHING WE DO
IS DIRECTED TOWARD HELPING
SEVENTH DAY BAPTIST CHURCHES
REACH OUT - "Extend Now!" -
in their local,
area (association),
national and
international ministries.



Our emphasis is to grow evangelistic churches;

- to counsel individual Seventh Day Baptists on their unique ministries in home missions,
- to foster special mission ministries making it possible for churches to reach out to new people and places through their own members,
- to help in conducting local evangelistic, revival and spiritual renewal meetings,
- to offer training and insight on methods and materials that will give vision, incentive and tools for pastors and people to be more effective in their ministries,
- to discover what local churches and associations are doing that works, and share these things with other churches,
- to teach churches that every member is a minister and evangelist and the pastor is an equipper,
- to keep churches informed about their outreach through home missions and international ministries through audiovisuals, posters, MISSION NOTES, personal speaking engagements by missionaries and staff, periodic mailing to local church missionary keyworkers,
- to pioneer new methods and ministries in church extension as illustrated by the RON (Reach Out Now) project,
- to encourage individuals and families living in areas where there is no local SDB church to meet regularly for Bible study, fellowship, worship and seek ways to serve effectively in contacting others who may be seeking such a place for spiritual growth and service,
- to challenge and enlist individuals in ministries to which God has called them, facilitating their service through the Ambassador program, short term Dedicated Service, or mission volunteers from every age group—in national/international fields,
- to use responsibly and fully the resources provided to extend the Gospel of Christ and the Truth of God's Word, as understood by Seventh Day Baptists, to every part of this world—near or far—in fulfillment of the Great Commission.

-From introduction—Annual Report for 1975.



Pastor Skaggs led a panel discussion including Pastor Bass, Marian and Mynor Soper in a discussion concerning S.D.B. missions at home and abroad.



Pastor Bass was available for questions and sharing following each of the sessions of the missionary conference at North Loup.

MISSIONARY CONFERENCE

Thus developed the action-packed and spiritually-challenging weekend of our Missionary Conference, February 13-15, 1976.

The Rev. Leroy Bass, pastor of the New Auburn, Wis., Seventh Day Baptist Church, came to be the featured speaker of the conference. Pastor Bass was well qualified to increase our knowledge and understanding of missionary work since he has so recently returned from service with our people in Guyana. On Friday night, through several interesting personal sketches of people in Guyana, he really made us feel the spiritual hunger and need of these dear brethren as well as the joys and spiritual victories which came in their lives. We gained a love and closeness to them which made us want to know and help them. Pastor Bass also showed us many interesting exhibits from Guyana.

On Sabbath morning he challenged us with the ways in which we can actually become missionaries right where we are.

After a fellowship dinner Pastor Victor Skaggs led a panel including Pastor Bass and Mynor and Marian Soper in a discussion which related to the congregation the recent happenings in our missions in other parts of the world as well as at home.

We were transported to Malawi, Africa, very effectively by means of a set of slides taken by our missionaries, Menzo and Audrey Fuller, and shared with us by Elsie and Erlo Cox. How much closer we feel to this field after seeing these pictures and hearing Audrey's very interesting description of the work there. And they certainly are busy! It was exciting to find out some of the ways that we as a church and as individuals could help in this important work.

Pastor Bass then shared some interesting ways that "faith" can become more effective in our lives. He also gave a pointed challenge to the young people as well as all of us to listen to what the Lord tells us and be ready to answer His call to go and win others.

What is a Missionary Conference? Why should we have one in our church? Will people really be interested enough to take time to come to this kind of weekend?

These are some questions that the members of the Missions Committee of the North Loup Seventh Day Baptist Church asked each other at our church planning retreat. We felt that we as a Missions Committee needed to be doing something more than our "spot commercials" for foreign missions once a month in the worship service and promoting the Sabbath School Missionary Offering. True, these things had given us a keener interest in our missions but no one really seemed to be very excited about them. We had so little personal interest in what was actually happening among those brothers and sisters in Christ who seem so far removed from us not only in terms of actual distance but in mode of living and in needs.

Does this attitude sound familiar to you? Perhaps your church has the same need to become more vitally interested in missions or, for that matter, in any outreach to those who do not know our Jesus. We realized later that the Holy Spirit was really speaking to our hearts that day as we discussed this problem and tried to find a reason for our failure in this area.

After discussing several things it was decided that what we needed first was a spiritual awakening of each of us as individual members of the church. We also sensed a great need for motivation so we would begin to have the desire to share with others what God has done for us.

One of our committee members had recently attended a Missionary Conference in the Seventh Day Baptist Church of Riverside, Calif. As she shared her experience and reaction to that conference, we began to sense that something like this in our church could meet our needs and give us a desire to reach out in our own community and also help us to become better acquainted with our foreign mission fields.

The night after the Sabbath, being Valentine's Day, was the "Sweetheart Banquet." This was a very special occasion where the "sweethearts" came beautifully arrayed in bright colors and flowers, and enjoyed a delicious salad luncheon around attractively decorated tables. Mrs. Ron Goodrich acted as our master of ceremonies and Light Bearers provided special music. We were especially blest as we listened to Charles and Margreet Ryan share with us from the Word of God how we can become better, more effective "fishers of men." The Ryans run a prayer retreat center in Cairo, Nebr., known as the Abba House of Prayer. This is a faith ministry and we thank God for allowing us to taste of their ministry.

On Sunday afternoon the conference was highlighted as the choir, under the able direction of Jeneane Abel, shared with us the contemporary musical, "Sonlife," by Paul Johnson. This "young world" cantata was a warm and exciting experience that pointed out how our life is only complete as it is yielded to the total control of God's Son, Jesus Christ, and is then shared with others. The concert was preceded by the dedication of our lovely new piano and was followed by an invitation from Pastor Bass giving each of us the opportunity to commit ourselves more totally to Christ. Many responded to this invitation.

