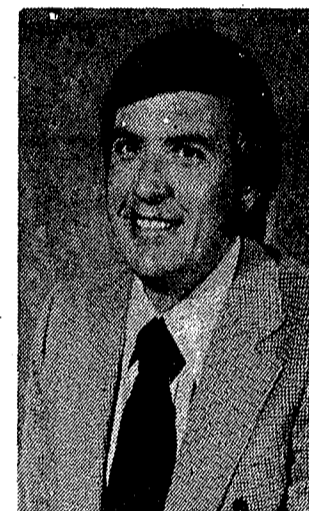


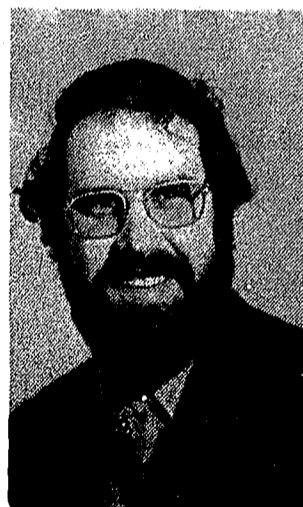
1976 Annual Conference

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."



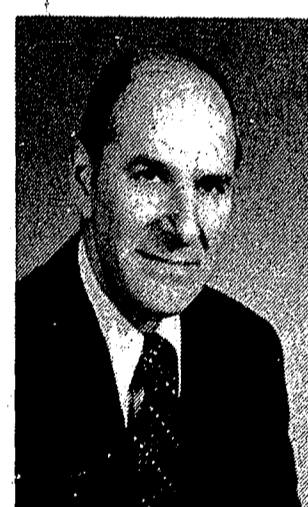
"Light, a Basis for Fellowship," is the subject Tuesday evening. The speaker is the Rev. John Peil, pastor of the Verona, N.Y., SDB Church.



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.

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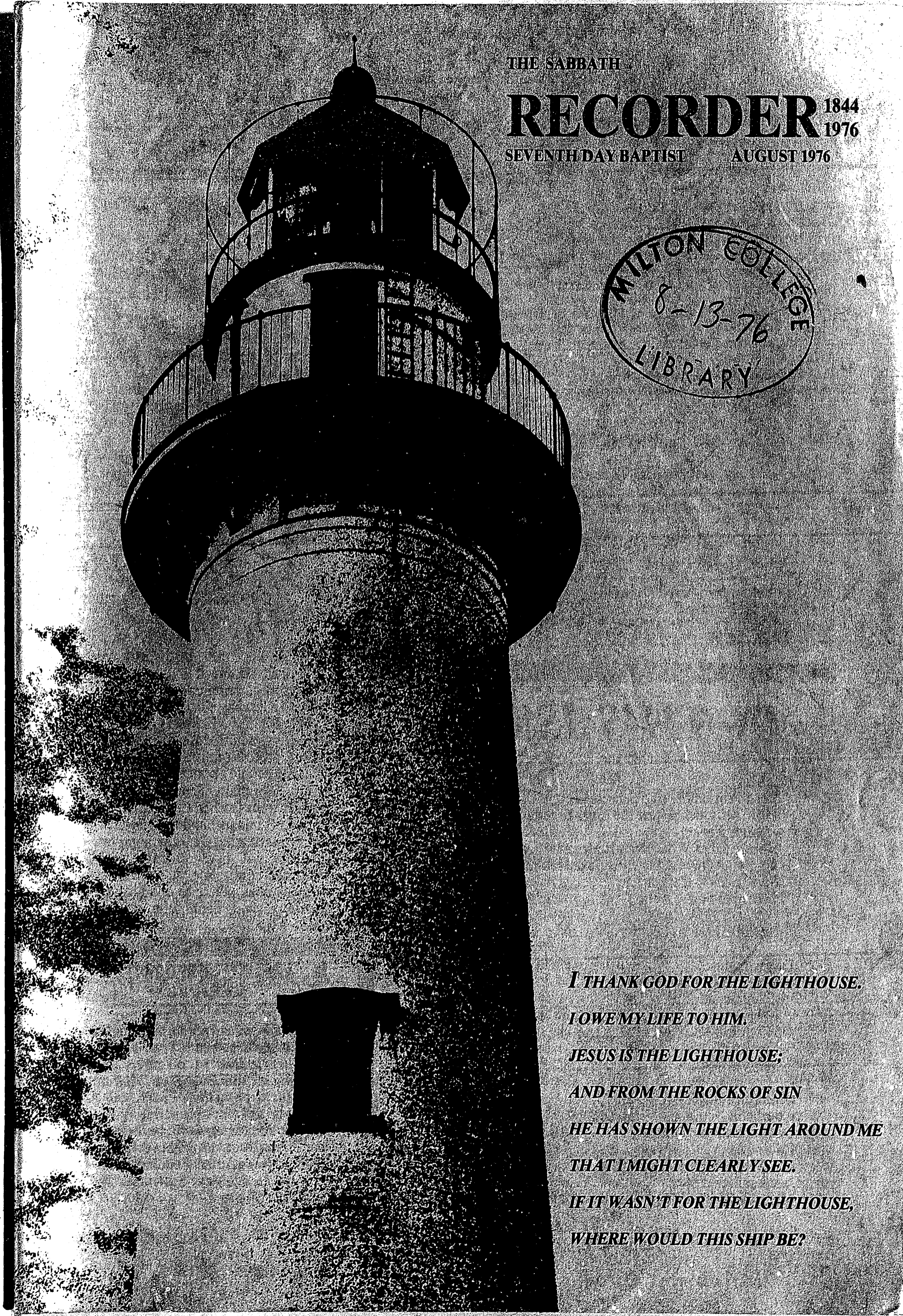
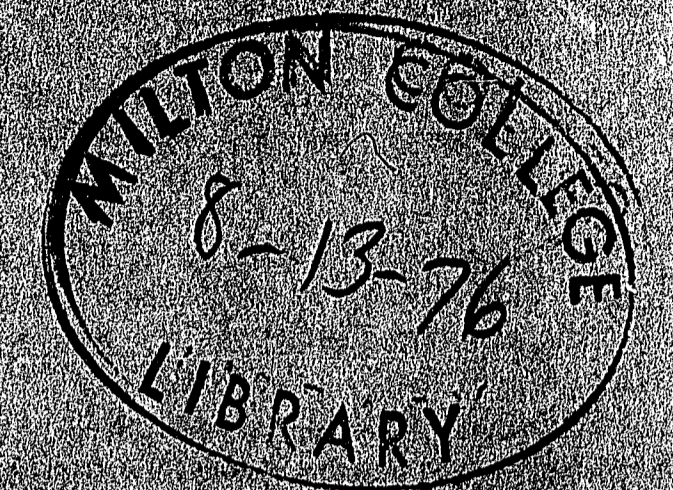
FELLOWSHIP IN LIGHT

"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?

A SEVENTH DAY BAPTIST PUBLICATION

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**BOOK
REVIEW**

Death—that unavoidable experience that every human being must face. Some try to run away from death. Others try to delay it. A few choose to pretend that it simply does not exist. The fact remains, however, that death is inevitable.

In his new book, *Dialogue With Death* (Word Books, Publisher, Waco, Texas, \$5.95), Dr. Abraham Schmitt attempts to ease or remove the sting from man's worst fear—the dread of death. This book is designed to aid three groups of people in their dealings with death.

Handling death on the individual level is the first area of Dr. Schmitt's book. He attempts to point out the value of conversing with death within one's self. This can help to free one from the consuming fears of dying. Also, one can acquire a more optimistic outlook on life if he can use this conversing idea.

Second, *Dialogue With Death* contains some helps for those who live with dying loved ones. Those who work professionally with this type of situation will find the material helpful, too. Bringing such a relationship to a healthy closure is the goal.

Dr. Schmitt also seeks to enable ministers, health care workers, and other professionals to realistically educate people about death.

Dr. Abraham Schmitt received degrees from Goshen College, Goshen Biblical Seminary, and the University of Pennsylvania. He has a private practice of psychotherapy and marriage counseling in Souderton, Pennsylvania, where he and his wife, Dorothy, and their four children reside. □

**ANNUAL CORPORATE
MEETING**

The annual corporate meeting of the American Sabbath Tract Society for the election of members and officers of the Board of Trustees and for transacting such other business as may properly come before the society will be held in the Board Room at the Seventh Day Baptist Headquarters Building, Plainfield, N.J., Sunday, September 12, 1976, at 1:00 p.m.

Jesus used a towel and a basin of water to indicate victorious leadership. He called Himself a servant; His followers called Him Master. Leadership is a service. The leader who has nothing to give soon discovers that he has no one to lead.

Today the leadership role of S.D.B. Conference agencies is that of servanthood. Now, more than ever, the churches and the agencies need to establish a deeper understanding of their relationships.

Each was given recognition in accordance with its nature, location and distinctive characteristics. Yet each church proclaimed the same Savior and existed for the same mission.

Churches today must do their work in accordance with the teachings and leadership of Jesus Christ. They will go about their responsibilities differently. There is no reason to expect a church in Minot, N.D., to have the same needs as a church in Ark, Va. S.D.B. agencies must recognize these differences and move to meet them if they are to serve effectively.

some did not like bread and fish, and perhaps others brought their own provisions. Nevertheless, Jesus attempted to meet their obvious need for food.

In fulfilling the servant role, agencies become identified by their services. Program goals are stated by each agency, but cooperative procedures with each other and General Conference seek to achieve harmony between supporting and serving persons and groups, in the needs they choose to meet.

Such a transformation has taken place in the last twenty years in banking. Today banks advertise themselves as service institutions more than as repositories of money. Probably less than ten percent of a bank's customers know the name of the bank's president, but they're sure to know what services are being offered.

Church leaders are becoming more concerned over the services rendered by Conference agencies than over the prestige of knowing executives. S.D.B. agency leaders understand this and they believe their position is justified by the quality of services they provide the churches.

The agencies of the S.D.B. Conference, USA, fulfill their reason for existence by providing services that meet the varying needs of the churches, but one church should not condemn an agency if services offered to meet another church's needs or mission are not needed in their church.

Churches that need only a staircase should not deny another church the privilege of an elevator. Churches that require one type of study materials should not deny another church the privilege of using a different kind of study resource.

Agencies ought to be granted freedom to service all the needs of all its churches in all their variety. Seventh Day Baptists have every right to be proud of their agencies, for they exist to serve. They have a single objective—to assist the churches in bringing people to God through Jesus the Christ. □

—George L. Euting speaks to local church and conference agency relationships. This article from the *Baptist Program* was adapted by the Rev. David S. Clarke of Alfred, N. Y.

LET THEM BE

Seventh Day Baptist agencies exist to serve the churches, but all churches do not have the same needs. Churches that need only a staircase should not deny another church the use of an elevator.

FREE TO SERVE

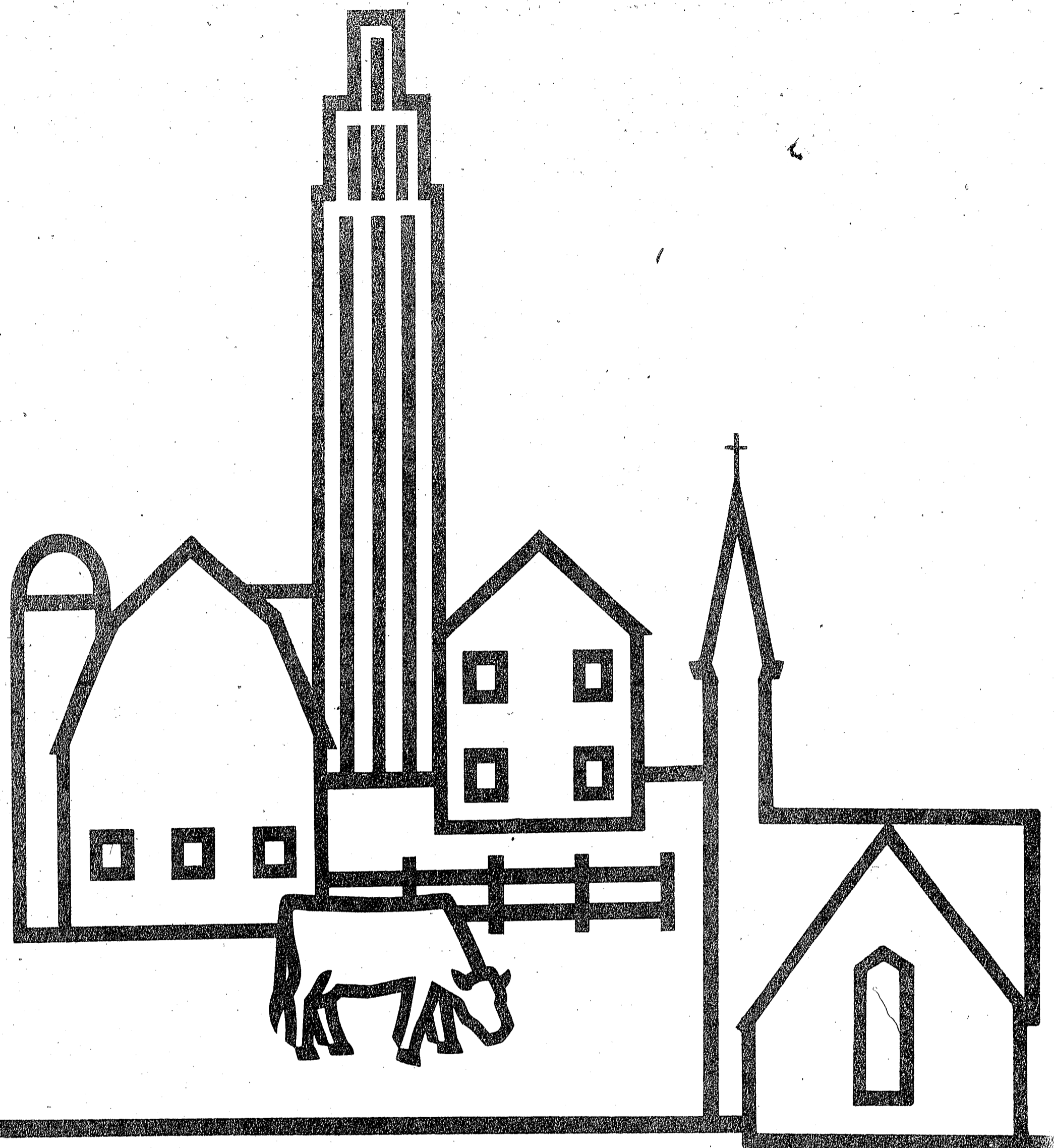
The S.D.B. agencies were created to serve the needs of churches. Their principal responsibility is to discover the church needs and then provide assistance in meeting such needs. The assistance and the most effective promotion plan for providing this help becomes a cooperative effort of the local churches, associations, and agencies.

