

1976 Annual Conference

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

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

1276
MILTON COLLEGE LIBRARY
MILTON WI 53563

MILTON COLLEGE
7-9-76
LIBRARY
JULY 1976



SEVENTH DAY BAPTISTS IN 1776

WEDNESDAY
TO BE
BICENTENNIAL DAY



Costumes for everyone is the order of the day! In keeping with this Bicentennial theme, Wednesday will feature an emphasis on our heritage. While regular business, committee work, and worship will be conducted, special events throughout the day will remind us of the past history of Seventh Day Baptists. I encourage all to begin planning and preparing costumes for each family member. It is not intended that this day should create financial problems with rental or elaborate costumes, but rather to have the day help develop a "fun fellowship" within the Bicentennial observance. With everyone in costumes, the children, the teen-agers, and the adults, we think this fun fellowship will add significantly to observing our rich background. Come with a costume - enjoy the day! □

President Gary Cox



The Sabbath Recorder --- Bicentennial Issue

A SEVENTH DAY BAPTIST PUBLICATION
Published monthly by the American Sabbath Tract Society
510 Watchung Avenue, Box 868, Plainfield, NJ 07061
Printed in the U.S.A. First issue, June 13, 1844. Second
class postage paid at Plainfield, New Jersey.
Subscriptions: United States, \$6.00; Foreign \$8.50
Single copies, 50 cents. Special rates for students, retired
Seventh Day Baptist ministers, and service persons.

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



JOHN D. BEVIS, EDITOR

CONTRIBUTING EDITORS

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

ADVISORY COMMITTEE

George Cuzon, Chairman; William W. Armstrong, Rev.
Charles H. Bond, ex-officio; Miss Florence E. Bowden
Charles F. Harris, Owen H. Probasco, Rev. Herbert E. Saun-
ders, Mrs. Dorothy H. Smith.
Address all correspondence to The Sabbath Recorder,
P. O. Box 868, Plainfield, NJ 07061.

IN THIS BICENTENNIAL ISSUE

Features:	
Sam Ward: SDB Statesman, Patriot	3
SDB's in 1776	4
Ebenezer David: Chaplain in the Revolution	6
Cloistered but Committed	8
Baptists, the Bicentennial and Religious Liberty	10
God's Country	13
Conference '76	14
Houston Profile	16
The Church in the Philippines	17
The Final Beatitude	18
American Bible Society Report	19
The Sea of Galilee	20
Open Forum on the WCC	26
World Religious News	27
Departments:	
Board of Christian Education	25
Executive Secretary	23
Missionary Society	22
Women's Society	24
Children's Page	36
Church in Action	28
Denominational Dateline	26
Editorials	38
Film Clips	26
Our World Mission Report	35
Recorder Reactions	39
Accessions, Marriages, Births, Obituaries	31

HEADING EAST FOR
CONFERENCE IN NEW YORK

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

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

Write ahead to the Battle Creek Seventh Day Baptist Church, 196 N. Washington Avenue, Battle Creek, MI 49017 to insure your reservation. Leave I-94 at Battle Creek's Canada Avenue exit, Exit 97, and call the church office 1964-3124 day or night or Arnold Davis, camp custodian (964-2800). Please indicate if you have your own travel trailer or tent that you plan to use or if you wish beds in the dorms and how many.

Join us for Sabbath morning worship and our meal of sharing following the worship service. Sabbath School is at 9945 Church at 11:00.

GOING TO CONFERENCE BY
WAY OF CANADA?

If you are planning to go to Conference by way of Canada we are advised that there will be a closer check made of tourists this year. This is because of security measures connected with the summer Olympics in Montreal.

Customs officials suggest you have with you a birth certificate, voter registration, passport, naturalization papers or Selective Service card. No longer is an auto driver's license accepted for identification purposes. In recent weeks several people have been denied admission to Canada because of insufficient papers. These increased security measures are an attempt to avoid troubles at the Olympic games. Sixteen persons died in Munich due to Arab terrorists attacks in 1972. So go to Conference through Canada if you wish, but carry the proper identification.



This old cartoon shows King George III pointing the Stamp Act toward the colonies and the colonies rejecting it. Governor Sam Ward was the only one of the thirteen colonial governors to refuse to take an oath in support of this act.

SAM WARD
Seventh Day Baptist,
Statesman, Patriot!

When I first entered this contest with Great Britain, I extended my view through the various themes that my judgment pointed out to me. I saw clearly that the last act of this cruel tragedy would close in fields of blood. I have traced the progress of this unnatural war through burning towns, devastation of the country, and every subsequent evil. I have realized with regard to myself the bullet, the bayonet, the halter. And compared with the immense object I have in view they are less than nothing. No man living, perhaps, is more fond of his children than I am; and I am not so old to be tired of life. And yet as far as I can judge the tenderest connection and the most private concerns, they are minute objects. Heaven save my country! I was going to say this is my first, my last, and almost my only prayer. - Samuel Ward, 1775.

Samuel Ward was a Seventh Day Baptist in colonial Rhode Island. Although he was not prepared to follow in the footsteps of his father, Richard Ward, governor of Rhode Island, he first became a local official, then

a state assemblyman, then governor, and finally, a member of the Continental Congress. But most of all, he was a patriot!

As governor, one of the first things he had to deal with was a British ship's crew that had committed all sorts of crimes. Although the captain of the ship claimed absolute jurisdiction, Governor Ward arrested the offenders and put them in jail. Also, in retaliation some citizens of Newport burned some of the ship's longboats. This caused trouble, and before long Governor Ward was in correspondence with Great Britain concerning the rights of Rhode Island.

The governors of all the colonies were each asked to sign an oath that they would support the Stamp Act. All of the governors of the thirteen colonies with the exception of Samuel Ward signed the document; instead he wrote a warm letter to Great Britain telling them why he could not sign this document; and, he sent copies of his statement to the other governors, to their embarrassment.

By the time the Continental Congress of 1774 came about, Samuel Ward had retired, he thought, from public office. He was still stirring up all sorts of trouble in Westerly, but he was retired. Nevertheless, in 1774 he and Samuel Hopkins, another former governor, were sent as the official delegates to the Continental Congress; and Governor Ward was a man of such leadership and persuasion that he was elected chairman of the Committee of the Whole; and the Congress worked largely as a Committee of the Whole.

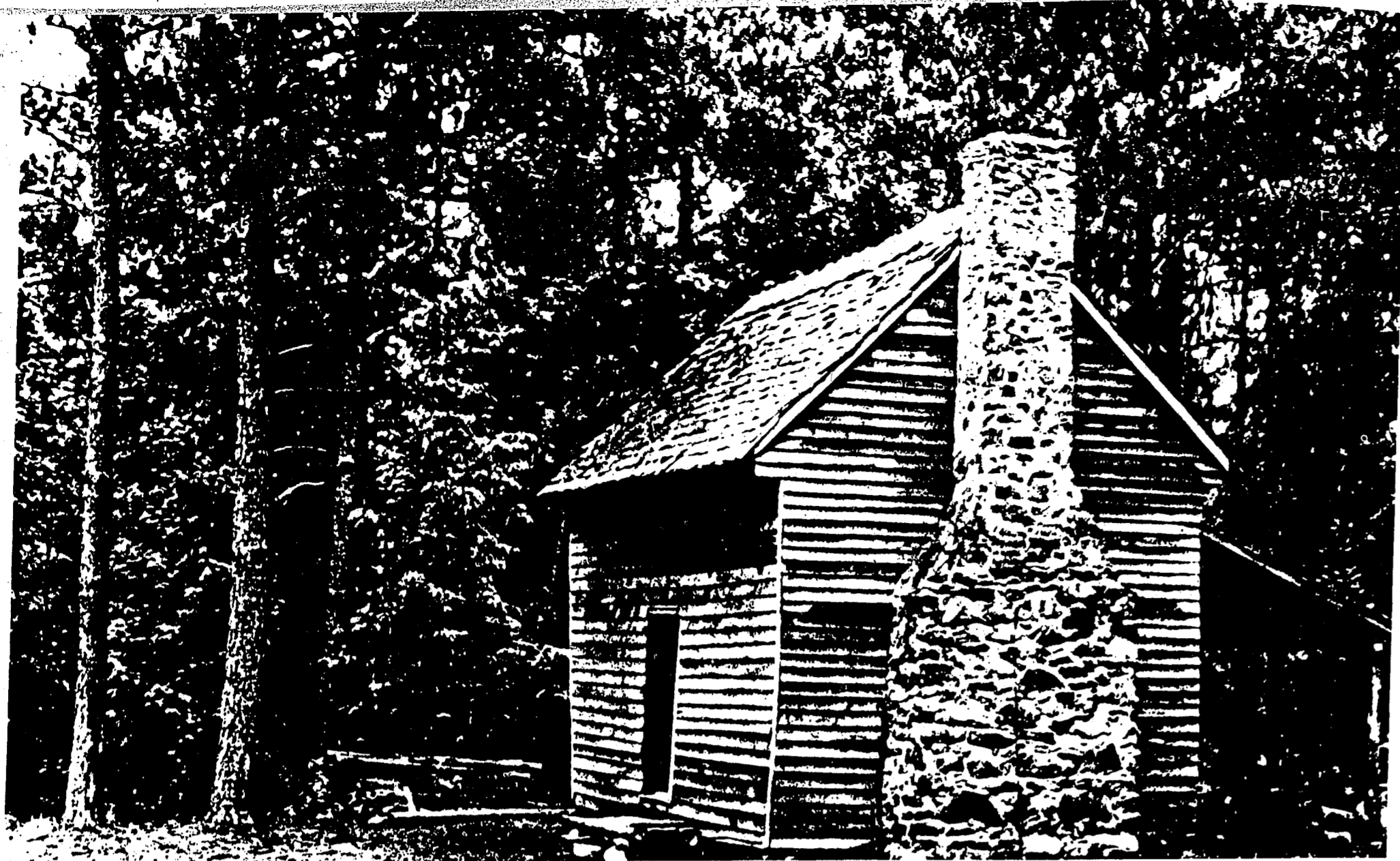
Governor Ward is remembered as the man who nominated George Washington to be the general of the Revolutionary Army. He was the man who, sometimes as a minority of one, insisted that the colonies needed a navy, and carried that battle until they built thirteen ships. He also insisted that the colonies needed to realize that they were at war; and so he was one of the earliest to propose certain military actions.

Samuel Ward's correspondence with General Washington in the field indicates that Washington regarded Ward as his personal emissary to the Continental Congress; he was a personal friend of Jefferson, of Adams; and his special friend was Benjamin Franklin.

While the Continental Congress was in session an epidemic of smallpox broke out in Philadelphia and many of the delegates to the Congress were inoculated. In those days inoculation meant one had to resign oneself to sickness for some time. Ward decided that since his colleague, Samuel Hopkins, was to be out of action he had to push through his efforts to secure a navy. Week after week he postponed his inoculation until he contracted smallpox and died March 26, 1776. We celebrate the signing of the Declaration of Independence by his fellow congressmen just three months later.

Samuel Ward was a patriot, a statesman, and a Seventh Day Baptist! □

-from Sam Ward, Founding Father
by Kenneth E. Smith



SDB'S IN 1776

by Don A. Sanford
Milton, Wis.

In his historical sketch of the Western Association of Seventh Day Baptist Churches, William L. Burdick wrote: "Christians make the best citizens. Seventh Day Baptist Christianity requiring self-sacrifice for principle's sake is particularly adapted to the producing of good citizens." Theologically and historically, Seventh Day Baptists have upheld the doctrine of separation of church and state. As early as 1661, ten years before the founding of the first Seventh Day Baptist church at Newport, Rhode Island, Robert Burdick and Tobias Saunders, two men who later became Seventh Day Baptists, were arrested and taken to Boston for imprisonment by authority of the theocratic Massachusetts Bay Colony for "trespassing and practicing religion" in Narragansett Territory which was claimed by Connecticut, Massachusetts and Rhode Island.



Ten years later, Rev. John Crandall was similarly carried to Hartford by Connecticut authorities. The first Sabbath meetings in Westerly, which led to the founding of the First Hopkinton Church in 1708 were held in Rev. John Crandall's home over three centuries ago for he died in 1676. He also brought the Sabbath to settlers in and around New London, Connecticut. For over a hundred years the congregation was considered a part of the Hopkinton church till set apart in 1784 as the Waterford church.

By 1776, Seventh Day Baptists were well established and highly respected in Rhode Island areas. For well over 250 years Rhode Island was not without one or more Seventh Day Baptists in its colonial assembly or state legislature, championing the cause of freedom which was so essential for their own religious expression. Although there were but two organized Seventh Day Baptist Churches in Rhode Island in 1776, Newport (1671), and Hopkinton (1708), its members had joined in the migration which was permeating the seaboard states with new settlement.

Sometime prior to 1745 a number of members migrated to Monmouth County in New Jersey where they formed the Shrewsbury Church which, following the Revolutionary War, migrated in a body to western Virginia and founded there the Salem community and church. Others followed the migration up the Housatonic Valley into the Taconic Range of eastern New York State where in 1780 the members were set apart as the Berlin Seventh Day Baptist Church.

A second center of Seventh Day Baptist growth developed in New Jersey when Edmund Dunham's study of the Scriptures led him to embrace the Sabbath and establish the Piscataway Seventh Day Baptist Church in 1705. This church, in Middlesex County, together with the Shrewsbury Church some thirty miles to the southeast were most directly affected by the military actions of the struggle for independence. One of the main British encampments was at Piscataway, very near Pastor Jonathan Dunham's home. Many of his congregation, including his own sons, were involved in the struggle as officers and soldiers in the army; others supplied food and drove horses for supplies. In addition, many others, divided in loyalty, moved away to more remote areas of the state.

The church at Shrewsbury also suffered for its geographic proximity to military action. It was located a short distance from the site of the Battle of Monmouth, made famous by "Molly Pitcher's" heroic efforts. Some of its members were of direct Quaker descent and retained their pacifist leanings, while others entered the service, including their pastor, Rev. Jacob Davis, who enlisted as a chaplain, returning on furlough occasionally to look after the needs of the congregation. Pastor Davis' father was killed by a stray bullet while riding his horse.

Farther to the south, near Delaware Bay, another church had been established in 1737 which was officially named, "The First Congregation of Seventh Day Baptists residing in Hopewell in the County of Cumberland and the State of New Jersey." This church, later named Shiloh, traces descent from both Piscataway where about twenty of its members held

membership, and Rhode Island where the names of Robert Ayars' wife and daughter are listed as members of the Newport Church in 1692. Robert Ayars came to the banks of the Cohansey River in 1685 and within the next twenty years had accumulated about 3,000 acres of land. It was upon this tract that Shiloh was built.

The spirit of independence in this area is recalled to modern minds by the monument in nearby Greenwich erected on the site of the Tea Burning in Market Square on December 22, 1774. In action similar to the famous Boston Tea Party of 1772, these patriots, dressed as Indians, carried a large shipment of tea destined for Philadelphia into the market square and there set it on fire in protest of the hated British tax on tea. On the committee thirty-five appointed to consider actions were representatives from Shiloh.

Four Seventh Day Baptist churches were located in the Philadelphia area during the eighteenth century. These grew out of a split among the Quakers over the "inner light" vs. Scriptural support for one's faith and practice. The names of Newtown, Pennepeck, Nottingham, and French Creek or Nantmeal passed from the active role of Seventh Day Baptists soon after the 1794 Sunday Blue Laws of Pennsylvania worked severe hardships on those who kept the Sabbath, but in influence they weighed more than they counted. From this group came William Davis, first pastor of the Shrewsbury Church, Enoch David, whose son Ebenezer served as a chaplain in the army till his death in service in 1778, and Samuel and Richard Bond, who later migrated into the Lost Creek area of West Virginia. Also numbered among the members of the Newtown church was Elizabeth Wayne whose son, Anthony, gained fame as a general in the Continental Army. Close association was maintained throughout this period between the Philadelphia churches and their German brothers in faith at Ephrata.

When one considers that the total membership in 1776 can be numbered in terms of a few hundred, with less than a dozen churches, it is doubtful if any comparable group of citizens were more involved and contributed more to the cause of liberty than those who called themselves Seventh Day Baptists. □



MY COUNTRY 'TIS OF THEE

"My country, 'tis of thee, Sweet land
of liberty, of thee I sing;
Land where my fathers died, Land of
the Pilgrims pride,
From every mountain side, let
freedom ring!

EBENEZER DAVID: CHAPLAIN IN THE REVOLUTION

By Mrs. Denise K. Green, Salem, W. Va.

Ebenezer David was born at Middletown, Delaware, in 1751 to Rev. Enoch David and his wife. Ebenezer was the eldest son of a large family. His father married four times, losing each wife after a relatively short time by death. He had a total of twelve children.

Enoch was a well-known itinerant preacher among Seventh Day Baptist groups near Philadelphia. He supported his large family by plying his trade as a tailor and evidently prospered, for he owned two homes. Although he himself had little education, he was well respected among his acquaintances, as is evidenced by the words found in his epitaph — "And tho thy page was not with learning fraught, yet didst thou live what others only taught." One of his ambitions was to bestow upon his eldest son the finest education available, and here he succeeded.

The first record found of Ebenezer was in 1765 and 1766 when he was a student at the Philadelphia Academy. He was probably about fourteen years old then. In 1769 he enrolled at Rhode Island College (later Brown University). He had the distinction of being the only student whose home was so far away — about 300 miles.

In wondering why he traveled so far to obtain further education, we would probably come up with a similar answer to that which some Seventh Day Baptist young people give today — of wishing to attend a college near a Seventh Day Baptist church center. In Ebenezer's time, the Newport church was the predominant church of our denomination and was situated only 18 miles from the college.

Ebenezer David seems to have been a pleasant, intelligent, serious young man, and gave evidence of a religious bent to his nature. He was graduated with high honors in 1772 and was chosen to give the valedictory address. He chose as his subject "The Incomparable Advantages of Religion." After graduation his first job was teaching Latin in a department connected with the college. He had been one of the best Latinists among the six men of his graduating class. A pupil spoke of him as "one of the best instructors I have ever known."

While attending college, he had been baptized at a meeting of the Newport church at a special chapel built for baptismal purposes by the Baptist churches of the area. Church records indicate that Ebenezer attended when he could and was considered a regular member of

the congregation.

During his days of teaching Latin, he was also preparing for the ministry. He seems to have gone through a period of uncertainty as to his fitness for the calling, although his religious feelings were deep and genuine. He expressed such in his letters to his father who answered with sound and affectionate advice: "I should not like you should be such a self conceited fool as to think yourself worthy to enter into the ministry; Paul was not worthy but he trusted his Lord who counted him worthy and put him to work for Him."

The Newport church licensed Ebenezer David as a lay preacher and later, in 1775, requested his ordination. The ceremony was performed by Elder Maxson of the First Hopkinton church. A few days afterward, Ebenezer started towards Philadelphia to see his father. This was probably a strenuous journey, as he preached most of the way at wayside meetinghouses and army camps.

Of course, this was the time of the Revolutionary War. The first battles had been fought in the spring of 1775. Lexington and Bunker Hill had been scenes of horror; George Washington had taken command of the new Continental Army at Cambridge, and the Siege of Boston was being planned. At the of that year, Ebenezer David joined the army as a chaplain. He took the place of the famous Rev. John Murray, founder of Universalism in America, who had become ill. Ebenezer was listed as chaplain for two regiments: Colonel Varnum's Rhode Islanders and Colonel Bond's Massachusetts regiment.