As we look back on the blessings of this conference, our committee is deeply indebted to the many people of the church who worked hard to make it possible.

We are so grateful to Pastor Bass who with his contagious excitement and enthusiasm inspired us to want to get out in the world and do something about reaching the unsaved. We are also grateful for our own Pastor Skaggs who, in spite of his limitations as a result of being struck by lightning, spent many long hours in helping to put together the program for the weekend, and gave of himself so unselfishly that we, his people, might be blest. And truly we were! □

The Church In Action

NEWS FROM THE CHURCHES

THE DEMISE THAT DIDN'T QUITE HAPPEN

ROCKVILLE, R.I.— For awhile it appeared that the Rockville Seventh Day Baptist Church must become a statistic in Seventh Day Baptist history. The events from June 21, 1971, until January 18, 1976, all pointed in this direction.

Because of small and largely elderly membership and the absence of a regular minister, it was felt wise to call a church business meeting on June 12, 1971, at which it was voted to ask Rev. Everett T. Harris who was then secretary of the Missionary Society, and Karl G. Stillman, Missionary Society treasurer, to meet with us to consider the advisability of transferring the Rockville church property to the Missionary Society.

On June 18, that meeting was held, and the decision was made to take the action proposed above.

On June 26 the members voted to turn all property over to the Missionary Society. Details were to be worked out later. No details were ever developed, except the understanding that the Missionary Society did not want to assume possession of the cemetery which is part of the property. As a result other meetings were held at which a cemetery association was formed, officers elected for *one year*, and the responsibility was delegated to contact the State of Rhode Island about a charter and whatever other requirements had

to be met. No further meetings were held, as no charter was obtained. Lawyers could not fathom the old deeds, and they asked Mrs. Lucy Armstrong, church clerk, to read the old records of the transfer of the property and related matters, but nothing was accomplished.

In December of 1972, it was voted to discontinue weekly services until Spring because harsh weather conditions would likely make it impossible for older members to attend.

In February of 1973, the Gousie family, renters of the vacated parsonage, asked to buy the parsonage as their home. The church members were consulted and agreed to sell the parsonage property to the Gousie family. It was put into the hands of a realtor, but the prospective buyers changed their mind.

In December of the same year, the parsonage was rented again, with the option to buy. Once more the renters decided against purchasing the property.

On January 18, 1976, Rev. Leon R. Lawton, executive vice-president of the Missionary Society, and Karl G. Stillman, treasurer, met with the Rockville church members at their annual meeting, again to discuss transfer of property to the Missionary

Society. Instead, a committee was appointed to plan for the reopening of the church, as we decided we wanted to continue having services. What might have been a depressing meeting was reversed, and all who were present enthusiastically endorsed the reopening of the Rockville Seventh Day Baptist Church for worship and service!

Plans became reality, when on Sabbath, March 6, 1976, worship services were held at 3:45 p.m., with fellowship hour and refreshments following. A congregation of around fifty persons was present, including visitors from the Waterford, Conn.; Westerly and Ashaway, R.I., Seventh Day Baptist Churches. The Rev. Edgar Wheeler, pastor of the First Seventh Day Baptist Church of Hopkinton in Ashaway, conducted the service, speaking on "It's Spring Again!" Pastors and laymen from sister churches will be filling the pulpit from week to week. Meanwhile, there is a warm and cooperative spirit among our New England churches, and we are much in prayer for God's leading and help.

Behind the scenes during the period leading to the reopening of the Rockville church has been continued prayer on the part of Rockville members and members of sister churches who have had a vital interest in the church and the



Services have been resumed at the Rockville, R.I., S.D.B. Church. This is a portion of those in attendance at the March 6 meeting.

community. There has also been a Bible Club held at the church weekly for nearly two years, a project of the Christian Endeavor Society of Ashaway and their advisor, Mrs. William Bowyer. This, in turn, grew out of earlier Bible Club work carried on in the Rockville and Hopkinton areas by Miss Connie Coon, a member of the First Seventh Day Baptist Church of Hopkinton, now living in Michigan and serving in the Battle Creek Seventh Day Baptist Church.

Perhaps one of the most encouraging factors has been the request of community residents for the church to be opened for worship. We will strive by God's grace to meet the challenge and use our opportunities to the full. □

(Written from notes submitted by Lucy Armstrong, clerk of the Rockville Seventh Day Baptist Church. - Edgar F. Wheeler)

METAIRIE SPONSORS PROJECT

METAIRIE, LA. - After ten long years the dream of Sunshine Mountain has begun to materialize. In the past weeks property for this facility has been purchased at Chatawa, Mississippi. Plans call for construction on the first building to begin within a month. We plan to provide homes initially for twenty-five unloved and unwanted children. Twenty-five building lots are being reserved for retired couples who feel they can relate to the children. It is hoped that these retirees can spend time with the children in the community center, working with them in the garden, and being companions to them. The retired people will be able to live without fear in this community and with a plentiful and economical food supply. We will have beef, poultry, fish, vegetables, and egg production and that is to "feed my sheep and lambs."

It is our desire to organize the Chatawa Seventh Day Baptist Church. There is no Seventh Day Baptist church in this state at the present time.

We are inviting assistance from young men who can use a hammer or saw, dig with a shovel or swing an axe. If you feel you can donate time to this project please write to: Jack Hays, 2901 Kenwood Drive, Gretna, LA 70053. We can offer no pay, but only hard work, long hours, good food, plenty of prayer

and Bible study, but we guarantee you that you will know you are in Jesus' hand and doing a work for Him.

So if you are over eighteen and feel led to help in this project we want to hear from you. The time of the project will be June through August and let me give you fair warning - this is no lark! It does get hot in Mississippi, so come prepared for the weather, hard work and bring a willing heart.