One thing is very apparent. Church needs are not the same. They vary from church to church. This is not new. In Revelation 2:3 we have the words of Jesus to the seven churches. A study of these churches reveals that each one was an entity with distinctive strengths and weaknesses.

Jesus did not instruct the churches to conform to only one pattern.

Agencies must attempt to meet the varying church needs and they must have freedom to do so. Again the servant position of the agencies is emphasized. Whatever is planned, developed, and offered to the churches is not to be considered the last word on any plan or promotion or problem. It should be recognized by local leaders—Christians in service—that the agencies are trying to fulfill their responsibilities to help all the churches. The churches themselves make the decision and accept the kind of assistance they feel will be helpful.

Remember that the more than 5,000 people fed by Jesus did not eat all that was offered. Twelve baskets of food were left over. It could be that some of the people were not hungry,



How ATTITUDES Affect The Lives of Small Churches

by Marvin F. Miller

Through a number of rural pastorates I have watched small rural churches grow and prosper and I have watched other small rural churches decline and disappear.

In one community I have seen the Presbyterian church decline and the Methodist church prosper, while in another community the opposite has been true. In one community the Congregational church has declined

and disappeared while the Lutheran church has grown, and in another community again the opposite has been true.

I have often asked myself why this happens and I have now developed some theories on the subject.

First let me say that in the rural economy it is inevitable that some churches will disappear. The facts are well-documented that farms are continuing to get larger and more specialized and that farm people tend to look to the larger centers for their needs. The result is that many small communities are declining and disappearing. But this still leaves open the intriguing question why one church survives and another disappears.

It is my theory that a major influence involved in the decline of a small rural congregation is the attitude of its members. No member of any congregation deliberately says, of course, that the church is not needed and therefore should decline and disappear. The influence of attitude is much more subtle and invisible.

But attitudes have a long-term and cumulative effect. Fatal attitudes in a church begin at least 20 years or even 50 years before they result in the disappearance of the church.

No single isolated attitude brings about the disappearance of a church. If some negative attitudes are balanced off with some positive ones, the long-term effect of the negative ones may be delayed or even avoided. But if the combination of negative attitudes outweighs the positive, the result will almost certainly be fatal to a congregation.

The first fatal attitude that is involved is a contempt for the rural way of life. There are still many farmers on the land who are not really there by choice. These are people who have drifted into farming because it seemed to be the logical or the only thing to do.

The ranks of such farmers are being thinned out due to the high cost of present-day farming and the high risk of recent market fluctuations. But in past years many farmers would have preferred to do something else.

Whether these farmers intend it or not, their sons and daughters pick up their attitudes of contempt for the farm. This influences their decision of a life work. When the time comes to pass the farm on, they are no longer around to receive it.

In a subtle way the attitudes of farmers who hate their vocation influence others. Sometimes a large percentage of the farmers in a congregation have developed this "contempt for the farm" attitude. Across the street, in another church, such an attitude may not develop. The result is that young people of one congregation remain on the farm;

young people of the other leave it. One congregation survives; the other doesn't.

A second negative attitude involves the church itself. **Here the fatal attitude is that the congregation is so small and unimportant that it can't really do anything for God or for man.** This attitude is continually revealed when leaders in the congregation take a look at denominational programs and say, "We can't do that, we're too small."

Obviously not every denominational idea is going to fit every congregation in the denomination. But one congregation will take a look at the denominational material and ask, "What can we use of this and how can we best use it?" The next congregation will say, "We can't use it, we're too small."

The congregation that proclaims to itself and to others, "We may be the smallest congregation in the denomination but we can still find something to do for God," has an attitude that says it will continue to exist and to serve God.

The congregation that simply wrings its hands and says, "We can't do anything because we're too small," or "We can't find anything to do for God," is on its way out of existence, even if that church has 1,000 members.

The ultimate of this attitude is reached when the congregation starts cutting back on program because it is too small and too poor to continue carrying on an active program.

In this day of inflation, any cut in any of the program area of a church's budget is the first of the keys that will permanently lock the door of the congregation. This is not to discount the facts that all costs are going up and the families of the congregation are being forced to spend more in almost every category of their living.

But no matter how extreme inflation or recession pinches, people always find the money to do the things that are important to them. And a decrease in the program area of the budget says that the church program is not important to its members.

A third attitude that is involved in the death or life of rural churches is an attitude toward life itself. **A congregation where a majority of the members have a positive attitude toward life is a congregation that will have a positive infectious attitude that will draw others to it.**

A fourth attitude is the attitude toward the community. Frequently the attitude toward a small, rural

community is one of contempt. If the members of a congregation harbor a feeling of contempt for the community in which they live, then they just can't wait for an opportunity to leave the community and seek their fortune in some other place.

Persons with this attitude will soon be gone from the congregation, but while they are still within it, their attitude toward the community keeps them from being enthusiastic about the congregation.

A fifth negative attitude is the desire to wait until the economic times of the nation or the world are more favorable. This is revealed in the argument that we can't advance now because the nation is in a depression and there isn't any money for the church. And we can't advance during a period of inflation because costs are going up so fast the members can't keep up with them. So no matter what economic wind is blowing at the moment, it is used as an argument against any advance for the congregation.

If the leadership of a congregation is infected with four or five of the above negative attitudes, then the only hopes for the continued existence of the congregation are an infusion of new leadership or a change of attitudes. If one of these does not occur, then the church will go out of existence.

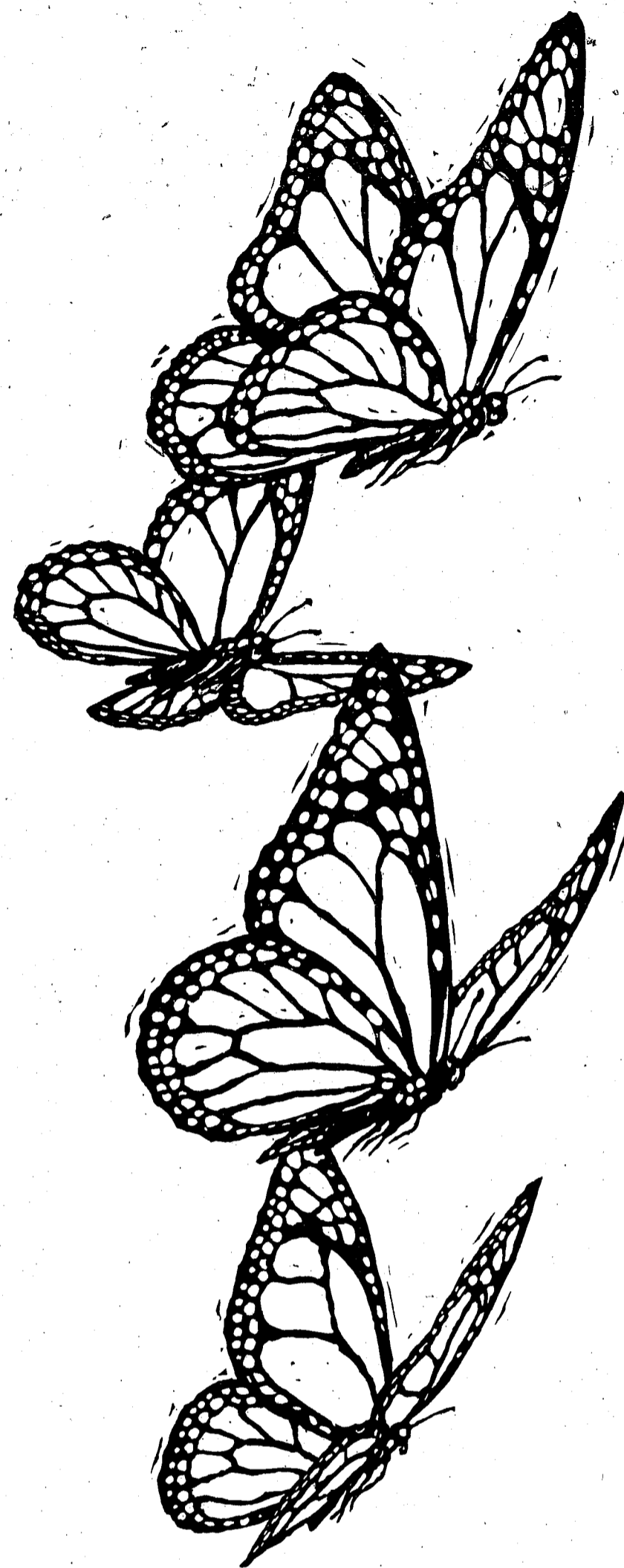
The number of members holding negative attitudes really doesn't have to be a majority. If 10 percent of the membership hold the five negative attitudes, their number is large enough to put the church out of existence.

On the other hand 10 percent of the membership with strong positive attitudes in all areas is also enough to bring life and vitality to a church. And most of the small congregations that are growing and prospering in the midst of decline only have about 10 percent of their membership holding strong positive attitudes.

The only hopeful suggestion I can offer for local churches in rural areas is that they develop a positive attitude of evangelism. In almost every community of whatever size there are those who are not in the church and who do not have an active faith in Jesus Christ.

If a congregation can develop enough enthusiasm for its Lord, its program, and its existence actively to invite others to become a part of it, this enthusiasm and positiveness will rub off on its own membership as well. □

Mr. Miller is pastor of First Union Church, Williston, North Dakota. Reprinted from A.D. with permission.



Dr. Henlee Barnette explains what it means to be

BORN AGAIN

Presidential candidate Jimmy Carter's assertion in press interviews that he is a "born-again Christian" caused the reporters a bit of consternation as they attempted to figure out what he meant.

A religion editor of a leading metropolitan newspaper phoned a noted church historian and conversed for an hour attempting to gain some insight into this concept of "being born again."

All of this reminds us of another intellectual, Nicodemus, who was mystified when Jesus told him that he could not even "see" the Kingdom of God without the experience of the new birth (John 3:1-15).

Being born again is indeed a concept which is puzzling to the modern mind. It is in that category of religious terms such as love, spiritual, and salvation which become almost meaningless by much imprecise usage. Even some Christians have vague notions as to what the phrase actually means.

Being born again or "from above" is to be begotten or sired of God into a new being. The believer must not only be born of "water" (John the Baptist's repentance-baptism) but of the "Spirit" (John 3:5). John's baptism was "unto repentance." But the Spirit enters the process to bring about the new birth. One is begotten by a spiritual "seed" (sperma) of conception in contrast to the "seed" (sperma) of physical birth (John 3:6, cf. John 1:13; I Peter 1:23).

The new birth is not mere reform but being reborn. To be a new man is to have a new beginning. To have a "new whither, one must have a new whence." This is what one cannot have without being born "from above" or of God.

Being born anew was no strange idea in Jesus' day. Jews were familiar with this concept. The proselyte who embraced Judaism was considered a "newborn child." When a believer in the ancient Greek mystery religions achieved a mystic union with God, he was considered to be "twice-born."

What does the new birth mean for us today? How does this unique experience come about? What are its personal and ethical implications in our scientific and secular society?

The new birth is the result of a personal encounter with the contemporaneous Christ. This involves a consciousness of being a sinner, repentance from sin, and faith in Jesus Christ as redeemer and lord of life. It includes the commitment

of the total self to a Person, not a principle; to the living Christ, not a dead creed. It comes about by divine grace and not merely good deeds (Eph. 2:8-9).

The new birth is deeply ethical. It means being born into a new way of life with new responsibilities. Hence, the experience of the new birth is a radical change of life, so radical that it is like being born all over again. This experience makes it possible to "see" or to enter the Kingdom of God and calls for the believer to submit to the Kingdom's ethical demands of love, justice and righteousness.

After his discourse on the nature of the new birth for Nicodemus, Jesus specifically identifies its moral expression (John 3:19-21). Born again disciples "do the truth." Doing the truth is living in the light of the truth as revealed in Christ who is the Truth (John 5:32). The doer of evil deeds avoids the light and scurries for cover for fear of exposure. To do the truth is to face reality concerning self and others and to practice truth in one's personal life, the church and society. In short, the new birth issues in "visible obedience" to the will of God.

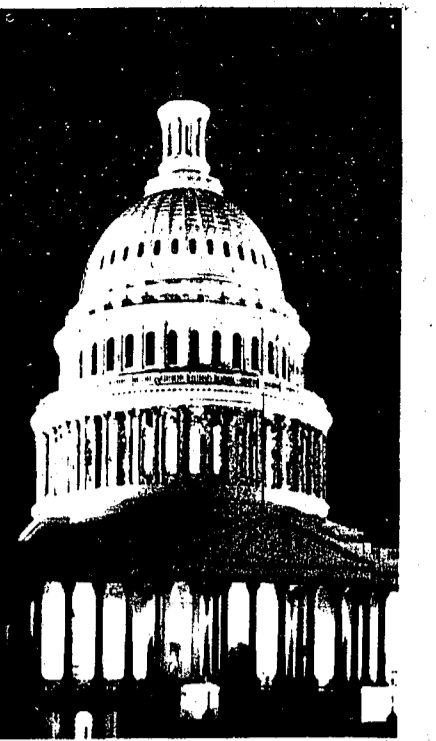
The Christian celebrates his spiritual birthday because he is born into a new way of life. He possesses a whole new perspective on the world. While it is the same old world, he sees it through new eyes. Paul declares that: "If anyone is in Christ, he is a new creation" (2 Cor. 5:17).