During his service in the army he wrote frequent letters to Nicholas Brown, a merchant in Providence with whom he had become acquainted in his college days. It is through these letters that we get most of our insight into Ebenezer David's life and character, as well as an interesting and quite accurate description of the Revolutionary War. (These letters are preserved in a book entitled "A Rhode Island Chaplain in the Revolution, Letters of Ebenezer David to Nicholas Brown, 1775-1778," published by the Rhode Island Society of the Cincinnati). The letters are written in a simple style, many of them in a seemingly tearing hurry. The writer also said of himself, "I love better to talk than to write" which may also account for their lack of polish. However, the letters show he took his work seriously and found army life not too difficult.

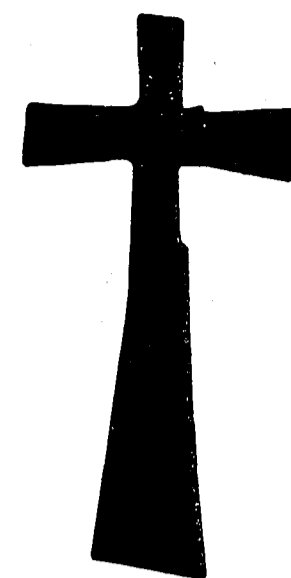
After a month's service, he wrote to Nicholas Brown: "What God is about to bring to pass in the Kingdom of His Providence is known by him alone. It behooves us to view his hand discharge our Duty & Leave the event with Him. We are to wait upon him in the way of his judgments. There is nothing dispirits me so much as the wickedness of our land — the Prophanety of our Camps is very great — the stupidity of our sick amazing, and I could wish that those of us who officiate as Chaplains were not lacking in Faithfulness — We have a large field for Action. I am astonished that I am no more affected by what I see — I was very happy in my mind to day while visiting the sick — I am not sorry that I came down to the Camps though I forego many privileges which I much esteem — there is great need of some persons who dare oppose vice & mentain the Doctrine of Dependency upon GOD —"

His tour of enlistment expired in late December. During the first half of the next year, he returned to Providence and took up the study of medicine with a local doctor. There is no hint in his letters why he did this; perhaps it was the return of an early ambition or the influence of his life in the army where his duties as chaplain often took him to see the sick. Under normal conditions Ebenezer's medical training would have continued a year or more, but there was a war on.

After several months, he was once more appointed a chaplain; this time of the second Rhode Island regiment. In a letter to Nicholas Brown he says "... doubtless you heard of my being ordered to repara to camp. I must confess it was with great reluctance I left the Doctors where my mind was at rest, & circumstances so many conspired to render life at once agreeable & useful — But after what had passed I thought I could not consistant with honor decline repairing to Camp — Though as yet I have not been able to reassume my camp feelings which were wholly laid aside —." He also speaks of acquiring medical books at camp and reading four or five hours a day. This must have required determination.



I was very happy in my mind today while visiting the sick — I am not sorry that I came down to the Camps though I forego many privileges which I much esteem



AMERICA'S GOSPEL

Our country hath a gospel of her own
To preach and practice before all the
world — —
The freedom and divinity of man,
The glorious claims of human
brotherhood,
And the soul's fealty to none but
God.

James Russell Lowell,
1819-1891

When the army retired to Valley Forge for the winter, Ebenezer resigned as chaplain and went into the medical service. His assignment, given in February, instructed him to go to the hospital in Lancaster, Pa. In his last letter to Mr. Brown, he writes "I was told that there were between four and five hundred in the hospital at Lancaster — I think there must be opportunity of improvement where there is so much medicine to put up and so many patients — I wish I may be enabled to act wisely."

Even the best hospitals set up by the Continental Army were appallingly crude, according to twentieth-century standards. Often they were death traps, and a man sent there for a slight wound often ended up in a wooden coffin due to unsanitary conditions and epidemic diseases. Victims included doctors who contracted diseases from their patients, and Ebenezer David was one of these unfortunates. He was hardly there more than a month before he fell sick with the "putrid fever" or typhus. He died on March 19, 1778.

His obituary notice in the **Pennsylvania Packet** read in part as follows: "He was a sincere friend to the rights of mankind and the liberties of America. A liberal education, probity of life, rectitude of conduct, and a social disposition, made him respected and beloved by those that were acquainted with him, and afforded his nearest connections the most pleasing prospect of his future utility."

Bruce William David in his **David Family Scrapbook, Ancestors in the American Revolution**, also pays tribute to Ebenezer David when he says "That this man of high purpose and good education was not permitted to survive the dark interval of the war of liberation, to round out his life of dedicated service, to marry and to raise a family, has been a great loss to posterity."

—Ebenezer David was my great-great-great-half-uncle, a relative of my mother, Julia Thorngate Kagarise, whose mother was Zillah David Thorngate.

By Thomas L. Merchant

—from *The German Sectarians of Pennsylvania*
by Julius F. Sachse

Michael Widman, a prominent, enterprising citizen, who had been exceedingly zealous in the cause of his country...kept a public-house...a short distance from Ephrata, the German Seventh-day Baptist settlement... (He was a member of) the old German Reformed Church of that vicinity, to which Peter Miller ministered before he embraced the principles of the Seventh-day Baptists... (and he) persecuted (Miller) unrelentingly and to the most shameful extent; even made it his habit to spit in the venerable old man's face every time and everywhere he met him...

One evening soon after General Howe had taken possession of the city of Philadelphia, two men...rode

up to Widman's tavern...

...after some commonplace remarks, Widman blusteringly inquired, "whether they knew how that insidious scoundrel General Howe was getting along in Philadelphia."

Flushed instantly by the invidious remark, one of the men asked with some warmth, "What sir, would you think if you were to see General Howe before you?" "Think?" he replied, as hastily, "I think I should see as d—d a scoundrel as ever walked."

In an instant the stranger sprang to his feet, and presenting a pistol to Widman's breast, exclaimed, "You d—d rebel, you are a dead man."

With a great agility, Widman threw himself out of (a) window...

(After) three days and three nights without food or drink...he resolved to go to Philadelphia and endeavor to conciliate General Howe...

General Howe's only reply was, "(that) one who had occupied such a position in the confidence of his countrymen as he, Widman had, and could prove treacherous to them on so slight a pretext...could never be trusted in the Royal cause," and gave him permission to depart...

On approaching the first outposts of the American lines, he was discovered and arrested...

The action of the Court was prompt and summary, and he was adjudged to be hung...

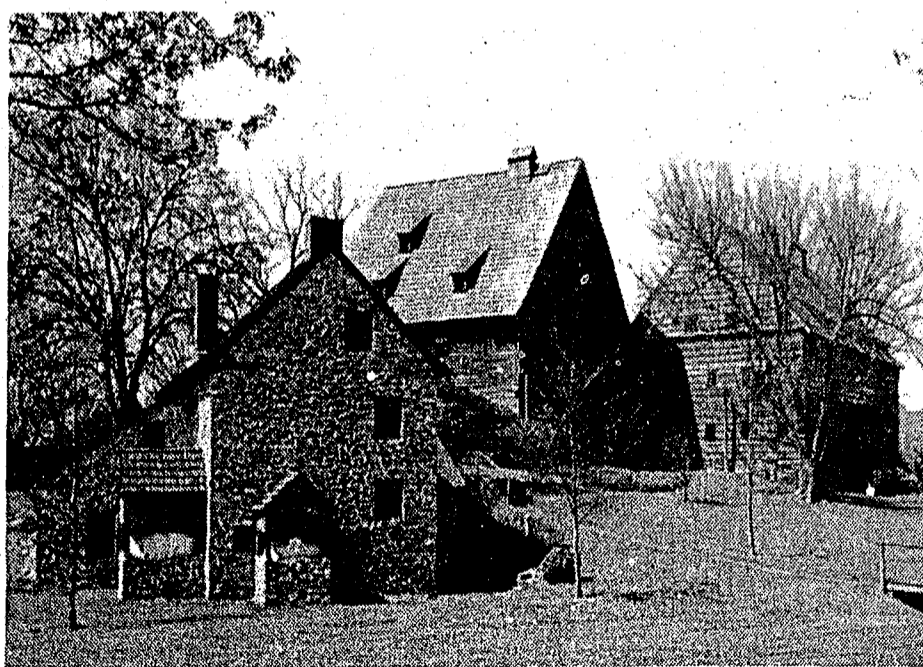
Peter Miller, on hearing of his arrest, set out immediately, to the Camp at Valley Forge... Washington received him graciously... (and) requested him to be seated, but Miller... instantly proceeded to plead for mercy towards Widman...

"Friend Miller, there is scarcely anything in this world that I would deny to you, but such is the state of public affairs that it would be fatal to our cause not to be stringent, inexorable in such matters... otherwise I should most cheerfully release your friend."

"Friend!" exclaimed Miller... "He is my worst enemy—my incessant reviler. For a friend I might not importune you; but Widman being, and having been for years, my worst foe, my malignant, persecuting enemy, my religion teaches me 'To pray for those who spitefully use me.'"

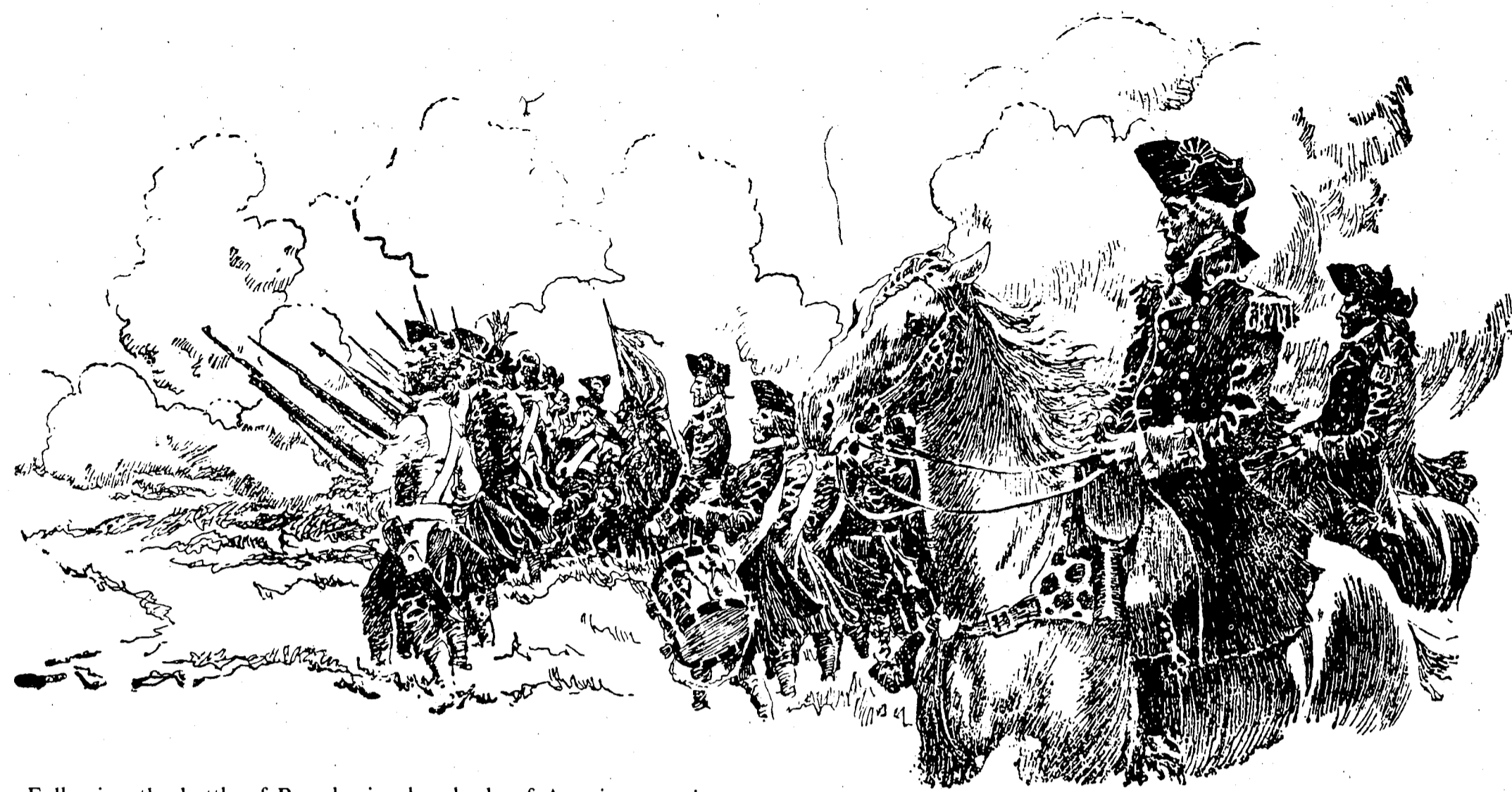
The tears coursed down the brave old Commander's cheek, and, taking Miller by the hand, he replied: "My dear friend, I thank you for this lesson of Christian charity. I cannot resist such a manifestation of our divine religion; the pardon shall be granted..."

This account of the legendary meeting between Peter Miller, prior of Ephrata, and George Washington illustrates the relationship between that cloistered community of German Seventh Day Baptists and the American struggle for independence: though led by their Christian commitment to live a life of seclusion from the world, that same commitment moved them to numerous acts of mercy and service toward their fellow Americans.



Ephrata Cloister is the second most visited historical site in the state of Pennsylvania. It continued as a SDB community/church until the 1930's.

Cloistered but Committed



Following the battle of Brandywine hundreds of American patriots were cared for by the brothers and sisters at Ephrata. Scores of those who died are buried nearby on Zion Hill.

At the outbreak of the American Revolution, Congress was at a loss to find a trustworthy scholar to translate the diplomatic correspondence into the different tongues of Europe. Many of the professors and scholars... who were competent were either fugitives or suspected of Toryism; the same was true of many of the clergy of the Established Church. At this juncture Charles Thomson bethought himself of Prior Jaebez (Peter Miller). The offer to do this work was made to him and promptly accepted—tradition tells us, with the proviso that he was not to receive a penny for his services...

Contemporary records tell us that the humble recluse of Ephrata translated the great American Magna Charta—the Declaration of Independence—into seven different languages, which were sent to the different Courts of Europe.

The experiences of the Kloster people during the Revolutionary War were destined to be both varied and severe. The first trial came at the very break of hostilities in shape of a demand for cartridge paper. A number of protests were made by residents... that it would commit the Community... This stand at once brought a visit of the commissary sergeant with a detail of soldiers and two wagons.

It is tradition that the famous printing presses of Ephrata also contributed to the freedom effort—producing copies of the Declaration of Independence and a small amount of Continental currency.

But, without a doubt, the best-documented and most-merciful service provided the Revolutionary cause by the pious folk of Ephrata followed the Battle of Brandywine:

The battle of Brandywine was fought on Chester county's fruitful fields, Sept. 11, 1777, resulting in the retreat of Washington, and deciding the fate of Philadelphia. When the question arose that night at

Chester what to do with the large number of sick and wounded soldiers, it was Washington who suggested sending at once all who could bear transportation to Ephrata... The halls and corridors, which but a short time ago re-echoed the sweet music of the choirs, as it alternated with the fervent prayers of the mystic Theosophist, were now filled with the groans of the sick and moans of the dying...

To make matters still worse, shortly after the wounded soldiers were brought here, the malignant typhus or camp-fever broke out... a pestilence that carried away the soldiers as well as their attendants...

(But the Brothers and Sisters) not only threw open their whole establishment... for hospital purposes... (but) nursed the sick patriots, soothed their dying moments, and after all was over gave them a Christian burial... in the consecrated ground of Zion Hill...

Just how many of these heroes and patriots succumbed in the performance of their self-imposed duty, or became invalids for the rest of their lives, may never be known.

A monument stands on Zion Hill, dedicated May 1, 1902. On one side is inscribed:

SACRED
to the memory of the patriotic soldiers
of the American Revolution who fought in
the battle of the Brandywine, Sept. 11,
A.D. 1777.

and, on another side it reads:

A grateful acknowledgment is here
inscribed to the Religious Society of the
Seventh Day Baptists for its unselfish
devotion in administering to the wants
and comforts of these brave heroes. □



Baptists The Bicentennial And Religious Liberty

By James E. Wood, Jr.

No theme is more central to Baptists and the American experience, or to Baptist observance of the Bicentennial, than religious liberty. On the one hand, religious liberty has long been regarded as the most distinctive feature of American political and religious life, and on the other hand, it has been the most conspicuous principle of Baptist faith and practice.

I

Prior to the founding of this nation, and the enactment of the First Amendment, religious liberty was expressly denied. Baptist beginnings in America were met by harassment, intolerance, and persecution. In neither a Puritan established Massachusetts Bay nor an Anglican established Virginia could Baptists find any more recognition of religious liberty than in seventeenth-century England. To be sure, the powers of the episcopacy and the Crown were immeasurably weaker in America than in Europe, but establishment in the New World largely followed the pattern of the Old.

Nine of the thirteen colonies had established churches: in Massachusetts, Connecticut, and New Hampshire, the Congregational Church was established by law, while in Maryland, Virginia, North Carolina, South

Carolina, Georgia, and New York City, and three neighboring counties, the Anglican Church was established. The four exceptions to establishment were Rhode Island, Pennsylvania, New Jersey, and Delaware. Both of the original and most influential of the colonies, Virginia and Massachusetts, resisted religious toleration and were slow to permit religious pluralism. Except for Rhode Island and Maryland, religious toleration did not come into the colonies until the eighteenth century.

Prior to the American Revolution Baptists were a small and somewhat disinherited sect. While Baptists were to become by the nineteenth century the largest Protestant denomination in America, they were the most persecuted of all religious sects in colonial America. Many of the most prominent early Baptist leaders were persecuted for the propagation of their faith. Largely banished from Massachusetts Bay, where Baptists first appeared in the New World, Baptists sought refuge in Rhode Island, Pennsylvania, and the Southern Colonies.

Accounts of persecution of Baptists during the colonial period are numerous. Roger Williams and John Clarke, both of whom led in the founding of the first Baptist churches on American soil, Providence in 1639

and Newport in 1641 respectively, fled Massachusetts authorities who charged them with disseminating "divers and dangerous opinions."

Harassment followed Baptists also in Virginia, which nevertheless was the scene of the greatest growth of Baptists in the South. Although persecution was less severe generally than in Massachusetts, between 1765 and 1770 in Virginia "the persecution of the Baptists," one historian has written, "may be rated as the worst and most inexcusable assault on freedom of conscience and worship, which our colonial history describes."

II

The eighteenth century holds special significance in the history of Baptists in America, for it was during this century that the Baptist struggle for religious liberty reached its climax.

The American Revolution and the movement for political independence were accompanied by a strong sentiment led by Baptists, for religious independence and the separation of church and state. Virginia Baptists were particularly militant in their demands. From 1772 on the General Baptist Association of Virginia frequently petitioned the Virginia General Assembly not only for "liberty

of conscience," but also for the complete abolition of establishment and full religious liberty. Earlier, the first plea for religious liberty in Virginia, addressed to the House of Burgesses in 1760, came from the Baptists.

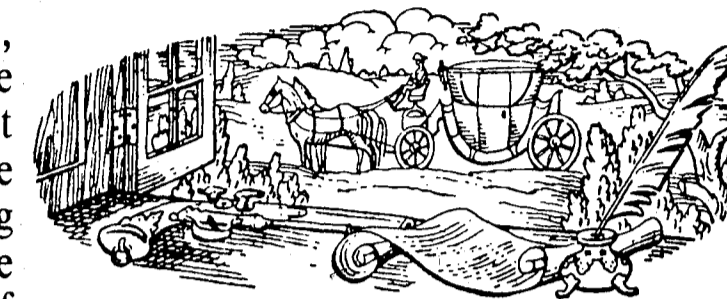
Throughout this period Baptists insisted on mutual dependence of civil and religious liberty. They repeatedly opposed tax support of any and all religion. Such support, the Baptist General Committee declared, is "repugnant to the spirit of the gospel" and "should the Legislature assume the right of taxing the people for the support of the gospel, it will be destructive of religious liberty."