The Sunshine is faith, faith in action. The mountain is prayer, prayer that we may do the will of the Master. Jesus has met every need we have had, it is our desire to be used of Him in helping the elderly and the children. Consider this in prayer, consider them and their needs and let us hear from you real soon.

-Jack Hays

WORK PROGRESSES AT MOUNTAIN MISSION

CRITES MOUNTAIN, W.V. - "Look to the hills, from whence comes my help . . ." are the words seen as one worships inside the Crites Mountain log cabin church nestled in the hills of Little Birch, W. Va. Yes, God is alive at the Crites Mountain branch of the Lost Creek Seventh Day Baptist Church! Services are still held regularly on the first and third Sabbaths of each month. Clayton Pinder is the lay pastor of the church.

Summer activities included a week of Bible School, continuing to work on the church, a dedication service and many visiting guests. Services were held every week during the three summer months.

Many of the lay people of the Lost Creek congregation participated and preached during the summer. Jocelyn Fletcher and Ewald Fick joined the Pinders for Vacation Bible School at Crites Mountain - an experience that was unique and inspiring. Ewald helped in rewiring the lights and with the services also. Our stove was replaced by a smaller and more effective one and the church was winterized. We are just reaping those benefits now as winter reaches West Virginia. A dedication service was held on August 9 to mark ten years since the first dedication of the church. God called one member of the church home as George Sartin passed away in early July.

Our fall and winter activities have been exciting, too. We had a terrific turn out for our covered dish dinner October 25 followed by our regular worship service. It was a time of fellowship and sharing that we all enjoyed very much. Another highlight came on November 22 when the Light Bearers for Christ joined us. The service of songs and sharing was very meaningful for everyone. December 20 brought the Christmas season to full swing at Crites Mountain. The cold December weather didn't have any effect over the warm fire and happy spirit within the church. Many guests and the regular congregation enjoyed the service with Christmas carols followed by gifts and candy for all. A new year lies ahead for the Crites Mountain church but we are excited and privileged with the challenges God gives us. Praise the Lord as you support us in prayer! □

These boys and girls attend the Crites Mountain S.D.B. Mission Church.



OBITUARIES

BARTLETT.— Mildred S., 70, of Bridgeport, W.Va., died Sabbath Day, February 7, 1976, in West Virginia University Hospital.

She was born August 18, 1905, at Blandville, Doddridge County, a daughter of Samuel Brada Sutton, who survives, and the late Elizabeth Willis Sutton.

Her husband, Charles W. Bartlett preceded her in death in 1969. One brother, Harley Sutton, and one sister, Lucy Fleming, preceded her in death.

Mrs. Bartlett was a nonresident member of the Middle Island Seventh Day Baptist Church.

—D.K.Z.

BOTTOMS.— Alice Jennie, daughter of Johannes and Johanna (Bolt) Kolvoord, was born at Battle Creek, Michigan, December 26, 1890, and died at Athens, Alabama, February 7, 1976. She was of pure Dutch descent.

Alice was one of twelve children, nine of whom—seven boys and two girls—lived to maturity. By an interesting coincidence, her husband, B.H. Bottoms, was also one of twelve children, nine of whom—seven boys and two girls—lived to maturity.

She confessed Christ early as a teen-ager; and when the Battle Creek church was organized in 1904, Alice, then thirteen, was the first member to join the organization, a membership which she held throughout life, nearly seventy-two years; during her years in Alabama she worked actively as an associate member with the Oakdale (later Paint Rock) church.

On December 25, 1913, at her home in Battle Creek she was married to David M. (Matt) Bottoms. They lived together for ten years, until his death from a hunting accident in May 1924, and were parents of three children, Margaret, George and Annie Lou. On June 30, 1926, at Pulaski, Tenn., she was married to Burrell H. Bottoms, her deceased husband's brother; they were parents of one child, Mary. Much of their married life was spent in his home community of Oakdale, Alabama.

Survivors are four children: Margaret (Avery) and George D., of Illinois, Anna (Swart) of California, and Mary (Wentworth) of Tennessee; one brother, Paul L. Kolvoord of Michigan; ten grandchildren and eleven great-grandchildren.

She was known to all her friends as a dedicated Christian, an excellent cook and housekeeper, a gracious hostess, and was especially noted for her promptness.

Farewell services were conducted in the chapel of the McConnell-Service Funeral Home at Athens, Ala., on February 9, 1976, with her pastor, Clifford A. Beebe in charge, and burial was in the Bottoms Cemetery in the Oakdale community.

—C.A.B.

BURDICK.—Delwin Grant, was born May 24, 1906 in North Loup, Nebraska, and died in his home February 18, 1976 after an extended illness, at 3534 Elliot Street, Denver, Colorado.

Grant grew up in Denver and became an accomplished musician, leading his own band for a time called, "The Colorado Melody Boys." He also worked as a building contractor and retired in 1969 after suffering a heart attack. Grant was a charter member of the Denver Seventh Day Baptist Church when it organized in 1928. He married Elois Hendrix in 1943.

He is survived by his wife, Elois; two sons, Richard G. Burdick of Denver and Edwin E. Burdick of Westminster, Colorado; a brother, Edwin H. Burdick and a sister, Mrs. Grace E. White, both of Denver; and by six grandchildren.

Funeral services were held at the Moore Memorial Chapel with his pastor, John A. Conrod, officiating. Interment was at the Chapel Hills Memorial Gardens.

—J.A.C.

COLEGROVE.— Ethel L. Cass, daughter of Mr. and Mrs. Daniel M. Cass and widow of Ralph L. Colegrove, was born June 7, 1893 and died February 15, 1976 in the East Side Nursing Home in Warsaw, New York.

She lived most of her life in Alfred Station, New York. She and her husband Ralph whom she had wed, September 6, 1915, moved to Perry, New York in 1968. He died in 1971.

She was a loyal member of the Alfred Station Seventh Day Baptist Church, and was active in the Union Industrial Society of that church.

