



The Sabbath Recorder  
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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?"  
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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?"  
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Did you hear Him speak to the adulteress dragged into His presence by her accusers, gently saying: "Go in peace and sin no more?"  
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Did you hear Him say to the thief on the Cross: "This day thou shalt be with Me in Paradise?"  
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And did you hear Him pray: "Father, I would that those whom Thou hast given me may also be with Me?"  
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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

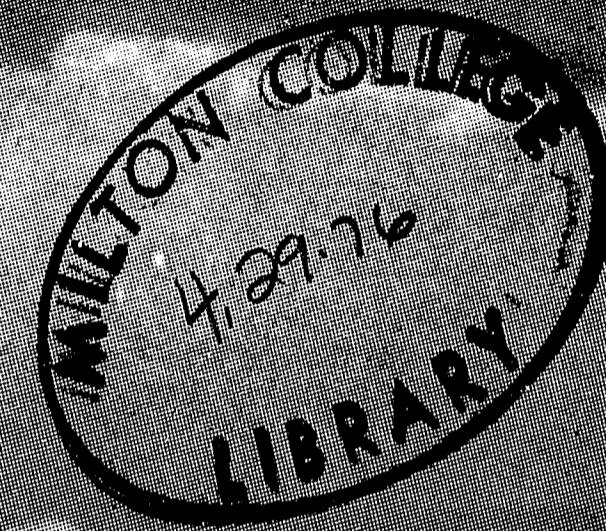
# RECORDER

1844

1976

SEVENTH DAY BAPTIST

MAY 1976



"HIS GLORY"

Over the mountains and hills  
The Spirit of the Lord  
Will be poured out  
And will fill the tabernacle  
And the temple  
And all that dwell therein  
And they shall be  
A people of the Lord  
And shall be called  
The people of the Lord  
And shall be called  
The people of the Lord

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## "HIS GLORY"

*O'er yon mountain, rich in story,  
Sinks the setting sun to rest,  
While The Master paints His Glory,  
On the skyline of the west.*

*By Jennings Randolph*

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JOHN D. BEVIS, EDITOR

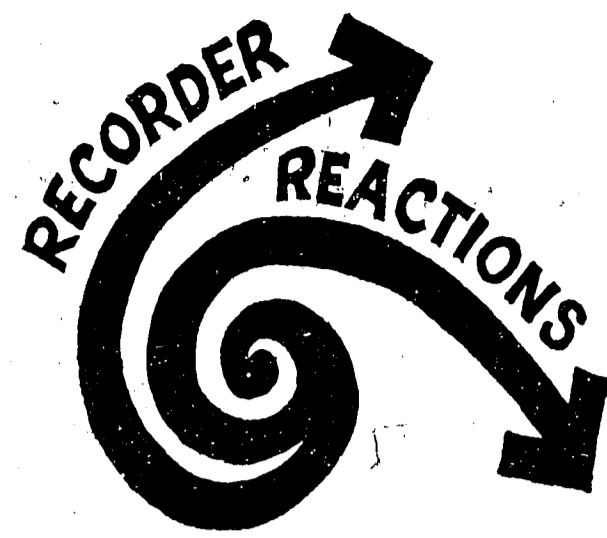
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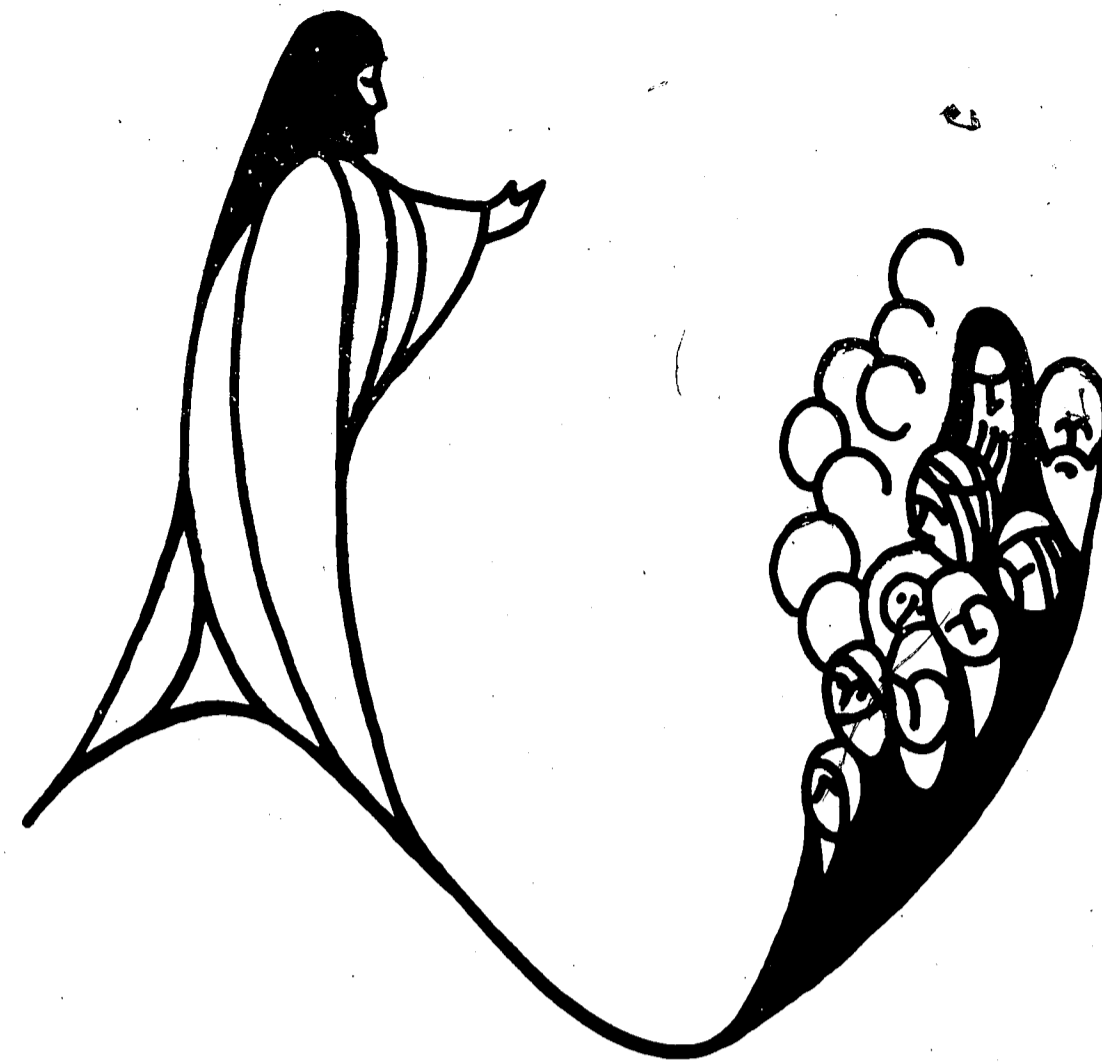
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We look forward to each issue of  
the Recorder and are never dis-  
appointed with the content. Keep up  
the good work. It is such an attractive  
magazine that we are proud to share  
it.

-Mrs. Loyal Todd  
Milton, Wis.

I am a junior at Milton College  
and it is always nice to come home  
at the end of the day and find the  
Recorder there to read. It helps  
keep me up to date on important  
matters of our concern ...please renew  
my subscription.

-Jerry Vaught  
Edgerton, Wis.



## BLESSED ARE THE PEACEMAKERS

*Blessed are the peacemakers, for  
they shall be called the children of  
God.* -Matthew 5:9

"Grace and peace be multiplied  
unto you through the knowledge of  
God, and of Jesus our Lord" (1 Pet.  
1:2). Peter and Paul (Eph. 1:2; 6:23)  
often included in their letters  
expressions of grace and peace, love  
with faith, as coming from God the  
Father and Jesus Christ the Son.  
Both men experienced deeply the  
inner peace of God even while  
encountering difficulties. Both were  
used by God as peacemakers, even  
though they stressed issues creating  
conflict with persons and groups  
refusing to submit to the authority  
of Jesus Christ. These apostles learned  
that peace is an attitude which pre-  
vails because of an inner awareness  
and assurance of righteousness. Peace  
is based on trust in God—the One  
possessing the love and power to hold  
us in His hand in all circumstances.  
As trust grows, so does peace.

God is the real peacemaker. The  
angel's message on the first Advent  
declared God's purpose—"Glory to  
God in highest heaven, and on earth  
His peace for men on whom His  
favour rests" (Luke 2:14 NEB).

Jesus is the central key to God's  
plan. During His earthly life His soul  
(mind, emotion and will), as well as  
His body, was in submission to His

spirit, which in turn was God-con-  
trolled. As a person Jesus was a fully  
integrated individual at peace within  
Himself and with God His Father—the  
inward and upward dimensions of  
relationship.

Jesus spoke and ministered out-  
wardly from this twofold, inner and  
upward, dimension of personal  
knowledge and experience. In the  
outward dimension of relationship  
with others Jesus experienced both  
peace and conflict.

Many people believed and followed  
Him. All who received Him and His  
words in repentance and loving  
obedience discovered something of  
how His poise and power brought  
new release from a tormented  
body, mind, or spirit. Peace was  
established; life was transformed by  
His tender, compassionate words  
and touch.

All who refused to receive Him or  
His words experienced frustration  
and conflict. They endeavored to  
quiet His voice by an appeal to the  
Scriptures and traditions (their  
authority). Jesus took them into the  
deeper water of Scriptural thought,  
motive, character and devotion—  
farther than they were willing to go.  
Refusing His authority they argued,  
schemed, and even resorted to illegal  
methods to silence His voice. They  
thought peace would come in destroying

By Donald E. Richards, Pastor  
Marlboro, N.J., S.D.B. Church

Jesus. They were closer to the truth  
than they realized, but in a different  
way.

Through the Cross Jesus became  
the sacrifice for sin, meeting the  
death penalty as prescribed by God.  
Love enabled God to send Jesus into  
the world; love enabled Jesus to  
accept the Cross. In the Cross the  
justice of God was satisfied, making  
real peace possible (Eph. 2:13-14)  
for all men who would believe and  
entrust themselves in active, living  
faith in Jesus Christ as Savior and  
Lord.

God had set His stage. Power for  
the new life and higher ethic was  
made possible in Jesus through the  
Holy Spirit's indwelling. It was man's  
turn to respond. Jesus knew that  
peace and joy are by-products of  
right relationship with God—which  
in turn transform basic attitudes and  
characteristics regarding oneself and  
others.

Nine basic characteristics in capsule  
form are enumerated in His Beatitudes.  
As we learn how to lay hold of these  
great truths we discover something  
of the transforming power that lifts  
our aspirations to spiritual heights  
transcending the mountain ranges  
of man's thought. As the years pass  
the "Sermon on the Mount" may

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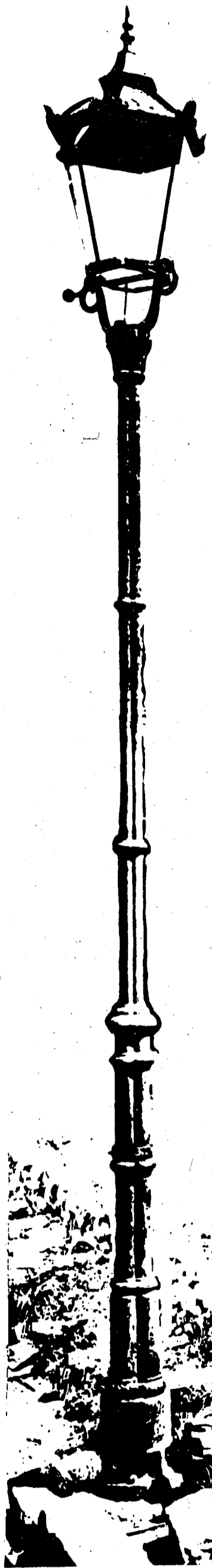
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07061. □



## From Torchbearer To Lamplighter

"The New Testament pattern of ministry is that the pastor is not the torchbearer, the one in the front leading the way ('stick close to me'), but *the lighter of lamps.*"

This interesting concept runs throughout David Haney's book, *The Idea of the Laity*,\* one of many new and significant books on the subject of renewal and discipleship.

Two other comments from Haney are worth consideration here.

- 1) "Renewal will only come as we successfully activate the laity."
- 2) "There is much evidence that the small group explosion heralds the long awaited and prayed-for 'awakening.' . . . To many, 'awakening' is a preconceived stereotype. James Burns' study of the great revivals of Christian history, *Revivals, Their Laws and Leaders*, is illuminating at this point: Every age which sought an awakening always sought it in terms of the previous one—and it was never so. The only common elements to be found are 1) that it involves the laity, and 2) that it moves the gospel outside the four walls of the church."

If Haney's premise is true, that the laity is the key to renewal in the church, how do we go about "activating the laity"?

May I suggest we consider the simple plan of discipleship employed by our Lord. He used three basic principles which resulted in three basic commitments on the part of His disciples.

### The Principle of Inspiration

It's hard to comprehend the thoughts and feelings of those people who rubbed shoulders with Christ in the early days of His earthly ministry. His message must have had a disrupting effect on all who heard it. Yet His message, manner and means of communication drew people to Him.