Baptists today can ill afford to forget their great prophets of liberty—Roger Williams and John Clarke in the seventeenth century, and Isaac Backus and John Leland in the eighteenth century. Other Baptists, whose important labors for religious liberty at least bear mention, among many others, include: Obadiah Holmes, a Massachusetts pastor; Sam Ward, founding father of Seventh Day Baptists; James Manning, the first president of Brown University; Samuel Stillman, pastor of the First Baptist Church of Philadelphia; and Hezekiah Smith, Massachusetts pastor and leader of New England Baptists.

III

Religious liberty was fundamental in the founding and development of America as a nation. And for Americans the principle of complete religious liberty, to quote from a famous case before the New York Supreme Court, "has always been regarded by the American people as the very heart of its national life." With the enactment of the First Amendment to the Constitution, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof," the United States became the first nation in history to make all religions and irreligion equal before the law. For the first time religious liberty, not just toleration, was made a matter of organic law. This constitutional guarantee of religious liberty through the separation of church and state has been frequently and rightfully called, "America's greatest contribution to world civilization." To this, Baptists made a distinct and notable contribution.

The role of Baptists in the cause of religious liberty has been viewed by many historians and theologians alike as the greatest contribution of Baptists to Christianity and founding of this nation. As impartial scholars have generally agreed, "the Baptists were the most active of the colonial religious bodies in their increasing struggle for religious freedom and separation."



MY NATIVE LAND

Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land;
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there be, go, mark him well!
For him no minstrel's raptures swell,
High though his titles, proud his name,
Boundless his wealth as wish can claim.

Notwithstanding the prominent place given in an earlier day to religious liberty in Baptist history and Baptist thought, both in England and the United States, religious liberty all too often appears obscure to or at best taken for granted by many modern-day Baptists. Writing more than forty years ago, John M. Mecklin declared, "The great Baptist church in large sections of the country (U.S.A.) where it practically dominates the religious life of the masses, is utterly oblivious of its noble traditions of liberty formulated by Baptist heroes of the past." In his definitive study of American church-state relations, Anson Phelps Stokes paid glowing tribute to the historical role of Baptists in the struggle for religious liberty: "No denomination," Stokes declared, "has its roots more firmly planted in the soil of religious freedom and Church-State separation than the Baptists." Nevertheless, Stokes observed, the principle of religious liberty has been less descriptive of Baptists in recent times than their early espousal of the principle might suggest. "The Baptists today," Stokes wrote, "are typical of those groups who have fought heroically to secure their own freedom

from State interference and would fight again to maintain it; but in freedom of thought and teaching, or even freedom for certain other groups, such as Roman Catholics on the one hand, and liberal theologians on the other, their record has not been so uniformly good."

IV

Baptist witness to religious liberty needs to be reexamined and reaffirmed by every Baptist generation. This witness to religious liberty is easily eroded because of the changed status of Baptists in twentieth century America. When viewed in retrospect, Baptist beginnings in America markedly underscore the changed status of Baptists in America today. In less than two hundred years since the founding of this nation, Baptists have moved from the position of a persecuted and disinherited sect to the largest Protestant denomination in America, comprising approximately one-seventh of the total population.

In many parts of the country Baptists have become socially established as the dominant and largest religious community. Far from being regarded as radicals or revolutionaries, Baptists today are, all too often, generally and widely regarded as politically and socially conservative, defenders of the status quo, in contrast to the Baptists of the seventeenth and eighteenth centuries. As William R. Estep has perceptively written, "Far too easily the Baptists lost their radical stance only to become captive to culture and too often the uncritical advocates of a folk religion they helped to create."

Since religious liberty has been the concern primarily of the persecuted and disinherited, not powerful and dominant majorities, Baptists of the United States in 1976 particularly need to be vigilant in reaffirming their witness to religious liberty for today. Certainly one major contribution of Baptist observance of the nation's Bicentennial and the role played by Baptists in the shaping of this nation would be a reawakening to an understanding of religious liberty as integral to Baptist faith and practice and integral to the mission of the church.

This religious liberty, to which I refer, is far from secure in our

(continued on page 34)

IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.— That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.— That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.— Such has been the patient Sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid World.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.— He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.— He has refused to pass other Laws for the accommodation of large districts of People, unless those People would relinquish the right of Representation in the Legislature, a right inalienable and inestimable, to which they were entitled by the compact.

He has called together legislative Bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them by long and tedious Sessions, and for extending the duration of those Sessions.

He has refused to assent to their Petitions, and to dissolve them, unless they would accept of an Amendment, which he hath not chosen to entertain.

He has endeavored to bring over the Seas and to maintain within the Colonies a Standing Army of Regular Troops, the expense of which he has endeavored to make us bear, without our Consent.

He has kept among us, in Times of Peace, Standing Armies without the Consent of our Legislature.

He has affected to render the Military independent of and superior to the Civil Power.

He has combined with others to subject us to a Jurisdiction foreign to our Constitution, and unacknowledged by our Laws; giving his Assent to their Acts of pretended Legislation:— For quartering large Bodies of armed Troops among us:— For protecting them, by a mock Trial, from Punishment for any Murders which they should commit on the Inhabitants of these States:— For obstructing us in our Trade with all parts of the World:— For imposing Taxes on us without our Consent:— For depriving us in many Cases of the benefits of Trial by Jury:— For transporting us beyond Seas to be tried for pretended Offences:— For abolishing the free System of English Laws in a neighbouring Province, establishing therein an arbitrary Government, and enlarging its Boundaries so as to extend it to one of our Colonies:— For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:— For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.— He has plundered our Seas, ravaged our Coast, burnt our Towns, and destroyed the Lives of our People.— He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty, perfidy, and savage barbarity, such as the world never saw in this age and under a more civilized and humane Government.— He has constrained our fellow Citizens taken Captive in the high Seas to bear Arms against their Country, to become the executioners of their Brethren, to fill their Homes with their dead Bodies, and to live on their oaths and cries.— He has excited domestic Contentions among us, and has endeavored to bring on the Inhabitants of our frontiers, the merciless Indian Savages, whose known mode of Warfare, is an undistinguished Destruction of all Age, Sex and Condition. In every Stage of these Oppressions we have petitioned for Redress in the most humble Manner: but our repeated Petitions have been answered by repeated Injury. A Prince, whose Character is thus marked by every Act which may define a Tyrant is unfit to be the ruler of a free People.

Not have We been wanting in attentions to our British Brethren. We have warned them from time to time of attempts by their Legislature to extend an unwarrantable Jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native Justice and Magnanimity, and we have begged them by the ties of our common Kindred to disavow these usurpations, which would interrupt our connections and correspondence. They too have been deaf to the voice of Justice and of Equity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political Connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the Support of this Declaration, with a firm Assurance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

John Hancock	John Adams	Samuel Adams	John Jay	John Dickinson	Benjamin Franklin
Richard Henry Lee	Thomas Jefferson	George Washington	James Osgood	John Mifflin	Robert M. Hanson
Richard Bland	John Mifflin	George Washington	James Osgood	John Mifflin	Robert M. Hanson
Richard Bland	John Mifflin	George Washington	James Osgood	John Mifflin	Robert M. Hanson
Richard Bland	John Mifflin	George Washington	James Osgood	John Mifflin	Robert M. Hanson

God's country

If you think America is great, wait until you visit God's country.

by Philip P. Gammon

ONE HUNDRED YEARS ago Samuel Smith wrote a poem that was to become one of our country's best loved songs: "My country, 'tis of thee, Sweet land of liberty, Of thee I sing; Land where my fathers died, Land of the pilgrims' pride, From ev'ry mountain side Let freedom ring."

endless joy and delight, where pain, suffering, sorrow, and sin cannot exist; and one day it can be our home. The Bible speaks of this country as Heaven—the place where God is. Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:2, 3).

rest" (Matthew 11:28). God has given us a most pleasant land in which to live, but its greatest beauty, wealth, comfort, or achievements are nothing compared with the place which He has prepared for those who love Him. Right now you can know that some day you will be with Him there. This assurance can be yours by trusting in Christ for your salvation and depending upon His Word. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

As we ponder the rich heritage which is ours, celebrate the treasured freedom bought for us, and enjoy the beautiful land which God has given to us, we can truly say, "We live in a great country!" But there is a better and more beautiful country than this. It is a land filled with

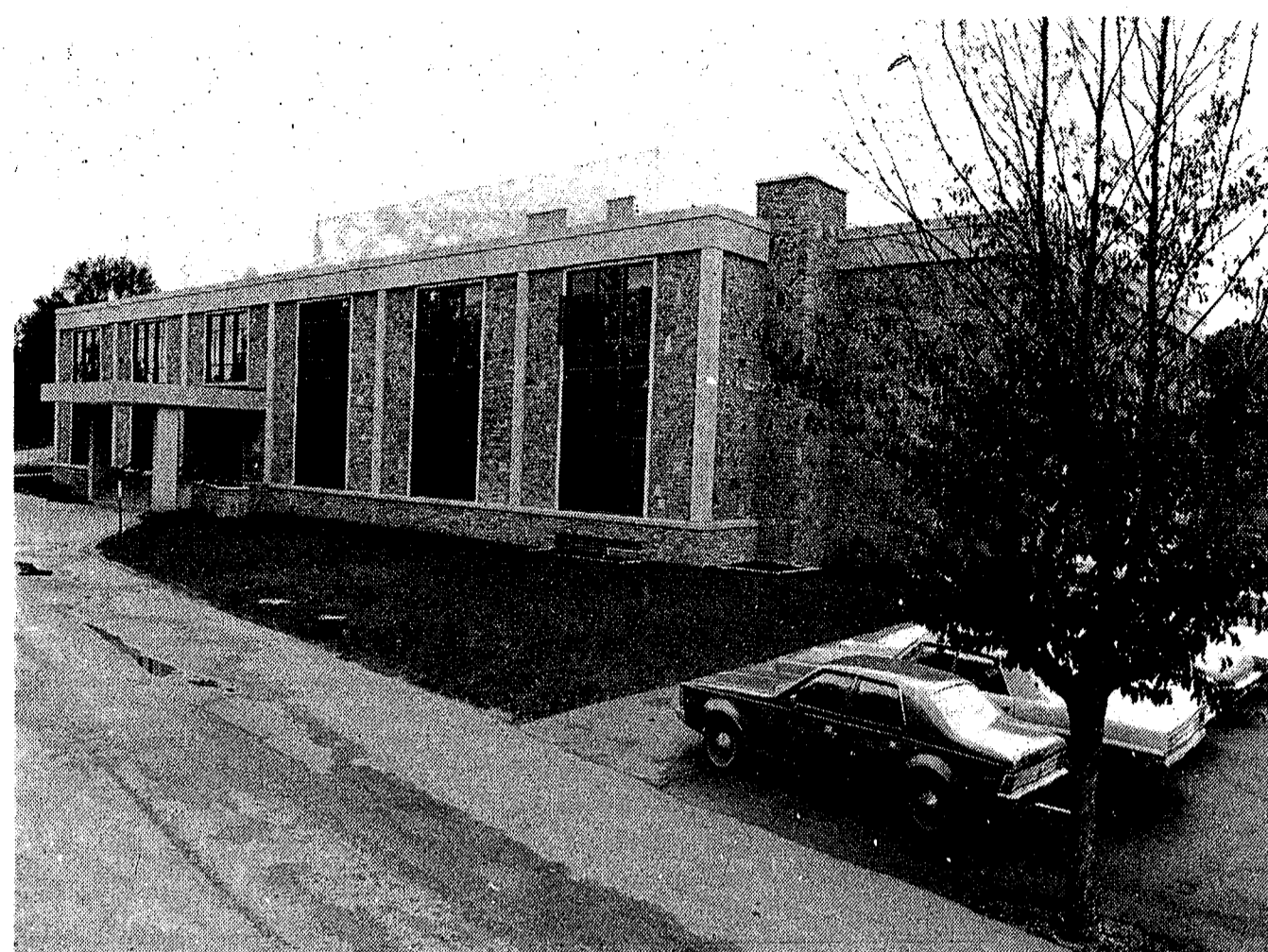
He invites you and me to share this heavenly home with Him. So that we will not miss this happy prospect, He tells us how to get there and shows us the way. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Trust Him today! If you do, you will know that wherever you live now you can look forward to a more wonderful home in God's Country. Such an experience will make you want to share your new life with others; then you will sing with a new understanding: "America! America! God shed His grace on thee, And crown thy good with brotherhood, From sea to shining sea!"

Philip Gammon is president and general director of the American Tract Society, Oradell, New Jersey. He is a member of the board of directors of Africa Evangelical Fellowship, the Latin American Mission, and the United Fellowship for Christian Service. He lives in Demarest, New Jersey, with wife Elizabeth and daughters Heather Lynn and Robyn Elizabeth.

Jesus Christ then is the way to this land of pure delight. To believe in Him is to know Him. To know Him is to love Him and to have the assurance of one day living with Him forever. How can we know Him? By turning from our personal Saviour. Listen to His own words, "Come unto me, all ye that labour and are heavy laden, and I will give you

Reprinted by permission of the American Tract Society, Oradell, New Jersey.



When you arrive at Houghton College proceed to the Campus Center building where registration will take place.

CONFERENCE '76

CHILDREN'S CONFERENCES

The directors of the children's conferences announce their themes as follows:

- Kindergarten: "Friends in the Light"
Leon and Sandy Clare, directors
- Primary: "The Light of the World Is Jesus"
Ms. Ruth Burdick, director
- Junior: "Light Through Love"
Russell Allen, director
- Junior High: "Light-Who? What? When? Where?"
Ms. Mayola Warner, director

Some staff members have committed themselves to serve. Others are still needed in some areas. Bible Study, Worship, Nature Hikes, Singing, Crafts, Swimming, Games and Field Trips are on the agenda.

Parents of the Kindergarten and Primary age children are requested to have children supplied with "older clothes" or smocks to be used during some craft projects. Swim suits, also, will be needed by all age groups. The older children will use their Bibles. Parents are also reminded that the directors may ask them to take responsibility for some portion of the Associated Conferences in which their children attend. □

REGISTRATION INFORMATION

Registration fees are as follows:

Meals and lodging for the week (Sunday supper through Sunday breakfast) \$57.50 for adults; \$43.00 for children ten years of age and under; \$28.00 for a person using a cot in a room (limit two cots added to a room); \$25.00 for person occupying a sleeping bag on the floor.

Registration: Adult for the week, \$9.00 Child, age ten or under, \$3.00; a person for the weekend, \$3.00.

Prices for less than complete registration for the week: (These are set by our campus hosts) Breakfast, \$1.00; Lunch, \$1.65; Dinner, \$2.60; Banquet, \$3.25.

Lodging: \$3.75 per night with all linens furnished except washcloths;

\$1.75 per night for a camp cot set up in the room, includes linens;

\$1.00 per night for children using their own sleeping bags on the floor.

\$2.75 per night to part a recreational vehicle.

No blankets will be furnished. The nights may be cool.

Here are some final notes on General Conference which is planned for August 6-14, 1976.

The Campus Center at the college has a room with a fine wall display area for artists' pictures. We urge any Seventh Day Baptist artist who has works that can be hung to bring them along and have them available for the viewing delegates.

Our registrar hopes that all who plan to attend General Conference, even for just over night, will pre-register. All our churches have been mailed registration blanks. If you do not have access to a church, write to General Conference, Box 868, Plainfield, N.J. 07061, and request the number of blanks you need. Send your filled in blank to Mrs. Luan Ellis, Alfred Station, N.J. 14803.

Gloria Palmer, who is in charge of the Conference nursery, states that any family who has a child to be cared for will be asked to have an older member of the family donate at least four hours during the week in the nursery to help care for the youngsters.

Our Berlin, New York, church is in charge of the nightly Coffee Hour. The Central New York Association will prepare for the Sunday Evening Reception, Mrs. Alfreda Shippee, directing.

Gordon Ogden is in charge of providing space and equipment for arranging Board and Conference displays.

Brochures of vacation spots and places to visit in New York will be available near the registration desk. We hope that you will take advantage of the opportunity to pre-register and then come to the General Conference of Seventh Day Baptists. □

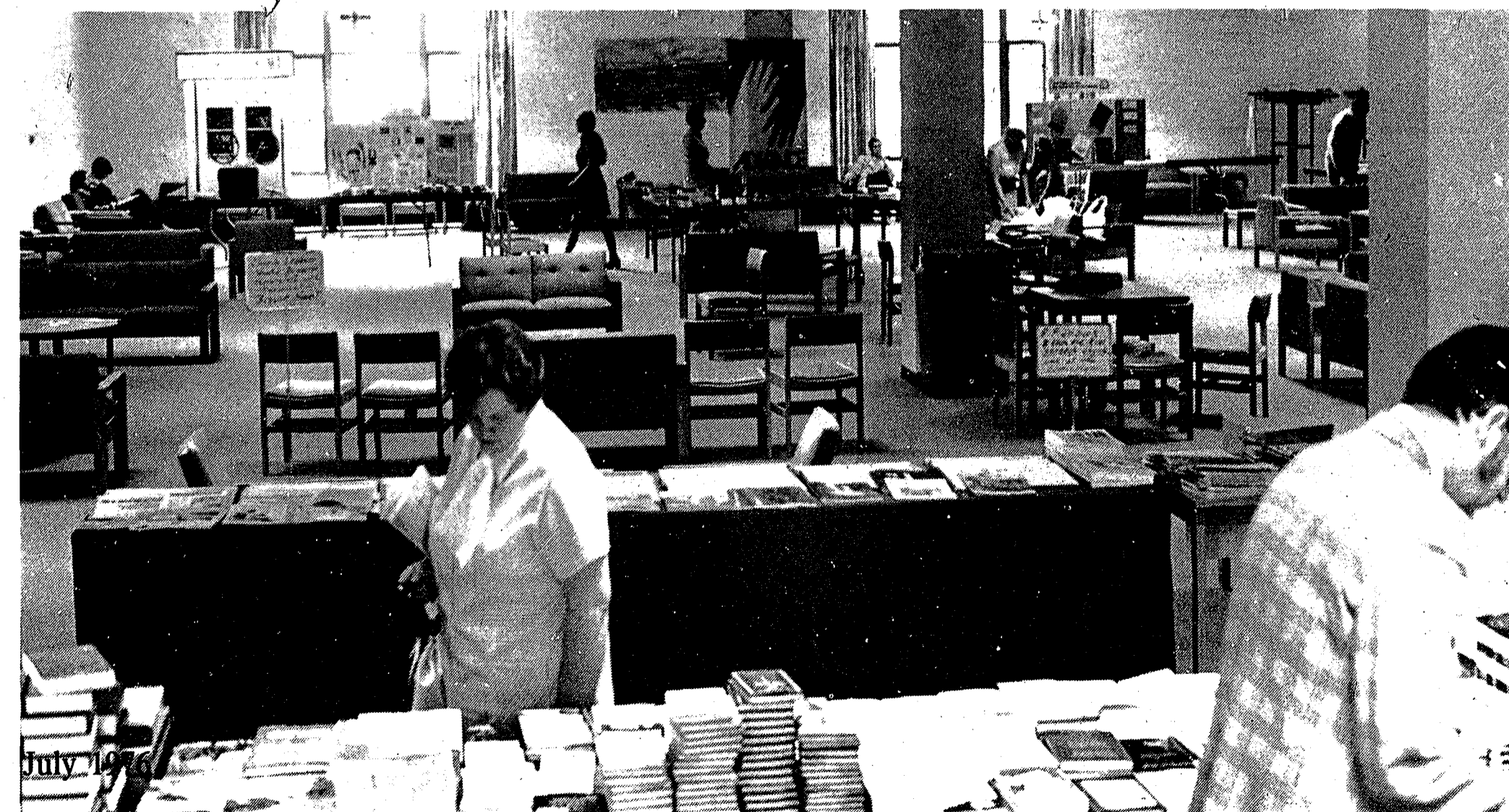


DAILY MORNING STUDY

Conducted by Dr. Edward J. Horsley, M.D., deacon and licentiate of the Denver, CO., SDB Church.