Surviving her are two sons: Phillip of Perry, and Donald of Syracuse, New York; two daughters: Mrs. Esther Simon of Buffalo, and Mrs. Janice Bjornsen of Syracuse. There are eleven grandchildren and nine great-grandchildren.

Farewell services were conducted at the Easton-Watson Funeral Home in Perry, New York on February 18, 1976. Interment is in the Alfred Rural Cemetery, Alfred, New York.

—R.E.Z.

GODDARD.— Gertrude, was born in Hastings, Minn., Oct. 6, 1877 and died at Janesville, Wis., on Feb. 13, 1976 following a brief illness.

She was married to Charles Goddard, Sept. 25, 1896 at New Auburn, Wis. She was a member of the New Auburn church. She had been a resident of Milton for the past seventy years.

Funeral services were held from the Albrecht Funeral Home in Milton on Feb. 17 with Pastor Earl Cruzan officiating. Burial was in Milton Cemetery. She is survived by seven grandchildren, nine great-grandchildren; four great-great-grandchildren.

—E.C.

KEMP.— Inez, daughter of Lon and Flora Wilcox Bess, died on November 16, 1975, at the age of ninety-one years, in the Waycross, Georgia, Baptist Home.

She lived on the Doris Hill Road, Andover, New York, until she was wed to Major Elmer Kemp. Later on they resided in Augusta, Georgia.

She was a thoughtful, supporting member of the Independence Seventh Day Baptist Church, having joined by baptism on September 30, 1911. She became a member of the Alfred Station Seventh Day Baptist Church by merger on June 4, 1975 where her support continued.

Farewell services were held at the Baptist Home in Waycross, Georgia. At her request she was cremated.

—R.E.Z.

LOOFBORO.— Iva Belle Lippincott, was born May 8, 1925 at Garwin, Iowa, and died at Milton, Wis., on February 28, 1976.

She was married to Carroll Loofboro on April 20, 1944 and had lived at Milton most of her life. She was ordained as a deaconess in the Milton Junction church and served in that capacity in the Milton church for the past ten years.

Funeral services were held from the Milton Seventh Day Baptist Church on March 2, 1976 with her pastor, Earl Cruzan, officiating. Burial was in the Milton Junction Cemetery. She is survived by her husband; six sons: Warren, Neil, Rodney, LeRoy, Robert and Alan; three daughters: Susan, Linda and Lori; five grandchildren; two brothers: Lawrence and Walden.

—E.C.

ORMSBY.— Robert W., son of Walter and Bertha Clair Ormsby, was born in the town of Alfred, New York, June 4, 1895, and died in the Wellsville, N.Y., Nursing Home, February 21, 1976.

He was wed to Reba Hanchett, June 12, 1919.

A graduate of the Alfred Agricultural and Technical Institute, Mr. Ormsby was a successful farmer.

He was an active member of the Alfred Station Seventh Day Baptist Church for almost sixty years, having joined by baptism in April of 1916. He was ordained a deacon in 1940, and served in that capacity until ill health made service impossible.

He is survived by one son, Weldon R. of Alfred Station; a sister, Elizabeth Ormsby of Bayport, New York; and two brothers, Roland of Hornell, and Walter of Bayport, New York; and one grandson.

Farewell services were conducted by his pastor, the Rev. Rex E. Zwiebel, in the Alfred Station Seventh Day Baptist Church, February 24, 1976 at 11:00 a.m. Interment was in the Alfred Rural Cemetery.

—R.E.Z.

ROHWEDER.— Corinne Crandall, was born at Milton Sept. 8, 1893 and died at Mercy Hospital, Janesville, Wis., on February 29, 1976.

She was married to Arthur J. Rohweder on June 26, 1935. He died in 1961. She was a member of the Milton Seventh Day Baptist Church.

Funeral services were held from the church on March 3, 1976 with burial at Oak Hill Cemetery, Janesville, with her pastor, Earl Cruzan, officiating. She is survived by a son, Arthur T. Donaldson, Janesville, and two grandchildren.

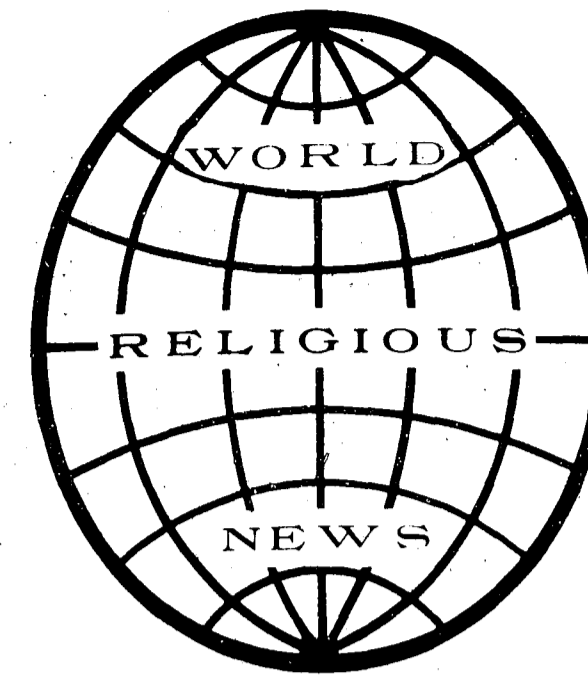
—E.C.

TUTTLE.— Howard, son of Gurnsey and Ida Mae Thomas Tuttle, was born April 24, 1883 in Almond, N.Y., and died December 27, 1975 at the Amity House Nursing Home, Belmont, N.Y. He was a farmer in Friendship, N.Y., for many years.

In 1906 he married Bertha Davie, who died in 1958. Surviving are two sons, Paul of Dansville and Glenn of Belmont; several grandchildren and great-grandchildren; a sister, Mrs. Clair (Harriet) Watson of Friendship, and a brother, Harry of Scio, N.Y.