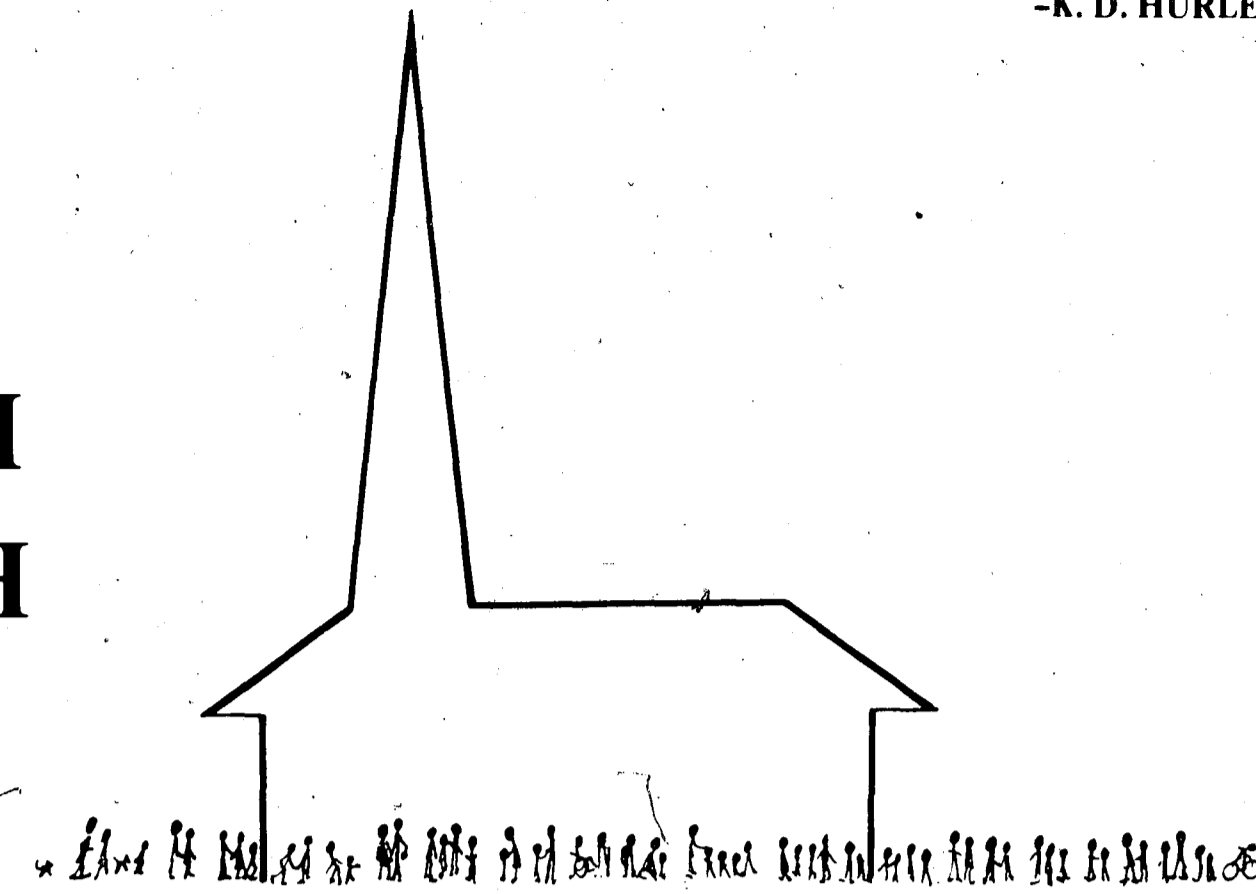
People were inspired—that is, they were influenced in thought and action by this man Jesus. The result was a basic commitment to Him that radically changed their lifestyle. This radical change was the result of a relationship of 'withness,' for, as Mark recorded it, "*He appointed twelve, to be with him, and to be sent out to preach*" (Mark 3:14.)

### The Principle of Instruction

As you read through the Book of Mark you will find

(continued on page 19)

## CHURCH GROWTH



## IS POSSIBLE!

*"There is NO reason why the Seventh Day Baptist denomination cannot grow, IF the church members are really committed to growth and IF they follow the time-tested processes which assure growth!"*

In essence, this is what guest consultant, John Wimber, told ministers and laymen attending the Area Spiritual Retreat in Boulder, Colorado, in March. Mr. Wimber is director of the Department of Church Growth for the Fuller Evangelistic Association in Pasadena, California, one of the most experienced and successful organizations in modern day church development and extension.

Mr. Wimber's observations tend to confirm my conviction, based on experiences as executive secretary during the last several months; namely, ATTITUDE will make the big difference in Seventh Day Baptist denominational life in the next decade.

Seventh Day Baptists have apparently developed a combination of basically negative attitudes:

"We're unable to grow as a denomination because our beliefs are contrary to popularly accepted concepts."

"We're different; so the usual characteristics of church procedure do not apply to us!"

"We're doing okay. We're enjoying the fellowship of our own families and friends; don't disturb us by having to be involved with 'outside' people."

"We're really not in such bad shape. We've lost only a few members since the turn of the century; we're going to start growing again pretty soon."

"We're committed to Christ, and that's all that matters; it really doesn't matter which day we keep."

Such thoughts are insidious and deceptive. The truth of the matter is we have lost a *lot of members* in the last seventy years. We have become wishy-washy in our beliefs. We have lost vitality. We are no longer as dynamic a force in the Christian world as we ought to be. True, statistics show that a worldwide gain in numbers of Seventh Day Baptists has been achieved recently. But the overseas count is based on somewhat nebulous figures in countries where circumstances might change very rapidly. The home base membership is consistently lower each year; so there are fewer people providing fewer dollars to support an ever-increasing budget.

### A Crisis Situation

If there is to be a turnaround, I sense that we will have to be willing to recognize that we are in a crisis situation, and act accordingly. A discontent with status quo must be encouraged. Positive attitudes must be cultivated. A desire to grow must

be instilled in all of the people.

While it is imperative to be realistic about the uphill struggle we have ahead, it is equally valid to be encouraged by the potential the denomination has for advancement. Our Task Force, while highlighting the necessity for attitudinal changes, is also reflecting progressive trends made evident from its research. Even in the first resume of findings, issued on October 10, 1975, the Task Force members made the following declaration:

*"Such things as the new Christian awareness of our youth and the growing number of Seventh Day Baptists entering the ministry are occurring without reference to our denominational structure. Structure is far less important than the faith and commitment of Seventh Day Baptist Christians to the survival and growth of our denomination."*

With the leading of the Holy Spirit, there is no reason why we cannot grow as a denomination. Our full commitment to Christ should include an active dedication to the work of His Church - of which the Seventh Day Baptist denomination is an integral part - and a reaffirmation of the Sabbath truth! Herein is our distinctive - and exciting - role as Sabbathkeeping Christians in the twentieth century! □

# personality profile

Lyra Adell Babcock Irish

by Mrs. Thelma Tarbox



Cherished mementoes have a way of being found between the pages of a Bible. My Grandmother's Bible holds one such treasure - a letter she received during her last illness from a "soul-mate". The friend, Mrs. G. Carlton Irish (Lyra to her friends, that's everybody) is today, at ninety-five, as full of fun, as passionately interested in church affairs and all affairs as she was twenty years ago when she wrote the letter. Letters from Lyra - she writes two or three a day - reflect her sparkle in gems like these:

- Concerning several unsuccessful attempts of the Rockville and Hopkinton churches to acquire a pastor - "Nothing has been done about calling another 'NO' man."

- Concerning a summer wedding - "Was it lucky the audience was motioned to sit! If that knot ever unties it will take a lot of grunting. I told the minister he could have done it in half the time and it would have 'taken' just as well. He said, 'Oh you Old Fundamentalist.'"

- Concerning the launching of the Sea Wolf - "Did you see where the woman who was to have christened the Sub missed her mark and didn't even touch the boat? That was large enough so I believe I could have hit it somewhere."

Definitely, dear Lyra, kneader of bread, pillar of her church, whirlwind of activity, Lyra always hits her mark! Blessed with a beautiful voice, her education in the village one-room school was augmented by voice lessons from a Providence teacher, and she has given concerts locally and in Providence.

Born in Rockville, Rhode Island, the only child of Hon. Albert S. Babcock and Lanta Burdick Babcock, baptized by Rev. A. A. McLearn, Lyra joined the Rockville church October 29, 1892. During her many years of dedicated service she has taught Sabbath School, sung in the choir, served the Missionary Society, and is presently the oldest member of her church's women's group, the Loyal Workers. As treasurer of the Loyal Workers forty-nine years and Rockville church treasurer for two terms totalling fifty-two years, Lyra has had many opportunities to be "pen pals" as she calls it with our denomination's treasurers. She resigned from both offices in April 1975 and at the same time she also resigned as secretary of the Rockville Cemetery, owned and operated by the church.

A friend whom Lyra has helped with genealogy research says, "When we think of Rockville it is Lyra and Carlton who made everyone welcome at their home in a way that our home always was to us." Only recently has it seemed best for Lyra to leave the home which she made a haven for so many, and to live with one or the other of her two daughters, Mrs. Lucie Armstrong and Mrs. Julia Kenney, both of Rockville.

Although her hearing isn't as keen as she'd like, her nimble fingers in the past year have crocheted five afghans, two vests, and other items. She enjoys shopping, has been seen at Flea Markets, regularly attends meetings of the Loyal Workers, and occasionally visits neighboring churches. Starting this past March 6, she has the pleasure of worshipping in her own church again. Sabbath services having been resumed after being discontinued in December 1972.

One of her former pastors, the Rev. Paul S. Burdick, says: "Lyra has continued to be a very good friend throughout the years. I believe it is her jolly disposition, her ability to laugh with others that has contributed to her long years. Even though she has had many hard experiences to face, she has never allowed them to 'get her down.' Among the most difficult of 'hard experiences' are for a mother to lose a child, and for a wife to lose a husband. By coping with both losses, Lyra has brought to life the Biblical words: 'You will grow in grace and character.'"

Three months after the death of her husband, to whom she was married by Rev. Erlo Sutton at her parents' home, Lyra worked out her heartache by writing a poem - a love song to her companion and their life together. Here are some of her thoughts on the anniversary of their marriage:

October 23, 1909 - October 23, 1973

"As I sit here alone this eve,  
My mind goes back to 1909,  
When we - Carlton and I - were  
Ready to say - 'You are mine!'"

(continued on page 15)

The Sabbath Recorder

## THE REVOLUTIONARY FAMILY

Some Thoughts for Family Week May 2-9, 1976, with the theme "Families and the Nation"

by William H. Genné

Families are usually thought to be citadels of conservatism and reaction, resistant to social change and always longing for the good old days.

While the conserving function of family life should always be recognized, to think of families only in that way is to be guilty of stereotyping families with a half-truth.

We must not be blind to the role that families have played in social change, nor underestimate the radical motivation in the urge of parents to win a better life for their children.

As we think of the beginnings of our country, we must take into account the strong influences of families that helped to shape our nation.

It startles many folks to realize that practically half of the passenger list of the *Mayflower* were children. Indeed, by the time of the first Thanksgiving there were more children than adults because of the deaths during the first dreadful winter.

We have glamorized the frontiersman and the trapper as the lonely men who blazed new trails. When it came to settling our country and developing its resources, however, there was usually a strong family motivation and often direct family involvement as the covered wagons pushed westward across the land.

The geographical expansion is only one aspect of the power of families for social change. A concern of almost every new settlement was education of the children. The great American Dream of a public education for every child grew out of the parents' desire that children be equipped to improve their lot and station in life.

How revolutionary this concept was when compared to their background of elitism of European education!

Typical of this drive was the reply of a father to his young son's comment, "When I get big, Daddy, I'm going to be just like you!" The father said, "No, son. You should be better than I am. Every son should stand on his father's shoulders and reach higher than his father ever could."

This drive for a better life for their children was behind the long, hard struggle for economic justice. Fathers risked their lives to organize unions—as indeed, the farm workers are doing today—in order that their families, especially their children, might enjoy certain rights and working conditions on their jobs and receive a more just share of their productivity.

Concerned families have been the wellsprings of the unique American development of voluntarism. To consider the millions of hours of voluntary service on school boards, town committees, and all kinds of associations, such as PTA's and other community organizations, is to be impressed with the great drive to make our communities "decent, wholesome places in which families and children can thrive."

Surely this quest for a better life for families is at the heart of the American Dream—shaping our drive toward educational, economic, and social justice.

However, this great drive toward family betterment, as with every other great passion of religion, patriotism, or whatever, can become narrow, self-centered, and rigid. There are, indeed, selfish families just as there are selfish persons.

In every age, there have been some families who have "sold out" their neighbors in the effort to get ahead, and there have been some families who have resisted change in the effort to protect their favorable position. This temptation is still very much alive and confronts each and every family as we move into the third century of our nation's history.