- | | |
|------------|-----------------|
| Monday: | Light Is Energy |
| Tuesday: | Light Is Truth |
| Wednesday: | Light Is Purity |
| Thursday: | Light Is Warmth |
| Friday: | Light Is Hope |

Registration, display area and lounge at Houghton College.





H O U S T O N P R O F I L E

HOUSTON, TX.— This year's all-out attempt to start a church in Houston, Texas, has undoubtedly caught the interest of all of our people across the country by now. While the program was conceived and developed by Planning Committee, it none-the-less remains all of our program. Space will not permit a letter by letter detailed report in this article so let me just give you a profile of the Reach Out Now project in Houston.

The program got under way in the fall of 1975 when the Planning Committee accepted the application of the Houston Fellowship to participate in this pilot R.O.N. project. The fellowship, constituted in 1959, has basically consisted of two families, with a few others participating part of the time. The Planning Committee, with the aid of the Memorial Fund, pledged between ten and fifteen thousand dollars to the project, while at the same time, the fellowship pledged considerable resources, also.

Extensive advertising about Seventh Day Baptists, their beliefs and the point of contact in Houston was begun. The idea here was to attract the attention of others who were searching for a Sabbath church home and of those who might be stimulated to consider the Sabbath. Many phone calls and other contacts were made as a result of the ads.

Immediate attention was also given to provide leadership for the fellowship, to help build them up in various areas of spiritual life while giving them newsworthy promotion to get into the local papers. Many of our denominational leaders and pastors have spent time in Houston since last fall. In addition, the Light Bearers spent two weeks there giving concerts and generally attracting attention to the effort.

In addition to advertising and leadership we knew we must have a specific area to begin working in

on a committed basis. When an appropriate meeting place was secured (Unitarian Fellowship Hall) it was just in time for the laymen's teams of the Charles HARRISES and Elno DAVISES to begin a door to door campaign to acquaint people with our group and the fact that it was being formed as well as to seek out people to whom they might witness for Jesus Christ. Over five hundred door to door calls were made in the vicinity of the church and all public places were saturated with tracts and announcements of the meetings. The local coordinator remarked, "People are beginning to know we are here!"

The Planning Committee took action at its last meeting to hire a pastor, in conjunction with the fellowship, to take over the leadership and to dig in for the long haul of "growing" a church at the end of the first year of R.O.N. involvement. Robert BABCOCK, who graduated in the middle of May from North American Baptist Seminary in Sioux Falls, S.D., accepted the call to become pastor beginning Nov. 1. In the meantime he is to receive special training in church extension at the Conservative Baptist Seminary in Denver, June 22-July 24.

The most recent development is that Robert and his family have moved to Houston and are relating to the work now instead of waiting until November. They arrived in Houston May 19 and were looking for living quarters while getting acquainted with the work and the city. Evangelist Mynor SOPER and an SCSC team will be working there during July while Bob and family are in Denver for special training. It is currently planned that the first year of the R.O.N. involvement will be capped off with public meetings geared both for evangelism and to instruct in Seventh Day Baptist beliefs and practices. We urge you to pray urgently that God will honor this step of faith and raise up a church in that great city. □

-Mynor Soper

The Sabbath Recorder



Rev. E. O. Ferraren begins his evening evangelistic meetings with stories for the children. Standing beside him is Brother P. Lingcopines, the missionary leader for Camotes Island. There are now thirty members at the Portobello, Camotes church.



The Church in the Philippines

The Seventh Day Baptist witness in the Philippines is a relatively new work and one that is growing. It is reported that there are now over 200 members in the Conference. There are seven active churches and groups. Sabbath services are held at: Cebu City, Portobello, Caridad, Dumagete City, Baroy, Daan Bantayan, and Tubod. The Rev. E. O. Ferraren serves as conference leader and resides with his family in Cebu City. He is assisted in his duties by the Rev. Eliseo D. Gulfan, Sr., and Rev. C. L. Cabasa as well as several others.

The Tract Society has aided the Philippine churches by funds for a duplicator, typewriter, and other aids for their publishing work. Recent correspondence from Rev. Gulfan indicates that a publicity office has been established and that plans are being made for more publication work. The Missionary Society recently voted to send assistance for a radio program which hopefully will help make SDB's better known across the islands.

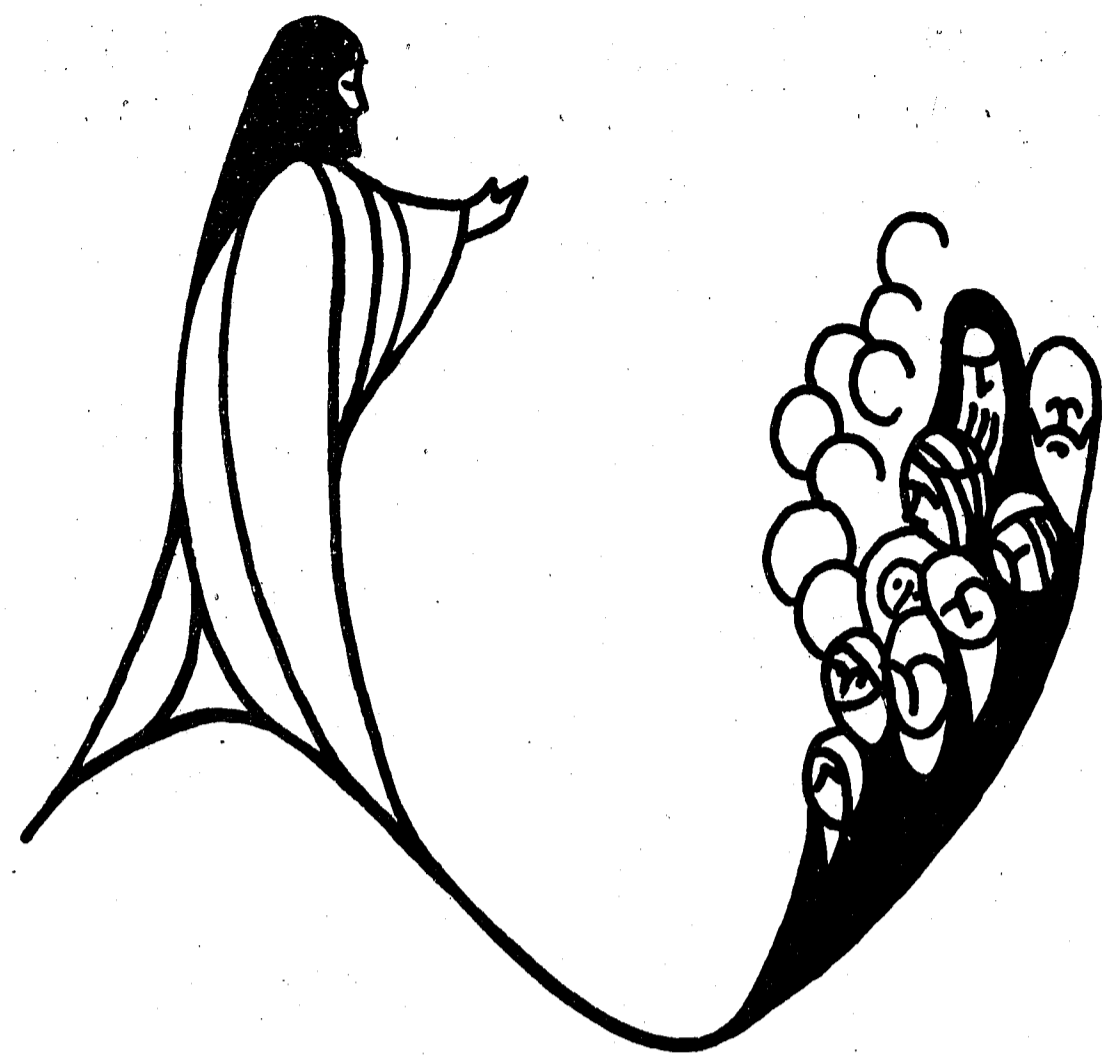
Project '76 is to build a headquarters church and offices in Cebu City. Rev. Ferraren writes: "We have a very important project this year - we call it 'Project '76'. It is to evangelize Cebu City and to build an SDB church at Lopez Street. It is very important that we have a central church here since Cebu is the center of our work." Let us continue to uphold our Philippine brethren in prayer as they labor for the Master. Remember that your Sabbath School Missions Offering not only assists this important work but also helps spread the gospel in Burma, India, and other areas as well. □



Rev. Cabasa recently conducted an evangelistic campaign on the island of Mindanao. Our Missionary Society sends funds each month from the SSMO offerings to aid this growing work in the Philippines.



New believers are baptized by Rev. C. L. Cabasa. SDB work is now found on some five islands in the country of the Philippines.



You Can Be Blessed By Curses!

Text: Matthew 5:10-12

by Rev. John Camenga, Pastor
Little Rock, Ark., S.D.B. Church

One supremely puzzling portion of Scripture is the group of sayings found at the beginning of Jesus' Sermon on the Mount. These promises of blessedness picture a set of values so totally foreign to common thinking that they seem remote, with little application to life today. As with the rest of this sermon, we have a tendency to explain the Beatitudes in spiritual terms, reducing or eliminating the impact they should have on our own personal life styles. Sometimes we poke gentle fun at them. "Of course the meek will inherit the earth! Considering the condition that it's in, who else would get stuck with it?"

The fact remains that this collection of Jesus' words claims for His followers blessings from experiences and conditions which we normally consider degrading and undesirable. A number of translations and paraphrases have used "happy" to replace "blessed." Happy may give more impact today, but it only partially conveys the message that Jesus was giving us. Happy indicates, along with joy, a chance occurrence, a "bit of luck." There is no chance or luck involved in what Jesus is talking about. He is speaking of a deep spiritual satisfaction which brings about a sense of peace and joy which the world might confuse with joy. He says that the person who finds himself in these positions will discover a sense of blessing and fulfillment because of them.

The Beatitude that generally strikes us as most peculiar is the last one. It is interesting that this is the only one upon which Jesus expanded. Perhaps it was because it is more open to misunderstanding and misapplication than the others. "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when men revile you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you" (Matthew 5:10-12, NASV). Though our natural mind rebels at such a statement, the meaning is clear. Jesus insisted that blessedness would result from a particular kind of persecution. It stands to reason that this principle still holds true. If we face unjust persecution for Christ we will be blessed. While seldom pointed out, this doctrine should be a source of comfort to us. Just think, you can be blessed by curses!

Persecution was a fact in Bible times. We see Abraham repeatedly forced to give up wells which he had struggled to build, primarily because he was "different" from his neighbors. The events leading up to the Exodus point out how the Children of Israel were persecuted in Egypt. On several occasions Jesus pointed out how the prophets had been treated by those to whom they prophesied. I am sure

that many of the first century Jewish Christians gained strength and comfort from these reminders of the treatment of others who had sought to broadcast the messages of God. Stephen is a prime example of New Testament persecution. The crowd that stoned him was reacting to the very pointed sermon that he had just preached.

We read in Acts 6 that Stephen's death was the beginning of a general persecution of the members of the Jerusalem church. Peter, John, Paul and other apostles met with opposition which must have been very taxing.

The supreme example for us is Jesus. He withstood fake trials, illegal beatings, ridicule and torture leading to death. With all its other meanings, the empty tomb should remind us that the one who is in union with God overcomes persecution and receives a blessing for it—and perhaps even becomes a blessing to others.

Less direct evidence of hard going for Christians can be found in many of the apostolic letters. James 1:2, for instance, reads "Count it all joy, my brethren, when you encounter various trials."

We know that there has been considerable persecution at times and in many places. In the first...

(continued on page 33)

The Sabbath Recorder

GOOD NEWS!

"Wheeler and Morgantown (are) very destitute for Bibles...In Flemingsburg, Kentucky, many families are without Bibles...The Bible is very scarce in Kingston, Tennessee..."

"Observations like these pepper the leaves of a journal recording an arduous eight months of travel through the raw, young America of 1822, by the Rev. Richard Druson Hall. By riverboat and on foot he slogged, on horseback and mule, knitting together the scores of local Bible Societies which just six years earlier had come together to form the American Bible Society. Along the way he enlisted dozens of new ones."

"Channels of communication have altered vastly in the ensuing century and a half, but the spirit of Bible work is unflagging. Through the oft-times stormy years of our nation the Word of God has stood out like a beacon of hope to the weary traveler."

And now in the mid-70's, it's "Good News, America!" as never before—for not only have the means to communicate between people improved, but they have improved immeasurably. And with a population many, many times larger than the 10 million people of those early years, there are so many more needs and opportunities to provide the good news of the gospel."

At the one hundred sixtieth annual meeting of the American Bible Society held in New York City, May 13, 1976, stirring reports were given on the progress of Bible distribution both in the United States and around the world. It was reported that gifts contributed by donors to the Bible Society underwrote the distribution of 191,216,954 Scriptures. Since the founding of the Society some two billion Scriptures have been distributed—certainly this is "Good News, America!"

The ABS budget in 1975 was slightly above \$13.2 million. ABS channeled more than \$5.6 million into work overseas through its contributions to the World Service Budget of the United Bible Societies.

It was reported that at least one complete book of the Bible has now been translated and published by the Bible Societies or other Christian organizations in a total of 1,577 languages and dialects. Twenty-nine languages were added to the list in 1975 alone.

The Bible Societies published new common-language translations of the New Testament in both Chinese and Tamil in 1975. Both languages are spoken by large groups of people in Asia.

Since September 1973, when the Bible Societies launched the program Good News for New Readers, preparation of Scriptural reading materials for newly literate readers has been under way. By the end of 1975, translation of Scripture Literacy Selections has been undertaken in 247 languages. Literacy Selections have been printed in 113 languages, giving new readers in these languages a chance to read the Word of God for the first time.

Volunteers who distribute Bible Society Scriptures and help promote

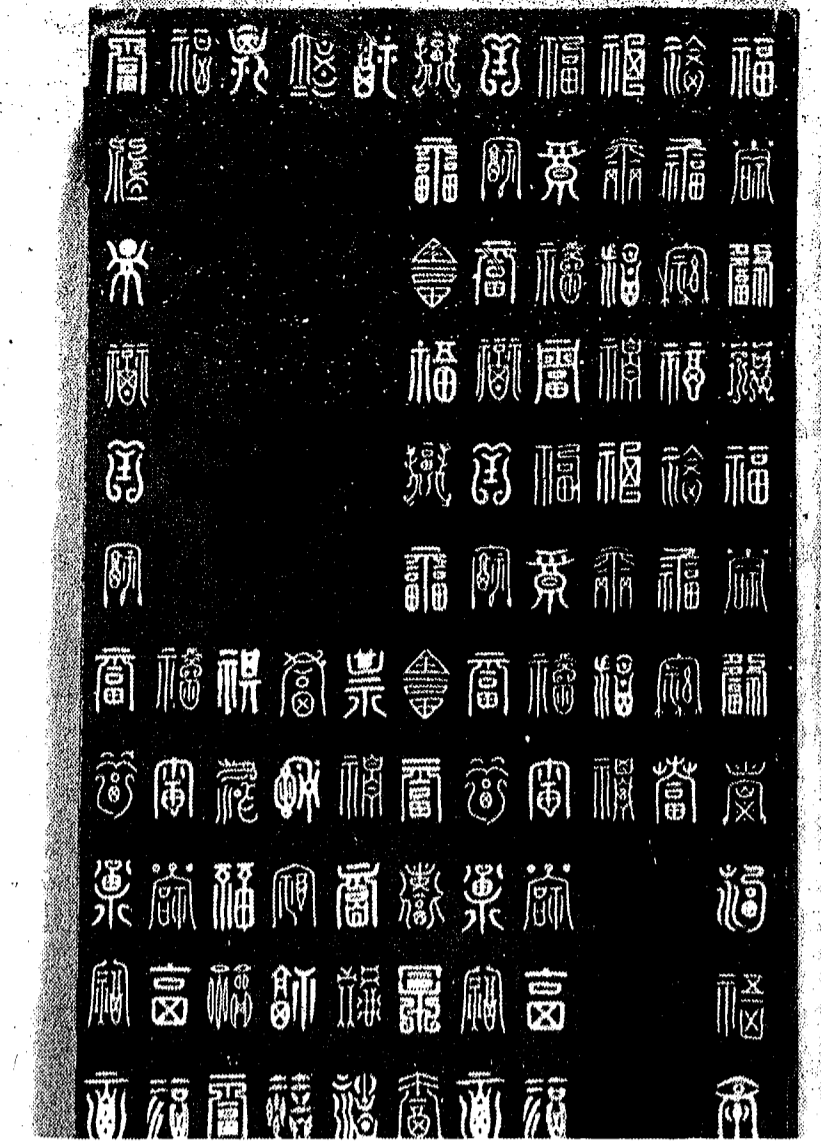
its work in churches and communities throughout America now number 14,000 men and women.

The American Bible Society is a nonprofit, nondenominational religious organization, whose sole purpose is the translation, publication and distribution of the Holy Scriptures without doctrinal note or comment.

During 1975 more than eighty denominations contributed a total of \$1,453,920.16 to the work of the American Bible Society. Reported giving from Seventh Day Baptists amounted to \$488.65 or .093 per member. We should be giving at least \$1,000 per year to the Society; this is not an impossible goal. Seventh Day Baptists have no authority but the Bible, it is central to our faith and practice, and thus it seems that we should be more committed to sharing it with others. When sending in your gift to the American Bible Society please mark it Seventh Day Baptist so an accurate accounting can be made.

We urge every Seventh Day Baptist to have a part in giving the "Good News" to America in this Bicentennial year—let us actively support the work of the American Bible Society with our prayers and offerings. God will bless us as we share in this ministry. □

—John D. Bevis, Representative
American Bible Society



Front cover of the New Testament in Today's Chinese Version, recently published by the United Bible Societies. The Chinese word for gospel means literally "blessed news," which gave rise to the cover design which features 100 calligraphic variations of the Chinese character for the word "blessing."

THE SEA OF GALILEE

If Jerusalem is the climax of a visit to the Land of the Bible, the Kinneret is surely the most beautiful place to begin. As you drive down from Nazareth or cross the Valley of Megiddo from the ancient fortress city of King Solomon, suddenly, hundreds of feet below, you will see spread before you the harp-shaped Sea of Galilee. It is set in a ring of lofty hills with the world renowned Mount Hermon towering over it all. The Galilee is full of unexpected scenes: a suddenly-glimpsed caravan of camels dipping and bobbing against the crest of a hill, geometric patterns of green orchards and fields of golden corn, meadows of saffron reflecting in the sun, masses of orange rock with goats standing at impossible angles upon them. You will never be able to forget the exquisite picture.

The Sea of Galilee has many names in Biblical and ancient records: God calls it the Sea of Chinnereth when speaking to Moses (Numbers 34:11); Matthew calls it the Sea of Galilee; Luke, the Lake of Gennesaret; and John, the Sea of Tiberias.

The roughly harp-shaped lake from which it derives its name Kinneret is only thirteen miles long and seven-and-one-half miles wide at its widest part. It is, therefore, a lake rather than a "sea." But its history and

beauty give it a character unique in time. It is situated in a pocket in the mountains 675 feet below sea level, and has a subtropical climate with palms, flowering trees and shrubbery. The level parts of the shore are always green. Even in midwinter the average temperature is 68 degrees. The rabbis said: "The Lord hath created seven seas, but the Sea of Gennesaret is His delight."