For a number of years he was associated with the Richburg Seventh Day Baptist Church. The funeral service was conducted by Rev. C. Harmon Dickinson, with burial at the Maple Grove Cemetery in Friendship.

—C.H.D.



SEVENTH-DAY ADVENTISTS VIEW W.C.C.

Even though Seventh-day Adventists do not belong to the W.C.C. at the Nairobi meeting they were represented by several observers including Kenneth H. Wood, editor of the denomination's official journal *The Review and Herald*. Mr. Wood shared his observations in two articles part of which we wish to share with our readers since the W.C.C. is a main issue among Seventh Day Baptists today.

Mr. Wood reported the pros and cons of the Fifth Assembly and stated that "in the favorable category let me mention the willingness, even eagerness, of the delegates to dialog. Though they represented various races, countries, and churches, with few exceptions delegates discussed their beliefs and differences earnestly and forthrightly. They seemed clear on the fact that true understanding of one another is aided by honest expression; it does not come by concealment of opinions and convictions...I like the occasional voice that called for increased emphasis on evangelism."

"But some aspects of the Assembly troubled me. The general atmosphere was more like that of a political convention than of a spiritual meeting. Religious exercises were few and formal. There was no earnest seeking of God in prayer. There was no public devotional or doctrinal presentation that lifted up Christ as the Savior and called for heart-searching and repentance."

"One major aspect that disturbed me was that individual salvation was touched so lightly while heavy emphasis was placed on saving the



Billy Graham and his wife Ruth visit the village of San-Martin-Jilotepeque, in the heavily earthquake damaged state of Chimaltenango, Guatemala. This village of 18,000 residents had 98 percent of its homes destroyed and 3,800 killed. Dr. Graham stated in a nationwide television address to the people of Guatemala that they needed "prayer, food, medical supplies and love."

world—providing higher standards of living for some people and lowering them for others, restructuring the world's economic and political systems, even employing violence if necessary, and solving the inequities involved in race, sex, social systems, and economics."

Wood concludes his report by quoting Amos 3:3: "Can two walk together, except they be agreed?" In our view the W.C.C. is now following a course that has departed from conservative evangelical Christianity. Clearly, the Seventh-day Adventist church cannot walk with it." □

—Review and Herald

COMMITTEE URGES EVANGELISM TO HALT METHODIST DECLINE

A ten-person United Methodist committee, concerned over steadily decreasing membership, voted here to ask the denomination's General Council on Ministries to recommend evangelism as a denominational priority during the next quadrennium, along with world hunger and ethnic minorities in local churches.

The committee said a drop in financial support for evangelism and education programs within the United Methodist Church has been a major reason why the denomination has lost more than a million members in the past decade.

Combined membership in the now merged Evangelical United Brethren and Methodist Churches stood at an all-time high of 11,054,634 in 1964,

but there has been a net loss each year since that time. At the close of 1974, membership was 9,957,710—a net loss of slightly more than a million members in the past decade.

A total number of congregations has decreased from 43,116 in 1964 to 39,195 in 1974.

The executive committee members expressed shock when it was reported that during 1973, 38.3 percent of all United Methodist congregations did not receive anyone by profession of faith, and that 65.8 percent had received four persons or fewer. □

INFLATION KILLS OLDEST RELIGIOUS JOURNAL

What floods, wars, and depressions could not do, inflation has achieved: It has put out of business a religious publication that had existed for more than 162 years.

The *Christian Observer*, believed by many to be the nation's oldest religious weekly, ceased publication in Louisville, KY., on January 21. The first issue was published on Sept. 4, 1813, in Philadelphia. Family-owned and operated, the *Observer* has been an independent publication sold in sixteen Southern and border states, an area containing almost all members of the Presbyterian church in the U.S., whose activities were covered by the journal. Managing Editor Mary A. Converse, in announcing the impending closure, blamed "skyrocketing" costs. □

BEACON DISTRIBUTED.

The '75-76 National Youth officers, the board's Youth Ministry unit and several writers stood behind *BEACON* Editor Doug Clarke, to produce the winter issue of the SDBYF youth magazine. Copies have been mailed to all American churches where Doug and the rest of the production team hope there will be thoughtful reading—and lively response.

The "occifers" of the national SDBYF, as they spoonerize their title, urgently request response on the dues and membership questions they pose. Money matters ought to get a response, they theorize. Adults and youth may need to consult together in responding.

The Youth Ministry unit of the Board of Directors, headed by Pastor Russ Johnson, is particularly interested in response to the offer for conducting workshops on youth leadership. These involve both adult leaders and youth officers.

Of course, Doug and crew are ALWAYS—but *all* the time—wanting news from Youth Fellowships! *Beacon* news goes to: Beacon, 33 So. Main St., Alfred, NY, 14802. □

SPECIAL CORPORATE EDUCATION MEETING

The directors are calling a SPECIAL CORPORATE MEETING OF THE S. D. B. BOARD OF CHRISTIAN EDUCATION for Sunday, April 25, 1976 at 2:00 p.m. at the Alfred S. D. B. Parish House. The meeting is called to consider Executive Committee-proposed changes in the bylaws on QUORUM and VOTER QUALIFICATIONS.

The proposed bylaw would allow the alternate qualification for voting of having "contributed to Our World Mission" besides the present being a "delegate of the General Conference convened prior to such annual or special meeting."

Another bylaw would require that the quorum of nine come from at least three churches.

All delegates to the 1975 Conference at Azusa are therefore invited to participate in the Special Corporate Meeting, Sun., Apr. 25, 1976 in Alfred, NY. They are also invited to attend the directors' Quarterly Meeting immediately following. □

FILM CLIPS

Recent additions to the S.D.B. Audiovisual library include:

1. What's the Difference? - film-strip/record on Stewardship.
2. "Isn't God Good" filmstrip/record on Stewardship.
3. "The Distinctives of a Christian Steward." Filmstrip/record.