Our churches, particularly in their educational ministries, need to mobilize and equip families in the following ways:

1. To recognize their familyhood and interdependence with every other family in God's global village. We are, indeed, in the same boat. Selfish isolationism will not long insulate us from the consequences of our insensitivity to the needs and feelings of others. Only as we extend our familyhood to all humanity can we build a family of nations to dwell in peace together.
2. To work together for justice which is the foundation of peace. Many pray for peace as if it were some kind of spiritual aura they could acquire for the praying. There will be no peace between persons or nations unless there is a basic justice and fairness between them. This is an arduous task requiring us to examine every aspect of our social and economic systems and to change them where necessary to guarantee justice to even the last and the least.
3. To remind our political powers and institutions that they stand under the judgment of a God of justice. There will be no real security, health, or progress until we as a nation develop a fundamental, moral basis for our behavioral choices.

Families need to help each other and to be helped by their churches to become effective citizens of the nation and of the world family of nations. That there will be growing pains in this process is to be expected. It is only as we grow as persons, as families, and as a nation that we will prove ourselves worthy of the heritage of our nation and of the faith we profess. ✓

William H. Genné is Coordinator of Family Ministries, NCC.



# OPEN FORUM

## ON THE WORLD COUNCIL OF CHURCHES

"Jesus Christ Frees and Unites" was the theme of the Fifth Assembly of the World Council of Churches which met in Nairobi, Kenya, in November 1975. Christians represented wide differences of faith and practice, from countries of democratic governments, some from countries dominated by Communism, some from areas emerging from colonial status, developing nations, and others representing oppressed people who seek political independence with emancipation their watchword.

Some may question our association with churches that may be under Communist influence or pressure, or with people of countries struggling to be liberated from oppressive governments. But aren't all churches influenced by their country's cultural environment?

The Church of Jesus Christ exists in a world of brokenness with a mission to give the reconciling gospel to the world. By working together the members of the body of Christ can proclaim the good news that Christ really does give freedom and unity for a distressed world. The Fifth Assembly resolved that the churches "are one in their common commitment."

Seventh Day Baptists have been a part of the World Council of Churches since its inception, and I hope we will continue to be a part of the churches committed to give a united Christian witness to the world. It is a "conciliar fellowship" of the individual churches praying for each other, visiting, standing by and sharing with each other in good and bad days.

The prayer of Jesus, "that they all may be one," has been the concern of the Christian churches. Yet many diverse opinions and practices of efforts toward unity persist as the World Council of

Churches gives thought on how to accomplish the latter part of the theme, "Jesus Christ Frees and Unites." Whether it be a unity of the churches working together, or a spiritual unity, many believe that it is really God's gift rather than something that can be achieved. As J. Robert Nelson expressed it, "The unity effected by Christ, even while divisions remain in part, is a leaven in humanity, a dynamic power for reconciliation."

A major concern about our membership in the WCC is evangelism. It was reported that a new evangelistic conscience emerged from the Fifth Assembly. Two questions were raised about the proclamation of the gospel for the world: "If love seeks to serve men's highest welfare, can we leave them alone in their spiritual lostness and still claim to love them?" And "if justice means the securing of people's rights, is not one of their most fundamental rights the right to hear the gospel?"

Section I of the assembly brought back a report calling for the proclamation of the whole *gospel* to the whole *world* by the whole *Church*: "We are called to preach Christ crucified ... the announcement of God's Kingdom and love through Jesus Christ, the offer of grace and forgiveness of sins, the invitation to repentance and faith in Him, the summons to fellowship in God's Church." The report went on to say, "(It) always includes the responsibility to participate in the struggle for justice and human dignity, the obligation to denounce all that hinders human wholeness."

These ideas which came out of the Fifth Assembly are those which I can accept as a follower of Christ and a Seventh Day Baptist. Can we not as a denomination continue to take part in the larger work of the whole *Church* in the whole *world* and still

be true to the whole *gospel* as we understand it? I think we can and should. □

-C. Harmon Dickinson  
Richburg, N.Y.

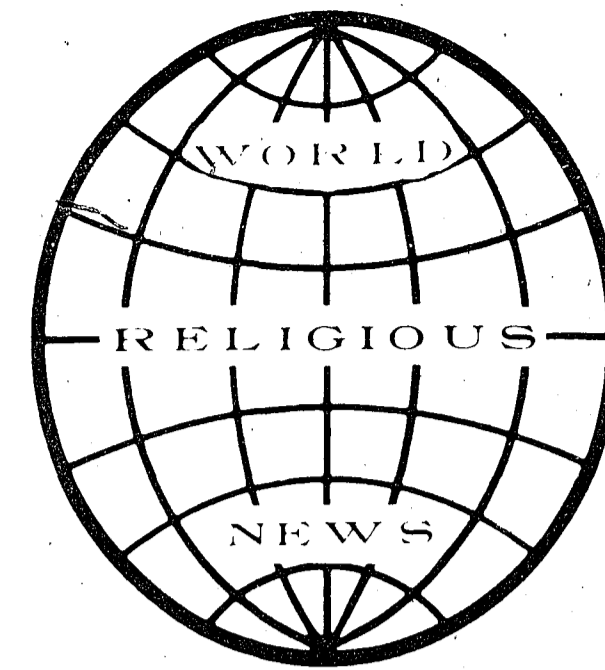
As to our membership in the World Council of Churches—I would rather we were not actual members of the W.C.C., despite several undeniable advantages. (We would do well to maintain observers in attendance.)

We cannot hang a sign upon a man-made organization and properly call it the united body of our Lord. Members of Christ's body are not isolated from each other, and never were. I see only one point of Christian unity possible among religious groups in this age. Indeed, it is the only one that matters. Jesus spoke it—"Hereby shall all men know you are my disciples, if you have love for one another."

Without it as the authoritative force, doctrinal disputes flourish, barriers multiply, and the gospel message is choked.

Individual Christians belong in politics; Christian "communities" do not. The World Council seems to emphasize political prestige, rather than the power of prayer, and the need for individual purging. □  
-Ira Bond  
Nortonville, Ks.

**We invite you to share your thoughts on the issue of membership in the World Council of Churches. Letters must be brief and to the point. Send your letter to the Editor, Box 868, Plainfield, N.J. 07061 □**



### COURT TO DECIDE CASE ON REQUIRED SABBATH WORK

By Stan L. Haste

The U.S. Supreme Court will decide whether a Kentucky company violated the law by firing a man who refused to work on Saturdays because of religious convictions.

At issue is the case of a member of the World Wide Church of God in Berea, Ky., who for fourteen months was allowed to observe his church's prohibition against working on the Sabbath before being abruptly discharged after fellow employees complained.

The high court's decision, expected this spring, will presumably affect members of other Sabbath-observing religious groups, including Seventh Day Baptists, Seventh-day Adventists and Jews.

The case was brought by Paul Cummins, who worked for the Parker Seal Company in Berea from 1958 to 1971, when he was fired. For more than a year prior to his dismissal, Cummins was permitted to observe his church's Sabbath, even though other employees were expected to work on Saturdays.

Beginning in 1965, Cummins worked as a supervisor at a Parker plant, but, when fellow supervisors complained that the company was showing him favoritism, the company decided to let him go. Although all Parker supervisors were paid a set wage, some of Cummins' colleagues were allegedly working up to 72 hours a week while he worked only 40. The discrepancy was caused, the company claimed, because other supervisors had to cover for Cummins because of his Saturday absences.

Cummins appealed the firing to the Kentucky Commission on Human Rights, a watchdog group which looks after the interests of individuals claiming discrimination. The commission agreed with the company, however, and Cummins took his case to a U.S. district court.

That court also held for the company, but when Cummins appealed that decision to the Sixth U.S. Circuit Court of Appeals, it found in his favor. The controversy centers around a section of the Civil Rights Act of 1964 which states that "it shall be an unlawful employment practice for an employer...to... discharge any individual, or otherwise to discriminate against any individual with respect to his compensation, terms, conditions or privileges of employment, because of such individual's... religion."

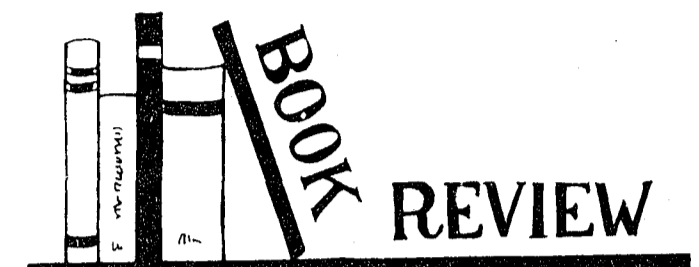
An official guideline of the Equal Employment Opportunity Commission, a federal agency charged with interpreting the law, specifies further that the Civil Rights Act "includes an obligation on the part of the employer to make reasonable accommodations to the religious needs of employees and prospective employees where such accommodations can be made without undue hardship on the conduct of the employer's business."

The guideline also requires the employer to prove that an "undue hardship" exists. The Court of Appeals held that the company failed to prove such hardship by noting that for the fourteen-month period after Cummins joined the World Wide Church of God it had accommodated his religious needs. In a written brief to the Supreme Court, the company argued that the law and guideline in question require employers "to accord preferential treatment" to employees solely on religious grounds. That requirement, the company went on, amounts to governmental establishment of religion in violation of the First Amendment to the U.S. Constitution.

Nevertheless, Cummins argued that the reason for the law is to provide employees with the free exercise of religion, a right likewise guaranteed by the First Amendment. □  
-Baptist World

### DR. WIRT TO RETIRE

Dr. Sherwood E. Wirt, editor of *Decision* magazine since it was launched in 1960 by the Billy Graham Evangelistic Association, will relinquish his editorial duties April 1. He will remain on the masthead of *Decision* as "editor emeritus," but he will give his time to writing, lecturing and preaching from his home base in California. Dr. Wirt is the author of a number of books. □



The 135 page book entitled *Isaac Newton* by John Tiner (hardcover \$5.95) is the life story of the discoverer of gravity as he rose from poverty to knighthood in seventeenth century England. From his birth on Christmas Day and throughout his life, his activities were shaped by prayer and a personal relationship with Jesus Christ. Surroundings and circumstances changed but his faith remained undiminished.

Mr. Mott, president of Mott Media states: "This initial introduction in the 'Sower' series is an excellent book for both classroom and personal reading. It places one of the great men of history in the proper perspective in regard to his accomplishments and his relationship to God."

John Tiner's biography of Isaac Newton fills a gap in the knowledge and understanding of the spiritual life of a man who is usually recognized only for his scientific achievements. His invention of the mirror telescope, his research into the refraction of light, and most of all his development of the principles of gravity have overshadowed his lifelong practice of Bible study and prayer.

Young readers will enjoy reading the story of the man who through logic and investigation showed that there was order in the universe and removed from the minds of the people the alarming fears of superstition and magic.

Orders may be placed by contacting Mott Media, P.O. Box 236, Milford, Michigan 48042. □

# A CALL TO WORSHIP

## THE GOD OF GENESIS

by Leroy Bass, Pastor  
New Auburn, Wis., S.D.B. Church

There is an urgent need in this generation of many pseudo-beliefs and half beliefs to sound the call to all people to worship the true and living God, the God of Creation, the God of beginnings, the God also of endings and judgment, the God of Genesis and the God of Revelation as well. Please read these verses discerningly.

"Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water."

"In the beginning God created the heavens and the earth."

"... (He did not create it a chaos, he formed it to be inhabited!): 'I am the Lord, and there is no other.'"

"Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they existed and were created."  
-Rev. 14:7; Gen. 1:1; Isa. 45:18b; Rev. 4:11.

Will you imagine with me a new world coming fresh from the Creator's mind. There is color, fragrance, life, and melody, all blending into a creation so perfect that God Himself called it "very good." In six days God created our earth and filled it with marvelous things for us to study and to enjoy. And we have not yet finished studying all about this world.

The new astrophysics reveals a universe that is made up, not merely of hard little atoms of matter, but of forms of forces of energy. Scientists are finding that the forces of energy are the source of atoms of matter.

Do you realize what this is doing to scientists in Communist countries? The doctrine that undergirds all Communistic theory and philosophy, dialectical materialism, falls apart if it is true that the basis of the universe is not physical matter at all, but energy. This means the organic evolution theory of origins is being debunked as a myth. No wonder some of the Russian scientists and thinkers who honestly see the conflicting ramifications of their discoveries with atheistic propaganda can easily find themselves in trouble with the leaders in the Kremlin, if they are not careful.

Many scientists everywhere cannot conceive of a universe without an Intelligent Creator, and they are finding the material world of matter so complicated that they are giving up trying to believe they can understand it all. They acknowledge that for every effect there must be a cause, and there is a Final Cause to the universe - God.

Scientific discoveries are discoveries of God's material universe, a universe that is God's. There has never been one scientific discovery that has ever disproved what the Bible proclaims as truth. There never will be a

scientific discovery that will disprove the Bible. God's universe is in harmony in all its parts. God's Book and God's universe are going to agree 100 percent. Scientists, theologians, and ministers should be partners together in learning our Heavenly Father's truth.

Genesis proclaims the truth of a personal God who was lovingly and powerfully present in His creation of our world in six days and resting (that is, not creating) on the seventh day. But, many ask, how could He do it so quickly? It's so much to do in so short a time. How did He do it?

He spoke it into existence. If God is God, why couldn't He do it so quickly? We must not pull God's abilities down to our limited thinking. His divine Energy created matter very quickly. Listen:

"By the word of the Lord the heavens were made, and all their host by the breath of his mouth..."