George Adam Smith, in his famous classic, *Historical Geography of the Holy Land* (first published in 1894), writes of the Lake in the long gone days of the Herods and Jesus:

The Lake of Galilee was the focus of the whole province (of Galilee). Imagine that wealth of water, that fertility, those nerves and veins of the volcano, those great highways, that numerous population, that commerce and industry, those strong Greek influences—imagine them all crowded into a deep valley, under an almost tropical heat, round a great lake, and you have the conditions in which Christianity arose and Christ Himself laboured.

From four thousand years ago until after New Testament times, the Via Maris, the Biblical "Way of the Sea," went along the shores of this lake. Warriors with their chariots,

By Dr. G. Douglas Young
President, American Institute of
Holy Land Studies, Mount Zion,
Jerusalem

tradesmen with their camel caravans, pilgrims to Jerusalem the Holy City, all passed that way. Abraham, the trader and father of Israel, the mighty armies of Tiglath-pileser and Sennecherib, the great Assyrian enemies of Israel from the east and the Pharaohs Thutmose and Necho from Egypt all looked on it as they passed by millennia ago. The Syrian rulers and the later Pharaohs, the Seleucids and the Ptolemies, all contended for Israel until the Romans came, conquered Israel and then destroyed parts of it—even Tiberias, the famous city on its shores, named after the Caesar Tiberius! Here in the lofty caves of the Arbell hid robber barons who preyed on those who passed by. Into that great hub of history came Jesus to choose His disciples from the simple fishermen of the area.

Let us take a trip around this lake, projecting our minds back to the days of these fishermen. You can still visit parts of ancient Tiberias on the western shore. It was built

around natural hot springs where Roman soldiers used to bathe and crusaders bathed a thousand years later. The hot springs still draw thousands of tourists every year. By the Fourth Century A.D., the Roman empire had accepted Christianity as a state religion, but even then, and later, Jewish learning and teaching flourished in the Galilee. The Jerusalem Talmud was compiled in Tiberias.

Moving northward you pass through the ruins of the village where Mary Magdalene lived. You will see today the fishermen washing and mending their nets, as recorded in Luke 5:2, or casting them from their boats just beside the place where Jesus walked on the sea and Peter, trying to do so, failed (Matthew 14:25-34). Continuing through this fertile plain you come to Tabgha, the traditional site of the Miracle of the Loaves and Fishes and where more than 5000 were fed by Christ (Matthew 14:15-21). Just north of this is the Mount of Beatitudes, the place of Jesus' Sermon on the Mount (Matthew 5-7). You may visit the modern church which rests upon the foundation of one over 1500 years old that commemorates this event. The miracle is depicted in an ancient mosaic floor in the church.



One of the most interesting sites for a tourist in Israel is the ruins of the ancient synagogue at Capernaum by the Sea of Galilee. Capernaum was the home of Jesus when He began His mission and it was in this synagogue that He both worshipped and preached. According to legend, the synagogue was built by the Roman centurion whose servant Christ healed (Matthew 8:5-13).

One of our American students, after returning from an extended field trip in the Galilee, remarked, "Sitting there beside the placid waters at the foot of the mount, and thinking of all that took place there during Jesus' ministry, is an incomparable experience. The Sea of Galilee is like a magnet, drawing me back again and again."

Now continue around the shore and stop for a short but wonderfully uplifting visit to the little church built right on the shore of the Lake over the steps and rock where the fishermen, after a night of failure at fishing, came ashore to find Jesus by a charcoal fire with fish broiling on it (John 21). Could they have been what we now call St. Peter's fish, enjoyed today around the world as a gourmet specialty? A visitor can still drop a line, catch a fish and cook it on an open fire on the shore of the lake.

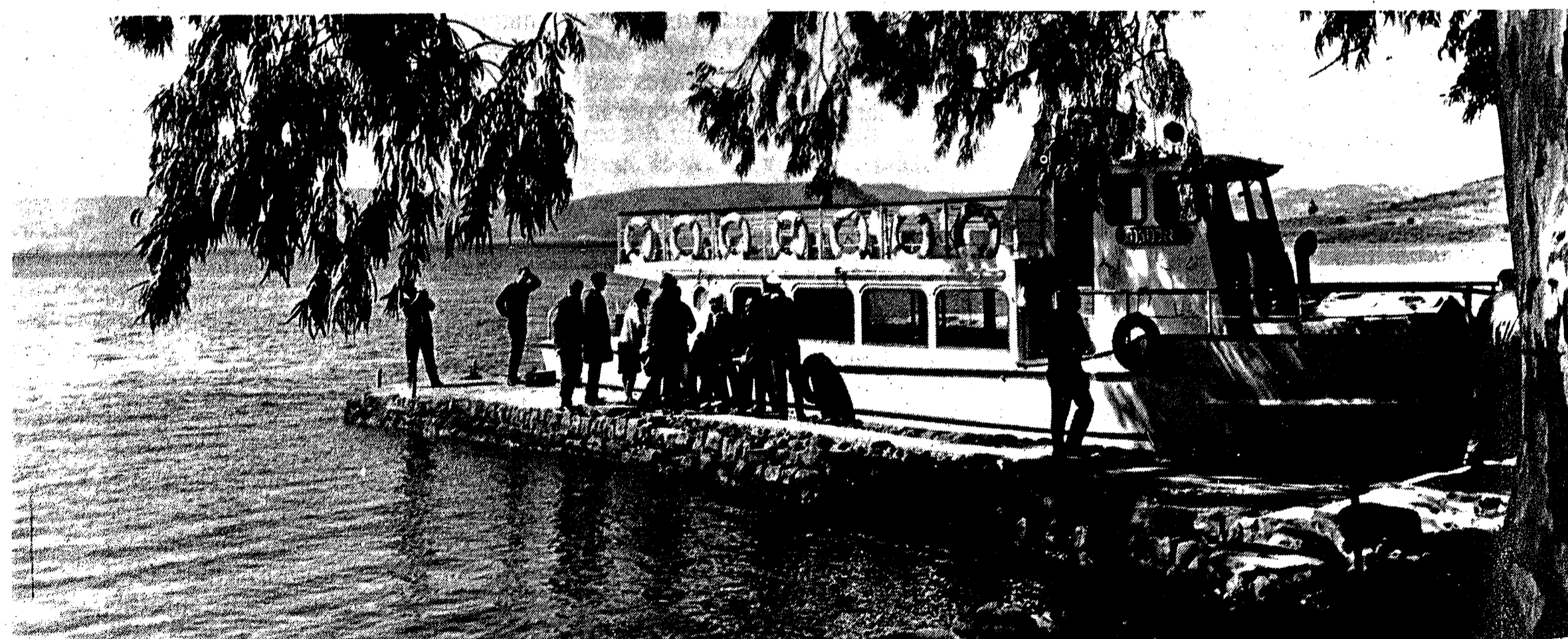
Capernaum is next! Here, in a lovely garden, are the remains of the home of Peter, a Byzantine basilica built over it, and the high standing pillars of an ancient synagogue built upon the foundation of the one in which Jesus preached. Here Jesus cured Peter's mother-in-law of a fever and many

others who came. Nearby are the ruins of Chorazin and Bethsaida. What a wealth of Biblical and spiritual thoughts flood the mind!


On the other side of the Sea on the lofty, precipitous heights of Gadara, you will picture the herd of swine that "ran violently down a steep place into the sea, and perished in the waters" (Matthew 8). Under those precipices lies the lovely kibbutz of Ein Gev, where each year, during Passover, the well-known music festival takes place. At that time the nearby hills and plains are full of color from the extraordinary variety of beautiful wild flowers. There are regularly scheduled boat crossings between Tiberias and Kibbutz Ein Gev. Boats are also available for charter and scenic cruises.

Today, the lake is a great reservoir for all of Israel. The waters are channelled along canals and through pipes all the way down to the dry Negev desert in the south.

You'll not do it all in a day. There is just too much beauty and history to see and feel. Plan to spend a little time by the Kinneret and live in the beauty of the present and the romance of the past. □



The Kinneret Sailing Company in Tiberias, the ancient Roman city on the shore of the Sea of Galilee, has a number of small cruise ships that hold anywhere from 50 to 145 persons who may want to sail on the lake on which Christ walked.



focus

"Where there
is no vision
the people
perish"

* In mid-May Missionary David Pearson, Blantyre, Malawi, Africa wrote: "Am currently involved in class work with the pastors and preachers. We have about twenty-three in class and are having some good times. Praise the Lord!...we had a touch of Pentecost the other day, with real melting, confessing, and warm hearts. I have never seen anything to equal it in my experience here." David has served in Malawi since 1953 and returns on furlough the end of July. Expect to speak with him and Bettie and family at Conference.

* Construction of the new church center in Cebu City by the Seventh Day Baptist Philippines Conference has been started. Rev. E. O. Ferraren wrote in May, "Our most important problem is the present construction of the church and the conference office. At present the church building is half way. We have already spent P5000.00 (\$667.) and this is including the cementing of the walls." They are continuing to build as funds are available and hope to have a dedication service in the fall of 1976.

* COMMITMENT TO GROWTH plan is to be effectively introduced in a special workshop led by Consultant John Wimber at Houghton College, Houghton, N.Y., Sunday, August 8, 1976 beginning at 10:00 a.m. It is hoped that every SDB church can have members in attendance. Registrations will be taken during early July. Watch for information and forms.

* Missionary Pastor Robert Harris began his ministry with the Paint Rock, AL, SDB church in mid-June.

* The groups in Kenya, East Africa, served by Missionary Watson Mataka during 1975 are now referred to by the Central Africa Conference of SDBs in Malawi (who sent their missionary) as the Seventh Day Baptist Mission of Kenya. It is hoped a Kenyan SDB young man may enter Bible school or seminary later this year.

* Madeline (Mrs. Elmo) Fitz Randolph will complete her special ministry in library science and audiovisual aids at Crandall High School, Kingston, Jamaica, about July 20. Serving as an "American released worker" her dedicated service involves training students in library science, setting up library projects and facilitating the use of informational materials for teachers and students at the school.

* Mr. Benesse of Mozambique and Mr. Sulani were recommended to enter Likubula Bible Institute in Blantyre, Malawi, this year. Mr. Baruwa is finishing his three year course and Pastor Ling'wame a one year course, but will continue through the three years of study. Seven other applicants were asked to wait or are yet being considered.

* Special training for trainers in the Commitment to Growth plan is being held at Milton, Wis., July 11-14 led by Consultant John Wimber. Members of the Monitoring/Planning Committee and a few auditors will also be in attendance. Arrangements will soon be made with local churches to plan their COMMITMENT TO GROWTH workshop with their trainer in September or October.

* Pastor Robert Babcock is enrolled in a Laboratory in Church Planting at Conservative Baptist Theological Seminary, Denver, CO, June 21-July 23. Though presently related to the RON project in Houston, where he moved following graduation from North American Baptist Seminary, he has accepted the call to become church extension pastor in Houston from September 1976.

* The three primary schools operated by SDB's in Malawi had an enrollment of 1,000 in March this year. The largest at Thembe was using their new classrooms for the 541 enrolled. At Makapwa the four new classrooms under construction should be in use later this year. F.R. Mazinga is the manager of schools.

PRAYER

A Prayer Reminder for Each Day!

August 1976

Verse for the month: "To have faith is to be sure of the things we hope for, to be certain of the things we cannot see."

Hebrews 11:1 TEV

Pray for...

- 1-Real "Fellowship in Light" in General Conference and other meetings this month.
- 2-Commission members who face important decisions.
- 3-SCSC Evaluation Day at Camp Harley Sutton, N.Y.
- 4-The three Pre-Con Retreats - Youth, Young Adult, Family.
- 5-Task Force on Restructure in its meeting today.
- 6-Conference President, Gary Cox.
- 7-ORDINATION COUNCIL, Verona, N.Y., for Pastor John Peil.
- 8-COMMITMENT TO GROWTH workshop and Dr. John Wimber.
- 9-First full day of General Conference, Houghton, N.Y.
- 10-Conf. Interest Committee chairmen/recorders.
- 11-Conference as it meets in Business Sessions.
- 12-New vision and commitment among all SDB's.
- 13-Sabbath Eve family service and Communion.
- 14-Conference Sabbath and special O.W.M. offering.
- 15-Rev. Leon Lawton and the Missionary Board.
- 16-Pastoral Institute at Little Genesee, N.Y.
- 17-Members of the New York City SDB Church.
- 18-Pastors and workers in Guyana, South America.
- 19-Rod and Camille Henry as they work in Ventura, CA.
- 20-Rev. B. John V. Rao, Nellore, A.P., India.
- 21-Pastor John Schmid and the Irvington, N.J., Church.
- 22-Ohio S.D.B.'s/Pastor Dale Thorngate.
- 23-Rev. L. Sawi Thanga, Rangoon, Burma.
- 24-For personal and local church support of OWM.
- 25-Rev. A. Berrara, Curitiba, Brazil, S.A.
- 26-S.D.B.'s in Dallas/Fort Worth, Texas.
- 27-Missionaries Menzo and Audrey Fuller, Malawi, Africa.
- 28-SABBATH SCHOOL MISSION OFFERING.
- 29-Our publication ministry.
- 30-COMMITMENT TO GROWTH workshops in local churches-Sept./Oct.
- 31-Adams Center, N.Y., S.D.B. Church and pastor.

*Funds to support a radio ministry in Cebu, the central Philippines, has been voted by the Missionary Board, made possible by regular giving through the Sabbath School Mission offerings. \$20. a month is being sent as requested.

PROPAGATION OF THE GOSPEL

"The constant growth of the existing church is mandatory for all Christians. Christ commands it, and the Church will languish without it!"

So declares Richard K. Smith in an article published earlier this year in the *Alliance Witness*. As a part of his discussion of the theology of church growth, he emphasizes the following points:

1. Church growth is Biblically based.

Church growth, Mr. Smith points out, has its roots in Christ's Great Commission to "Make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28: 19-20, NIV).

Jesus' words are not incidental. His command is crucial. It indicates God's will for the Church in His great purpose of redemption.

2. God wills church growth.

The expansion of the Church is in the heart of God. If we begin anywhere else, we miss the true source.

A chief and irreplaceable element in the Church's ministry is the proclamation of the gospel to all mankind and in the incorporation of those who believe into the Church's communal life. When the Church ceases to perform this mission, something fundamental is lost in its very essence.

3. Christ is concerned about church growth.

"I will build my church," Christ proclaimed as reported in Matthew 16:18.

Jesus came first "to seek and to save that which was lost" (Luke 19:10). He came second to build His Church. The two are completely related.

When people are saved, they must immediately become a part of the Church - members of societies "in which mankind is perfected and God is glorified."

4. The Holy Spirit desires Church growth.

In the book of Acts, two things stand out with clarity: the missionary expansion of the early Church and the power of the Spirit in that expansion.

The universal expansion of Christianity began in the power of, and was effected by, the Holy Spirit. The growth of the Church is always brought about through the action of the Holy Spirit. . . . The Holy Spirit builds the Church, extends and nurtures it.

The Church today should be concerned about Church growth. New Testament missions meant winning people for Christ and organizing them into churches that they in turn might win more people and organize more churches. . . . Church growth follows where the lost are not merely found but brought into the fold, the Church.

In his review, Mr. Smith points out that there are two types of Church growth: quantitative and qualitative. Both are important!

The first depends on the winning of converts to Christ. It begins with God's outreach across the gulf which separates humanity from deity. It continues through the sacrificial death of Christ who "steadfastly set His face" toward the cross that He might create a new community of the redeemed.

The second is characterized as "perfection growth." The terms of the Great Commission from Christ have not been exhausted when people come to Christ and a church has been formed. The Christians are to

be built up in the most holy faith as Christ instructed, being taught "to observe all things whatsoever I have commanded you." The New Testament demonstrates that Jesus directed His followers to the importance of maturity (Matthew 5:48). Paul stressed perfection as the mark of the man of God (II Timothy 3:17). The local group of worshipping believers must also grow in maturity in Christ (Ephesians 4:11,12).

Creative Change

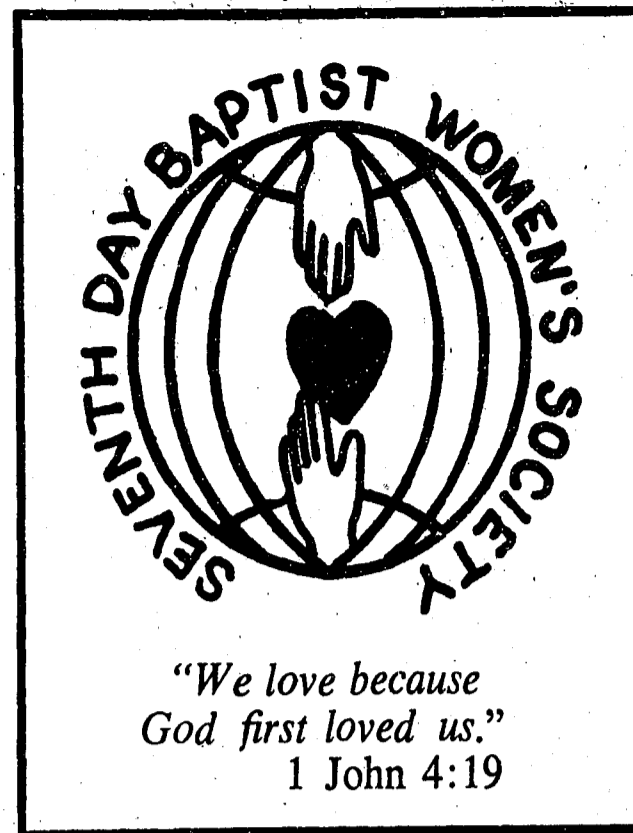
Seventh Day Baptists are obviously moving with the vanguard of Christian people today who realize that "creative change" is both an imperative and an opportunity in modern day society.

The General Conference appointed Task Force has been diligently studying denominational structure and is recommending certain changes in organization and procedure. At the same time, Task Force members point out that organizational framework is not nearly as important as constructive attitudes and unified actions of church members and denominational boards and agencies.

Simultaneously with the release of the Task Force report comes announcement of the Planning Committee inspired Commitment to Growth Plan. While the two were not intentionally related in any way, they seem to fit providentially together.

We as a denomination now have the chance to reassess how best to set up our "human" mechanisms to carry out "divine" mandates for personal and corporate Christian growth.

As Mr. Smith concludes in his article, "Man and God can and must work together with every available divine and human resource to bring growth to His Church." □



by Madeline Fitz Randolph

President Cox Attends Church Women United Meeting

Our President Myrna Cox, attending the Board of Directors meeting of Church Women United, finds the fellowship of kindred minds... "like to that above." A spiritual "bonus" for the president of the Seventh Day Baptist Women's Society is the duty attendance at the Board of Directors meeting of CWU, a yearly event. Myrna has shared this with us...

It is 5:30 a.m. on Thursday; I wake with a start... am I ready? Suitcases and briefcases are strewn around the room and a game of skip and jump is necessary since clothes are hanging from this picture frame and that doorway that were too wet to pack the night before. The coffee is on; the exercises are over. The family is aroused and life is evident as someone yells, "Where's the hair-dryer?" The answer comes, "It's already packed. Don't you remember, Mom's leaving town again!" Two showers are running and a shocked voice comes from one of them.. "Who's using all the hot water?" I hurriedly down two cups of coffee, all the while giving last-minute reminders: "Here's your lunch money; don't forget to water the plants; take your pills; remember to call Daddy if you need anything; have a good day; I'll see you on Sunday--are your shoes polished for church?" The family members separate and make their way to four different schools.