All three of these filmstrips are new, in color and should be of great value to the local church in its study of stewardship.

Order from:
Audiovisual Services
Box 868
Plainfield, N.J. 07061

Defender of Rights
 (continued from page 6)

only a word without meaning, and so this departure from absolute servitude to religious freedom brought down upon both the duke and Schwenckfeld the wrath of Rome and Luther who branded them as revolutionaries and heretics to be hated and reviled.

For his concept of religious freedom and liberty, Caspar Schwenckfeld von Ossig was exiled from his native land. He never said he was an anabaptist, but even in exile in South Germany he proposed tolerance for the Baptist brethren. He was the foremost apostle of religious liberty in the German reformation. His claim that Christ made all men free, and that the freedom of conscience was paramount in man's relationship to God, did not enhance him with his contemporaries. He believed that the prime principle in Christianity is love. And where better to start than to love the brother in Christ.

We hear very little today of Caspar Schwenckfeld von Ossig, or the Schwenckfelder Church which exists today as his contribution to Protestantism. Small in number (about 2500 members) they are the living testament of a compassionate leader who gave sanctuary, defended, offered religious freedom, and loved the Baptists. □

—Charles J. Bachman
 Wayne, N.J.



May 29, 1765: Patrick Henry declares "... if this be treason, then make the most of it."

May 1976						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23 ₃₀	24 ₃₁	25	26	27	28	29

DENOMINATIONAL DATELINE

April 16-18
Pacific Coast Association
Riverside, Calif.

April 30-May 2
Spiritual Retreat
Camp Wakonda, Wis.
Rev. Leon R. Lawton
Rev. Mynor Soper

May 7-9
Eastern Association
Plainfield, N.J.

May 14-26
Allegheny Association
Alfred Station, N.Y.

May 15
Sabbath Renewal Day

SDBWF SERVICES INCREASE

The Seventh Day Baptist World Federation (SDBWF) continues to extend its services to existing conferences and groups as well as to other inquirers around the world. Active correspondence is exchanged or aid is channeled to sister organizations in over twenty countries, the most recent of which is Australia.

At the Federation Executive Committee's session held in Plainfield, New Jersey, February 20-22, it was voted to recommend to the member conferences and groups two amendments to the constitution: (1) "To make available, when feasible, counsel and expertise requested by Seventh Day Baptist groups throughout the world"; and (2) "To offer recognition when deemed advisable to developing Seventh Day Baptist movements."

Plans were projected for observance of a WEEK OF PRAYER for sister conferences and groups January 2-8, 1977 and the name of the writer of the daily devotions will be announced soon. Four thousand five hundred booklets were printed for distribution and use last January.

Holding of the next Federation session in 1978 was considered at length. An inquiry will be made of member groups as to monies being set aside over a three-year period as voted last year by ballot to enable leaders from up to twelve countries gathering at a selected place in the United States in August of 1978.

During the past year, financial aid on a continuing support basis or for specific projects has been forwarded to such countries as Brazil, Burma, England, India, Kenya, Korea, Malawi, and the Philippines. Specific projects have included aid toward well-construction and operation of orphanages and hostels in India, primary school construction in Malawi, church building purchase in England, evangelistic efforts in Brazil and the Philippines, travel aid to Malawi and Missionary Watson Mataka to Kenya, and the David Pearsons to the Port Elizabeth area in the Republic of South Africa.

Conservative increases are being proposed in the 1976 and 1977 Federation budgets being submitted for ballot vote to some forty-two representatives in twelve countries.

Current officers include Loren G. Osborn as president, Rex E. Zwiebel as recording secretary, Leon R. Lawton as treasurer, and Alton L. Wheeler as executive secretary.

The Federation is ever open to considering additional ways in which it may offer services and counsel as the Lord may lead and as the Holy Spirit may enable. □

—Alton L. Wheeler

WHAT ABOUT BLUE LAWS?

I do not like Sunday blue laws but everyone needs a day off. God ordained the creation-Sabbath as our "rest" day. This was done for our benefit and as a sign of our personal relationship with Him. Later, foreseeing the future, He, with His own finger, wrote the Fourth Commandment lest we forget the importance of the seventh day and make it an ordinary work day.

We are not the self-sufficient super-beings some of us would like to believe. We are still dependent upon God's universal laws and commands. Whether we choose to worship Him or deny His existence, the fact remains that our well-being is contingent upon obedience to the disclosed will of our Creator.

There are masses seeking God in different ways. You and I have found Him in the life and love of Jesus Christ, our Lord and Savior. I inherited Sundaykeeping as many of you did. I regarded Sunday as the "new" Sabbath. I was proud to be called a Sundaykeeper and considered the Blue Laws as Christian and democratic and wanted them enforced.

Then I had a revelation, and the Holy Spirit persuaded me to abandon Sunday as the day of rest and accept Yahweh's true Sabbath. Today I am thrilled to be a Christian Sabbathkeeper!

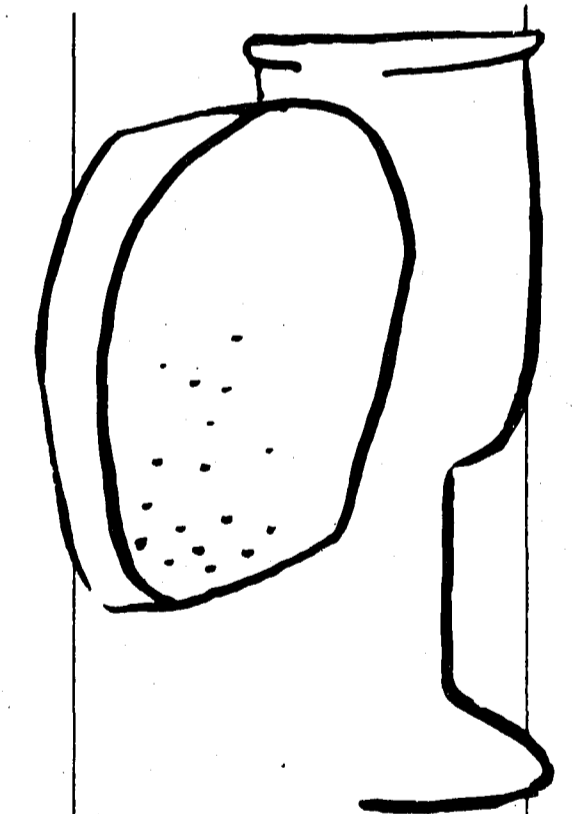
In the past Sabbathkeepers were lightly regarded and unjustly