"For he spoke, and it came to be; he commanded and it stood forth..."

"The counsel of the Lord stands for ever, the thoughts of his heart to all generations."

-Psalm 33:6,9,11.

Our God is omnipotent; and He is omniscient; there is nothing too hard for Him to do. The human race stands awed at the creation of God from the complexities of the atom to the swirling galaxies in space. And scattered through the Bible are at least 150 verses that very directly speak of the God of creation and call upon all mankind to worship the God of creation and accept His absolutes in the realm of belief, faith and morals.

From passages like Revelation 14:7 and elsewhere we learn that in the last days there would be a great departure from the faith and worship of the God of Genesis. So God caused to be placed in the book of Revelation - the book that deals mostly with the last things before the end of time and the return of our Lord - an urgent call back to belief in the simple Creation record of the Genesis story, and all that it means to believe in the God of Creation.

In creation week God immediately effected a plan to provide a continuity of personal relationship between Himself and His people, a plan designed to be so perfect and beautiful and lasting that it remains to bless and benefit all of us in 1976. Here is how it came about.

The first whole day of Adam and Eve's life was the very first sabbath day of creation week. God used this first day of their lives to teach them many things. He explained that all they saw of the earth was brand new; all vegetation, all animals, everything! He began to unfold to them His plan for the future, and gave them instructions about the part He had planned for them to play in cooperation with Him. He explained the guidelines necessary for their duties toward Him and for their relationship with each other and their descendants. He also alerted them to the dangers to beware of and what to avoid.

He had so much to tell them, but of course, they couldn't absorb everything in one day. It is evident He told them to begin their work the next day (which would be the first day of the second week of time on earth), follow His instructions for six days, and then come to Him again on the seventh day. He would answer questions and further unfold to them more of His divine purposes.

They were to repeat this every week as an act of faith in recognition of their sole dependence upon Him who alone had perfect knowledge, authority, power and wisdom. Every recurring seventh day was a sabbath or day of special communion between the Creator and His people. This day became the high point of their week, one they looked forward to. They knew He loved them so very much, and they loved Him and were eager to follow His guidance.

Before very many weeks or months went by, a day came in which doubt and disobedience were instigated in them by the deceit of Lucifer, and for this they had to be penalized. Despite their removal from the Garden of Eden with God's decree that they must eventually die, the Creator did not cast them off from His love and concern. Nor did He ever withdraw from them His weekly Sabbath communion.

These weekly Sabbath communions were to be a perpetual memorial of creation in the first week of time for this world, and would remind them of their own creation within that week, and that they had a Creator. They would continue to need Sabbath fellowship with their Creator more than ever. They would always need to worship Him, and to listen to His voice instructing them what to do.

The continuity of a weekly personal relationship between Creator and people must not ever be broken. Sabbath observance with God would keep them in the knowledge of their origins, and aware of their accountability to God. For the same blessed reasons we need the Sabbath today, but our world of nearly four billion people has largely forgotten our origins, and our accountability to God because we have forsaken our Sabbath communion with our Creator. We have refused the truths of God's instructions in favor of the lies of Lucifer we are so willing to accept. God in His patient mercy, not willing to utterly cast us off, has issued a last appeal and a last warning to His apostate people to come back to the worship and obedience to the God of our origins, and to the God of Creation week. Will our world heed His last appeal and warning? Another question yet is: To what extent are we giving out His message for the world to even hear it?

"Fear God and give him glory,

for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water."

-Rev. 14:7

Just as God taught Adam and Eve to remember their Sabbath fellowship together, so He intended that all their posterity should do likewise, as was later inscribed on a tablet of stone:

"Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; ... for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it."

-Exodus 20:8,9,11

Do you here see how God ties Sabbath observance in with our origins and Creation week itself? Then God's last appeal to our world as given in Revelation must include a return to a belief in our origins by a personal God in a seven day week with a return to Sabbath observance and communion with our Creator. These things cannot be excluded if we are to give Him the glory called for in Rev. 14:7.

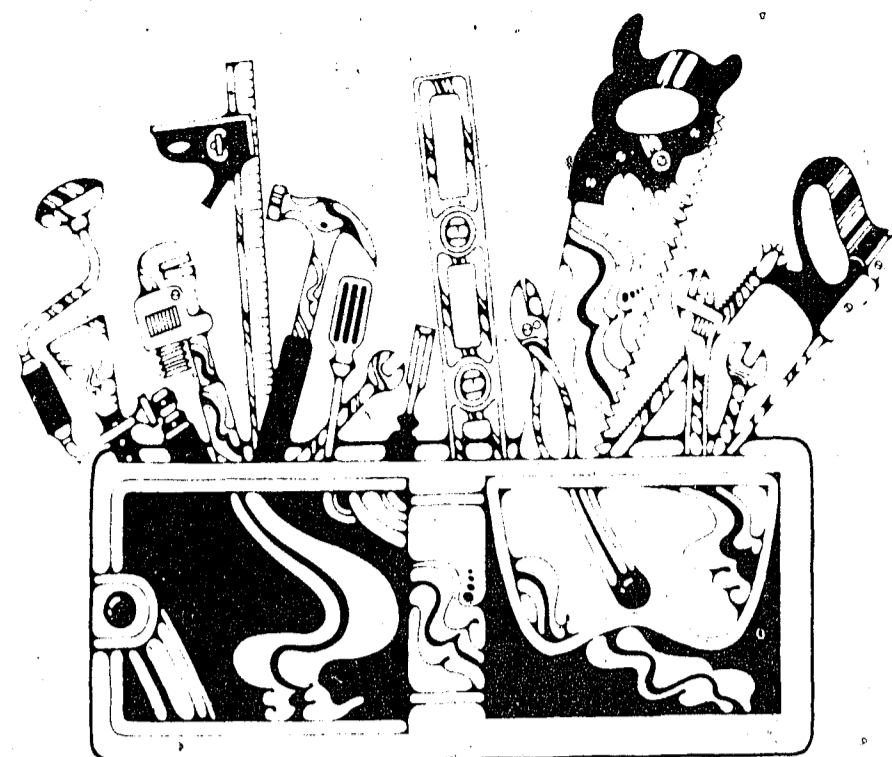
However, let us suppose for the moment that these days of Creation were seven evolutionary and geologic time periods. Then we must ask: how could God expect Adam or Nehemiah or us to keep a seventh geologic time period for a Sabbath rest? In the first place thousands of generations would live in eras of all work and no Sabbath rest; and thousands of others would live in an era of rest and no work time within their entire life span. God wouldn't ask the impossible, nor make himself ridiculous. God is not illogical.

(continued on page 20)



Pastor Leroy Bass

# WORK AT CAMP



Most church camps depend heavily on volunteers' time and energy to keep facilities in repair and to develop new facilities. Many private camps also depend on donated labor or programmed effort of campers to do the same things.

Outdoor Christian education and adventure, as conceived by American camps, are natural arenas for trying out stewardship ideas and developing their related skills. Christian camping can—and usually does—use theological concepts which keep God in the midst of the planning, doing and evaluating of camp repair, maintenance and development projects.

Seventh Day Baptist camps may gain strength from these ideas given at a small group session at the 1976 biennial American Camping Association Convention held in Philadelphia, Pa., in March. The leader of the session was John Hunter of the Farm and Wilderness Camps of Plymouth, Vermont. His wife and a young staffer also contributed major ideas.

The Hunters were chiefly talking of projects done during programmed camps. Many of these were in longer than the traditional one-week church camp program. But the principles apply, although the projects may need adaptation. Listen to our retelling: **\*\*Projects that take too many years without real signs of reaching the goal probably ought to be speeded up with other volunteers or paid labor.**

**\*\*The experience of staff-camper companionship ought to be assured by the plans of execution of projects.**

**\*\*Sheer exhaustion from sustained efforts is a healthful experience (within practical limits, and accounting for individual differences of campers). This stress-event ought to be arranged as fully as possible for the work-team's mutual sensing.**

**\*\*Staff and campers need to avoid the demands of "perfect craftsmanship" according to any one person's standards, while keeping with safety and practical realities.**

**\*\*The "Outward Bound" program's success with the adventure spirit suggests that major projects can be undertaken and achieved if a group is together challenged to exert brain, brawn, and soul. Teamwork in both planning and execution is even more essential under challenge conditions.**

**\*\*Some campers may be helped to overcome stereotypes of their capacities in the teamwork of achieving specific physical goals. Individual abilities can be brought out by goodly fellowship and thoughtful counselling.**

Repeated camp work jobs (as garbage disposal, dishwashing, trail maintenance, bunkhouse cleaning, etc.) can be creative stewardship experiences when staff encourages imaginative incentives, friendly competition, and good workmanship.

**\*\*Often the campers may reach out to camp neighbors to give muscle and will in special needs (as haying for an injured farmer, clean up from storm or fire).**

**\*\*Erosion-control projects (for instance) become extended classroom**

through the changing conditions of weather during camp period or between camps.

**\*Public conservation units often can teach campers, involving them in assistance to forest, stream or field projects near to camps.**

**\*\*Abandoned buildings sometimes could become creative landscape improvement projects, with the lumber being useful to the camp upon proper arrangements with owner. Owners often will donate the whole building for the sake of getting rid of an eyesore.**

**\*\*Trail signs need frequent renewal. New kinds of trails need development. Signs by number permit development of several different trail systems, with each guidebook trail pointing to different aspects in the area of a particular sign number.**

Practical factors include such planning as: stop work early enough to permit a reasonably neat, safe, and weather-stable work-site; pick up all tools and account for them with the team; return tools to proper storage for overnight; evaluate project with campers.

**\*\*Change from strenuous to easy phases periodically, or rotate crew members, to avoid excessive fatigue.**

*We especially pray God's grace and wisdom on those Seventh Day Baptists who are in the midst of major development projects in the 1976 season. We are proud of the achievements of all our camps. We hope that the Creative Camping filmstrip which has just been completed will prove instructive and inspirational to all our camp planners and programmers. □*

*Thoughts from HENRY TAFT, PRESIDENT OF OUTWARD BOUND, Speaking to the American Camping Association, March 6, 1976.*

Basic to learning is gradual increase of challenge, and camping greatly extends the work of the usual public or church education. Personal experiences more than directed lectures are creatively used. "We learn better through our skin than through our ears. I spent years trying to teach my wife to tie a bowline. And she never learned. Then one day she took up rock climbing, and she realized she was to be hanging from that bowline that she tied. Boom! She learned it like that!"

Experiential learning means: a degree of difficulty in which the person is directly involved; an acceptable risk, in company with others; a real situation; freedom to succeed or fail; instruction is non-directive (after you learn the skills you're on your own). Camping restores richness of experience which was characteristic of earlier, less technological eras.

When persons really live in awareness of the needs—the immediate needs in terms of a week-long experience together—they use and share resources thoughtfully. Do you dole out food as fully as the campers demand, or help them to appreciate total needs of camp sponsors—and the world? The discipline to see need—and to ask for help—is terribly important in our world. Camp situations can help make this a real habit.

Is our camp life almost competitive? Why? So much of our educational process is competitive—beating the other guy. So little of it is cooperative. It's a wonder our society works at all. If ants were educated that way, there would be very few anthills. Along with our celebration of independence, we must learn how interdependent we are, not only with other humans around this Spaceship Earth, but with other forms of life. Why should we be surprised when we put nicotine and coal tar dyes into our system and then come up with cancer; when we dam the Nile and don't get recurrent soil enrichment from floods?

The Outward Bound program has provided outdoor experiences which effectively enlarge persons with very

limited physical or spiritual outreach in their roles in life. Coming to know ourselves can be a crying need for older persons as well as adolescents. Camps, with effective training of staff for safety and healthy attitudes, can open up much of God's great teaching experiences for personal maturing as His children.

Outward Bound plans are open for use by any organization. They are being used by many school districts around the country.

The end-product in camping ought to be a way of life, rather than the continuation of a particular campsite or program. Freedom and self-confidence are the important wonderful products of good outdoor group experience. Because cooperation, not competition, leads to success in the wilderness, you have a ready-made classroom for the most important single lesson a person must learn.

*The SDB Board of Christian Education's CREATIVE CAMPING filmstrip and other services will help you appreciate many of these concepts and put them to work in your camp program for 1976-and following! □*

## CHILDREN'S CONFERENCE WORKSHOP

Directors and some staff of the 1976 Children's Conferences associated with the General Conference put in a busy weekend at Alfred Station March 27, 28. The sponsoring church school program committee of the Board of Christian Education chaired by Mrs. Doris Van Horn had arranged a sharing of objectives, methods, and special needs. A lively exchange of heartfelt love of children flowed through the workshop experiences. The group also visited the rooms on the Houghton College campus where their programs will occur in August.