He is not speaking of a new creature in the sense of an ontological change in the individual. Rather, he is referring to the transformation of the perspective of the one who is in union with Christ. As the New English Bible puts it: "When anyone is united with Christ, there is a new world." This is the point of the context of the verse (2 Cor. 5:16-21).

Here the apostle asserts that he no longer regards man from the "human point of view." That is to say, he now looks at every man in the light of the new order which has begun with Christ.

For the born anew person, then, the old perverted outlook on life has passed away and there is a totally new perspective on reality. □

Churches Oppose New Proposed IRS Rules



In the event the regulations are approved in their present form, church reaction would range all the way from conformity, to seeking change by Congress, to challenging in the courts, to refusing to comply with IRS regulations.

According to the proposed IRS regulations, "Integrated auxiliary of a church means an organization... (a) whose primary purpose is to carry out the tenets, functions, and principles of faith of the church with which it is affiliated, and (b) whose operations in implementing such primary purpose directly promote religious activity among members of the church."

Wood presented four major reasons for Baptist opposition to the proposed IRS regulation. He said:

1. "The informational requirements under the proposed rules would put the Internal Revenue Service in the wholly unacceptable and unconstitutional role of monitoring the internal workings of a church, association or convention of churches, and their integrated auxiliaries.
2. "The churches' acceptance of the proposed rules would be tantamount to their acceptance of the authority of the state to define the role and mission of the churches.
3. "The proposed rules do not properly interpret or carry out the clearly expressed will of Congress in creating section 6033 of the Internal Revenue Code.
4. "The proposed rules could have an extensive and detrimental impact on a number of programs which Baptist churches consider to be an integral part of their religious mission."

Nash charged that the proposed regulations would necessitate excessive governmental entanglement in church affairs, that it would seriously damage many Baptist church programs, especially those like the program of pensions as administered by the Annuity Board, SBC.

Trent charged that the definition

as proposed by IRS would disqualify many of the agencies and greatly curtail the mission activities of the American Baptist Churches, U.S.A. He expressly stated that, if the IRS regulation is approved, the officials of the American Baptist Churches, U.S.A. would refuse to comply with its requirements.

Baptists joined hands with representatives of major religious bodies to oppose proposed regulations by the Internal Revenue Service (IRS) which they claim will result in an excessive entanglement of government in the affairs of the churches.

The IRS is seeking to define "integrated auxiliaries of a church" by amending Section 6033 of the Internal Revenue Code. The IRS claims that it is merely carrying out the mandate imposed by Congress in the Tax Reform Act of 1969.

The churches, on the other hand, charge that IRS lacks legislative authorization for its proposal which, they say, results in a definition of the nature and mission of the church by government. This is a violation of the First Amendment which provides for separation of church and state, the churches claim.

At the all-day hearing here on June 7, four Baptists were among fourteen scheduled witnesses from church and religious groups. James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, represented eight national Baptist bodies in the United States.

Spokesmen for other religious bodies also opposed the proposed IRS regulations. They were the Church of Jesus Christ of Latter-day Saints (Mormons), the Lutheran Council in the U.S.A., the Roman Catholic Church, the National Association of Evangelicals, the United Church of Christ, the General Conference of Seventh-day Adventists, the Western Association of Christian Schools, and the American Association of Christian Schools.

While the church spokesmen attacked the proposals head-on, the IRS representatives were notably defensive in what they were trying to do. It was not clear at the end of the day what IRS intends to do about its proposed regulations. Several courses of action seem to be open to IRS.

IRS can proceed to approve the regulations as they are now proposed. It can drop the proposal altogether. It can modify the proposal in an attempt to satisfy the objections of the churches. It can come up with completely new and different regulations. It could ask Congress to clarify its mandate to IRS in the Tax Reform Act of 1969.

Dehoney, the only witness representing an individual local congregation, said that the proposed regulations would permit a bureaucratic structure and government employees arbitrarily to make judgments in defining what is a church, in determining what are the legitimate ministries and expressions of a church's ministry to its members, its community and to humanity, and in determining what is the church's role in meeting the social, physical, educational and spiritual needs of people.

The former SBC president warned, "The consequences of these proposals are frightening. In the defining of 'integrated church auxiliaries' we would be turning the clock back to the pre-Revolutionary era when local magistrates were permitted to define 'proper church activities.' " □

By W. Barry Garrett

1976 - the year in which the United States of America celebrated her Bicentennial; 1976 - the year of myriad Democratic presidential hopefuls; 1976 - the year the nation began to crawl from under the shadow of Watergate! 1976 - the year of the uncovering of many covert actions in high government offices and agencies! 1976 - the year of intense national and personal examination!

1976 - the year of the Seventh Day Baptist "Task Force," challenged with the responsibility to "begin a study - to redesign a denominational structure to more efficiently and effectively meet the responsibilities, challenges, and opportunities of the Seventh Day Baptist movement in God's world." 1976 - the year in which individual Seventh Day Baptists were brought face to face with "attitudes" by the intensive voice of a new Executive Secretary speaking from the office of General Conference Headquarters! Listen to that voice:

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

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

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

'We're doing o.k. We're enjoying the fellowship of our own families and friends; don't disturb us by having to be involved with "outside" people.' 'We're not really in such bad shape. We've really lost only a few members since the turn of the century; we're going to start growing again pretty soon.'

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

"Such thoughts are insidious and deceptive."

In this year's April issue of the *Sabbath Recorder*, Dr. Hurley writes: "Growth is imperative if Seventh Day Baptists are to continue to be a constructive force in today's world. Churches must be big enough to serve society effectively; there must be a sufficient membership base to provide the financial requirements for Christian outreach and service; there must be a large enough number of churches to meet the needs of society in a wide variety of places." And in the same article he speaks of the basic reaction of the Task Force in asserting that "the most basic problem we face is that of attitudes. Until and unless attitudes are changed throughout the denomination from the individual parishioners to the executives in charge, very little meaningful improvement can be accomplished by restructure."

1976 - the year in which pastoral leaders in our churches were urged toward this change in attitude, and to evaluate the ministry of the church on the local level. 1976 - the year in which REACH OUT NOW began to show results in renewal in some established churches and the forming of new fellowships and groups; All of the above factual expressions might well be found in the annals of history come ten or twenty years hence.

BUT WHAT OF SEVENTH DAY BAPTISTS 1976 as viewed by us today? What can we TODAY say of the Seventh Day Baptist movement?

A look into the Seventh Day Baptist Yearbooks of the past twenty years reveals many interesting facts - slightly encouraging, but most depressing:

Out of the sixty-some churches reporting in 1956, fourteen indicated some growth, while thirty-six showed decrease. There were eleven new or revitalized churches which began reporting during the twenty year period, while nine churches no longer showed up in the 1975 statistics, indicating either disbandment or inactive status. Six of these new or

revitalized groups showed an increase in membership since time of renewal, while the other five showed a decrease. All in all, during the twenty years there was a total American decrease in denominational membership of 875. You can easily determine the percentage of loss from the 6,062 membership recorded in 1956.

We better well clean the wax out of our ears and listen intently to the loud, clear voice of our leadership as it speaks to us of the crisis situation that we are facing in this year of change and opportunity. It is the strong conviction of this spaker that though it may be important to look into every possibility of denominational structure and change that might help us reverse the downward trend, the real answer lies in the hearts and minds - the attitudes, if you please - of Christian Seventh Day Baptist individuals on the local scene. So it is that I would like to share with you a "Philosophy of Denominational Growth" using a bare outline of the present structure that we are blessed with - or stuck with - according to the personal point of view.

First, let me paraphrase Phillip's paraphrase of Romans 12:1, 3:

"With eyes wide open to the mercies of God, I beg you, fellow Seventh Day Baptists, as an act of intelligent worship, to give your bodies as a living sacrifice, consecrated to Him and acceptable by Him. Don't let the world squeeze you into its own mold, but let God remodel your minds from within, so that you may

prove in practice that the plan of God for you is good, meets all His demands, and moves toward the goal of true maturity."

Note the evidence of commitment in this passage, also the underlying attitude of expectancy and growth.

Within the denomination the **POTENTIAL FOR SPIRITUAL CHRISTIAN GROWTH** is in the heart and life of the individual, who, having believed in and received Christ, is a "newborn person." Some five thousand Seventh Day Baptists in America are scattered across the nation, and in the inward soul of each lies the potential for growth in the local church, in the denomination, and in Our World Mission, which is the Great Commission of Christ to take the gospel to all the world.

These five thousand Seventh Day Baptists are, according to choice and geographical distribution, members of some sixty churches, members banded together for fellowship and service to Christ. Each church is effective in **DIRECT PROPORTION** to the **DEVOTION AND SPIRITUAL COMMITMENT** of the individual members who make up that body. The lack of such **DEVOTION AND COMMITMENT** in any **INDIVIDUAL MEMBER** weakens the witness and mission of **THAT CHURCH**. Wholehearted commitment will strengthen and empower that witness.

Imagine the impact, if you will, of that church and that witness whose membership, "with eyes wide open to the mercies of God, as an act of

intelligent worship, give Him their bodies as a living sacrifice, consecrated to Him and acceptable by Him."

Some sixty Seventh Day Baptist churches meet yearly in the General Conference to plan for and carry out, in joint effort, the denominational program for spreading the gospel, and accomplishing the work of the Kingdom of Christ. The General Conference is effective in its great opportunities to serve in **DIRECT PROPORTION** to the **DEDICATION AND SPIRITUAL COMMITMENT** of the local church as represented by its appointed delegates to the Conference. This **COMMITMENT AND SPIRITUAL DEDICATION** of the local church is reflected in the directives given to the Conference delegates, and any lack of **COMMITMENT** weakens the effectiveness of the Conference in fulfilling its responsibility to Christ. Wholehearted devotion as reflected in the contributions of delegates to the Conference will help make the Conference a spiritually rewarding and effective experience.

Ponder the potential power of a people, "with eyes wide open to the mercies of God (who) as an act of intelligent worship, give Christ their bodies as a living sacrifice, consecrated to Him and acceptable by Him."

At the General Conference, plans and programs are reviewed and studied by selected "Interest Committees" made up of delegates who represent the various local church bodies, and the **SPIRITUAL INSIGHT** of these committees is dependent upon the **DEDICATION AND COMMITMENT** of the members and the churches which they represent. Any lack of dedication and commitment weakens the insight and effectiveness of the committee. Wholehearted commitment to the interests of the committee will make its work and its **RECOMMENDATIONS SPIRIT-FILLED**.

Feel the influence of Spirit-filled suggestions issuing from committees whose members, "with eyes wide open to the mercies of God, as an act of intelligent worship, give Him their bodies as a living sacrifice,

consecrated to Him and acceptable by Him." Witness the excitement of a Spirit-filled Conference, deliberating on these suggestions and recommendations.

Directives and suggestions from the Interest Committees which are adopted by the General Conference are sent to boards and agencies entrusted with the responsibility of specific areas of ministry for the Conference and for the churches. The dedication of the boards and agencies is dependent upon the **COMMITMENT** to Christ of the individuals who make up the same, and the **SPIRITUAL INSIGHT** of the suggestions and directives received from the General Conference. As these agencies walk hand in hand with Christ as leader, they become **ENABLERS** for the local churches. If there is a lack of **COMMITMENT** or **INSIGHT**, the effectiveness of the agency will be curtailed. Wholehearted **COMMITMENT** will strengthen the work of the agency.

Measure the mission of the board or agency whose members, "with eyes wide open to the mercies of God, as an act of intelligent worship, give Him their bodies, as a living sacrifice, consecrated to Him and acceptable by Him."

On the local level, the church, finding new inspiration and zeal through the working of the Holy Spirit in all areas of denominational ministry, and enabled by the input from Spirit-filled boards and agencies, becomes an everincreasing influence for Christ in the lives of its members, and each individual finds himself caught up by the Power of the Spirit and the Word, in personal, vital evangelism. Thus the Kingdom of Christ as represented by Seventh Day Baptists takes on new life and new hope, and God blessed His work.