punished for their convictions. Some even now are pressured into compromise. However, each succeeding generation is a little wiser and discrimination against the Sabbathkeeper is on the wane. If you take a close look you shall find that mid all the Christian diversities there runs the unity of the Holy Spirit. Christians everywhere are searching for God in His Word.

All around people are pushing their bodies to the point of exhaustion and breakdown, but there are millions of these people who, out of their religious convictions, cease from their labors on Sunday. It would be tragic to try to rob them of their only day of rest. Right now, if the Sunday closing laws were repealed without reestablishment of the Sabbath, there would be more Christians working than resting. Do we want that?

Although the traditional Sunday closing laws violate your freedom and mine, we need to be peaceable and loving while the Holy Spirit continues to work among us in the reestablishment of the Sabbath. Christ said, "You shall love your neighbor as yourself," and Paul admonished, "Let no one seek his own good, but the good of his neighbor." □

—by Frances P. Colbert
 Birmingham, Ala., member
 of the Paint Rock church



For the bread of God is he which cometh down from heaven: and giveth life unto the world.

—John 6:33

WE CAN DO IT!

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

Let's keep receipts ahead of monthly requirements!

OWM BUDGET RECEIPTS FOR FEBRUARY 1976

	February OWM	2 mos. total OWM and Reported Boards		February OWM	2 mos. total OWM and Reported Boards
Adams Center NY	\$ 224.72	\$ 224.72	Schenectady NY	\$	\$
Albion WI	33.25	107.86	Seattle WA	281.03	281.03
Alfred NY	666.90	1,279.15	Shiloh NJ	1,647.75	1,657.75
Alfred Station NY	377.55	771.04	Stonefort IL	30.00	70.00
Ashaway RI	465.00	1,578.27	Texarkana AR	30.00	30.00
Associations & Groups	70.00	815.56	Verona NY		209.00
Battle Creek MI	974.46	1,596.26	Walworth WI	200.00	200.00
Bay Area CA		55.00	Washington DC	250.00	500.00
Berea WV	80.00	80.00	Waterford CT	165.23	498.84
Berlin NY	195.25	801.71	Westerly RI	302.00	1,235.38
Boulder CO	85.50	221.50	White Cloud MI		72.50
Brookfield NY					
Dallas-Ft. Worth TX		21.20	Total	\$13,018.72	27,911.58
Daytona Beach FL		218.67	Non-Budget	76.00	
Denver CO	804.81	1,014.81	Total To Disburse	\$13,094.72	
DeRuyter NY	132.00	375.20			
Dodge Center MN	353.21	898.26			
Farina IL	107.50	127.50			
Fouke AR	74.58	267.78			
Hebron PA		163.30			
Hopkinton RI		10.00			
Houston TX		234.13			
Individuals		160.00			
Irvington NJ		1,200.00			
Kansas City MO	75.66	157.54			
Leonardsville NY	17.00	17.00			
Little Genesee NY	192.86	417.15			
Little Rock AR		71.00			
Los Angeles CA	560.00	1,085.00			
Lost Creek WV					
Marlboro NJ	1,083.99	1,083.99			
Middle Island WV	60.00	120.00			
Milton WI	1,194.63	1,299.63			
Milton Junction WI	60.00	145.00			
Monterey Fellowship CA					
New Auburn WI	60.56	101.78			
New York City NY	136.40	136.40			
North Jersey NJ	95.75	314.25			
North Loup NE		1,013.00			
Nortonville KS	280.00	575.00			
Ohio Fellowship OH	150.00	559.00			
Paint Rock AL	40.00	135.00			
Phoenix AZ		1,050.00			
Plainfield NJ	418.01	806.70			
Richburg NY	152.00	263.00			
Riverside CA	600.00	610.00			
Rockville RI		10.00			
Salem WV	291.12	804.72			
Salemville PA		160.00			

FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 1,201.39
Christian Social Action	947.89
Council on Ecumenical Affairs	141.34
Council on Ministry	669.32
General Conference	2,719.85
Historical Society	6.78
Ministerial Retirement	755.54
Missionary Society	4,608.52
Tract Society	1,693.64
Trustees of General Conference	6.78
Women's Society	343.67
Total Disbursements	\$13,094.72

SUMMARY

1976 Budget	\$205,749.00
Receipts for two months:	
OWM Treasurer	\$24,243.29
Boards reported	3,668.29
To be raised by December 31, 1976	\$177,837.42
Percentage of year elapsed	16.66%
Percentage of budget raised	13.56%
Two months:	
Due	\$34,291.50
Raised	\$27,911.58
Arrears	\$ 6,379.92

Gordon Sanford
OWM Treasurer

FAITHFUL IN SABBATH OBSERVANCE

The Scriptures are very explicit in their instructions regarding working at our everyday labors on God's holy day. Nevertheless most of the world, including some professing Seventh Day Baptists, find these instructions difficult to obey.

Certainly today it is easier to be a Sabbathkeeper than perhaps ever before as most industry and firms operate on a five-day work week. In this country we also have a keen interest in civil rights with the courts usually assisting those who have been discriminated against because of religious convictions.