Somehow the morning slips by with no more than the usual trauma of Thursday morning at school. I leave Boulder at 11:05 knowing that my plan departs at 12:05. A real test of faith and composure takes place on the forty-five minute ride to

Stapleton Airport. I am reassured, even though the check-in agent is frowning as he says, "Your plan is already boarding at gate 17!"

As I attempt to jog "gracefully" down the concourse, it occurs to me that I might have saved the 15 minutes of doing exercises between 6 and 6:15 a.m. I dropped into my seat while those around me gave me that "you almost didn't make it" look. It was 4:30 p.m. when the plane landed in Detroit, MI, where I was met by a representative of C.W.U. who drove me to our meeting place, Mercy Retreat, a forty-five minute drive out from Detroit. This Christian retreat was operated by a handful of Sisters who made us very comfortable, seeing to our every need. It was a surprising sight to see the Mother Superior riding a little scooter down the hallways. Strength, zeal, enthusiasm and even appetite began to return as I felt the warmth of Christian fellowship, meeting old friends and seeing familiar faces. There was peace and tranquility in this place and there was real security in the love of these fine women who make up the Board of Directors.

The meeting began with worship centered around the theme, "Many gifts, one Spirit," making use of First Peter 4:10 - "Each one, as a good manager of God's different gifts, must use for the good of others the special gift she has received from God." Our group is divided into three units: state presidents, members-at-large, and denominational leaders. The evening closed with celebration and fellowship led by the Greek Orthodox women who also prepared tables of sumptuous Greek

delicacies symbolic of the Passover. Friday morning our business sessions began, preceded by a worship period. A choir was formed and I found joy in singing beside a black sister whose music came from her very soul.

Our business session included some time spent on budget, and we found that where there are money matters—money matters. In the afternoon there was an agenda item titled "Task Force on Multi-National Corporation." This was a section of time when four business men joined with our board to try to explain to us why they feel no moral responsibility for business in foreign countries. We barraged them with questions such as why people are underpaid, why are materials and equipment sold for warfaring practices, and whose responsibility is it? When the statement was made that these businessmen assumed that morality in dealings with foreign tradespeople is taken for granted, the question was asked, "If morality is taken for granted, then why is Christianity necessary?" After dinner a play was presented by Women in Community Services, dramatizing how these centers across the U.S. are helping deprived boys and girls, dropouts from school, misfits and lonely people, find themselves and begin training for a vocation. At the end of a very meaningful worship led by Nita Ross, Colorado State president, we washed each other's hands, bid each other peace and listened to the words of Jesus telling His disciples that one will betray Him; we left the room asking ourselves, "Is it I, Lord?"

(continued on page 34)

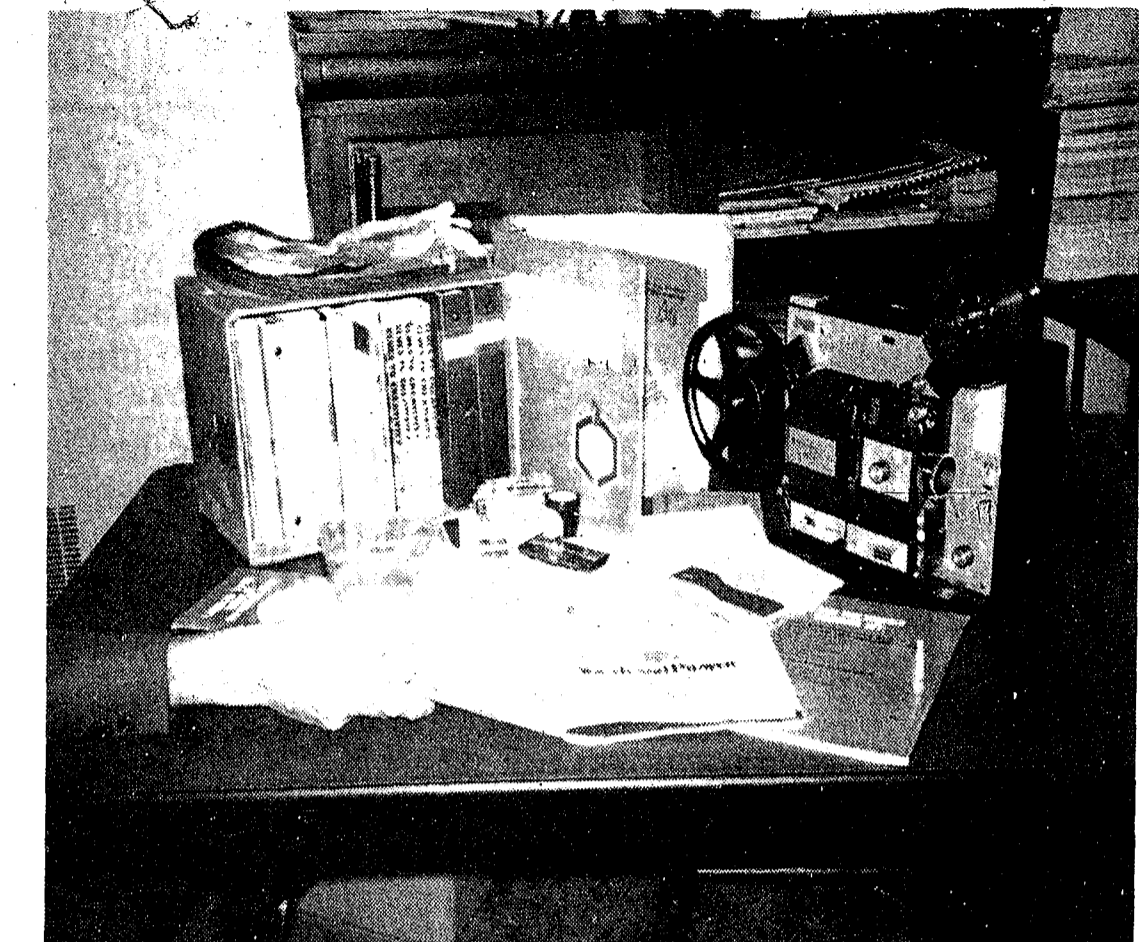
LOOK INTO THE CHILD AND FAMILY SERVICES ACT OF '75

S. 626 and H. R. 2966 have been hit with widespread distribution of "Raising Children—Government's or Parent's Rights." As growing Christians we ought to look into the bill—and the leaflet, especially if it has been distributed in our community.

The Child and Family Services Act (S. 626 and H. R. 2966) in process in the U.S. Congress is founded on "strengthening the role of the family" as the "most fundamental influence on children"... "with a view toward offering families the options they believe are most appropriate to their particular needs..." Participation in all programs is totally voluntary and limited to children whose parents request such services. The bill contains nothing that would change the legal or moral relationship between parents and their children. Parents would control a substantial part of the program through advisory councils to determine local programs available for parents and children.

The leaflet, "Raising Children—Government's or Parent's Right," imputes "communitistic" intent and design in several clauses of the bill. The leaflet uses "quotations" claimed to be part of the Act. After thorough research, Library of Congress staff have turned up only one of eight statements quoted in the leaflet supposedly from Congressional debate, and that one is badly twisted in its use in the two-page challenge. It says a "Charter of Children's Rights" in the bill would prevent parents from maintaining any control over their children, physically or intellectually. It claims the bill would impose "communal forms of upbringing" on American families. That "charter" was actually brought into congressional debate to introduce an English proposed "Charter of Children's Rights" in contrast to what American legislators hoped for.

We who are concerned about the future of the family and the freedom of choice in "raising children" as well as "loving our neighbors" (children and families both) ought to secure a copy of the bill to study it, talk about it among local people,



HAVE RESOURCES...WILL TRAVEL!

from many producers (denominational, commercial, foundations, interchurch groups)

for several Christian education concerns (Sabbath school, other church learning events and ventures, camps, youth, family, vocation)

by hopes for leadership growth (teachers, counsellors, advisors, pastors, group leaders of short-term project/or repeating encounters)

by experiences with fruitful S.D.B. leaders in workshops, projects, dialogues!

Contact: S.D.B. Board of Christian Education, 15 S. Main St., Alfred, N.Y. 14802

Make offer for training events in terms of your needs and what you want us to give.

Gracious us! God will grace our efforts if together we give Him room!

let our legislators in Washington know our ideas. We may largely oppose the bill. It may even be that we can interpret local needs or matters of principle in such a way as to help create changes in the legislation. Seventh Day Baptists ought to be heard on concerns for the family, for the Sabbath, for religious and intellectual freedom.

The bill is before the Senate Subcommittee on Children and Youth, under Senator Walter Mondale (D-Minn.). Corresponding House leader is Congressman John Brademas (D-Ind.). They can supply a copy of the bill for your study. Senate address is Washington, DC, 20510. House of Representatives is Washington, DC, 20515. □

OPEN FORUM

ON THE WORLD COUNCIL OF CHURCHES

There have been several reasons given for remaining in the WCC and also reasons by those opposed to it. I would like to give one more reason for getting out of it.

When Christ created all things He realized the need of man and beast to have a period of rest. So He created the Seventh Day, and set it aside as special time making it holy time for rest and worship.

The Children of Israel were punished many times because they polluted and misused the Sabbath. I believe God is the same today and demands the Holy use of His Holy Day. So I believe we are very inconsistent by supporting a group who promotes the opposite of what God commands, and what we profess to believe and practice.

It seems to me it would be as reasonable to belong to a group who promote and support the sale and use of liquor and yet we oppose the sale and use of the same.

If the Sabbath is still God's Holy Day as we claim it is, then I believe we should not belong to or support any group who do and teach the opposite. How can we expect our

youth to be faithful to the Sabbath and the Seventh Day Baptist Conference when we support those who teach and do the opposite?

-Jerome Boyd
New Enterprise, Pa.

When we read the history of the Seventh Day Baptist church, it is noted that there was greater growth in the days of Abram Herbert Lewis and the Davises due to evangelism.

There was no National Council nor World Council of Churches then to waste time on Socialism, etc. We should follow our Savior who healed the sick and saved souls. He did not work for the Roman politicians.

-Golda W. Gerat
Huntsville, Ala.

Editor's Note:

With this issue we conclude our "Open Forum on the World Council of Churches." We thank all persons who took the time to share their views and we sincerely hope that all of our readers are better informed as to the pro's and con's of the issue. □

BICENTENNIAL CASSETTES AVAILABLE

"Southern Baptists and the Bicentennial: An Overview" by C. Welton Gaddy.

"The Practical Side of the Bicentennial Observance" by Foy Valentine.

"Update on Freedom" by Walter B. Shurden.

"What Is There To Celebrate?" by Henlee Barnette.

"Patriotism and the Bible" by William M. Pinson, Jr.

"Christian Citizenship as Celebration" by C. Welton Gaddy.

These cassettes are recommended by the Christian Social Action Committee as an aid in the Bicentennial observance. Price \$2.50 each. Order from: S.D.B. Publishing House, P.O. Box 868, Plainfield, N.J. 07061. □



SAY IT WITH MUSIC. Filmed in the Colorado Rockies, this film provides a sight and sound experience of rare beauty and purpose. Is it valid to evangelize modern young pagans with gospel music set to a heavy beat? What kind of songs appeal to Christian youth today and why? Where is Christian music going in the future?

Tastefully done, this unusual motion picture helps both youth and adults understand modern Christian music. The narration is by Ralph Carmichael.

Rental \$25.00. Order from *Ken Anderson Films, P.O. Box 618, Winona Lake, IN 46590.* □



Aug 1775

Declares Colonies in OPEN REBELLION



August 23, 1775: News of armed resistance prompts the King to proclaim a state of rebellion.

August 1976

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

DENOMINATIONAL DATELINE

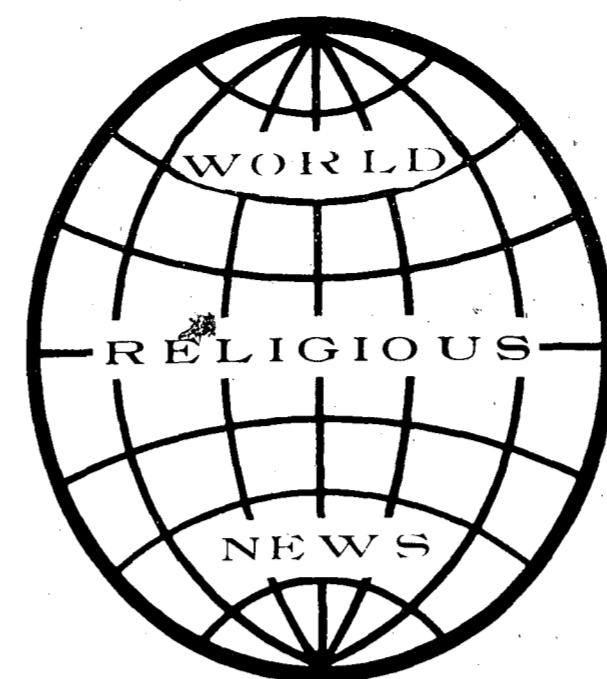
August 2-5
Commission Sessions
Alfred, N.Y.

August 4-8
Pre-Conference Camps

August 8-14
General Conference Sessions
Houghton College, N.Y.

August 15-20
Post-Conference Student/
Pastor Retreat
Miss Florence Bowden
Rev. David S. Clarke
Dr. K. D. Hurley
Dean Herbert E. Saunders
Little Genesee, N.Y.

August 30
Sabbath School Loyalty Sabbath



JIMMY CARTER TALKS ABOUT RELIGION AND POLITICS

Editor's note: The following interview with Jimmy Carter was conducted on the campaign trail by Jim Newton, editor, *World Mission Journal*, published by the Southern Baptist Convention Brotherhood Commission of which Carter is a trustee. A request for a similar interview on religion and the presidency is being made of President Gerald Ford by Baptist Press.

Question: Why do you want to be President? What role did your Christian convictions play in your decision to run for President?

Carter: There are many reasons. I outlined most of them in my announcement speech in 1974. I say often that I agree with theologian Reinhold Niebuhr, who wrote that the purpose of government is to establish justice in a sinful world. I am committed to that purpose. I also have a conviction that whatever talent God gave me should be used to the maximum degree. I believe God wants me to be the best politician I can possibly be.

Question: How have the pressures of the campaign affected your family life, your church life? Is it worth it?

Carter: There is a lot of pressure, but I believe I've been holding up well, and so has my family. This is a very carefully planned campaign, and it's been planned for over three and a half years. I've got a very close-knit family and a very close-knit staff, and they've responded well. We all work together as a team. I have a sure sense of what I am doing.

Question: You've repeatedly said that you think you will win. Do you think you will win because God is on your side?

Carter: Well, I do think I will win, but I've never asked God to let me win. I've always prayed that I will be able to do the right thing whether I win or lose. I do pray frequently during the day. When I go home, I try to go to church every Sunday that I can, and I try to teach Sunday School when I can. Week before last I taught my class (as a substitute teacher) at Plains Baptist Church. People are always telling me that they pray for me, and I deeply appreciate that. Many times people will say as I shake hands, "God bless you," or "I'm praying for you." That means a lot to me.

Question: What are the moral and ethical issues of the campaign you are asked to speak to? Do you have position papers on the issues and are they available?

Carter: Yes, from my Atlanta office. I don't have position papers on all the issues, but I do on many of the major ones. Every week I am asked about 100 questions that refer to moral and ethical issues. I try to be honest in stating my views. The question I'm asked most about is my stand on abortion.

Question: How have you responded to the news media questions when reporters ask what you mean when you say you are a "born-again" Christian? What do you say and how do they react?

Carter: It is very difficult for anyone who has not had that experience to understand. You do because you have had that experience. But many of the newsmen who ask about this have never had this experience. Some of them are downright cynical about it. I think it worries some of them.

I just explain my own spiritual experience openly and honestly. When I first was asked this question, I had to decide how I was going to respond with the same kind of openness and honesty to this question that I would to any other question.

I point out that I have been a church member since I was ten and a half years old. But about ten years ago, I realized I was missing something important. I seemed to have no purpose in life. There seemed to be no real meaning in life. I began to pray about it and to talk to others about it, and I had a personal spiritual experience that is difficult

to explain to people who have never had such an experience.

I began to grow. I participated in several pioneer mission efforts (in areas where Southern Baptist work is relatively new) and was deeply inspired by a Cuban minister (Eloy Cruz) I met on one of these mission trips (in Springfield, Mass., in 1968). I became uniquely aware of the Holy Spirit as an integral part of my life. I learned that I cannot depend on myself for every need, and to solve every problem.

A lot of news reporters are mystified by this. I don't think they doubt my sincerity, but they just don't understand. I don't make a big issue out of it, but neither do I hesitate to say publicly that the most important thing in my life is Jesus Christ.

Question: If you are elected President, how would you use the office of President to demonstrate your Christian convictions?

Carter: I would try to exemplify in every moment of my life those attitudes and actions of Christianity that I believe in. I would ask God for guidance on decisions affecting our country and make those decisions after evaluating the alternatives as best I could. I would recognize that my influence on others would be magnified 100 times over as President. I had this same experience on a smaller scale as governor of Georgia...

Because I am a Christian, I feel my limitations more intensely. I used to deny my limitations and conceal them. Now I am much easier in my relations with other people and with God. This helps me a lot. It even helps me politically. When I move through a crowd shaking hands with people, even in a brief encounter, I have a genuine affection for that person. □

-Baptist Press

CHRISTIAN POETRY WANTED

Wanted - poetry for publication - be it free verse, formal, modern, traditional, experimental, imagistic or avant-garde. If you have a poem that exalts Christ, if you have a poem that is fresh and muscular, send it with a self-addressed, stamped envelope to: Christian Poetry Journal, Gilbert Morris, Editor, Box 760, Ouachita Baptist University, Arkadelphia, Ark. 71923 □

The Church in Action

NEWS FROM THE CHURCHES

FELLOWSHIP HALL ADDED TO CHURCH

DERUYTER, N.Y.— Work on the new addition to our church building which we call our Fellowship Hall was started in July and completed in December. We used it for church services during the coldest weather. We immediately started having a coffee hour and a fellowship dinner each once a month. On May 22 we had the dedication of the new room. We are truly grateful for it and already have received much joy in using it for Sabbath School classes and for social times.

Our members are quite widely scattered so that it is hard to get together, but with special effort our music director, Kenneth Brannon, has arranged very nice musical programs for Christmas and Easter and has had beautiful anthems for other special occasions.

In April the Women's Benevolent Society was reactivated and started having regular meetings. They have a quilt started. Early in May they served a dinner in Fellowship Hall to the Ruritan Club which is a local men's organization.

Our Bible study group meets each Tuesday evening and is currently using the Bicentennial Bible study course. On June first the church members and close neighbors and friends gave a surprise party for Pastor and Mrs. Swing in honor of their forty-sixth wedding anniversary.



Seventh Day Baptists in Bundaberg, Australia, have recently organized into a Fellowship. Rev. Francis Johnson of the Auckland, New Zealand, church (in dark suit) visited the group. We pray God's guidance on the Davis, Mackenzie, and Rudd families as they seek to reach out to others in their area.

Our church hosted the community World Day of Prayer service this spring. We are expecting a team of two SCSC workers to help us with our Daily Vacation Bible School at the end of June.

John Bevis, his wife and daughter and his wife's parents, Mr. and Mrs. O.E. Leadlay, were our guests on May 29. Mr. Bevis was the speaker at both morning and afternoon services presenting matters of interest and importance concerning the Sabbath Recorder and the work of the Tract Society.

Pastor Swing continues to give us challenging and inspiring sermons each week. We greatly miss Miss Ruth Burdick who has left us to go to Texas with her brother Scott to take care of his small children, Christopher and Tonya. We look forward to meeting many friends and participating in the worship and business of General Conference. □

YOUTH GROUP SUPPORTS ORPHAN

SHILOH, N.J.— This year the Senior High Youth Fellowship is again supporting their Vietnam orphan. To raise money, they put on a Dime-a-Dip supper before the church business meeting and on February 8 they served a lasagne supper. Both were very profitable and another dinner of some type will be planned later.