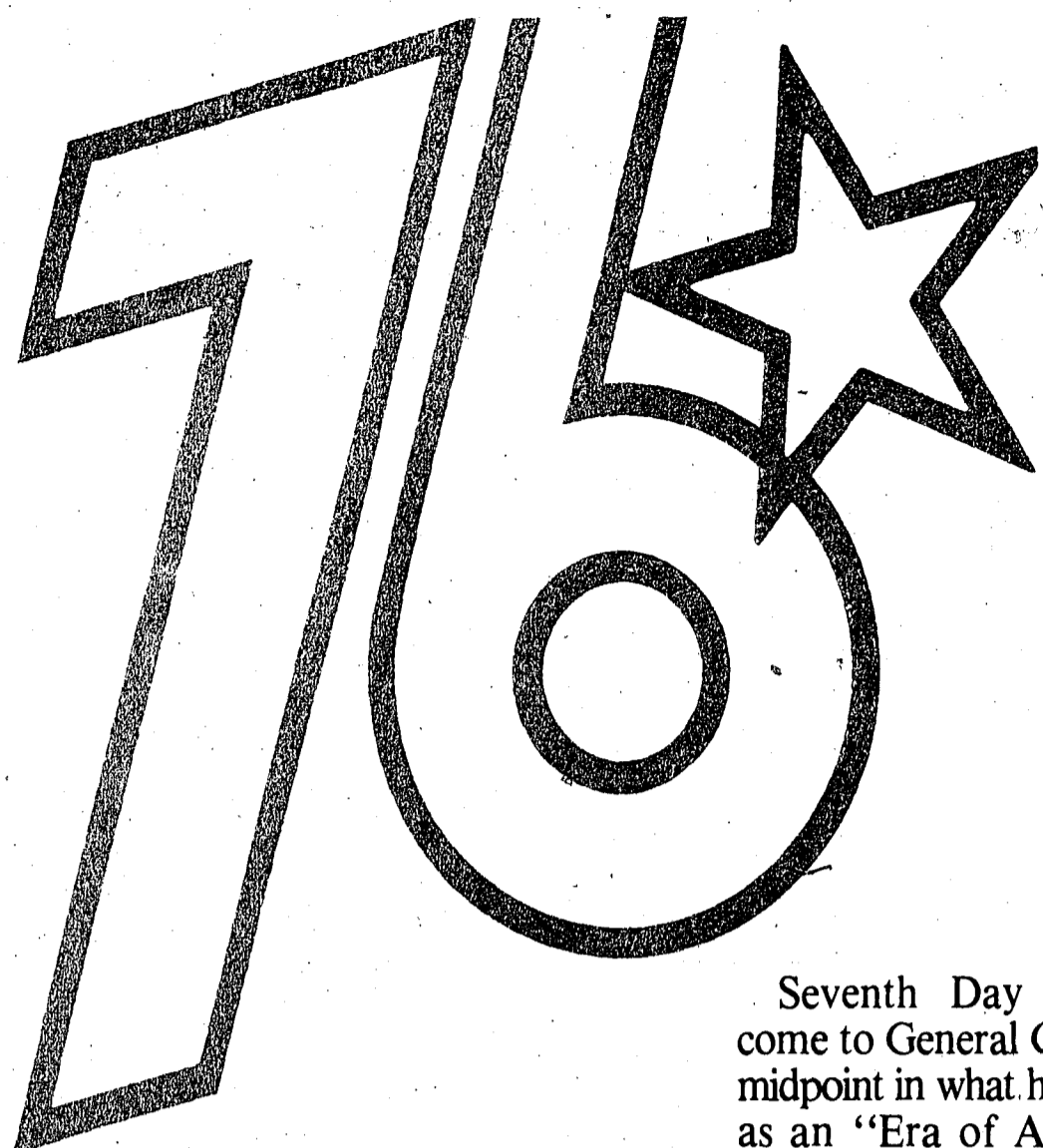
Consider the continuity of outreach in each community where the local

(continued on page 35)

**Francis D. Saunders, Pastor
Pawcatuck S.D.B. Church
Westerly, R.I.**

SEVENTH DAY BAPTISTS

1976 COMMITMENT



"Change or die!"

For Christian people and organizations in the modern day, that is the issue as outlined by Olan Hendrix, International Director of Christian Resource Associates, in a new manual, *Management for the Christian Worker*.

The author says that he is convinced that change is the most evident characteristic of our time and that the average Christian worker and church member is oblivious to it.

"Some of us," he asserts, "are living as if conditions were the same today that prevailed twenty-five years ago. We are as out of touch as we can be. We are not aware of the changes that have developed around us... Technology has advanced more in the last fifty years than in the preceding 5,000 years, and in the next five years we will double our technological advance. Very few Christian workers are able to adapt to the demands of this kind of change in society."

Then Dr. Hendrix points out that we all resist doing things in new and different ways; and he quotes from Eric Hoffer's book, *The Ordeal of Change*:

"Nobody really likes the new. We all fight change. Taking a new step, uttering a new word, is what people fear the most."

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

CHALLENGE TO CHANGE

Seventh Day Baptists, as they come to General Conference in 1976 - midpoint in what has been characterized as an "Era of Action as Agents of Reconciliation in the 1970's" - are being challenged to change.

Commitment to Growth

Planning Committee, at the request of General Conference a year ago, has given special and concentrated attention to the matter of denominational growth and has evolved a plan which is being presented for adoption by the member churches. It involves growth for church members individually as well as growth for the churches numerically. The plan will require a certain amount of change on the part of all of us. It will demand action. It will take a real Commitment to Growth!

The Task Force, appointed by General Conference to study denominational organization and structure, is making recommendations which involve change. As requested, the Task Force members have studied every possible facet of the various proposals involved and have suggested what appear to be the most feasible and universally acceptable alternatives to assure constructive change for the denomination. Yet throughout the year in its many reports the Task Force has emphasized that mere changes in structure and procedure will not guarantee progress. That will come from some basic personal changes on the part of the people; changes to positive, enthusiastic, cooperative attitudes.

Several other specific matters are

on the agenda of Conference business this year, including denominational membership and participation in the World Council of Churches.

Open-mindedness

It seems to me that all such considerations should be undertaken without prejudice; with an open mind; with a prayerful desire to listen to the "still, small voice" in order to learn and understand the will of God; and with a willingness to change, if change is indicated.

My hope is that neither the vocal minority nor the placid majority in any issue will prevail; rather, that divine consensus will be reached.

We need to maintain a "loving community" in the Baptist sense of freedom of conscience and in the Christian sense of honoring one another's conscientious feelings.

If we can find and maintain unity out of our diversity, then the true strength of Seventh Day Baptist tradition will be maintained and the "challenge of change" will be met constructively in the spirit and intent of Ephesians 4:15,16 (TLB):

"We will lovingly follow the truth at all times -speaking truly, dealing truly, living truly-and so become more and more in every way like Christ who is the Head of His body, the church. Under His direction the whole body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole body is healthy and growing and full of love." □

The Past Contributing to the Future



...the person who becomes interested in denominational history...becomes... enthusiastic and alive to the present needs and demands...

-Charles C. Chipman

"Enthusiastic and alive to the present needs and demands," the Seventh Day Baptist Historical Society voted in its annual meeting May 23 to contribute \$1,000 to the denominational "Commitment to Growth" program.

No one perhaps is more aware of the need for "Commitment to Growth" than the student of Seventh Day Baptist history, who knows that in the last seventy-five years our membership has dwindled to one-half of its turn-of-the-century peak. Our future existence well may depend upon our response to present need for commitment.

To grow, it is helpful to know how we got where we are, and timely assistance is provided by Don Sanford's new book, *A Free People in Search of a Free Land*, which the Historical Society voted to co-publish with the Tract Society. The volume, scheduled to be ready for distribution by

Conference, traces the development of the denomination as it related to the American frontier.

The Society also voted to publish a Shiloh church register dating from 1737, which was transcribed by Ernest Bee, Jr. The record of births, deaths, marriages, baptisms, and ordinations should be interesting and helpful to anyone studying the history of an early Shiloh family in this Bicentennial year.

Also related to the Bicentennial, the Society voted to sponsor a presentation at Conference about the Revolutionary War-era Ephrata community of German Seventh Day Baptists. The speaker will be John Kraft, curator of Ephrata Cloister.

Two new Life Members were welcomed into the Historical Society in this Bicentennial year - the Honorable Jennings Randolph and the Rev. John A. Conrod - and Frederik J. Bakker was re-elected a trustee of the Society.

The officers for 1976-77 are: Rev. Albert N. Rogers, president; Rev. Everett T. Harris, first vice-president; Rev. Victor W. Skaggs, second vice-president; Frederik J. Bakker, recording secretary; and Rev. C. Harmon Dickinson, treasurer. □



Christian Social

Our World Mission is of very great concern for Christian social action. While the term OWM actually means the money that the denomination has for its various activities, it implies a concept that should be very exciting to every Seventh Day Baptist. I am afraid most of us have not examined it very closely.

What really is the world mission of the denomination? It is to preach the gospel, of course. Sometimes we fail to remember that to fulfill our role in the Great Commission we must adequately support all of our agencies with our prayers and our finances.

To tell the world of God's marvelous love is often done most effectively by showing love for our fellowman. Oh, how often Christ told us this! How often He set us an example! This is Christian Social Action.

So many times we fail to agree on how is the best way to show love. We have such varied opinions about social issues that we are impotent in bringing reforms. I fear we are more concerned with "doing it my way" than calling on the Holy Spirit to show us God's way.

Since the development of the SDB United Relief Fund, however, people have given generously to help alleviate suffering caused by disastrous events throughout the world. Monies have been channeled through this fund so that we know, and others know, that Seventh Day Baptists are a caring people.

It is a great satisfaction to the CSA Committee to have funds available to send immediately to the scene of a disaster. These are sent through such organizations as Baptist World Alliance or World Vision who have personnel working in the disaster area.



Some of our concerns are:

Guatemala

A contribution of \$900 was sent from SDBURF when the earthquake occurred. An additional \$500 was sent when the vastness of the disaster became known. In spite of all our information I am sure we cannot conceive of what a great tragedy occurred in Guatemala.

Paul McCleary of Church World Service comments: "Even with all the press/media coverage, I was not prepared for the vastness of the devastation. Almost three months after the earthquake, there are still entire communities that, with the exception of a few buildings, have the appearance of having been completely destroyed. Provisional housing has developed but the devastation is of such magnitude that efforts to date have made little impression on the total task of reconstruction."

Another agency gives these statistics: There are over one million homeless, nearly one-fourth of the population. Individual contributions designated specifically for Guatemala relief totalled \$1,154.70. This was sent in addition to the \$1,400 sent from SDBURF.

Dr. Carl Tiller, Baptist World Alliance, in a letter of thanks for Seventh Day Baptist support, writes, "The needs in Guatemala now have shifted somewhat from direct aid in the form of food and blankets to assisting in the reconstruction of homes. The many people made homeless by the disaster would be very susceptible to illness and subsequent death, as a result of the heavy rains at this time of year, if they could not get shelter. Recently we used \$20,000 to buy corrugated roofing for such homes; the walls are usually made of local materials, and put up by the people themselves, but the roofing must be brought in from outside."

Vietnam Refugees

According to Dr. Tiller, BWA, the Vietnam refugees are now settled. American Baptist Churches and Southern Baptist Convention are the only Baptist organizations that have been doing resettling.

Church World Service, one of nine agencies that undertook the resettlement of 135,000 Vietnamese, found homes for over 15,000. The congregations of The United Methodist Church of America took over one-third of these.

"I was a stranger and you invited me into your home —"

Love Loaf

Since the Ministers Conference in Dodge Center when the Christian Social Action Committee presented World Vision's Love Loaf program, many of our churches have participated in this worthwhile activity. We do not have an accurate accounting as these contributions are not all sent through OWM. Some are sent to the committee, some are sent direct to WV. It would be interesting to know how much has been contributed. If your church participated will you please send CSAC a report? Of course, this is an ongoing program of World Vision and can be entered at any time.

The little plastic loaf on the dining table reminds us of our bountiful supplies and also reminds us that many others are starving or dying of malnutrition. It gives the children an opportunity to actively participate in helping feed a hungry world.

"I was hungry and you gave me to eat —"

Christian Citizenship

Did you observe Religious Liberty Day, June 5? Did you have a Faith and Action Dialog? Have you studied the "why" and "how" and the "Biblical perspective" of Christian Citizenship? Are you joining the International Intercessors the first Friday of each month in fasting and prayer for our government and its leaders?

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will forgive their sin and heal their land" (2 Chron. 7:14). □

1976 SUMMER INSTITUTE

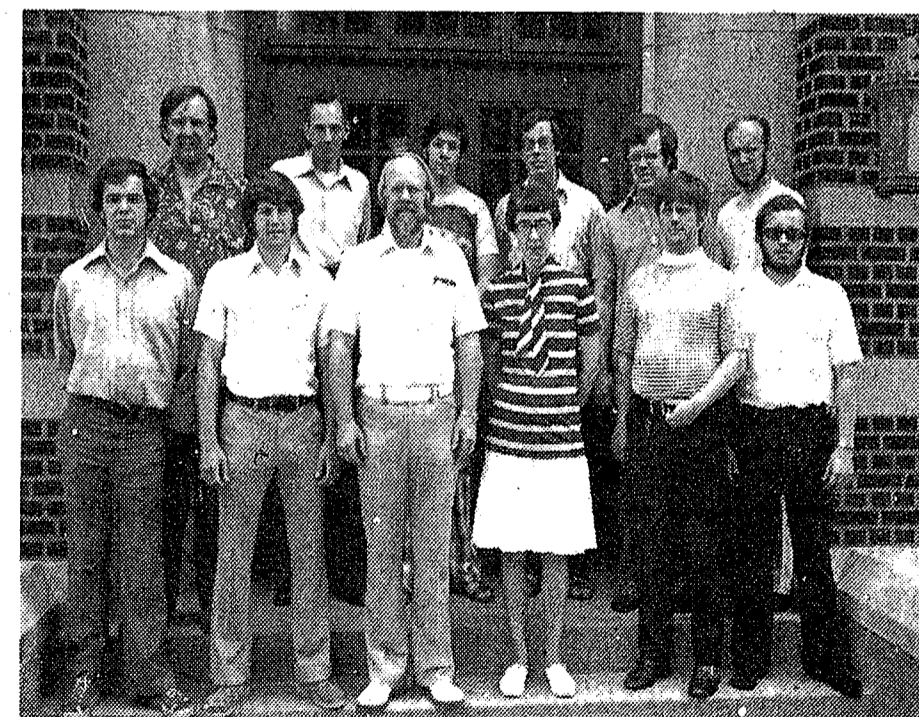
The 1976 Seventh Day Baptist Summer Institute on Seventh Day Baptist Polity is history. Twelve seminary students from theological schools as far west as Portland, Oregon, and as far east as Philadelphia, Pa., met at the Seventh Day Baptist Building June 14-July 2, to share together the government and polity of our denomination in comparison with other major Christian groups. Focusing attention on where we are as Seventh Day Baptists, the students viewed our governmental structure from a Biblical base, determining whether or not we as a people have an effective organization. It is perhaps providential that the discussion of polity would occur the year that the denominational Task Force is presenting its recommendations for structural changes in the denomination. One of the major projects each student will work on will be a critique of the Task Force recommendations and alternative recommendations if they feel that the polity of Seventh Day Baptists is jeopardized.