Secretary Clarke announces an error in his March *Recorder* release: May Warner will direct Junior High Conference and Russell Allen will direct Junior Conference, not the reverse as listed in March. □



## OUTWARD BOUND To Fuller Christian Life



# MISSION NOTES

## WHERE THERE IS NO VISION THE PEOPLE PERISH

The Olivet Baptist Church in Kingston, Jamaica, has "recently accepted the Sabbath as a church. The pastor, Rev. Lindsay, has received me warmly. We hope they will eventually become Seventh Day Baptist."  
-Rev. Joe A. Samuels

The Philippines SDB Conference met March 27-29, 1976—their first Annual Session following organization in March 1975. The projected Seventh Day Baptist Cebu City Center will serve as the meeting place for the Cebu City SDB Church, the SDB Philippines Conference office, and publication center.

The annual Spiritual Retreat in Guyana, South America, was held April 16-19 at the Den Amstel Camp site. The Guyana SDB Conference has adopted a three year program with emphasis on visitation, training, and youth work. Their aim is for a stability through growth numerically, growth spiritually, training, and using youth in the Lord's service.

The Luna SDB Church, Jamaica, has started a Sabbath School at neighboring Seaton with services in a rented shop. There are about twenty who attend regularly. Deacon Vin Ruffus, a recent convert, is the very zealous leader. It is hoped that in due course a church will be established.

Pastor and Mrs. J. Antonio Barrera of Curitiba, Parana, Brazil, visited sister Sabbath-keeping groups in Argentina and Uruguay where they attended conferences in each country in January and February. He writes: "The people there are very good believers. I preached several times. Please, you pray for them."

The Light Bearers for Christ, presently touring the West Coast,

spent over two weeks in Houston, Texas, aiding the RON (Reach Out Now) project. They had concerts every day and did visitation and other contact. Other concerts were given in the Dallas/Ft. Worth and El Paso, Texas, areas.

A special mission to Australia and New Zealand is planned by Dr. and Mrs. Edward J. Horsley of Denver, Colo., in late May and early June. In addition to visiting Auckland, New Zealand, and Sydney, Australia, they will minister especially with the new Seventh Day Baptist Fellowship group at Bundaberg, Queensland, Australia.

"The Lord is working in Schenectady, N. Y., "Pastor David Taylor reports. New outreach ministries in a nursing home and hospital have started. Bicentennial Prayer Bible studies were to begin in April.

The India SDB Conference executive committee met in Nellore, Andhra Pradesh, South India, in February with fifteen officers and members present. Eight new SDB churches were recognized in the Atmakur Field Association; ten bicycles were approved for Field Evangelists "to cover more areas in less time in their work"; it was voted to raise funds for a new classroom building for the SDB Montessori School at Nellore; the sewing school at Nellore is to be opened again "for which any deserving candidate of any caste would be admitted"; noted that Rs. 78,443=00 had been expended for wells from funds raised in India and Rs. 28,306=81 from aid received from America (\$3,354.); and members of the committee proposed to visit SDB Fields at Kothavalasa, Bobbili, Srikakulam, and V.R. Palem "to note the developments of our mission work at these field associations."

## PRAYER

## CORNER

A Prayer Reminder for Each Day!

June 1976

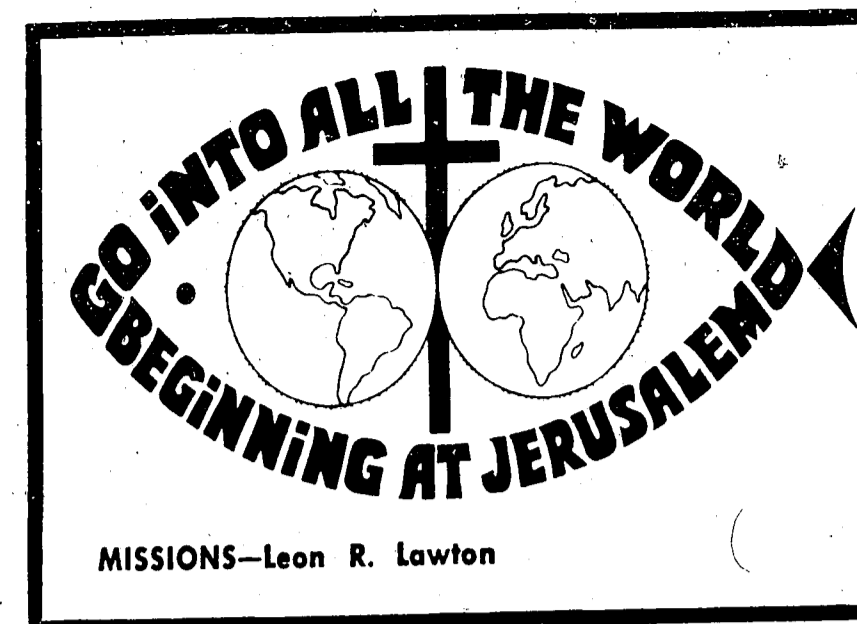
Verse for the month:

"They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."  
-Zech. 13:9

- 1- Pastor David Taylor, Schenectady, NY
- 2- David/Bettie Pearson, Blantyre, Malawi, Africa
- 3- Houston, TX, Reach Out Now (RON) project
- 4- Central New York Association meeting
- 5- SPIRITUAL RENEWAL IN MY LIFE/ MY CHURCH
- 6- Menzo/Audrey Fuller, Makapwa, Malawi, Africa
- 7- Women's Board monthly meeting
- 8- Pastor Sam Peters, Georgetown, Guyana
- 9- To be an effective witness for Christ-today
- 10- Toronto, Ontario, Canada, SDB Fellowship
- 11- For outreaching VBS in our churches
- 12- YOUR PASTOR AND CHURCH LEADERS IN THEIR MINISTRIES
- 13- Douglas/Jane Mackintosh, CHS, Kingston, Jamaica
- 14- Ministerial Training Institute, Plainfield, NJ
- 15- For SCSC Training Session, North Loup, NE
- 16- Secy. K.D. Hurley, Plainfield, NJ
- 17- Rev. B. John V. Rao, Nellore, India
- 18- Publishing Director John D. Bevis, Plainfield, NJ
- 19- FOR VBS/CAMPS TEACHERS AND STAFFS
- 20- Conference President Gary Cox, Boulder, CO
- 21- Summer ministries of the ministerial students
- 22- Medical ministries and workers, Malawi, Africa
- 23- For LOVE to my "neighbor"—in word and deed.
- 24- Pastor Antonio Barrera, Curitiba, Brazil, S.A.
- 25- Director of Evangelism Mynor G. Soper
- 26- SABBATH SCHOOL MISSION OFFERING
- 27- Rev. L. Sawi Thanga, Rangoon, Burma
- 28- Dean Herbert E. Saunders, Plainfield, NJ
- 29- Praise God for answered prayer!
- 30- Pastors/workers in SDB Philippines Conference

Special prayers for healing are requested for Mary and Ralph Hays of Metairie, La.

Contacts with Pastor Eugenio Aldave at El Paso and Pastor Elias Camacho at Brownsville, Tex., have brought better understanding of the ongoing ministries of sister churches in the Republic of Mexico.



## TRIBUTE TO MISS MABEL WEST

Feb. 2, 1884 – March 10, 1976

Seventh Day Baptists have appreciated and enjoyed the wonderfully loving spirit of Miss Mabel West. Although the Seventh Day Baptist Missionary Board did not sponsor Miss West's initial going out to China, nevertheless she soon became a very helpful part of the China Mission family after her arrival at Shanghai in 1920.

Miss West's mother, Mrs. Nettie West, had gone to China a year earlier, 1919, and was supervising the mission housekeeping. Mabel was self-supporting and at the same time became a valued teacher on the staff of Grace School for Girls (1920-1949). Her sister, Anna, had gone to China in 1911 and was an assistant to Miss Susie Burdick for several years, then served as Principal of Grace School for Girls (1928-42) until the time of her death in 1942.

Mabel and her mother were interned by the Japanese for a few weeks in 1945 but were soon allowed to return to the Mission. About this time Mabel suffered a painful fall and was unable to walk for awhile. She and her mother and Miss Sarah Becker were returned to the United States in December 1948.

Miss West never yielded to her physical handicap but kept valiantly on. She received the Robe of Achievement from the Women's Society during General Conference in 1965. She was a great letter writer and never hesitated to give a joyful witness to her Lord and Savior.

She shared parts of her letters from former students, as they wrote from Formosa, etc. It was evident that these girls loved her even as she loved them. She was always willing to draw on her vivid memory of China experiences to help on various matters that came to the attention of the Missionary Board. (She wrote an account of Dr. Rosa Palmberg's life, among other services.)

"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). We who have known Miss Mabel West thank God for her sweet Christian spirit and loving ways. □

—Presented at the April Missionary Board Meeting



MISS MABEL WEST

### Personality Profile (continued from page 6)

"It's been a short sixty-four years! (Tho some moments have been blue). The years have been wonderful, Especially – to us two.

"Tonight will be the first 23rd That I alone have celebrated The anniversary of that date, With the empty chair unmated."

Lyra sings of the coming of their children, two girls and later a son, George, who in young manhood was fatally crushed in an industrial accident – "The hurt so deep we never could talk about it, no matter how we would try." – grandchildren come – four – and then five great-grands –

"We have been so blest – All these sixty-four years – We will not sorrow and pine – Nor shed needless tears.

"The future lies before us – Only 'One' knows how long – But may I live it bravely, Then to meet Carlton with a song."

Lyra's indomitable joy in living turns the ordinary to extraordinary. Upon her rests the promise of the Savior whom she has always loved: "Be faithful unto death and I will crown you with everlasting life." □

# The Church in Action

## NEWS FROM THE CHURCHES

### FOUKE ORDINATES TWO

FOUKE, ARK.— Rev. Mynor Soper, Rev. Leon Lawton, and Rev. Charles Graffius along with the Light Bearers for Christ team conducted a spiritual emphasis weekend at the Fouke church on February 27-29. The Little Rock and Texarkana churches were also represented at the retreat. Pastor Graffius' talks on the Holy Spirit were well received and the Light Bearers were a delight to hear.

Highlight of the weekend was the ordination of Steve Crouch as a deacon and Lois Goodson as a deaconess. The Fouke S.D.B. Youth Center has been active. Lois Goodson's arts and crafts class has met regularly with from six to eight in attendance.

The Judo Club has won six trophies in state competition. One of the center's boxers, Ray D. Fetner, fought in the district state competition and won second place. Donations from several churches have helped to purchase equipment for the youth center. □  
—Floyd Goodson

### PACIFIC PINES SUMMER CAMP DATES

The Camp Program Committee is holding a series of meetings laying plans for what hopefully will be a most exciting and profitable experience for children and young people.

#### CAMP DATES

Senior Camp	June 27-July 1
Young Adult	July 2-5
Primary Camp	July 6-9
Intermediate	July 11-18
Junior Camp	July 18-25



LIGHTBEARERS RECORD MUSIC

The Light Bearers for Christ team has just produced a cassette recording of some of their most popular numbers. The team consists of: Patty Burdick, Jerry Van Horn, Patty Lawton, Robert Van Horn, Dawn Soper, and David Davis. The cassette can be yours for a tax-deductible contribution of \$4.00 or more. Send your request to Light Bearers for Christ, Box 109, New Enterprise, PA 16664. (The above photo appears on the cassette.)

### SPIRITUAL RETREAT HELD

NORTH LOUP, NEBR.— A Missionary Conference, planned and carried out by the Missions committee, was held at our church Feb. 13-15. The Rev. Leroy Bass, former missionary to Guyana, and Charles and Margreet Ryan of The Abba House of Prayer of Cairo, Nebr., were featured speakers. The Sabbath Eve services consisted of stories from Guyana and exhibits by Rev. Bass.