Youth Sabbath was held on February 28, the morning message being given

by the Senior High in the form of a play entitled, "From Here to There." The service featured four special music numbers: The Cherub Choir, Junior Choir, Youth Choir and the "Children of Light" a singing group of teen-age girls, two of whom are from our church, Sandy Davis and Karen Sheppard.

Early in the spring Salem College Madrigal Singers visited our church and presented an evening of music. On April 15 about thirty young people from the SDB Church in Salem, W. Va., presented a musical "Light Shine" based on the Beatitudes. The Marlboro Church joined us in providing for these young people.

Our Benevolent Society women have been busy serving banquets for different churches of the district. And our own Mother and Daughter Banquet was a huge success with around one hundred and thirty in attendance and the young men assisting in the serving. We were entertained by a Fashion Show of authentic costumes depicting 200 years of history as we strolled down memory lane. This program was planned by Mrs. Margaret Fogg and her daughters Emily Mayhew, Eleanor Nichols, and Mary Fogg who wore her great-grandmother's hand-stitched wedding dress.

Graduating time means changes for our young people. Robert Harris received his Masters degree from Ashland Theological Seminary and his wife, Linda Davis Harris, graduated from Ashland College. They have

taken up their work in Paint Rock, Ala. Other college graduates are: Donna Lane from Milton College, Ronald Probasco from Salem, Mina Rainear from Trenton State, Thomas Sheppard from Cornell University. Graduating from Bridgeton High School are Carol Dickinson, Denise Lane who will be joining the Air Force in August, and Worth Wilson who plans to go to Beaver College, Pa. Valerie Harris graduated from Pennsville High School.

We wish all these graduates well and remind them, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6 □

—Katherine F. Davis.

CAMP HOLSTON PLANS MADE

BATTLE CREEK, MICH.— During the Lenten season our church took part in the World Vision International Love Loaf Program. Use of these plastic "loaf-of-bread" coin banks was promoted by our Christian Social Action Committee. Sixty-six loaves were dedicated and distributed February 7 to church members for their sacrificial gifts. They were returned on Easter Sabbath and netted \$400.00 to World Vision and three other worthy organizations.

At our April quarterly business meeting the present members of our Board of Deacons were reelected for three-year terms. These deacons and deaconesses are: Arnold Davis, Harriet Davis, Beth Jones, Marion Jones, Herbert Lippincott, Mae Lippincott, Marjorie Maxson, Claire Merchant, George Parrish, and Dorothy Parrott.

Officers elected were: Moderator — Arnold Davis, Clerk — Jean Davis, Treasurer — Madelene Parrish, Historian — Harriet Davis, Choir Director — Arabeth DeLand, and Head Usher — Lester Pettyjohn. Nina Sisler, Wendell Thorngate, and Helen VanValkenburg were elected to serve on the Board of Christian Education; and Audrey Cornish and George Parrish were elected to the Board of Trustees.

The annual meeting of the Michigan Churches was held in White Cloud on Sabbath Day, April 24. Due to the necessary absence of Gary Cox, Conference president, our pastor gave the morning message; and Dorothy Parrott and George Parrish outlined the Task Force's conclusions and recommendations during the afternoon program.

On May 22 five children were dedicated to God during the morning worship service. The service included the unison reading of a parents' creed and prayer, and the parents were given a white rose bud for the child they dedicated to signify the occasion.

We voted to become a sponsoring church for the Farr Family's "Family Life Crusade" held the weekend of June 4 and 5 here in Battle Creek at the W. K. Kellogg Auditorium. Church members participated in a 24-hour prayer vigil for the Crusade on May 24; others will serve as ushers and counsellors at the meetings. Pastor Ken is the follow-up chairman for this Crusade.

Plans for our summer camping program at Camp Holston have been made. Our Day Camp will be expanded this year to include children from the former city-wide vacation church school and will be staffed by our teachers and volunteers from other area churches. Leon Clare will be our summer assistant pastor. Work bees have been held regularly this spring to prepare the camp for the season, and improvements are being made to comply with the state fire marshall's requirements. Our camp dates have been set as follows:

- Associational Senior Camp — June 13-20 at Camp Wakonda
- Neighborhood Bible Clubs — June 21-25
- Day Camp — June 28-July 2
- Primary Camp — July 6-8
- Intermediate Camp — July 11-18
- Junior Camp — July 19-25

Another outreach program planned for this summer is a fair ministry at the Kalamazoo County Fair, August 23-28. A committee headed by Jean Albion is hard at work planning the myriad details to make this exciting ministry a success. □

—Karen Thorngate, Correspondent

A WELCOME TO SUNSHINE MOUNTAIN

CHATAWA, MISS.— We are Christians! We must suffer? We must hurt for the gospel's sake? The saddest sight in the world is a suffering Christian. There is no suffering that is required; Jesus did the suffering for us. Like the tree, we grow, become stronger, and our roots reach out to touch many with the word we carry in our hearts. Our branches reach toward heaven and give shade to many who pass our way. We bear fruit in season and we do not have to debate what is wrong, or right, good or bad. We offer positive proof of God's leadership in our lives, by the acts we do. We do not have to defend the truth; the truth defends us. Like the light bulb, if the power is turned on it will glow, and so it must be with Christians. If Jesus is inside you, directing your path, then light up and let the world see Jesus in your smile and the attitude you have about life and the fact that you are the mighty tree rooted in "living water."

Most of us have a concept of Jesus as a big old being with a fly swatter waiting for us to cross over some unseen line so that His wrath can strike. Others are so busy telling us of the awful "hell" that they cannot give us the positive values of Christ. Jesus has promised us victory. How then can we display victory with a long face and a heavy heart? How can we have an abundant life if we walk in hopeless gloom? I ask you to accept the price paid for your victory. I ask you to unburden your soul and to let Jesus carry the load for you. Let your tears be joyful; let your light be one of happiness displayed for all the world to see.

As a young boy I recall the joy that was upon everyone when the news came that the victory had been won over the Nazi forces in World War II. Tears flowed over smiles and there were no long-faced people telling how they had won. The whole world jumped for joy. The victory that Jesus gives is greater than that

of any war victory. So why do we still wear the mournful lamenting sour face of helpless, hopeless defeat? Smile for you have victory, smile for you are made holy, smile for you have gained the greatest treasure man can have. The Sunshine is faith, faith in the new life that Jesus has purchased and given to me. The Mountain is prayer, prayer of joy and thanks to the solid rock that is my tower of strength that holds me above the world and its sorrow. Victory is now—it begins with a willing and submissive heart that gives Christ the authority over life and death and forever. President Harry Truman is said to have had a sign "the buck stops here." Jesus is my sign, "Life begins here." Sunshine Mountain is not a place, but a way of LIFE, that comes when we die to the world and are born into Jesus. □

—Jack Hays

BERLIN TO CELEBRATE BICENTENNIAL

BERLIN, N.Y.— The Berlin, New York, Seventh Day Baptist Church will participate in several ways in the Bicentennial celebration in Berlin, July 3-5, 1976.

A homecoming event is planned for the Sabbath, July 3, and members and friends of the church through the years are invited to return to Berlin for that occasion. There will be plenty of opportunity to renew acquaintance as well as to worship in the historic Berlin church. The Seventh Day Baptist church was the first church organized in Berlin, with believers residing in what is now the Town of Berlin well before the American Revolution. Members of the church will welcome as overnight guests any who come from a distance for the homecoming. Requests for overnight lodging may simply be addressed to the church at Berlin, N.Y. 12022.

Other Bicentennial activities of the Berlin church will include having the sanctuary open to visitors on July 4 as a point of historic interest, participating with a float in the parade on July 5 and having a display of historic and current interest at the Central School July 3-5, to coincide with other Bicentennial activities there on those dates. □

NEW ZEALAND CHURCHES ADD MEMBERS

AUCKLAND, N.Z.— Greetings from the Auckland Church in the name of our Savior Lord Jesus Christ. It was our pleasure to have a baptismal service last Sabbath at which time I baptized three people. Pastor Barrar baptized three others following our youth camp last January. We are in the process of making an addition to our church. We need more room in our sanctuary and thus our new addition will provide for fifty more seats. We are putting a stone front on the church.

At a meeting it was decided that we raise funds for this project rather than take out a mortgage. The project will cost some \$7,000. All members as well as the youth have taken a great interest in the project and to date \$4,000 has been raised.

—Rev. Francis S. Johnson.

SCSC TRAINING SESSIONS HELD

NORTH LOUP, NEBR. — The Summer Christian Service Corps training sessions were held here June 15-23. Fourteen workers were enrolled in the sessions. They were: Jo Anne Barber, Westerly, R.I.; Cathy Brown, Milton, Wis.; Valerie Crane, Dodge Center, Minn.; Robin Garton, Riverside, Calif.; Patricia Ann Hensel, Milton, Wis.; Marian R. Jacob, Battle Creek, Mich.; Debra A. Kellen, Bloomer, Wis.; Debby Pearson, Woodville, Ala.; Susie Pinder, Salem, W. Va.; Betsy Richards, Bridgeton, N.J.; Kathy Ann Ross, Riverside, Calif.; Candi Rosa, Yermo, Calif.; Doreen M. Sanford, Milton, Wis.; and Maurice M. Soper, North Loup, Nebr.

The summer coordinator is Mrs. Gerry Van Dyke of the Denver church. She is assisted in the training sessions by Rev. Mynor G. Soper, Rev. David S. Clarke and Rev. Leon R. Lawton. The projects for the SCSC teams are located in: DeRuyter/Brookfield, N.Y.; Houston, Texas (RON project); Milton, Wis.; North Loup, Nebr.; Seattle, Wash.; Schenectady, N.Y., and Waterford, Conn. The SCSC project is sponsored by the Women's Board. □

News Notes

● The Rev. Edgar F. Wheeler has resigned the pastorate of the First Hopkinton Seventh Day Baptist Church in Ashaway, Rhode Island, to accept the call of the Denver, Colorado, Seventh Day Baptist Church. He and his family will be moving to Denver after September 1, 1976.

● The Ventura, Calif., S.D.B. Fellowship is now meeting every Sabbath at the Ventura Women's Center, 3451 Foothill Rd., with Rodney Henry as summer pastor. Worship service 10:30 a.m., Sabbath School 11:30 a.m., followed by fellowship.

● An Alfred, N.Y., woman, Carol Burdick Hudson, is the author of an article in the May issue of the *Reader's Digest*. "Tribute to Toby" is the true story about a golden retriever she owned. She is the daughter of Mrs. H.O. Burdick and the late Professor Burdick.

● Rev. Francis D. Saunders, who has been pastor for the last five years in Westerly, Rhode Island, has accepted the call to the Farina, Illinois, church to be their missionary pastor. He will begin his duties in Farina about the first of September.

● Mr. Dale Thorngate has just accepted the call to be the part-time pastor of the Ohio Fellowship in Columbus, Ohio. He will be attending the Methodist Theological Seminary of Ohio while serving the fellowship. He and his family will be moving to Columbus the last week in August.



WHO ARE SEVENTH DAY BAPTISTS? — Inserts from the June issue of the Sabbath Recorder are available for use in evangelism, tract distribution, fair booth work, etc. Donations for postage and printing will be appreciated as you order from: American Sabbath Tract Society, P.O. Box 868, Plainfield, N.J. 07061 □

Pray Urbana 76 Dec 27-31 1976

Declare His Glory Among the Nations

Urbana 76 is sponsored by:
**Inter-Varsity
Christian Fellowship**

For information or registration
materials write:
David M. Howard
Director, Urbana 76
233 Langdon
Madison, Wisconsin 53703

PASTOR JOHN PEIL CALLED TO ORDINATION

VERONA, N.Y.— The Verona, N.Y., S.D.B. Church has called its pastor, John Peil, to ordination. The service will be held on Sabbath, August 7, 1976.

Directions to the church: From the N.Y. Thruway take the Verona exit and turn north on highway 365 to Blackman Corners Road (there is a sign). Turn left after crossing under the power lines and go two miles. If you have difficulty call 337-7512. All are invited to attend this special service. □

ACCESSIONS

DAYTONA BEACH, FL.
Marion Van Horn, Pastor

By Baptism:
Mrs. Sara Boster
Melissa Jennings

Susan Riley
Matthew Jacob

By Letter:
Dr. Ian Bond
Pearl (Mrs. Ian) Bond

LITTLE ROCK, ARK.
John Camenga, Pastor

By Testimony:
Dewey L. Landers, Jr.

NORTH JERSEY, N.J.

By Letter:
Myron McPherson
Mary Jane (Mrs. Myron) McPherson

RICHBURG, N.Y.
Harmon Dickinson, Pastor

By Baptism:
Linda E. (Mrs. Douglas) Stuck

RIVERSIDE, CALIF.
Alton L. Wheeler, Pastor

By Testimony:
Robin Garton
Candi Rosa
Gladys Shearer
Dr. David Stabel
Sheila (Mrs. David) Stabel

By Letter:
Sharon Bates

VERONA, N.Y.
John Peil, Pastor

By Testimony:
Carl D. Pearson

BIRTHS

ADAMS.— A son, Joel David, to John Q. Jr., and Joetta Adams, of Battle Creek, Michigan, on March 14, 1976.

BABCOCK.— Kristal Elizabeth, daughter to William E. and Nancy (Ericson) Babcock of Concord, Minn., May 8, 1976.

BREWER.— A son, Benjamin Wade to Gary and Libby Brewer of Sydney, Australia, on December 8, 1975.

CAMENGA.— A daughter, Grace Eunice, to John and Linda (Van Horn) Camenga of Little Rock, Ark., on May 13, 1976.

LASRADO.— A daughter, Rani Marie, to Anthony and Laurinne (DeLand) Lasrado of Stevensville, Michigan, on August 8, 1975.

PEDERSON.— A son, Peter Michael, to Clayton and Donna Pederson of New Auburn, Wis., on January 2, 1976.

OBITUARIES

ARMSTRONG.— Mamie R.F.T., daughter of Thomas and Alice Rose Rogers, was born in Whitewater, Wis., March 10, 1884, and died on April 22, 1976 in Santa Ana, Calif. She was a resident of Alfred for fifty-five years and a member of the Alfred Church for sixty-one years. In 1906 she married N. Wardner Vincent. They had five children, three of whom survive. After the death of Mr. Vincent in 1923, she married W.A. Thomas of Alfred, New York. She attended Alfred University, receiving her B.S. degree in 1927, and continued to teach and rear her family.

Letler, she married Reuben A. Armstrong who died in 1959.

Her surviving daughters are Mrs. Louise V. Foote, of Port Hueneme, Calif.; Mrs. Andrew (Warda) Mauro of Santa Ana, Calif.; and Mrs. Bruce (Beth) McGill of Sherborn, Mass. She also leaves six grandchildren and six great-grandchildren; one sister, Mrs. Gladys Beard of Fort Atkinson, Wis.; and six nieces and nephews.

A memorial service was led by Rev. Russell G. Johnson in the Alfred SDB Church and interment will be at the Alfred Rural Cemetery. —M.C.

BOND.— Sallie Williams, 88, daughter of Lincoln and Linda Davis Williams, was born Nov. 2, 1887 on a farm in the Greenbrier neighborhood near Salem, W. Va., and died on May 24, 1976 in Salem. Soon after her birth the family moved into Salem so that Sallie's father could operate a general store, and Sallie, her brother, and sister could get a good education. Sallie was a good student and completed a classical education at Salem College, graduating in 1908, along with Orla Davis and six others.

On August 19, 1908 she married Simeon C. Bond. Over the next several years, seven children were born. Their daughter, Rachel Eleanor, died in 1924 during an epidemic at the age of 8. Sallie was never employed outside her home, but she was very much

MARRIAGES

DAVIS-FLETCHER.— Kenneth H. Davis, son of the Rev. and Mrs. S. Kenneth Davis of Battle Creek, Michigan, and Karen Joyce Fletcher, daughter of Mr. and Mrs. John R. Fletcher, of Salemville, Pennsylvania, were united in marriage on Sabbath Day, May 15, 1976, in the New Enterprise, Pa., Church of the Brethren, with the bride's pastor, Melvin F. Stephan, and the groom's father officiating.

SHETTEL-DELYLE.— Roy J. Shettel and Dorothea E. DeLyle were married on May 8, 1976, in Sydney, Australia. They will make their home after June 1 at 3436 Mono Drive, Riverside, CA. 92506.

SOPER-HAMBLETON.— Earl Ira Soper, son of Ira M. and Collett Soper of North Loup, Nebr., and Beverly Kay Hambleton, daughter of Theodore W. and Ruby Hibbard Hambleton of Fontana, Calif., were united in marriage, April 16, 1976, in the North Loup Seventh Day Baptist Church by Pastor Victor W. Skaggs. The couple will be at home in North Loup.



Dorothy and the Sabbath

"Dorothy, Oh Dorothy," called Molly from the other end of the corridor, "Wait a minute." Dorothy was a new pupil in the big city Junior High School, and as yet she had made only a few acquaintances; Molly was one of the few and she liked her very much.

"Wait a minute," Molly repeated, "I want to tell you something jolly. Listen, next Saturday our bunch is going to have the grandest picnic; we are going to the Island for an all day good time — swims, outdoor fire, games, races, big lunch, Oh, everything! and we want you to come with us."

"Oh, Molly, I would love to go, for I am crazy to be in your bunch, but I just couldn't go on Saturday."

"But, Dorothy, why not? We want you so much," and Molly's voice showed her real disappointment.

"Thank you, Molly, but you see Saturday is my Sabbath."

"Your Sabbath? What do you mean? Sunday is Sabbath."

"No, Molly, Sunday may be your Sabbath, but Saturday is mine, because we keep the seventh day of the week for the Sabbath."

"Dorothy, I never heard of such a thing, tell me just what you mean," demanded Molly.

"I have to hurry home now, Molly, but I will explain it all to you tomorrow after school, if you want me to."

"All right, Dorothy, don't forget, tomorrow night. Good-bye."

"Mother, it's happened," said Dorothy that evening as they were preparing for the night.

"What, darling?" Mother asked.

"What you said would happen when I started going to the new school. Molly asked me to go to the grandest picnic next Saturday, and I had to say I couldn't go. Of course, she had to know why, so I told her we were Seventh Day Baptists."

"And did Molly know what you meant, dear?" asked Mother with a smile.

"No, she didn't and she asked me to explain it all to her; but Mother dear, I didn't tell her then because I want to tell her just right. Would you explain it all to me again, then tomorrow I can tell her?" asked Dorothy.

"You were wise to wait, and we can talk it over right now, shall we?"

"Yes, Mother, please, and let's pretend I don't know any more about it than Molly, so you will be sure to get it to me just right." Mother smiled lovingly at her earnest little daughter; together they sat in the big sleepy-hollow chair before the low fire, and Mother told Dorothy for the nth time why she was a Seventh Day Baptist. When later she tucked her little girl into bed she sent up a silent prayer that Dorothy might be guided in her explanation the next day.

The next afternoon, the two little girls skipped down by the side of the lake in the park, sat down on the velvety grass and began where they left off the day before.

"Now, Dorothy, tell me; I have hardly thought of anything else since you told me last night. I never heard of such a thing."

"Molly, do you go to a church or a Sunday School?" asked Dorothy.

"Of course, I do. I go every Sunday with Daddy and Mother."

"What church do you go to?" asked Dorothy again.

"We go to the Lincoln Avenue Baptist Church. Mother and Daddy are members, and I am going to be one some day," replied Molly.