The key to the comparative study was the invitation of several guest speakers to discuss denominational organizations that represent the three basic denominational polities: congregational, presbyterian, or episcopal. Included in the study were United Church of Christ, United Methodist Church, Seventh-day Adventist Church, Reformed Church of America, United Presbyterian Church, Roman Catholic Church, Protestant Episcopal Church, and the American Baptist Church. Dr. Kenneth E. Smith and Dr. K. Duane Hurley spent days with the students to discuss Seventh Day Baptist polity and Task Force considerations. Regular discussions of reading material covering a wide range of issues were conducted by Dean Herbert E. Saunders. Areas covered by the discussions were: The "Church," Local Church, Constitutions and Organizations, Covenants and Statements of Faith, Authority, Ministry, Laity, the Sacraments or Ordinances, Conferences and Associations, Worship and Ecumenism (particularly important since action is to be taken at General Conference on continued membership in the World Council of Churches).

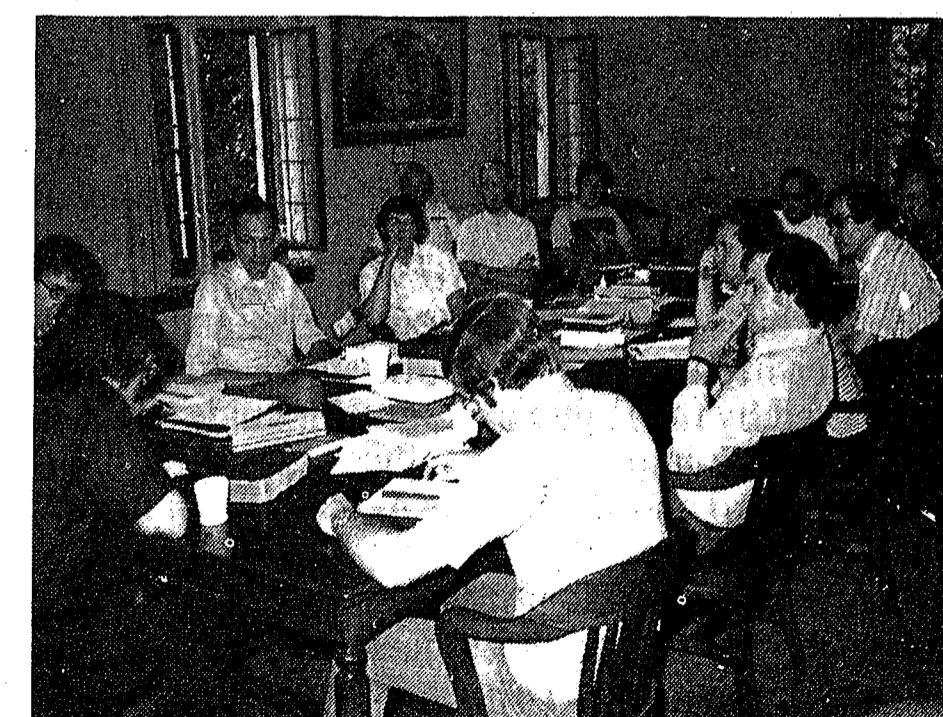
The liveliest discussions centered around the Seventh Day Baptist Statement of Belief and the attitudes we hold toward its authority. What we believe as a people is very important—we need to maintain a certain understanding of what it means to be a Seventh Day Baptist. Convictions are not very pronounced among our people today, and we need to focus some attention on the importance of really believing in something—not merely ascribing to a statement that carries very little meaning at all. It comes back to the attitudes which we as a people have regarding our unique place in the Christian world.

A special note of thanks goes to the members of the Plainfield church who have gone above and beyond the call of duty in hosting the 1976 sessions of the Summer Institute. Under normal circumstances the hosting of a three-week session is difficult at best with persons having to open their homes for a three-week guest or guests. This year, because of the larger number of students enrolled, it was necessary to do something to hold down costs for meals as well. Whereas in other years students ate all their meals in local restaurants, this year members of the Plainfield church volunteered to provide breakfasts, contributed a large sum of money for food, and prepared dishes to assist in the preparation of evening meals. Mrs. Barbara Saunders, with the help of many others, planned and prepared all the evening meals. A fellowship dinner was enjoyed at the church each Sabbath. Much thanks goes to all the people of Plainfield who over the years have provided so much for the comfort and welfare of people who have attended denominational sessions at our headquarters.

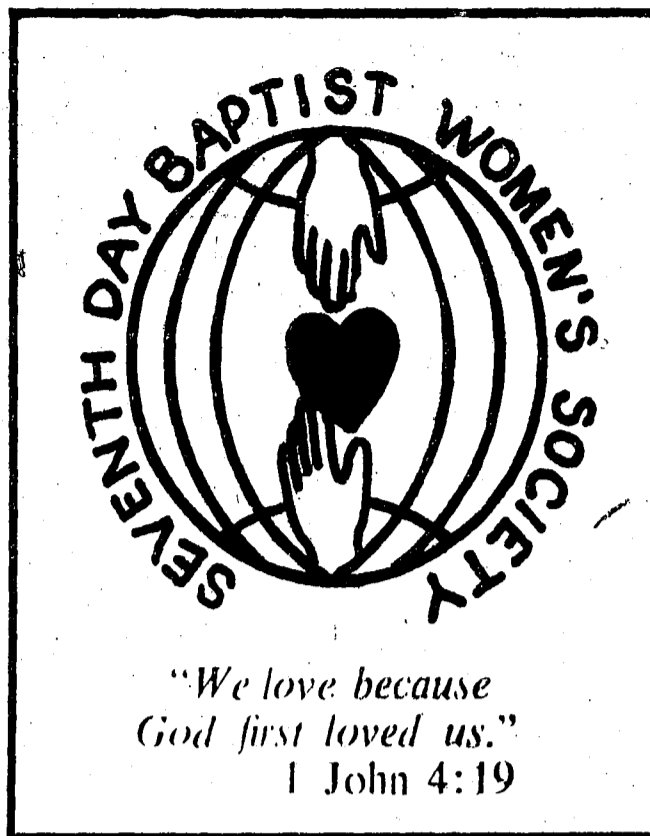
Students attending the Summer Institute were: Miss Helen Green, Kenneth Burdick and John Rau of Chicago; Kenneth Chroniger, Gordon Lawton and Larry Watt from Kansas City; Justin Camenga from Portland; Larry Graffius from Sioux Falls; Dale Thorngate and Kent Martin from Washington, D.C.; Leon Clare from Philadelphia; and Pastor John Peil of Verona, New York. □



First row (l to r): Lawrence Watt, Larry Graffius, Dale Thorngate, Helen Green, Kenneth Chroniger, Leon Clare
Second row (l to r): John Peil, Justin Camenga, Gordon Lawton, Kenneth Burdick, John Rau, Kent Martin



Fr. Michael Moran of St. Mary's Roman Catholic Church discusses church structure with the students of the Seventh Day Baptist Center on Ministry Summer Institute.



by Madeline Fitz Randolph

When Billy Graham, the evangelist was asked by an editor of a Catholic magazine, "Could you become a Catholic?" Dr. Graham replied, "I never thought of it because when you are a Baptist you are pretty satisfied." I couldn't agree more with that statement, how about you? I am very thankful that I was brought up from my childhood in the Baptist tradition. When as a young adult I became engaged to and married a Seventh Day Baptist minister the feeling of being "at home" in a Seventh Day Baptist church was very strong. The service was similar, the members of the church were loving, friendly people, and the way the sacraments were observed was just as I had always been accustomed to observe them. The shift from Sunday to Sabbath-keeping was an important thing and sometimes difficult to do, for the habit of years was strong, but I had a good teacher, and was very eager to learn.

Since those days my appreciation for the democratic point of view held by Baptists has deepened, for throughout our lives, we necessarily are exposed to many ideologies and we have been thankful that "our branch" of the Baptist family has been able to walk hand in hand with other Baptists in a loving, nonjudgmental kind of way.

"There are so many different kinds of Baptists," we hear people say, and yet there are two basic principles we all hold in common.

A--We believe in the lordship of Jesus Christ. Every person must make a *personal* decision concerning religious faith. No king, or parent, or priest can make this decision for anyone else. Every Baptist has personally professed his or her faith in Jesus Christ, and committed his or her life to Him. B--Baptists look to the Bible as interpreted by the Holy Spirit, as their guide to faith and practice. Each individual is obligated to study the Bible as God's word and to translate its teachings into life.

Naturally, the next principle comes easily...religious liberty. Every person must be free to believe, or not believe. Baptists have been champions of this freedom for all people for a long time.

It is a real and serious question... "What do we really stand for, as Seventh Day Baptists?" If we say, "We stand

for the Sabbath, and the keeping of the Sabbath," how truthful are we? Among us are many degrees of regard for the Sabbath, or should we say "disregard"? This is a point about which we certainly cannot boast. This does not say that many Seventh Day Baptists do not value Sabbath-keeping as a mode of witness and spiritual growth, however, since the Sabbath is our distinctive and sets us apart from other Baptists why is it we do not make something really valuable of its observance for ourselves and our children? I fear that most of us do not, and yet we continue to pray that through the Sabbath we may find a deeper spiritual relationship with God and with our families.

It is not only for better observance of the Sabbath that we need to pray but we must seek guidance for the development of our witness in the world. There is no shortcut to the place where we will find others asking "Who are these Seventh Day Baptists? They seem to have something the whole world needs!" but it is possible to reach that place!

It will certainly take a Christ-like spirit to speak to the world, a spirit which says to others, "...You are accepted, you are loved, no matter what your life has been in the past...because you are not exactly like us, we do not say that you do not have salvation...only God is your judge...our ministry is to our neighbor...no matter who he is...Christ is for the whole world, and whatever force for good there is, in His name, let us be a part of it."

When someone asks "Why do we belong to the Baptist World Alliance?" or "Why do we belong to the North American Baptist Women's Union?" it is good to say in return... "We *are* the Baptist World Alliance, just as much as the largest Baptist group in the world is... and we *are* the North American Baptist Women's Union, just as much as any other women's society is!" Through being the NABWU or the Women's Department of BWA we are doing a big job for the people of the world which is directly in line with the command of Christ...

- Telling people of Christ;
- Teaching people to grow as Christians;
- Reaching out to help the poor, the sick, the hungry;
- Demanding that all people be given the freedom to worship;
- Establishing "koinonia" among Baptists of all nations.

Through the witness of all Baptists we find our place in which we in turn may witness to the power of Christ in our lives, and to the worth of the Sabbath. We as a denomination must not feel that to exclude other Christians from our fellowship will add to our own spirituality, or that to withdraw ourselves from our fellow Christians will give us a loftier "stance" for nothing could be more of a mistake, for our Lord gave us this word... "I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:14-16).

Let us be thankful that we are following His example as closely as possible, and that we can join in with other Christians to honor Him. □

WHEN PARENTS TEACH THEIR CHILDREN THAT SABBATH OBSERVANCE IS A PRIVILEGE AND PLEASURE, THE CHILDREN WILL BE LESS LIKELY TO LEAVE IT WHEN THEY ARE GROWN.

Why do some of our young people abandon the observance of the Sabbath?

This is a question which frequently comes before us at our Associations and other public gatherings, and is worthy of our careful consideration. The question does not imply that any great number of our young people are abandoning the observance of the Sabbath, but it is a fact that some of them are doing so. The reasons which prompt some of our young people to take this step are many, and, in our consideration of the question, we can call attention to only some of the more potent causes which lead to Sabbath-desecration on the part of some.

Difficult To Earn a Living

One of the most common excuses given by those who leave the Sabbath is the impossibility of earning a living while observing the Sabbath. The fallacy of the excuse must be apparent to all thinking people, since many of our young people are not only earning a living, but are accumulating wealth, and at the same time strictly observing the Sabbath. It is also true that many people who were reared to observe Sunday have embraced the Sabbath, and find no difficulty in earning a living. The trouble with the person giving this reason for his Sabbath-violation often is, that he has selected some calling in life where labor upon the Sabbath is unavoidable, and being determined to follow this calling, he is obliged to labor upon the Sabbath-obliged by his own free choice. The real reason in such a case is, I cannot do the work I desire to do and observe the Sabbath.

Not long ago I met a young man, a machinist by trade, who had left the Sabbath, and said he could not make a living and keep the Sabbath, therefore he had secured a position in a shop where Sabbath labor was demanded. The wages outside the machine shop might have been less and the work less congenial, but by accepting it he would have maintained his religious integrity and grown in favor with both God and man.

As I stood conversing with this young man, attired in costly clothing and wearing a heavy gold ring, I thought of another young man of my acquaintance, dressed in cheap clothing, his hands brown and his face sunburnt, who is toiling hard and overcoming every obstacle in order to observe God's Sabbath. In the midst of toil and deprivations, with poverty added and blindness threatened, he recently said to me, "If I starve, I'll starve a loyal Seventh Day Baptist." May God bless him as he obeys the convictions of his heart.

OUR YOUTH: WHY DO THEY LEAVE?

by Eugene H. Socwell

He who is willing to earn his living by any kind of honest toil, will find no difficulty in observing God's Sabbath. He may not always be able to work at his trade, if he be a tradesman, but he can find other work to do, as many others are doing, and at the same time observe the Sabbath.

Are the Best Leaving?

Some young people leave the Sabbath because they form the idea that a great many others are doing so, and, in some way, that will excuse them for doing the same thing. A young man who had left the Sabbath recently said to the writer, "All our best young people are leaving the Sabbath." This young man simply

expressed his ignorance regarding our best young people. The best young people we have are youth of conscience and of stability of character. Our best young people are at church and Sabbath School each Sabbath. They take an active role in the life of the church. Many of them are laborers in the Lord's work and are winning souls to Christ. These are the best young people, in every sense.