In a recent Michigan case involving Ford Motor Company the state's Civil Rights Commission ordered the company to reinstate a Seventh-day Adventist who had been fired for his refusal to work on the Sabbath. The Commission stated that Ford had discriminated against Russell Taylor by refusing to accommodate his religious needs.

In a time of high unemployment Mr. Taylor could have reasoned that God would understand his situation and that an occasional Sabbath spent at the factory would not be inconsistent with his convictions. After all, he might have thought, one can keep the Sabbath in his heart no matter where he is or what he is doing. Evidently Taylor was not looking for an easy rationalization to pacify his conscience. He stood firm for what he believed - he had convictions! No doubt he took assurance from God's Word when it promises: "There will be a blessing if you obey the commandments of the Lord your God...and a curse if you refuse." Deut. 11:27 LB. That makes it very plain - not much room for rationalization remains!

We need more Sabbathkeeping Christians who are willing to stand firm for their convictions. I am afraid that all too often we are willing to make generalizations and rationalizations to avoid questions or problems that seem to arise concerning our religious beliefs. It is certainly true that convictions disturb-but they also attract.

Perhaps one reason why we attract so few to our ranks is the simple fact that we do not stand firm for our stated convictions.

"He who floats with the current, who does not guide himself according to higher principles, who has no ideal, no convictions-such a person is a mere article of the world's furniture-a thing moved, instead of a living and moving being-an echo, not a voice."

Let us have the courage to stand up for what is true and to share our convictions, including the Sabbath, with those with whom we came in contact. □

PLANNING COMMITTEE MEETS IN DENVER

The national Planning Committee held its annual Spring meeting in the lovely facilities of the Seventh Day Baptist church in Denver, Colorado, March 16-19, 1976.

Those in attendance were: K.D. Hurley, Executive Secretary of the General Conference; Mrs. Myrna Cox, President of the Women's Society and chairperson of the Planning Committee; Editor John D. Bevis, American Sabbath Tract Society; Secretary David S. Clarke, Board of Christian Education; Dean Herbert Saunders; Historian Thomas Merchant; Conference President Gary Cox; Executive Vice-President of the Missionary Society, Leon R. Lawton; Evangelist Mynor Soper, Conference President-Elect Delmer Van Horn; and Mrs. Dorothy Parrott, chairperson of the Christian Social Action Committee.

The Spirit of God was evident as the Planning Committee coordinated plans for the ongoing work of the denomination in the coming months. Much of the work of the Planning Committee is routine, however, there was much more opportunity at this session for creative planning and the leading of the Spirit. It was evident that those present desired to be used more fully by the Lord in their various areas of service.

EDITORIALS

Some far-reaching steps were taken toward the future ministry of Seventh Day Baptists. In consultation and agreement with the Houston, Texas, Fellowship (our Seventh Day Baptist RON project) a pastor to be trained in church extension has been called to lead out in the outreach of the Fellowship for a one year term, looking forward expectantly to a longer term of service as the work develops and as the Houston Fellowship becomes a permanent self-supporting Seventh Day Baptist church. A call was extended to Robert Babcock who will graduate from North American Baptist Seminary in May. Robert has accepted and following additional training this summer in church extension will assume with his wife, Nelta and two children the pastorate in Houston. Let us pray for God's blessings and guidance on this family as they seek to Reach Out Now to others in the greater Houston area.

The second major project of this session of the Planning Committee was to initiate negotiations with the Fuller Evangelistic Association for consultation services in church growth and extension. It is planned that following church and denominational evaluations training will begin through a core group of Seventh Day Baptists, who will lead our people in a new church growth program. More details will be shared concerning this program following a meeting with Dr. John Wimber, Director of Church Growth for the Fuller Evangelistic Association, scheduled for March 29 in Denver. □





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THAT'S GOD!

"He that hath seen Me hath seen the Father." Look at Jesus—that's what God is like.

Did you hear Him say to blind Bartimaeus: "Bartimaeus, receive thy sight?"
That's God!

Did you see Him moved with compassion for the hungry, restless multitude, saying: "I will not send them away fasting, lest they faint on the way?"
That's God!

Did you watch Him weeping in pity over Jerusalem, crying: "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not?"
That's God!

Did you hear Him speak to the adulteress dragged into His presence by her accusers, gently saying: "Go in peace and sin no more?"
That's God!

Did you hear Him say to the thief on the Cross: "This day thou shalt be with Me in Paradise?"
That's God!

And did you hear Him pray: "Father, I would that those whom Thou hast given me may also be with Me?"
That's God!

And has not your heart rejoiced to hear Him say: "...if I go...I will come again...that where I am there you may be also?"
That, too, is God!

—Isabel Garver

THE SABBATH

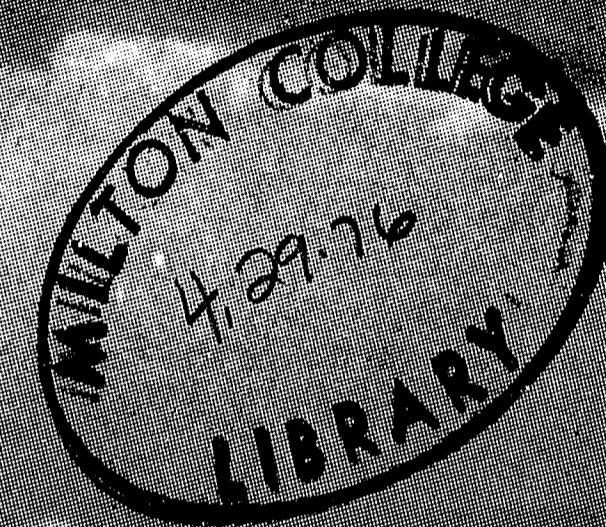
RECORDER

1844

1976

SEVENTH DAY BAPTIST

MAY 1976



"HIS GLORY"

Over the mountains and hills
We will praise Thee, O Lord
With the angels and the saints
In Thy Kingdom, O God