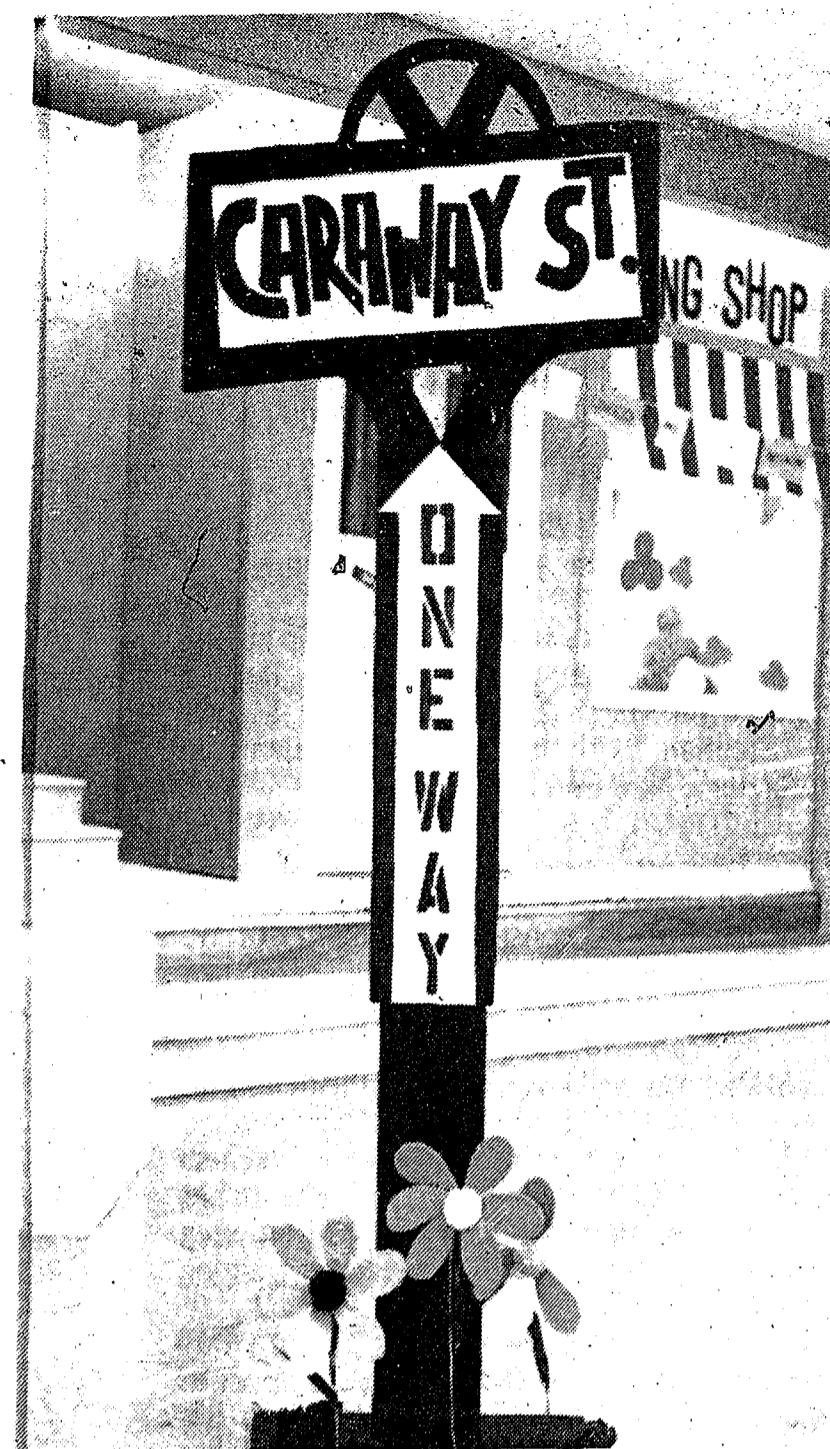
Guest speaker Rev. Leroy Bass used "Working for the End of Missions" as his topic Sabbath morning. The choir sang two anthems. All adults met in the sanctuary for a question and answer period during the Sabbath School hour.

The Bicentennial Prayer and Bible Study is now under way with about 120 people in the community taking part.

A Spiritual Retreat with Rev. Mynor Soper, Rev. Leon Lawton, Rev. Charles Graffius and Mrs. Dale Rood as leaders was held at our church the weekend of March 5-7. The theme was "In All Things Grow." It was a full weekend with "Growth in Spiritual Life" by Rev. Graffius for the entire assembly. Mrs. Rood conducted a study for the women "Learning to love God, ourselves, and others in a new dimension"; Rev. Lawton conducted a study for the men "The Man's Role in Spiritual Leadership." That we may continue to grow in spirit is our prayer. □

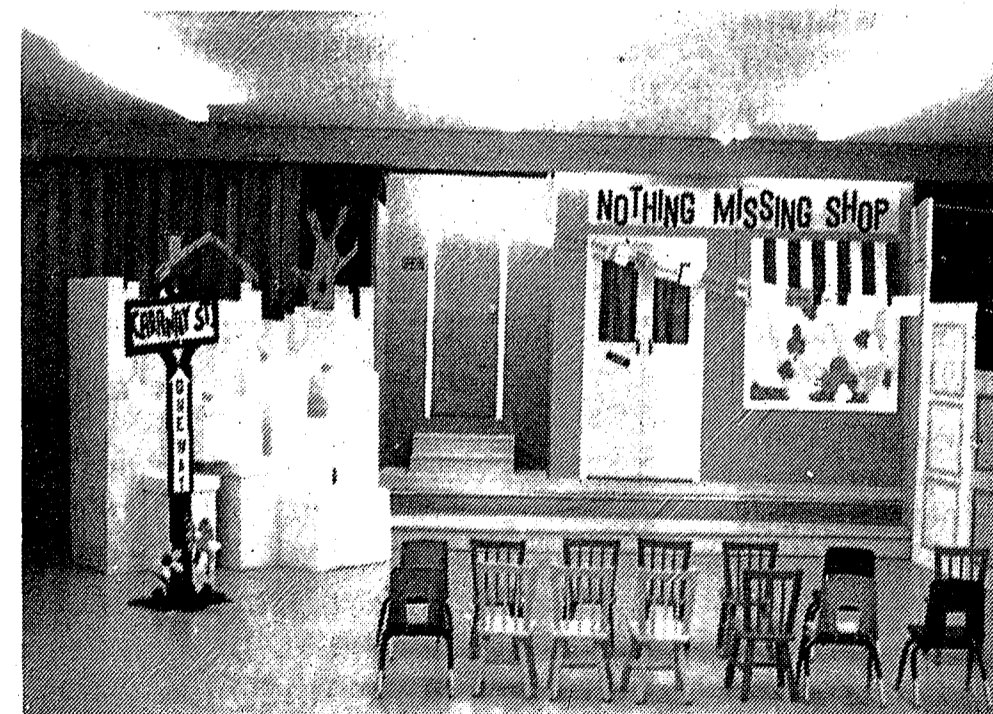
—Bertha Clement

The Sabbath Recorder



### MISSION PERSONNEL NEEDED

The Missionary Society announces that applications are being received for missionaries to replace the Rev. and Mrs. David Pearson who return from Malawi in July. If after prayerful consideration you feel led to apply for mission service please write: S.D.B. Missionary Society, 401 Washington Trust Bldg. Westerly, R.I. 02891



The "set" for *Caraway Street* is located in the spacious assembly room of the Denver church. *Caraway Street* is described as a "new" way of teaching "old" principles.

May 1976

# CARAWAY STREET

## NEW APPLICATIONS OF OLD PRINCIPLES

The Denver church recently invested in some new property—on *Caraway Street*. Now for those who know Denver you may be thinking, I've never heard of that street but it is indeed a street—it has its own apartment building, store, puppet residents, phone booth, taxi cab, and many other individual characters. You may have seen a similar street on television called *Sesame Street*, but our street is unique in that the children can visit it "live." It is a place for Christian learning and fun.

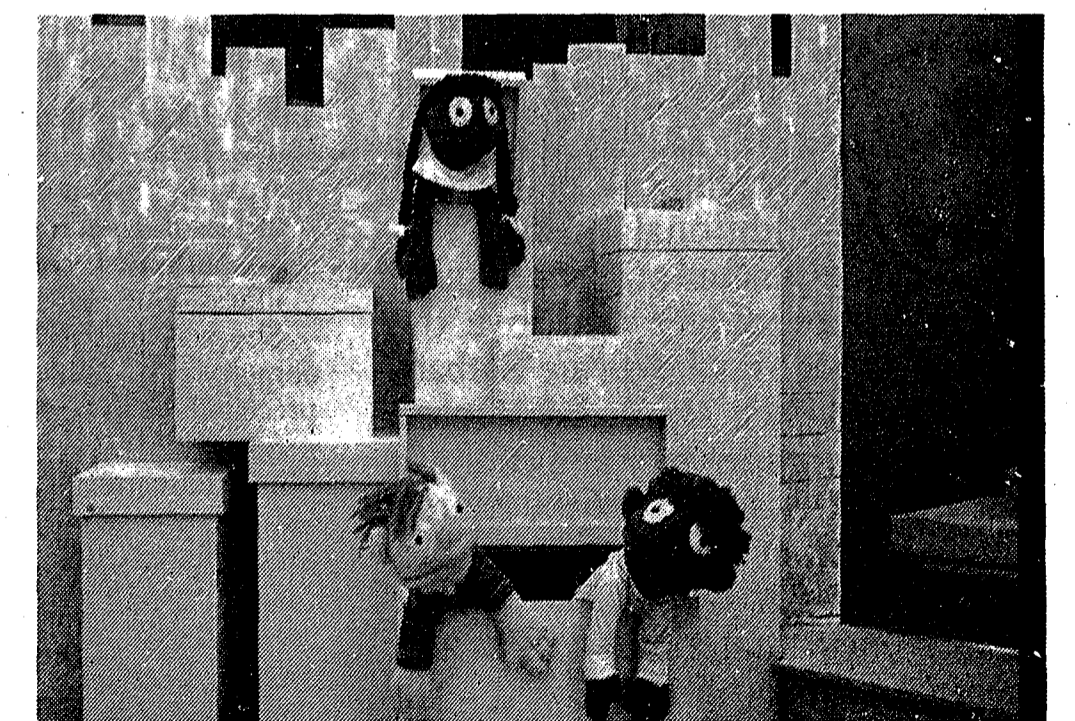
The surrendered, Christ-centered life is the underlying theme of *Caraway Street*. It does not stop with explaining the salvation concept, but is growth-oriented to help children understand the process involved in living a Christian life—that is to let Christ live His life in you!

*Caraway Street* uses puppets (called children or kids), actors (who are known by their own names) and some funny human characters. They are used in situations that children can relate to in helping them learn how to apply basic Christian principles in their lives. Each week there is a different script with a special theme (sharing, obedience, forgive-

ness, etc.) that is presented in a variety of ways with a rapid pace that keeps the kids attention. Also repeated each week and throughout the entire three year program are *Bible* verses, books of the *Bible*, Christian vocabulary words, ways to better show our love for parents, new Christian songs, etc. These are all things we want our children to learn, but most churches have fallen behind secular education and still talk at the child instead of letting him be involved. *Caraway Street* is simply a "new" way of teaching "old" principles.

We started our *Caraway Street* in mid-January and are truly excited about how the Lord has been working in us and through us to tell children the real message about Christ. The enthusiasm of the children is really contagious to others around them. We feel the program has real potential for Christian outreach and subsequently church growth. This has been evidenced in other churches that have started this program *as well as our own*.

We are very grateful to Ron Solomon, the originator of the program, for introducing us to this



*Caraway Street* uses puppets in situations that children can relate to in helping them learn how to apply basic Christian principles in their lives.

17



Vince and Nancy Farkas radiate their love of Christ as they share in the ministry of Caraway Street.

ministry that is bringing honor and glory to the Lord. Ron's life is a real testimony of his love for the Lord and his sensitivity to God's will. He has been especially open and cooperative in allowing us to adapt this program to our uniqueness as a Sabbathkeeping group and has granted us permission to write some special scripts pertaining to our Sabbath beliefs.

The total program has involved over forty adults from our congregation and over thirty children have seen at least one performance. Out of these thirty about half have been children that are *not* from families already established in our congregation. The adults have been involved in a variety of ways especially in the preliminary preparations of building the set (under the directions of Ken Crosby) and the puppets and costumes (headed by Carol Willhoit and Cindy Sigley). The cast members (eight persons) who are split into two casts that perform on alternate weeks include: Rich Wheeler (director of Cast I), Michele Wheeler, Luellen Sidor, Vince Farkas (director of Cast II), Nancy Farkas, Katrina Compton, and Dan Thorngate. We are still seeking an additional male actor. We welcome persons of any age (high school age or older) who love the Lord. Our stage managers are Barbara Hansen and Jack Hunt. Ed Hansen is our general supervisor and coordinator with other aspects of the church work. We wish there was room to list many others who have donated time, money, materials, prayer and energy for this program.

Here are a few of the comments we have been hearing from people

in our church:

-While helping the kids to learn, I'm learning too. It's fun and a different way of teaching.

-Our little girl came home and told us she likes that church and wants to make that her church home.

-Although I was skeptical of the program, it has far exceeded my expectations.

-I think it is the best thing that has happened in our church in years.

-The educational gain for me has been tremendous and it is exciting to see the kids learning and growing.

-I've really seen a change in our daughter. She was repeating Ephesians 6:1 and "walking a tight rope" in our kitchen the other day.

-I think it is an excellent way for children to learn Bible truths.

-It's great, praise the Lord!

Comments, questions and inquiries can be directed to one of the directors of the casts or the supervisor at the Denver church address. □

-Nancy Farkas

### ACCESSIONS

SALEMVILLE, PA.  
Melvin F. Stephan, Pastor

By Letter:  
Clifton N. Waters

MILTON, WIS.  
Earl Cruzan, Pastor

By Letter:  
Homer Green  
Ferieda B. Burdick

By Baptism:  
Howard Green  
Ellen Green  
Michele Van Horn  
Eric Lin

### OBITUARIES

**DIMOND.**- Susan K., daughter of Jerome and Belle (Frederick) Kagarise was born April 9, 1890 at Salemville, Pa., and died at Nason Hospital in Roaring Spring, Pa., Sabbath, March 20, 1976 after a brief illness. She was 85.

She was married to Harvey K. Dimond, January 11, 1911, at Salemville, and he preceded her in death.

Surviving are these seven children: Mrs. Mae Robinette, Mrs. Elda Lippincott, and Harold L., all of New Enterprise, Pa.; Mrs. Mildred Coble, of Livermore, California;

M. Ulcie, of Everett, Pa.; A. Kenneth, of Mechanicsburg, Pa.; and Robert F., of Martinsburg, Pa. Sixteen grandchildren and twenty-five great-grandchildren also survive along with a sister, Mrs. Nettie Boyd and a brother, Raymond, both of New Enterprise, Pa.