The Sabbath - A Cross

Some of our young people leave the Sabbath because they regard its observance a great cross. Not infrequently this idea has been instilled into their minds by their parents. The writer is acquainted with a man, a good man in many respects, who always regarded the Sabbath as a cross, a great hindrance to his financial success, and frequently spoke of it in this manner to his family. He told his children that Sabbath-observance had been a great disadvantage to him all his life and was the sole cause of his lack of great wealth. His family is now grown-part of the children have left the Sabbath and others care but little for it. Who wonders at these results?

The Value of Parental Example

When parents teach their children that Sabbath-observance is a great privilege and pleasure, as it really is, the children will be less likely to leave it when they are grown. Would that we might fully realize what an exalted privilege it is to be the conservators of God's Sabbath and come to experience the joy and contentment and peace that flows from true Sabbath observance. Once we get the idea into both mind and heart that it is of far more importance to serve God than to amass wealth, and there will be little desire to abandon the Sabbath for the sake of property.

Some young people abandon the Sabbath on account of the unholy example set by older people. Half-heartedness in Sabbath-observance by older people has turned some young people from the Sabbath.

We cannot excuse Sabbath-violation in any of our people, if we hope to save our young people to God's Sabbath, or to make advancement in Sabbath Reform work. *From childhood our young people should be*

"WE ARE NOT WORKING FOR S.D.B.'S OR THE SABBATH BUT FOR CHRIST." THE ONLY LOGICAL CONCLUSION TO BE REACHED FROM THIS STATEMENT IS THAT SEVENTH DAY BAPTISTS ARE NOT IN HARMONY WITH CHRIST!

taught by precept by the example of all our people that there is but one Scriptural method of conducting business, and that is to close it entirely upon the Sabbath. No process of reasoning can justify the opposite course.

Lack of Biblical Base

Some of our young people have left the Sabbath because they were not sufficiently informed regarding the Bible teachings concerning the Sabbath. These people have not been able to meet the subtle, unscriptural arguments used against the Sabbath, and have abandoned the cause they could not defend. We need more sound, Biblical preaching from the pulpit on Sabbathkeeping.

Some of our young people have left the Sabbath because they have formed the idea that we as a people regard the observance of the Sabbath of minor importance. *We freely denounce many things as sin, but are sometimes reticent in denouncing Sabbath-violation as sin.* We recognize the violation of nine precepts of the Decalogue as sin, but are apt to regard the violation of the fourth precept in a little different and more liberal light. The young convert who observes Sunday is wished a "God-speed" and is numbered among the "saved" ones, as if he had fully met all the requirements of God by his life. This gives the idea that Sabbath-observance has nothing to do with our acceptance of God, and that we may be "saved" regardless of our attitude toward the Sabbath.

1896 or 1976?

Not many months ago we read in the *Recorder* the statement by one of our ministers, that he was not working for the Seventh Day Baptist denomination, but was working for Christ. *The only logical conclusion*

to be reached from this statement is, that Seventh Day Baptists are not in harmony with Christ. When our people have such teaching as we have cited, can we wonder that we find a lack of denominational purpose or unity among our people? Can we wonder that, after such teaching, some of our young people abandon the observance of the Sabbath? If we would hold our young people to the Sabbath and win others to it, we must present and emphasize its claims - claims upon all humanity.

Better To Preach Truth

If through the presentation of Sabbath truth in connection with our evangelical work some of our congregation leave us who otherwise would have continued to attend, we may congratulate ourselves with the assurance that *it is better to preach the truth to a few people than to withhold it from the multitude.* Let our young people be taught that to violate the Sabbath is a sin; let us emphasize this thought in the family and in the pulpit, without any regard to who is guilty. This should be done with kindness and love, but it should be done nevertheless. We should not condemn those who differ with us in belief, it is not ours to condemn; but we should strive to win them from this sin, by words and deeds of kindness and love.

Pressures on Our Youth

The world at large repudiates God's Sabbath, sneers at those who observe it, and clamors for civil laws to banish it. Into this repudiating, clamoring, sneering world our young people are immersed from the time of their earliest recollection until they reach the mature years of life. It seems almost miraculous that any of them should remain true to God's despised Sabbath.

(continued on page 33)

TO GROW!

Growth is the evidence of vital life! Lack of growth indicates stagnation or lack of life-death. What is true in the natural world is also true in the spiritual realm.

Where there is vital life-GROWTH-there is also multiplication. True growth is more than movement toward maturity. It is reproducing!

More than a sense of understanding is needed. The need today is URGENCY! Urgency in the context of knowledge, wisdom and divine direction. TO GROW!

As Christians our prayer and purpose must be united to specific ends.

1- TO BE SEEING-VISION: *"Where there is no vision the people perish"* (Prov. 29:18a).

This is more than physical sight. Vision is stated "wisdom" or "prophecy" in some translations. The Living Paraphrase quotes the verse: *"Where there is ignorance of God, the people run wild; but what a wonderful thing it is for a nation to know and keep his laws."*

Our own spiritual eyes must be opened! This is best accomplished as we know and respond to the truth of His Word. True growth is rooted and grounded there. To be a "people of the Book" is to be a people with vision, wisdom, able prophets-those who can give forth His Truth.

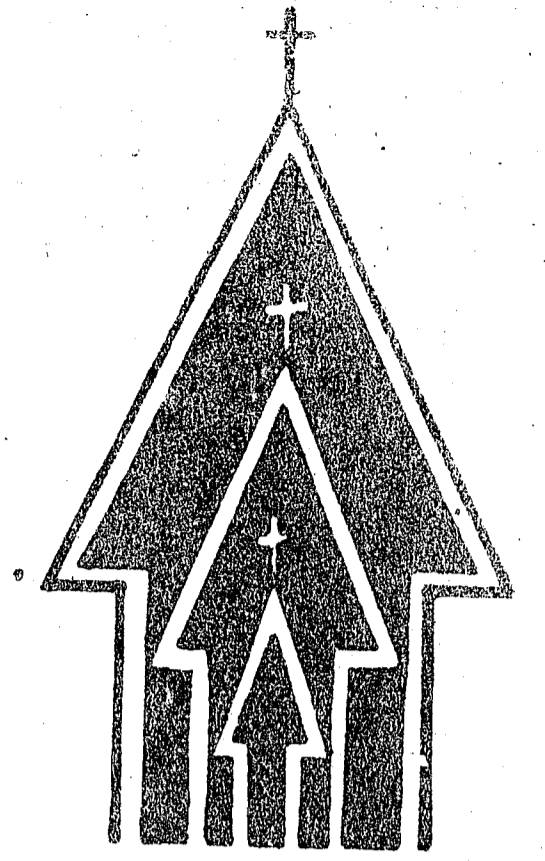
Is this our personal desire? Is this our prayer, our purpose?

2- TO BE BELIEVING-FAITH: *"No man can please God without faith"* (Heb. 11:6a TEV).

What really is faith? The first verse of Hebrews 11 states, *"To have faith is to be sure of the things we hope for, to be certain of the things we cannot see."*

It is **not**, as one has said "a leap in the dark!" IT IS realistically A FIRM STEP IN THE LIGHT. Having understanding/vision/wisdom from God through His Word allows us to live in faith-having assurance and certainty in decisions and direction in life. Is it any wonder that the prophet as well as the apostle Paul could affirm *"The just shall live by faith!"*? (Hab. 2: 4b; Rom. 1:17b; Gal. 3:11b; Heb. 10:38).

Is this our personal experience? Is this our prayer, our purpose?



3- TO BE DOING-OBEDIENCE:

Jesus came to the close of His "Sermon on the Mount" and said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven" (Mt. 7:21). He then illustrated this with the parable of the wise and foolish builders!

We often remember the rock and sand. But what did these represent?

Our membership in His family depends on doing- *"My mother and my brethren are these which hear the word of God, and do it"* (Lk. 8:21b).

While we all seem to know better than we do, we are expected to do God's will. As we obey in one way, strength and wisdom is given to obey in another. The early disciples under persecution affirmed, *"We ought to obey God rather than men"* (Acts 5:29b).

And they did! God blessed providing them the presence and power to continue: *"...the Holy Spirit, whom God hath given to them that obey him"* (vs. 32b).

Is this our personal experience? Our prayer? Our purpose?

4- TO BE ENABLING-EMPOWERED:

The early church multiplied rapidly. How? Why?

In answer to specific need and prayer we read, *"and they were all filled with the Holy Spirit, and they spake the word of God with boldness"* (Acts 4:31b). God calls us to His work! He offers us His Power!

Too often we "try" in our strength and fail. Then we blame God. What sin! God knows we cannot do it! Jesus said, *"Without me, you can do nothing"* (Jn. 15:5b). With Him all things are possible!

Do we want this as our personal experience? Is this our prayer?

Vital growth through vital growing lives will be a reality as these-vision, faith, obedience, empowering-are experienced in each of our lives! □

- Leon R. Lawton

M

MARANATHA

DeRuyter, N.Y.



JoAnne



Pat

I

INSPIRATION

Houston, TX



Debbie



Betsy

R

REPENTANCE

Milton, WI



Robin



Maurice



A

ACTION!

North Loup, NE



Cathy



Kathy

C

CONTINUATION

Seattle, WA



Val



Marian

L

LOVING-KINDNESS

Schenectady, N.Y.



Debby



Susie

E

EXCITEMENT!

Waterford, CT



Doreen



Candi

**Summer
Christian
Service
Corps
- 1976**

To dedicate a summer
to be a servant

Jesus dedicated a life
to that

A summer!
it is so little
it is so much
How can I - I...?
how can I know
what lies ahead?
how can I know
He can use me?

Is this the beginning,
God?
is it the beginning of
a life
dedicated to service?
is this the end,
God?
is this the purpose
for which
you made me?

Jesus dedicated a life
To be a servant
as a servant He lived
as a servant He died

I dedicated my summer
what do you have
in store for me?

O God! God, my Father:
my life
my strength
my faith
my hope
my dreams
my love
all of me
is not
very much

What I am
what I have
I offer!

I dedicate my summer
to be a servant.

-Victor W. Skaggs

**A Startling
New Picture**

Research by the Glenmary Research Center of Washington, D.C., puts startling new light on the degree of Christian involvement by the people of the United States.

According to this report, half of the population of the U.S. may be without personal exposure to the gospel.

The Glenmary Research Center is a Catholic agency. The study on which their 1974 copyrighted report is based was sponsored by them in conjunction with the Office of Research, Evaluation, and Planning of the National Council of the Churches of Christ in the U.S.A. and the Department of Research and Statistics of the Lutheran Church—Missouri Synod.

The report covered 53 communions with a combined adherence of 100,812,489, which represents 49.6 percent of the 1970 population and 80.8 percent of the estimated church membership in the United States.

While the survey did not include Canada, the 1974 *Yearbook of American and Canadian Churches* shows a comparable picture of 12 percent confirmed, communicant membership and 63 percent inclusive membership.

Not included in the Glenmary study were Jews, Jehovah's Witnesses, Eastern religions, most black denominations for whom statistics were not available, and some individual denominations who declined to participate. The Church of the Nazarene is included among the 53 communions in the study.

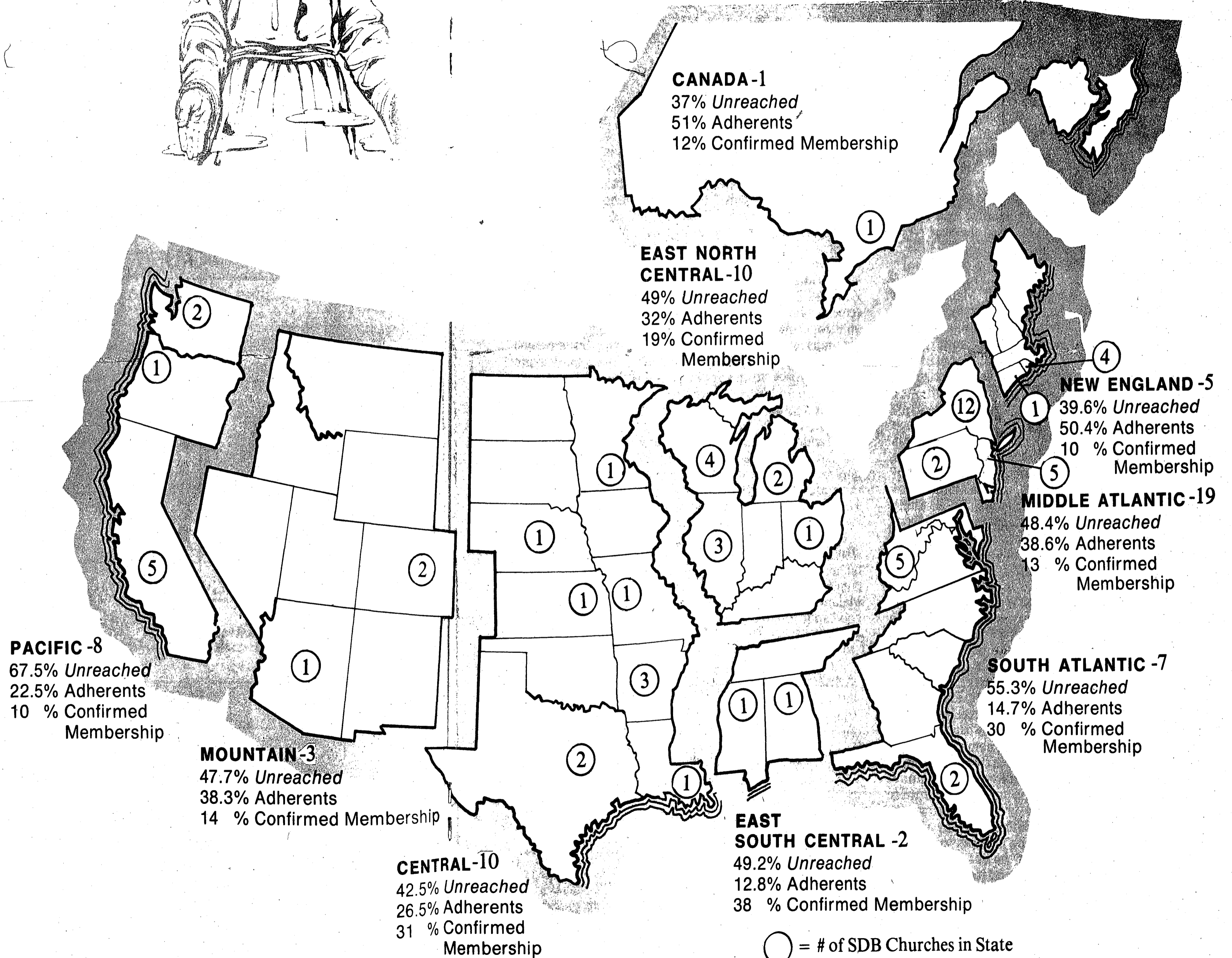
Two categories of relationship to church bodies are included in the study. The first, more select, group is that of full, confirmed or communicant members; the second is a larger circle of influence which includes the family of communicant members, attenders, occasional contacts, etc.