"Oh, I am so glad you are a Baptist, Molly, that makes it easy for me to explain. You see, it's like this. Your folks and my folks are both Baptists, and we believe everything just alike except for one difference, and that is the day we call the Sabbath. You worship, — go to church and Bible School, I mean — on Sunday or the first day of the week. We think Saturday, or the seventh day of the week is the right day to worship. Because we keep the seventh day, our denomination is called the Seventh Day Baptist Denomination, and your denomination is called the First Day Baptist Denomination because you keep Sunday, the first day of the week. Do you see, Molly?" asked Dorothy anxiously.

"Yes, I think so," answered Molly.

"Now," continued Dorothy, "when God created the world, way back in the beginning, he did everything the first six days of the week, but he rested on the seventh. Do you remember that story in Genesis of your Bible?"

"Yes, I remember it."

"And then, later, God gave Moses ten laws or rules to live by. Moses wrote them on a tablet and..."

"Yes, I know that," interrupted Molly, "they were the Ten Commandments; I know them all."

"Good," agreed Dorothy, "and the fourth commandment is just as important as any of the others — 'The seventh day is the sabbath of the Lord, thy God.' Now that's why we are Seventh Day Baptists; that's why we worship on Saturday, the seventh day, and that's why I can't go to picnics on Saturdays. Do you see, Molly?"

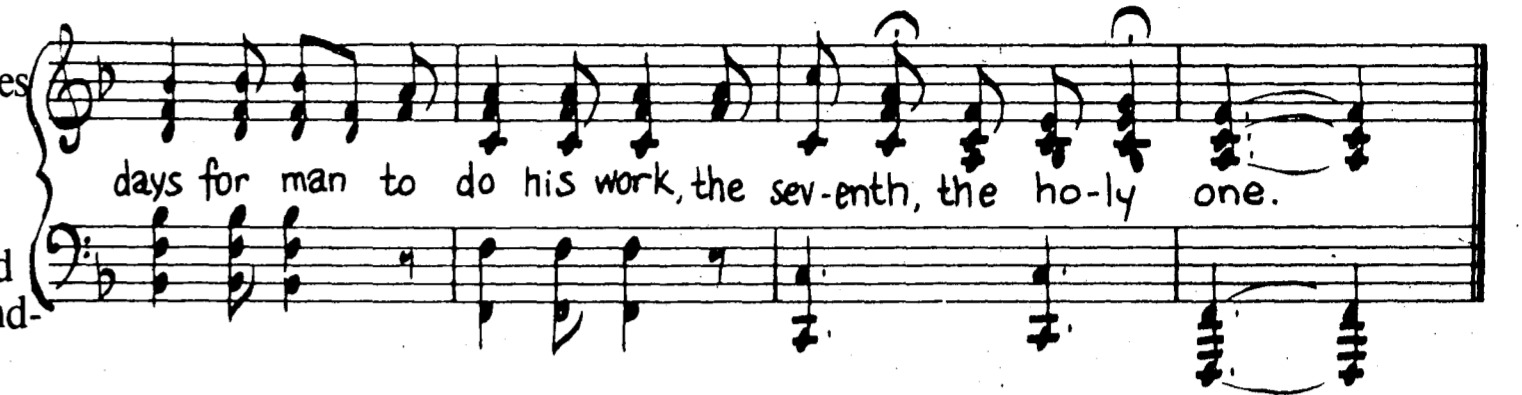
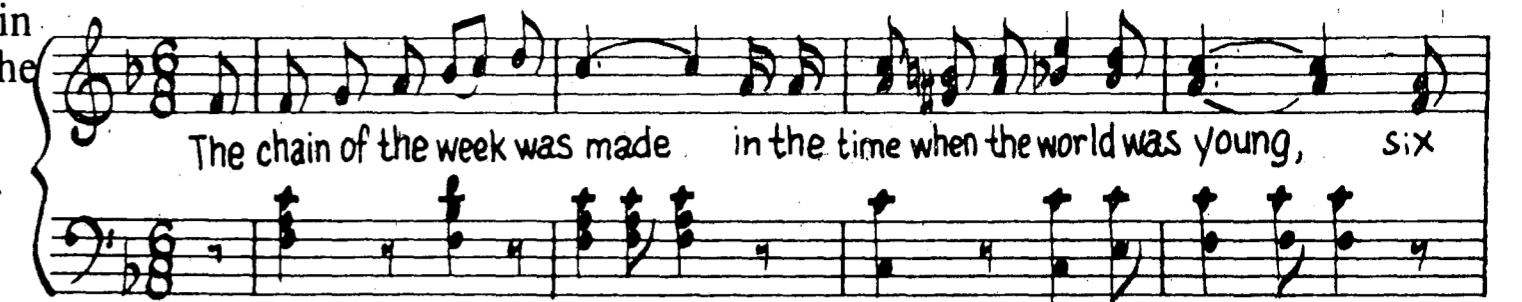
"Yes," answered Molly slowly, "maybe, but if the seventh day is the right one, why doesn't everybody keep it?" she asked doubtfully.

"Well, that's the hard part of it to explain, but it's something like this. All the time from the time Moses gave the commandments to his people, clear through to the time when Jesus lived, people did keep the seventh day, but some time after Jesus died, it was changed."

"But why?" asked Molly, keenly interested.

"Somehow or rather, it got all mixed up with Sunday being a Roman holiday; and some Christians not going to church on Sunday instead of on the seventh day, and after a while most people had changed from the seventh day to the first; but there were certain people who thought it wrong to change. They thought God's commandment should hold, so they wouldn't change. After years and years and years, there were lots and lots of Baptists, and to keep the two kinds separate, some were called First Day Baptists, and the rest Seventh Day Baptists. You are one, and I am the other. We are both Baptists, though; I wish you were my kind," added Dorothy wistfully.

The chain of the week was made Elizabeth Fisher Davis



"But, how do you *know* you are right, Dorothy?"

"Because the Bible says so. It says, 'Remember the seventh day to keep it holy.' Nowhere does it say, 'Remember the first day to keep it holy,' so I know we are right."

"Oh, I must ask Mother and Daddy about it," Molly added thoughtfully.

"Please do, Molly, and if they want to know more about it, my mother and father will explain it to them better than I can. Wouldn't it be grand if we could all be Seventh Day Baptists together?"

"Yes," replied Molly, "I'll ask them," and the two girls started for home, each eager for her parents to talk with the other's parents. □

—Marion Carpenter



Many of our boys and girls will remember the story about Tina in the July 1975 issue. Tina has now completed her training to be a Seeing Eye dog and has been placed with the blind lady in the photograph as a guide dog. Tina will now provide "eyes" for this lady as she goes about her daily business.

TASK FORCE COMMENDED

In the past few weeks every Seventh Day Baptist has received a copy of the proposed Seventh Day Baptist Denominational Reorganization study as prepared by the denominational Task Force. The report was also shared with readers of the *Sabbath Recorder* in our June issue.

The members of the Task Force are to be commended for their dedication and hard work which is evidenced by the well-prepared report. The Task Force is composed of sincere people who have given freely of their time in order to assist in this vital study. Because of their work every Seventh Day Baptist now has ample time to study the rationale and recommendations before Conference convenes in August.

We would urge all Seventh Day Baptists to make a careful study of the report. Let us join in prayer for the guidance of the Holy Spirit upon the Conference sessions that the will of God for Seventh Day Baptists in 1976 may be accomplished. □

WCC MEMBERSHIP — NOT A PRIORITY

In recent issues of the *Sabbath Recorder* we have conducted an "Open Forum" on the issue of Seventh Day Baptist membership in the World Council of Churches (WCC). However, we have not had as many responses as we would have liked. It seems that most Seventh Day Baptists are not interested enough in this issue to commit their views to paper. Nevertheless, we have heard from a cross section of our people: laity, clergy, missionaries, and denominational leaders.

The question of our continued participation in the WCC is quite controversial to say the least. Those who support the WCC believe that if we withdraw we are actually withdrawing from the religious world. They stress that even though we find ourselves in disagreement with many WCC decisions and policies that it is important for us to remain as members in order to share our distinctives and to speak out on the crucial issues facing the world body. Furthermore they feel that as a minority people we are given recognition and opportunities beyond the impact we could have otherwise.

On the other hand others believe that there are many less controversial ways in which we may communicate and cooperate with fellow Christians. They feel that perhaps we have not made the most of our associations with the American Bible Society, Church Women United, the Baptist World Alliance, the Baptist Joint Committee on Public Affairs, and similar organizations. Doubtless many would welcome new affiliations with more evangelical Christian organizations.

No one can deny the fact that the great ecumenical movement of past years has lost much of its momentum. This was noted by Conference as it met in session

in 1975 when the Committee To Conduct Ecumenical Conversations was abolished (see 1975 *Yearbook*, page 63). It is true that the World Council, whose symbol is a ship on a stormy sea, continues to fact tough weather including financial woes as it seeks to represent its 285 widely diverse member denominations.

It seems that if we vote to continue as a part of the WCC then we should be willing to really become involved and not just have a "paper commitment" to the world organization. If we are concerned that we maintain a Sabbath witness before the world body then we must be willing to meet the cost in terms of dollars, time, personnel and total commitment.

BETTER COMMUNICATION IMPERATIVE

Our witnessing must be more than a friendly chat around a banquet table. We must speak out in defense of truth and stand firm against error. If our voice is, as we are told, important, then we must use it more. Above all we must vastly improve our communication with our own people as to how "our" delegates are representing "us" in the far-reaching decisions made by the WCC. And let it be said here that the pages of the *Sabbath Recorder* are *always* open to such communication! How has WCC membership assisted your local church in the past few years? Have you personally been aware of the issues and how Seventh Day Baptists have related to them? Certainly all will agree that it is imperative that we have better communication.

WHERE WILL THE FUNDS COME FROM?

If General Conference votes to remain in the WCC it must face responsibility and appropriate the funds necessary to insure that we can be fully involved. In 1975 designated giving to the WCC by Seventh Day Baptists was reported to be \$500.00 as compared to \$488.65 in support of the non-controversial American Bible Society. If we remain in the WCC we must vote reasonable financial assistance in order to send our delegates to regional and possibly foreign meetings. Where will these funds come from? Will they come from Our World Mission budget, which is currently thousands of dollars in arrears from lack of support by our people? Will the necessary funds come from a special grant from our already overtaxed discretionary funds of the Memorial Fund? Will Seventh Day Baptists increase their giving in order to support our full participation in the WCC? In light of current giving, this doesn't seem likely.

If we are to retain WCC membership we must be willing to be fully involved and supportive. Thus the question is, do we consider WCC membership a priority for Seventh Day Baptists in 1976? We think not.

A DIVISIVE ISSUE

The question of WCC membership is a very divisive one among Seventh Day Baptists. Those who oppose membership do so strongly and sincerely. Because of increased opposition to Council membership provision

has been made in past years for churches to indicate in their *Yearbook* report that they are Council Non-Affiliate (CNA) and many have thus been identified. Some individuals and groups have felt they could not become Seventh Day Baptists because of this affiliation, whereas it is extremely doubtful that anyone has become a Seventh Day Baptist because of our membership in the World Council. It should be noted that if consistency is to be maintained, Seventh Day Baptists should withdraw from the WCC in keeping with their vote in 1973 to withdraw from the National Council of Churches of Christ (NCCC). Certainly many would agree that membership in the NCCC was much more desirable and less controversial than WCC membership. In view of the extreme divisiveness of this entire issue can we afford to continue this affiliation? We must ask again: Is WCC membership a priority for Seventh Day Baptists? We think not. □



We appreciate the *Recorder* very much with all the interesting articles contributed from various members throughout the USA. The very open discussion of the WCC membership under consideration has been helpful. We would like to register our vote as *not* being in favor of membership in the WCC.

—Mr. and Mrs. Don Leach
Dawson Creek, B.C., Canada

Please renew our subscription to the *Sabbath Recorder*. We certainly are pleased by the new format and enjoy keeping up on S.D.B. happenings!

—Dave and Nancy Lippert
Lansing, N.Y.

I wish to correct an impression given in an article about the World Council of Churches by Mr. Kent Martin. I am certain that it was not intended the way it sounds by the author of the statement.

The Seventh Day Baptist Center on Ministry does not "send" its students to seminary. It assists Seventh Day Baptist students attending the seminaries of their own individual choice. Our students have steadfastly maintained their own independence in the selection of a seminary. Suggestions may be offered by the Dean as to seminaries which might fit the particular interests and concerns

of the individual students, but the choice remains the student's responsibility.

I regret the unfortunate use of the word "sending" in Mr. Martin's article. We continue to give support to Seventh Day Baptist students wherever they attend seminary, and seek to give personal guidance and spiritual support to them as they gain their theological education. But we have not yet "sent" a student to any seminary for his or her education. We will continue that practice in the future.

—Herbert E. Saunders, Dean
Plainfield, N.J.

In reference to my article in the June issue I would substitute the words "condoning the sending of" or "approving the sending of" for the plainly stated concept of "sending" (i.e., being involved in the sending of) our seminary students to one of a list of those approved and my meaning becomes even more definite. It should not be so much a matter of precluding individual students choices. It should be more a matter of encouraging them to attend seminaries where the Word is not going to be under constant attack.

The point is our involvement and the involvement of our theologs (often unintentional) in an educational process which more than just exposes our future ministerial leadership to the concept that "God is dead." Simple exposure all too often becomes a philosophized undermining of belief in a supernatural God, the Christ on the Cross, Paul's epistles and the relevance of the moral law. Should our financial backing even lead indirectly in such a direction? This rather than any over-simplified

SABBATH TEACHERS' HOPES

In a recent Sabbath School Teachers' and Officers' Workshop, workers responded to a question: What hopes energize your service in the Sabbath School of this church? We believe their answers will inspire others to fuller service. Listen:

More real application of the Bible in Life.

Renewal of Christian faith and teachings.

Making faith practical now.

Reaching out to help others.

Growing stronger in the abundant life.

Knowing the Bible itself.

Reaching up toward God while reaching out to others and to the world.

With the variety of life and choices, making God real everywhere.

Sharing the fundamentals of a down-to-earth faith.

Discovering more about God and others.

In a way, these don't seem earth-shaking, but in that quiet dedication of Sabbath School teachers' lives that I know about there is solid power in these hopes expressed at that workers' meeting.

Next time you are asked to serve as teacher or officer in your Sabbath School, stop to appreciate these motivations. We think you will want to adopt some of these as energies to be given expression in your life.

May God grace your teaching-learning with creative renewal. □

use of the word "send" is the real point of concern.

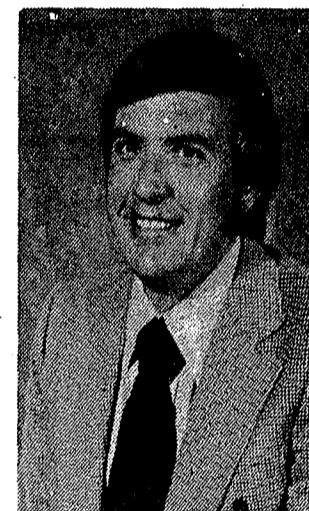
The WCC didn't "send" anybody to seminary either, but its positions on the issues are indicative of where the mainstream of that world body's thinking has been *sent* — one way or the other — theologically and otherwise. In all Christian love, may we not purchase any more tickets — directly or indirectly — to ride on that train.

—Kent Martin
New Enterprise, Pa.

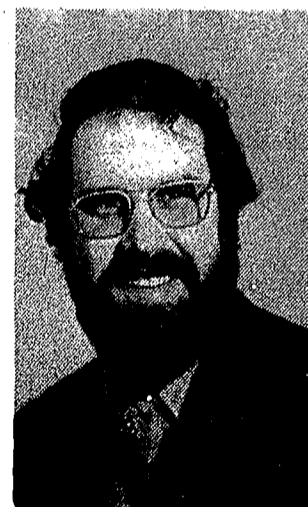
1976 Annual Conference

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

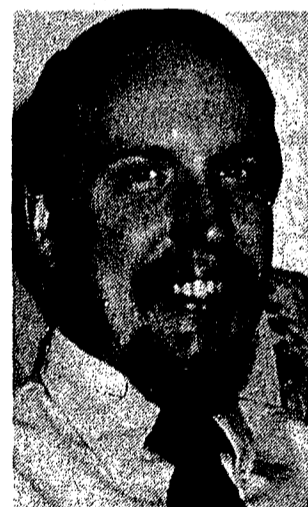
PRESIDENT GARY G. COX INVITES YOU TO PARTICIPATE IN THE BUSINESS PROCEEDINGS, THE WORSHIP MEETINGS, THE SPECIAL EVENTS, AND THE FELLOWSHIP OF THE 164TH ANNUAL SESSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE.



SPEAKERS



Monday evening's speaker is the Rev. Herbert E. Saunders, dean of the Center on Ministry. His subject is: "The Source of Light."



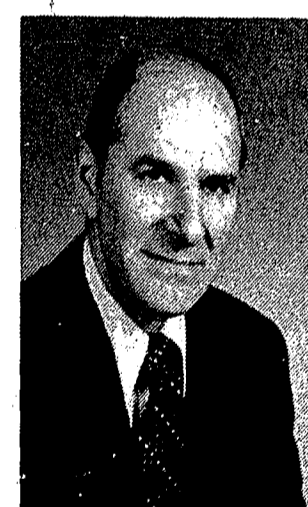
"Light, a Basis for Fellowship," is the subject Tuesday evening. The speaker is the Rev. John Peil, pastor of the Verona, N.Y., SDB Church.



On Thursday evening the Rev. Elmo Randolph, pastor of the Boulder, CO., SDB Church, will speak on: "Response to the Light."



Speaking Friday evening is Dr. Kenneth E. Smith of Stony Brook, N.Y. His topic is: "Reflecting the Light."



"Scattering the Light" is the subject Sabbath morning as the Rev. Alton L. Wheeler leads the Conference congregation in worship. Rev. Wheeler is pastor of the Riverside, CA., SDB Church.

Wednesday Is Bicentennial Day!

Everyone is requested to dress in Bicentennial costume for the day. The evening speaker will be Dr. James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C.

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

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

1276
MILTON COLLEGE LIBRARY
MILTON WI 53563

Theme:

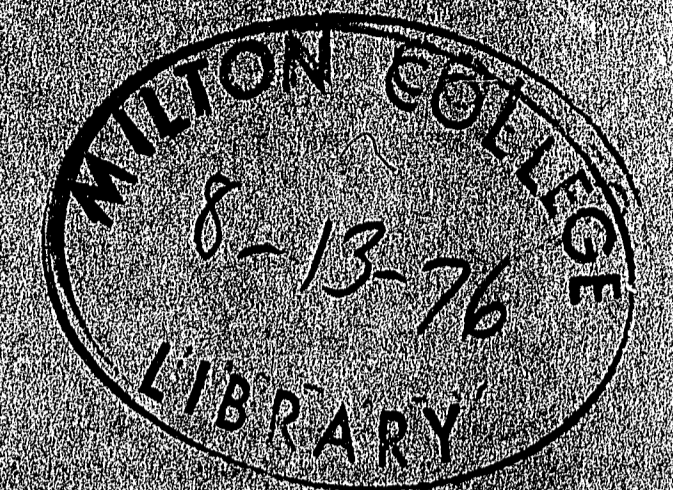
FELLOWSHIP IN LIGHT

"This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin."

-1 John 1:5-7

THE SABBATH

RECORDER 1844
1976
SEVENTH DAY BAPTIST AUGUST 1976



I THANK GOD FOR THE LIGHTHOUSE.

I OWE MY LIFE TO HIM.

JESUS IS THE LIGHTHOUSE;

AND FROM THE ROCKS OF SIN

HE HAS SHOWN THE LIGHT AROUND ME

THAT I MIGHT CLEARLY SEE.

IF IT WASN'T FOR THE LIGHTHOUSE,

WHERE WOULD THIS SHIP BE?