Susan Dimond was a faithful member of the Salemville English Seventh Day Baptist Church where she was an active worker in the church.

Funeral services were conducted from the Salemville German Seventh Day Baptist Church on March 23 by her pastor, Melvin F. Stephan, with burial in the Salemville Cemetery, New Enterprise, Pa.

-M.F.S.

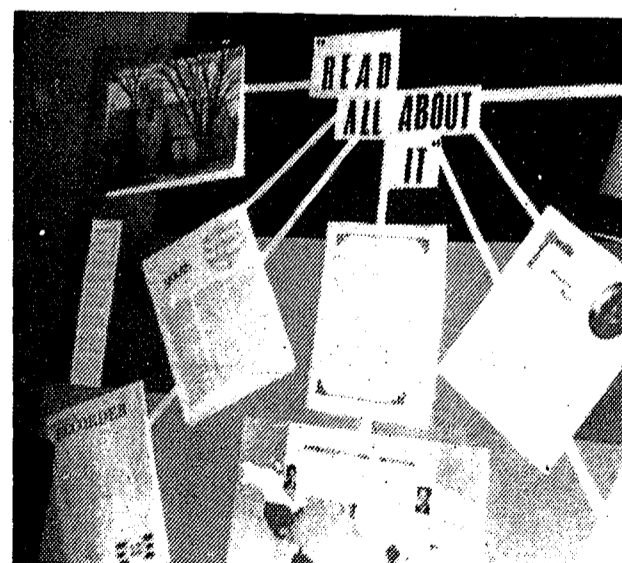
**WEST.**- Mabel L., was born Feb. 2, 1884 at Utica, Wisconsin, the daughter of W. Leman and Nettie Brown West, and died at Rock Haven, Janesville, Wisconsin, on March 10, 1976.

Mabel was well known across the denomination as well as in other circles. She studied at Milton College, Whitewater State Teachers College, and Columbia University. She taught in the country schools in the Milton area and in 1910 she started the teacher training department at Salem College, W. Va.

She was better known among Seventh Day Baptists through the years which she spent in the mission work in China and through her correspondence. She went to China with her sister Anna, and their mother in 1920. They returned to Milton in 1949 where she had lived since that time. She spent sixteen months in a Japanese concentration camp during the China-Japanese War.

Mabel was a member of the Milton Seventh Day Baptist Church. She willed her body to the University of Wisconsin Medical School. A memorial service for her was conducted from the church on March 13 by her pastor, the Rev. Earl Cruzan. Helen R. Green shared highlights of Mabel's life from taped interviews which she had with Mabel in recent years and from a paper which she has written on her life. Messages were shared from Jennings Randolph, Dr. George Thorngate, III, who spent years in China with her, and from the staff at the Seventh Day Baptist Building, Plainfield, N.J. A quartet composed of Frank Green, Dr. Stephen Thorngate, Stephen Thorngate, II, and Herbert Crouch sang "Beautiful Hills" and "That Beautiful Land."

-E.C.



"Read All About It" in the Sabbath Recorder. This attractive display was used to promote Sabbath Recorder Day at the Dodge Center, Minn., S.D.B. Church.

### Torchbearer to Lamplighter (continued from page 4)

only one occasion (Mark 6:7) when Jesus sent the twelve out to preach. From Mark's Gospel you find that Jesus' instruction of His disciples consisted of demonstration, interpretation, modeling and internship. This long instructional period, in which relationships were being developed, led to a second basic commitment, and that was to one another as members of the body.

Acts 4 seems to indicate the depth of that commitment. When Peter and John were on trial before the temple officials Luke says, "Now when they saw the boldness of Peter and John, and perceived that they were uneducated common men, they wondered; and they recognized that they had been with Jesus.... When they were released they went to their friends..." (Acts 4:13-23). At their first opportunity they returned to the group, their fellow members in the body of Christ, to whom they had made deep commitments.

### The Principle of Involvement

In a recent study of the Indiana Plan, a design for adult education in the church, I came across this statement: "Many persons have led people toward immaturity by making them dependent."

Reflection on that thought has led me into a greater appreciation for our Lord's pattern of discipleship. His timing was perfect. His invitation to discipleship came when His followers had sufficient time to be influenced in both thought and action. The period of instruction was sufficient for each involvement. Though they were not sent out to preach immediately they were told, "Put into practice what you hear. The more you do this the more you will understand what I tell you" (Mark 4:24 LB).

As one reads through the Gospels, our Lord's unfolding pattern of discipleship, it becomes apparent that His objective was the proper balance of dependence on Him and action on their part. This led to maturity and a third commitment, the work of God.

**Three Modern-Day Applications**  
Sherwood Park Baptist Church in

Alberta, Canada, pastored by Rev. Owen Isaacson, has developed a church manual called *Life Relationships in the Body of Christ*. According to that manual, the purpose of the Sherwood Park church is threefold: that members might understand 1) what the church is; 2) how the church functions; and 3) what the church is to accomplish. The church's plan of action is the development of *relationship*-first with Christ, then with fellow believers and finally with the world. Bible study, small groups, discovering and employing spiritual gifts, ministering to the body of Christ and sharing their life in Christ (evangelism) with those outside the family of God are means of accomplishing their ministry.

Creative Christian Communications, a service organization based in Sacramento, Calif., grew out of a local church need. It took form shortly after the minister of Christian education shared his burden with the pastor. They used the Wednesday night service and increased the time to 90 minutes. The first 30 minutes focused on the principle of inspiration, "establishing an attitude of praise and worship." The next period focused on instruction through Bible study. The final time segment utilized the principle of involvement, where the "disciples," now in small groups, planned for their ministry in the community during the coming week.

According to Dr. Ray Stedman, pastor of the thriving Peninsula Bible Church of Palo Alto, Calif., when he spoke at Bethel Founders Week, the Peninsula church's ministry of discipleship begins with the development of relationships and includes teaching, prayer, evaluation and transmission. When asked what was taught at the church, Pastor Stedman responded:

- 1) The New Covenant. The warfare between the spirit and the flesh. How to walk in the Spirit.
- 2) The church. Relationships. Body life.
- 3) Relationship to the world. Spiritual warfare.

During the coming months we shall hear much about "Extend Now." Our goal can be reached if we give ourselves to our Lord's pattern of discipleship, and if our leaders strive to be lamplighters, not torchbearers. □

\*The Idea of the Laity, David Haney, Zondervan, 1973.

Adapted from *THE STANDARD*, article by L. Ted Johnson.



June 14, 1777: Second Continental Congress adopts specifications for the first U.S. flag.

### June 1976

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

### DENOMINATIONAL DATELINE

May 28  
Editor John D. Bevis  
Verona, N.Y.

May 29  
Editor John D. Bevis  
DeRuyter, N.Y.  
Adams Center, N.Y.

June 4-6  
Central N.Y. Association  
K.D. Hurley  
Verona, N.Y.

June 4-6  
Southwestern Association  
Texarkana, Ark.

June 22-30  
SCSC Training Session  
Westerly, R.I.

June 25-27  
Southeastern Association  
K.D. Hurley  
Middle Island, W. Va.

become our "Mount of Transfiguration" where the peace and glory of our Lord shine forth.

Please note the order of *progression* and *growth* expressed in these statements depicting the Kingdom, at least in part, for all who really follow Jesus.

1. Acknowledgment of a rebellious, impoverished spirit, but submitting to the rule of Christ as Lord.
2. Acknowledgment of incompetence and unworthiness, but comforted by God's Spirit in the face of failure.
3. Acknowledgment of God's grace in a spirit of spontaneous but true humility, and receiving from God the true riches of earth.
4. Acknowledgment of longing for God's righteous rule in all things; and a growing assurance of the divine hope that is partially realized in personal experience within the present now.

These four inner personal characteristics will find active expression through characteristics realized in relationship with others as highlighted in the next three Beatitudes.

5. An attitude of compassion and mercy directed toward the suffering in such a manner that the burden is lightened.
6. An attitude of purity in spirit and mind demonstrating individual loyalty to God, and allowing others to see something of the true and high nature of God and His Kingdom rule.
7. An attitude which produces peace and reconciliation as root causes is honestly faced and dealt with in the light of God's love and power.

Jesus' life is the embodiment of these "Be-attitudes"—He lived them. Because of His uniqueness He could fully identify with a holy and just God, as well as with man, who stood in crying need of reconciling love and peace.

The true Christian likewise is a unique individual. The old life of sin and self, so characteristic of the old-world nature is reckoned "crucified." Instead he recognizes and rejoices in the new-found life of Spirit and power discovered and maintained through a faith and trusting relationship with God the Father. The degree of peace experienced is in proportion

to his walk in the light and spirit of Jesus Christ. Being used by God as a "peacemaker" also hinges on faithfulness in this spiritual, divine relationship. Out of the depths of such grace may we be peacemakers, and known as the children of God!

*"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). □*

A Call To Worship  
The God of Genesis  
(continued from page 11)

What harmony and consistency would there be today in our observing twenty-four hour Sabbaths on the seventh day of every week following six twenty-four hour working days, if God's original week of time were anything else but twenty-four hour days? If God's week of Creation for this world were anything else, then there was never any validity, in any age, for the observance of the seventh day Sabbath.

Just as God would not make Himself inconsistent before His people, so we must not be inconsistent with His call and appeal, by refusing to accept the implications of what it means to *worship the God of Genesis*.

The world at large does not give God the glory for creating our world in six days, nor is it interested in spending the holy Sabbath in communion with Him, on His appointed seventh days. So they do not know Him, whom to know is life eternal through Jesus Christ. But this is exactly the error that God's urgent call and warning are all about.

Based on God's Word, I believe in an evangelism that *includes teaching the true Sabbath*, and Creation, and our origins, and the entire Ten Commandments as part and parcel of the complete and everlasting gospel of Jesus Christ. This is what God's people are charged to lovingly declare all over the world before time shall end at the great and glorious return of Jesus Christ. But it is not fair to only ask: will our world heed God's last love appeal and warning? It is just as fair to ask: is our world even *hearing* this message? And further

to ask: to what extent are we Seventh Day Baptists giving out His message?

May God help us to be filled with the Holy Spirit to bring His divine message of truth to benefit as many in our apostate and bankrupt world as will believe and be saved, to the glory of God, Father, Son, and Holy Spirit. □

MINISTERIAL MUSINGS FROM  
THE METROPOLIS

Three Seventh Day Baptist ministerial students met over the weekend of March 5-7 to share together experiences they are having as a result of their seminary education. Meeting together at the Center on Ministry, under the direction of the Dean of the Center, Herbert E. Saunders, the students held lively discussions on the role of the professional minister in the church today. The meetings began in a car from the airport on Friday evening and continued through until late afternoon on Sunday.

Participating in the weekend sessions were: Robert Harris, from Ashland Theological Seminary in Ashland, Ohio, who has just accepted the call to serve as pastor in the Paint Rock, Alabama, church beginning in May; Dale Thorngate, a student at Wesley Theological Seminary in Washington, D.C.; and Leon Clare, who is attending the Eastern Baptist Seminary in Philadelphia, Pennsylvania. Also joining with the students was Executive Secretary Dr. K. Duane Hurley.

Much like the sessions held in Nortonville, Kansas, in January with the mid-west students, there were intensive, exciting discussions on all areas of the pastoral ministry and their meaning for today. The students participated in the worship of the Plainfield church, and shared in the celebration of Communion.

Thus it was that all but one of the Seventh Day Baptist students who are active in the Center program this year, participated in an in-depth sharing time with other Seventh Day Baptist seminary students. Such opportunity develops new excitement in being a part of a larger Seventh Day Baptist witness in the seminary community throughout the United States. □

Children's  
Page



CLEAN HANDS  
AND A PURE HEART

"Come, Jenny! It's time to get dressed," called Grandma.

Little Jenny and her older brother Jimmy had stayed all night at Grandma's and Grandpa's house. Jimmy was already dressed and outside playing, but Jenny was a sleepyhead.

Jenny wasn't very happy when she saw Grandma with a washcloth.

"Here, Jenny," Grandma coaxed. "Let's get all pretty and clean."

"Why?" Jenny asked. "We going to church?"

Jenny's big, brown eyes were opened so wide, and she looked so cute. Grandma just had to laugh as she said, "No, not today, honey."

Later Jimmy heard Grandma telling Grandpa about what Jenny had said. Jimmy asked a very important question. He said, "Why do we always take baths and put on our very best clothes when we go to church?"

"Let's take time to talk about that," Grandma said.

(Have you noticed that Grandmas and Grandpas are sometimes the only ones who have TIME?)

Jenny was too little to join in the talk, but Jimmy and his grandparents spent several minutes together. Grandpa said that way back in the history of God's people washing and putting on clean clothes was a part of worship. The Bible tells about this.

Grandma said that we like to dress up and look our best for those we love, and Jimmy remembered that Mommy always looked in the mirror and brushed her hair before Daddy got home from work.

"We love God," Grandma said, "and we want to look

our very best when we go to the place that has been set apart for us to meet with other people and tell God that we love Him."

Grandpa asked Jimmy if he could think of any reason not to dress up to go to church.