People with no adherence are those without personal contact with any Christian body; adherents have more or less sporadic contact; members are assumed to be in frequent or at least systematic contact with their church.

When Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest," His eyes may already have seen these fields—the unreached people of North America.



"Lift up your eyes, and look on the fields; for they are white already to harvest."
—JESUS (John 4:35)



Scripture Memorization Emphasized

At an Association meeting some time ago two young girls, Edna Muwake and Dorothy Chitimbe were anxious to recite some Scripture they had recently memorized. Edna had learned Luke 18:1-8 which she quoted without error. Both girls recited Roman 8:31-39. They are both from the Bali Hill Church, which has a membership of 216. The Sabbath School leader at Makapwa has been encouraging the young people to recite verses at the closing period of Sabbath School. Many boys and girls mostly teen-agers have spent much time memorizing the Scriptures, putting us older people to shame.

Pham Council Meeting

The Private Hospital Association of Malawi, with about 127 member units, met for a two day session recently at Chongoni Church Lay Training Centre. Chongoni is in the Central Region not far from Dedza. Attending from Makapwa Mission Hospital were Menzo and Audrey Fuller and Assistant Medical Director Mr. E.P. Mhura.

A new constitution was recently approved and became effective early in the year, making it necessary to change the type of governing body, thus much of the time was spent in electing Council and Executive Committee members and helping people understand the working of the new constitution. The present medical director of Makapwa was elected to the Council and is an alternate Executive Committee member. The representatives from Makapwa were privileged to stop and visit a former medical assistant, Mr. F.S. Mswoya and family now of Mtendere Mission Hospital.

Prayer Group grOWS

The leaders of Makapwa, feeling the need of uniting the mission more closely, decided the best way to do this was with a daily prayer session. The first meeting was held October 8, 1975 at the Fuller home. Those in attendance other than the Fullers were Mr. E.P. Mhura and Preacher Mhezuwa. Since then the meetings have been held every evening at the Fuller residence. In the absence of the Fullers it is held in the home of another staff member. Those in attendance take turns conducting the service, which consists of singing hymns, a Scripture text and usually a good discussion and is closed with prayer by various members. The group has grown to include many medical staff members and any pastor who is in residence at the mission. Our prayer is that others in positions of leadership at the mission will feel led to join us. Those who do attend regularly have received a very rich blessing and have seen prayer change people and things.

Building Projects Underway

Building projects that were under way in the past few months have been hampered by the slowing of freight passage from one country to another since the border has been closed between Mozambique and Rhodesia. Also when the Portugese people were banished from Mozambique the port at Beira was left in the hands of the local people who did not have the knowledge to run the business properly, hence the freight was piled up and no one seemed to have the understanding to straighten things out.

Cement for the floor of the school block and our medical staff house was unavailable for some time as the hardener ingredient was a product from Rhodesia, and arrangements had to be made to obtain it from Zambia. The Portland Cement Company is producing cement again so hopefully we can continue our work on these projects. The addition at the Thembe dispensary got under way in October last year but due to the heavy rains in March the people were unable to get sand from the area closest to the dispensary and the work came to a standstill and has not been resumed.

Three temporary buildings are being constructed at Thomas, two staff houses of mud and pole with thatch roofs and a large shelter with two rooms at the end to be used as a dispensary and for church services until permanent buildings can be constructed. When the rains are over, perhaps the end of July, people in the Thomas area have promised to start making the 115,000 bricks necessary for the project.

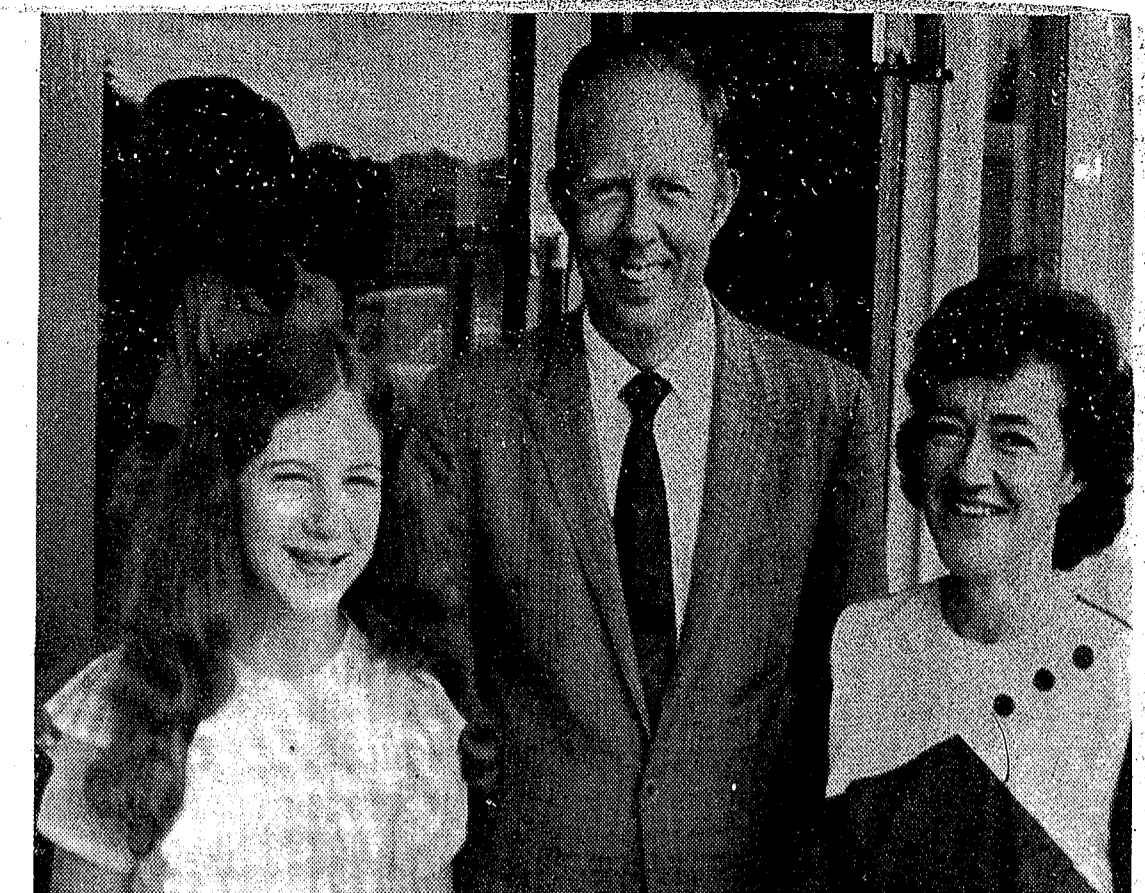
Building projects can also include improvement of services as well as functional buildings. We have just taken a medical assistant to Thomas to be in charge of our work there. Mr. Bapton Nsona a graduate of Malamulo Hospital, is a fine Christian young man, a good addition to our staff.

The Editor Speaks

Our thoughts are drawn homeward in this Bicentennial year, the 200th birthday of our beloved country. Wouldn't it be great if in this birthday year it could be a year of rebirth too? A spiritual rebirth. If each person could be born anew into the Spirit of God, we wouldn't have to worry about church growth, churches would grow by leaps and bounds and time could be spent worshipping and praising God.

It would be good to be with you at General Conference this year and take part in the work, worship and fellowship but as that is impossible we will be with you in spirit and prayer.

-Audrey and Menzo Fuller. □

THIS IS
YOUR LIFE

It has been a busy four months! After expressing an interest in missions to Secretary Everett T. Harris of the Seventh Day Baptist Missionary Society in December of the previous year, the door for specific service had opened wide. Now, in September 1955, less than ten months later they were on board ship headed for Africa and the work of Seventh Day Baptists in Nyasaland (Malawi since independence in 1964). David and Bettie Pearson were entering the future in faith—the sure assurance of a God-given task. Only about a year before, in the fall of 1953, missionary nurses Joan Clement and Beth Severe had experienced the same feeling as their boat steamed out into the Atlantic, south and east.

Soon after David's arrival he wrote: "We rejoice in having seen the way open for us to undertake a foreign missionary endeavor... 'behold I have set before thee an open door.' Thanks be to God for this door."

Theirs was not a new field. The Seventh Day Baptist witness was begun before the turn of the century by Joseph Booth who served under the Sabbath Evangelizing and Industrial Association. Several factors caused his leaving the field prior to World War I, but a growing group of churches was left with national pastors who continued the witness through the following decades. In 1947 Ronald Barrar, from New Zealand, responded to the call for a missionary. He served until early 1954. By this time the membership in the churches passed the 1,000 mark. This was to more than double during the Pearson's first term. In 1955 their daughter, Deborah, was born.

In addition to preaching, teaching and administration, David faced the many perplexing problems in a Christian, forward-looking way. Should government aid in support of the educational and medical work at Makapwa Station be accepted? Should additional support from American SDB's through their Missionary Society be used to increase the meager pastors' salaries? Both were answered "YES!" The long-range plan on the mission field was to develop self-supporting, self-propagating and self-directing Seventh Day Baptist churches and Conferences. It was not always clear just how these objectives could best be accomplished.

Several national pastors, among whom was Otrain B. Manani, held great promise as leaders in the churches. David gave encouragement to them both as teachers and evangelists. In 1962 a Ministerial Training School was begun at Makapwa with three students.

Returning on furlough the Pearsons had no plan to return to Africa. In September 1965 he accepted the pastoral leadership of the Richburg, NY, SDB Church. But, letters from the pastors and conference leaders in Malawi and the inability of the Missionary Society to find a replacement caused them to reconsider. To prepare for his new role as director of Christian education and evangelism further special training was taken. A residence was built in Blantyre (remember "Bricks for Blantyre"?) and two ministerial students entered Likubula Bible Institute there to more adequately train for their leadership role. David returned for his third term of service late in 1967.

There were five SDB students at Likubula in 1968 and nine the next year. In addition to special classes offered in SDB History and Polity, special seminars were offered for several weeks each year for preachers in local churches. After years of preliminary study and work the Central Africa Conference of Seventh Day Baptists was legally incorporated.

To enable their field ministry to expand, a camper unit was built to fit the new pickup truck purchased. Special training sessions for Sabbath School teachers and emphasis on Christian education in the local churches was given. The growing women's work was highlighted by a special seminar to train their leaders. Though the number of SDB students at Likubula declined, the training classes for pastors and preachers increased. Visits to Northern Malawi were also extended and included special training classes. A camping ministry begun in the south was extended to the north as well. All these brought growth through faithful local pastoral work so that by 1975 the membership reached over 5,200.

In America's Bicentennial year we welcome David and Bettie Pearson back to the U.S.A.! It has been nearly twenty-two years since they took their obedient steps to serve the Lord in Africa. Their daughters Debbie (in University in Alabama, serving in SCSC for the second year this summer) and Joanna (a Junior in High School) will again be reunited. In sharing their joy we remember their future pastoral ministry in prayer.

But, who will follow in the continuing needed missionary work? The Central Africa Conference asks for such leadership! To date no person has been found to meet this vital need. Who will go? Will you join with our Malawian brethren, the Pearsons, and many others to pray the Lord of the harvest, "that He will send forth laborers into His harvest"? □

focus

"Where there
is no vision
the people
perish"

- Joel L. Omare, a member of the Kisii, Kenya, SDB Mission Church, is enrolled in Harvest Fields Bible School near Nairobi.



The three year course will offer basic pastoral training as well as Bible knowledge. Principal Jim Johnson has written "We do appreciate Joel very much. We have found him to be very sincere in his Bible studies and his walk with the Lord. He ministered in the Chapel service one morning last week. I was truly impressed how well he brought the Word of God."

- Fourteen Summer Christian Service Corp workers in seven projects from Seattle, WA, to Waterford, CT, visited homes, taught Bible school and Bible club classes, served on several SDB camp staffs, aiding in the Reach Out Now (RON) project in Houston, TX, and served in many other ways during July. This is the twelfth year for SCSC! Training was held in North Loup, NE, hosted by Light Bearers for Christ and brethren in the local church. Evaluation was held at Camp Harley Sutton just prior to Pre-Cons, August 2-4.

- After serving four terms of service in Malawi, Africa, David and Bettie Pearson returned to the U.S. late in July. They will be at General Conference to share their experience and challenge youth to the call of the Lord to missionary work.

- Three students in the upper two forms (grades) at Crandall High School, Kingston, Jamaica, made decisions for Christ in the last term. PTL! Others have also been challenged and attended a special music gospel presentation by the "New Wind" a Campus Crusade for Christ group from Orlando, FL.