Jimmy tried to think. "Billy Evans has to wear jeans to church because he doesn't have any better clothes," he said.

"How do you think we should feel about that?" Grandma asked.

"Well, we can be kind and not say, 'We look nicer than you, Billy.' I wouldn't do that."

"I hope no one will," Grandma said.

Grandpa reached for the Bible and began to read:

*Who shall ascend the hill of the Lord?  
And who shall stand in his holy place?  
He who has clean hands and a pure heart...  
(Psalm 24:3, 4a)*

Jimmy looked at his hands. They were not very clean. Grandpa ran his fingers through Jimmy's hair and asked, "How about your heart? Does it look better than your hands?"

"I don't know," Jimmy said. "How can I tell?"

"Maybe it's a little hard for you to understand," Grandpa explained. "Only God knows how we really look on the inside, but if we try to think good thoughts, to do what is right and to show love for others as Jesus taught us to do, we'll be doing our best to keep our hearts pure. Another thing, we must pray for God to help us. Right?"

"Right!" Jimmy agreed. □ — Ethel Dickinson

WE CAN DO IT!

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

Let's plan to raise the total budget in ten months!

OWM BUDGET RECEIPTS FOR MARCH 1976

	March OWM	3 mos. total OWM and Reported Boards		March OWM	3 mos. total OWM and Reported Boards
Adams Center NY	\$	\$ 224.72	Schenectady NY	46.92	171.92
Albion WI		107.86	Seattle WA	244.66	525.69
Alfred NY	655.25	1,959.40	Shiloh NJ	1,214.89	2,872.64
Alfred Station NY	252.80	1,023.84	Stonefort IL	30.00	100.00
Ashaway RI	372.42	1,950.69	Texarkana AR		30.00
Associations and Groups		815.56	Verona NY		209.00
Battle Creek MI	390.49	1,986.75	Walworth WI		200.00
Bay Area CA	50.00	105.00	Washington DC	250.00	760.00
Berea WV	35.00	115.00	Waterford CT		498.84
Berlin NY	174.35	976.06	Westerly RI	610.00	1,884.96
Boulder CO	106.50	353.00	White Cloud MI	186.88	259.38
Brookfield NY					
Dallas-Ft. Worth TX	25.40	46.60	Total	\$13,995.84	\$42,494.80
Daytona Beach FL	145.00	363.67	Non-Budget	152.67	
Denver CO	883.71	1,898.52	Total To Disburse	\$14,148.51	
DeRuyter NY	200.40	575.60			
Dodge Center MN		898.26			
Farina IL	42.50	190.00			
Fouke AR	87.24	355.02			
Hebron PA	370.00	533.30			
Hopkinton RI		10.00			
Houston TX		234.13			
Individuals		160.00			
Irvington NJ		1,200.00			
Kansas City MO	97.29	254.83			
Leonardsville NY		17.00			
Little Genesee NY	189.72	606.87			
Little Rock AR	48.45	147.25			
Los Angeles CA	525.00	1,610.00			
Lost Creek WV					
Marlboro NJ	878.55	1,962.54			
Middle Island WV	60.00	180.00			
Milton WI	2,179.96	3,489.59			
Milton Junction WI	60.00	305.00			
New Auburn WI	95.44	197.22			
New York City NY		136.40			
North Jersey NJ	183.92	498.17			
North Loup NE	430.00	1,543.00			
Nortonville KS	316.00	891.00			
Ohio Fellowship OH	150.00	709.00			
Paint Rock AL	60.00	195.00			
Phoenix AZ		1,155.00			
Plainfield NJ	416.00	1,222.70			
Richburg NY	508.10	771.10			
Riverside CA	1,423.00	2,033.00			
Rockville RI		10.00			
Salem WV		804.72			
Salemville PA		160.00			

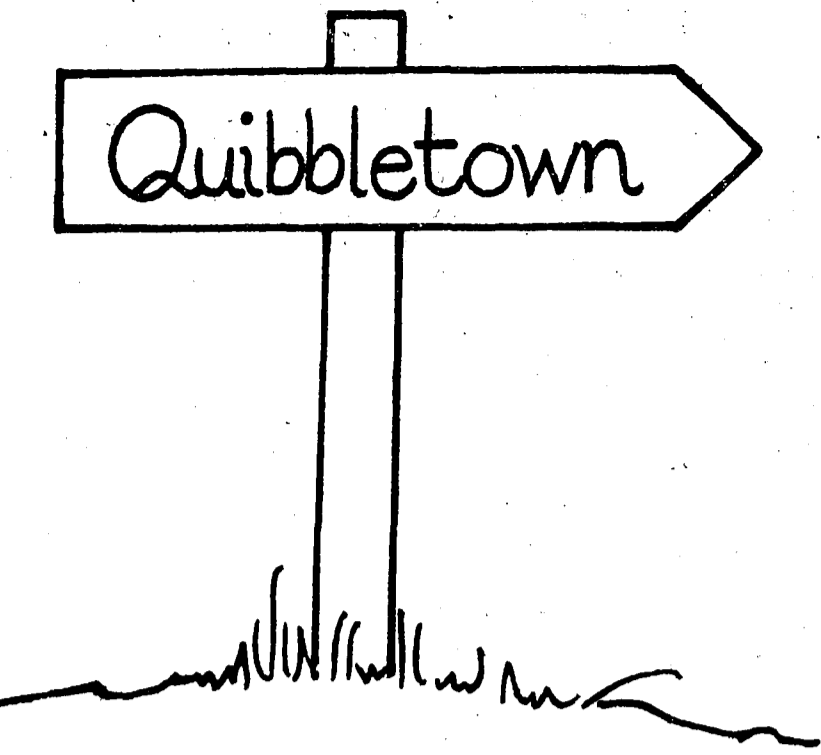
MARCH DISBURSEMENTS

Board of Christian Education	\$ 1,118.42
Christian Social Action	485.38
Council on Ecumenical Affairs	130.72
Council on Ministry	732.26
General Conference	3,194.95
Historical Society	6.31
Ministerial Retirement	1,363.31
Missionary Society	5,243.95
Tract Society	1,576.68
Trustees of General Conference	6.31
Women's Society	290.22
Total Disbursements	\$14,148.51

SUMMARY

1976 Budget	\$205,749.00
Receipts for three months:	
OWM Treasurer	\$38,239.13
Boards Reported	4,255.67
Total	\$42,494.80
To be raised by December 31, 1976	\$163,254.20
Percentage of year elapsed	25 %
Percentage of budget raised	20.65 %
Three months:	
Due	\$51,437.25
Raised	\$42,494.80
Arrears	\$ 8,942.45

Gordon Sanford  
OWM Treasurer



Just a few miles from our publishing house is located the community of Piscataway where a grammar school bears the interesting name of "Quibbletown." The name would seem to imply that the community was noted for some controversy that took place, so heated and lasting in nature, that through the years the name has stood and is even now perpetuated with the erection of the school.

A recently erected historical marker provides some information as to the nature of the controversy. It reads: "Quibbletown - A colonial hamlet which was so named because of dissension as to whether Saturday or Sunday is the Sabbath. New Market, N.J., 1830."

Just a few blocks from the school is the site of the New Market Seventh Day Baptist Church and cemetery and not too distant is located the "First Day Baptist Church of New Market." Evidently there was quite a controversy in early days over the Sabbath question, a controversy so intense that the community became widely known as "Quibbletown." The New Market (or Piscataway) church was closed some years ago to merge with the nearby Plainfield church and thus its witness has continued.

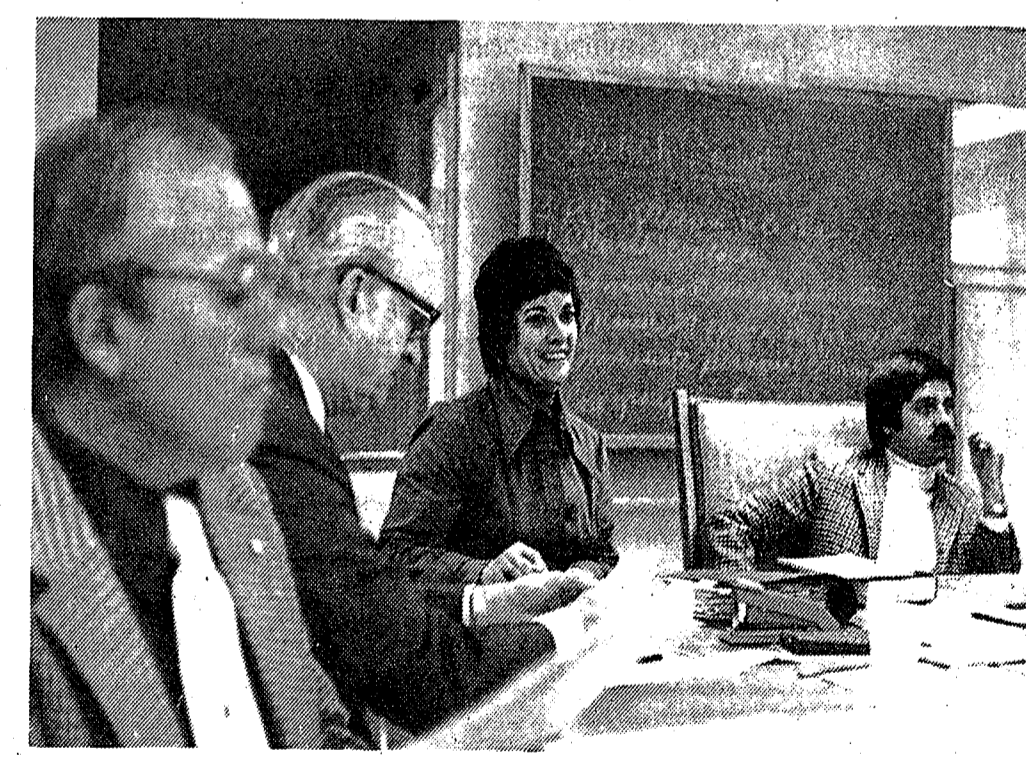
Several years ago it was quite popular in rural areas to have debates over theological issues between the various churches. I once heard of a debate over baptism between two ministers, one a Southern Baptist and the other Church of Christ. The debate became so intense that the factions ended up throwing rocks at each other. Interesting enough both believed in baptism by immersion but the bone of contention was whether or not baptism by immersion was essential for salvation. It was Jonathan Swift who wrote: "An argument is the worst sort of conversation."

Debates and quibbling do not usually resolve any theological questions and generally few people hearing the discussion leave with a different point of view than when they came. Instead of arguing and quibbling with others about our beliefs how much better it would be if we would share with them our unique experience with the Lord. There can be no dissension or argument about what the Lord has done in your life - how He has completely changed you and how you feel led to do His will out of love. This type of witness is certainly

the most effective, however one problem seems to be that many "Christians" are not sure of their relationship with the Lord - they are not sure they have an experience to share.

Receiving Christ involves completely giving yourself to God, trusting Christ to forgive your sins, and allowing Him to have full control of your life. He will give you the power to witness for Him - to share His love with others. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

Thus our faith is not based on arguments about the Sabbath, baptism, or some other doctrine. But rather, it is based on that personal relationship we have with the Father and His Son, Jesus Christ. This type of faith just naturally overflows in a constant witness of love and concern for others. And instead of "quibblers" we are known in our communities as sincere Christians who know in whom they believe and who live their faith. May God give us more of His power. □



A moment of the recent Planning Committee session in Denver, Colorado, was captured by Photographer Leon Lawton. Pictured are Evangelist Mynor Soper, Executive Secretary K. D. Hurley, Women's Board President Myrna Cox and Editor John Bevis. The main emphasis of this committee meeting was church growth - this is one year you won't want to miss General Conference - plan to see and hear the full report of the plans for growth at a special Conference presentation!

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

## This Family Has An "Extra Dimension"



"Christ is with this family and guiding their lives," the artist seems to say.

But is Christ with every family? Obviously not. The tensions, bitterness and hate found in many homes testify to that. Moreover, it takes more than a few strokes of the artist's pencil to bring that extra dimension to your home.

To begin with, "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."<sup>1</sup> Also, you need to realize that the Saviour comes not to a house but a heart, to "dwell in your hearts by faith."<sup>2</sup>

And certainly He is anxious to enter. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him."<sup>3</sup>

As is so often the case, a little initiative on your part can set in motion an exciting chain of events. The first link, in this case, is to simply invite Him in.

<sup>1</sup>Hebrews 11:6 <sup>2</sup>Ephesians 3:17 <sup>3</sup>Revelation 3:20

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### GOD'S PLAN

In fair and lovely Eden  
God molded Him a man  
It must have been His great desire  
His purpose and His plan  
That I should often think of Him  
For what He's done for me;  
In sending Jesus to this world  
To die upon the tree.

Since He has loved me first of all  
I must His love return;  
The laws revealed within His Word  
I really must not spurn.  
I'll keep His Sabbath holy  
The day that He has blessed;  
I'll find great joy and gladness  
In worship and in rest.

I'll try to teach my children  
To marvel at His care  
And learn to love each other  
And all His blessings share;  
So they may grow in a new world  
Where freedom shall abound  
When all mankind shall worship Him  
In whom all love is found.

-Iris S. Maltby  
Daytona Beach, Fla.