- In May Rev. L. Sawi Thanga visited churches in the Chin Hills of Burma. He has written: "We spent four days in Kanaan and handed over K1,000. as advance payment for

their church building. (\$400. was went to aid in new church construction from SSMO/New Fields funds.) Their leaders cut 15 big logs in the thick forest and intersected into pieces with a saw for building material. They hope to complete their 36 by 24 ft. building before the end of this year... At Tuingo, an important village of about 500 families they cut more than 20 big logs for their new church building."

- Included among the new members of Seventh Day Baptist churches in the Philippines are several elders from the SDA church. Baptism at Curidad, Bay Bay, Leyte, was held recently for several candidates.

- Rev. B. John V. Rao has shared correspondence with church leaders in the Cameroon, West Africa, indicating that the Sabbath has been accepted and is being kept in their churches. Further information is being sought as they expressed desire to become Seventh Day Baptist churches.

- Twenty-one trainers for the COMMITMENT TO GROWTH plan were trained in mid-July at Milton, WI. John Wimber gave the intensive course to enable them to lead out in local churches during September/October as the COMMITMENT TO GROWTH plan is put into action across the country. Plan for and watch for its implementation in your church!

- In June Mr. Lalvuana, a member of the Tahan SDB Church, was admitted to Burmese Theological School (Baptist) beginning a four year course. His entry was granted by Rev. U. Myint Hla, the principal of the school and we praise the Lord! Support is given from the Joseph E. Lewis Fund for Training Overseas Ministers.



PRAYER

CORNER

A Prayer Reminder for Each Day!

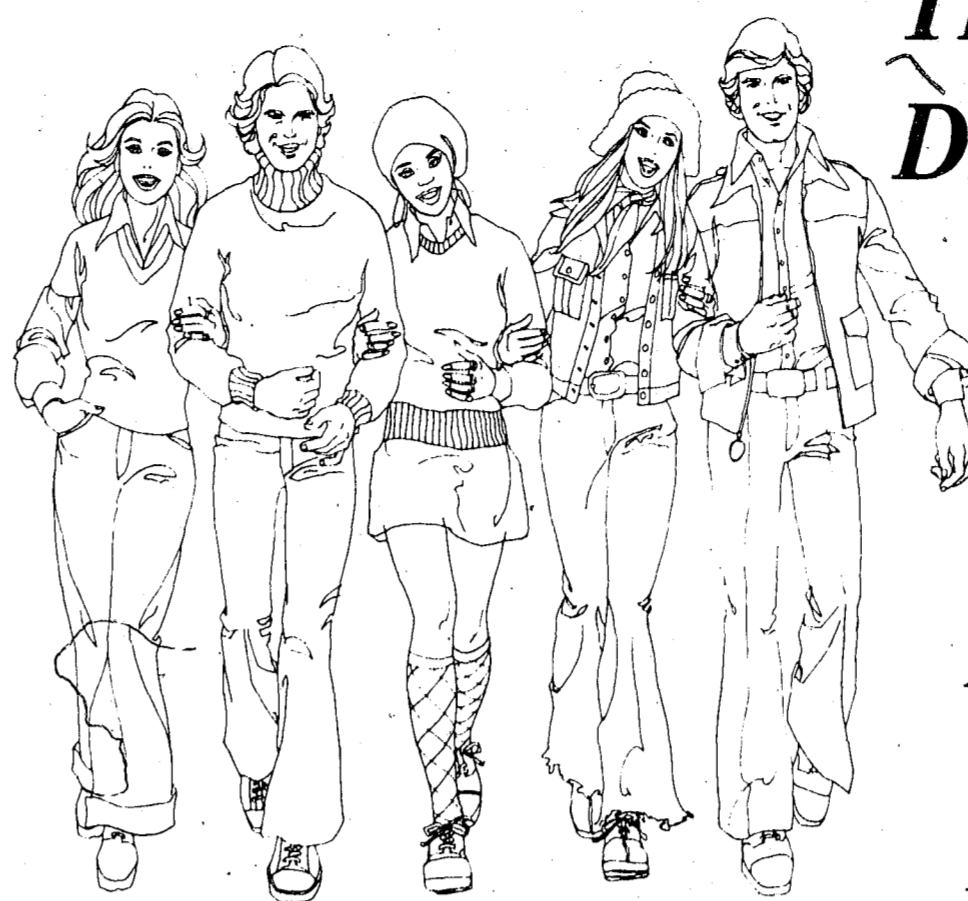
September 1976

"But Abraham never doubted. He believed God, for his faith and trust grew ever stronger, and he praised God for his blessing even before it happened. He was completely sure that God was well able to do anything He promised" (Rom. 4:20,21 LB).

Pray for...

- 1-COMMITMENT TO GROWTH workshops in local churches-Sept./Oct.
- 2-Pastor Robert Babcock, Houston, TX, RON project
- 3-Menzo and Audrey Fuller, Blantyre, Malawi, Africa
- 4-Family retreats at several SDB camps
- 5-Douglas and Jane Mackintosh, Kingston, Jamaica
- 6-Ministerial students in seminaries across the country
- 7-Mr. Lalvuana, SDB student at Burmese Theo. School, Rangoon, Burma
- 8-COMMITMENT TO GROWTH trainers in their leadership roles.
- 9-Tract Society contacts on Long Island, N.Y.
- 10-Pastor David Taylor, Schenectady, N.Y.
- 11-For renewal in my life and in my church - Ps. 51:10
- 12-SCSC workers in their continuing "ministries" in community/church/school
- 13-Pastor Stephan Saunders, Adams Center, N.Y. ("tentmaking" pastor)
- 14-Consultant John Wimber as he leads us in COMMITMENT TO GROWTH
- 15-for missionary candidates to prepare for overseas ministries
- 16-Light Bearers for Christ fall tour ministries
- 17-Joel Omare, Kisii, Kenya SDB student, Harvest Bible College, Nairobi
- 18-Your pastor as he leads in worship
- 19-Director of Evangelism Mynor G. Soper
- 20-Philippines SDB church center construction, Cebu City
- 21-Pastor Charles Bond, Shiloh, N.J.
- 22-COMMITMENT TO GROWTH plan in my own church
- 23-Jin Sung Kim, Seoul, Korea
- 24-Implementation of General Conference actions
- 25-SABBATH SCHOOL MISSION OFFERING
- 26-Planning Committee meeting at Plainfield, N.J.
- 27-Pastor Charles Swing, DeRuyter, N.Y.
- 28-Pastor Robert Harris, Paint Rock, AL
- 29-Those who have recently made a Sabbath commitment
- 30-COMMITMENT TO GROWTH workshops in October

TEEN-AGE DRINKING



A CREATIVE RESPONSE

An article by Ben Horowitz in the April 11, 1976 Wellsville/Hornell, N.Y., *Sunday Spectator* dealt with teen-age drinking.. In the article Mr. Horowitz says (in part):

"In a series of interviews with young people and adults, the *Sunday Spectator* tried to determine the nature and extent of teen-age drinking in Hornell.

"What we found is the definition of 'problem' of teen-age drinking depends on who is doing the defining.

"The adults we talked to called drinking the most serious problem among young people.

"The high school principal calls it 'The most prevalent problem.' Greater than obnoxious behavior of one who has drunk too much, is the mental attitude of the youth toward drinking. They think that drinking is the only thing to do rather than finding wholesome activities."

The teen-agers, themselves, however, while admitting that young people drink, refuse to see it as a problem. They only drink to rebel against parents, because they are tired of school, before school dances, weekends, and at parties. There is a challenge to see if they can "get away" with it. It is "cool" to run from the park when the police come; to stay on the sports teams, even though they would be automatically kicked off if caught drinking; to be able to walk into their homes and hide the fact that they have been drinking. As one young person says, "It's fun when you sneak it."

Mr. Andrew Sullivan, director of the Hornell Youth Center says, "One way to deal with the situation would be for adults not to look down on kids as a problem but as young human beings who need to be responded to."

In response to the above article Rev. Russell Johnson, pastor of the Alfred SDB Church wrote (and had published) the following:

To the Editor:
I wanted to respond in general to the article that appeared in last week's *Sunday Spectator*. And in special, I wish to appeal to the thinking youth that read your paper.

Hey, listen, the young people that responded to the paper's questions have a very inconsistent position. You say that you drink because there is nothing to do, but then the times that are listed that you are drinking is before going to school dances or to midweek parties. The implications are that normally otherwise you do not drink.

It appears to me that you are drinking before or at parties and activities in "response to a lack of activities in Hornell." Do you see the inconsistency?

It was stated that it was a form of rebellion against your parents. Okay, but if you really want to rebel, why not take a stand against many parents' lack of self-restraint in drinking and the large number of drivers who drink, drive, and often hurt other people?

Do you not see that in reality, you are not rebelling, only conforming to your parents' personal standards, or at least to the standards of a growing number of adults?

Smoking may be hazardous to your health and annoying to others, but drinking is hazardous to everyone. No one really can say on a given night that he totally knows his reaction to alcohol. Even without alcohol your reflexes slow down or speed up depending on how tired you are, and alcohol only exaggerates the problem. Sure you relax when you drink, and as young drivers or future drivers you may be so relaxed that you will not respond as quickly as you should in a tight spot.

If you feel that drinking is the only thing to do in town, be aware! For when you get out of high school and end up in some occupation, there current attitude says that you'll fill that void by a greater amount of drinking alcohol. Many of us find that that is not necessary to have fun. We have discovered that there are unbelievable opportunities to do things in this area.

True, someone is not always shoving these things in front of us and we mostly have to put some work into seeing that these things happen.

But you, too, with all your energy and ingenuity, with readily available transportation, and more money available than any group of teen-agers ever had available to them in all of history, you can make these things happen in Hornell, too. Unless you are going to be trapped into having all your fun come from a bottle.

Isn't it too bad that so many of the adults you see, have to have "a couple" to loosen up and be friendly? Maybe you can do it without the alcohol; and show your parents and adults in general that you need no crutches to stand on your two feet and be a human being.

To be "cool" is not so much determined by what you do (that's outside and can be artificial) but rather by WHAT you are inside. That will determine your outside actions, and keep you from artificially conforming to some other young person's definition of what it means for you to be "cool." □



THAT SABBATH

THE STORY REVIEWED:

John dramatically develops the story of Jesus healing a man born without sight, releasing him from those personal and social captivities imposed by blindness.

In the middle of the drama, John brings in the fact that it was on a Sabbath that Jesus had healed him.

Then John proceeds to unwind the twisting tale of how life could be smothered by rules and especially by the rule-makers. He discloses, point by point, how even gracious laws of Almighty God could be thwarted by crusty rules of men.

Our goal for this simulation is to experience the power of Jesus as Christ in freeing the Sabbath for really powerful encounters between God and humanity, both personally and socially.

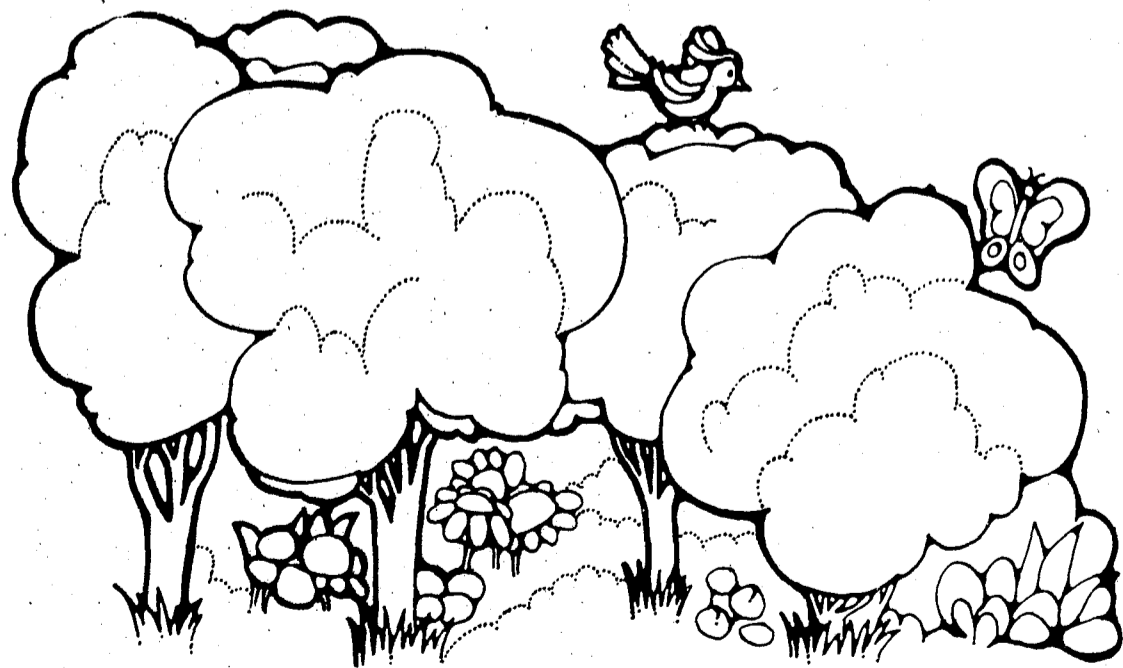
We will explore not only the particular Sabbath event of John 9 but shall look into other Sabbath encounters that may enlighten our appreciation of what went on on "that Sabbath."...and what power

our own Sabbaths could release! We may assume the rule-makers refused to act on that day and carried their defenses to the night after Sabbath or the first-day, or later.

THE PERSONS AND THE ACTION:

The experience includes:
1-starting from a common study of an event in Jesus' revelation of God;
2-looking into other Gospel accounts of Sabbath healings;
3-studying into the attitudes, beliefs and actions of different participants;
4-deciding how to represent the persons in the action-simulation;
5-doing the action-simulation in imaginative responsiveness to Biblical record;
6-and perhaps most importantly, evaluating the whole experience.

We will divide into groups dealing with each of *these persons involved*:
Jesus and some disciples
The blind beggar
Questioners (Jesus' disciples and street people)
The beggar's parents and neighbors
The Pharisees



THE EVENT FOR ACTION-SIMULATION:

On the second day (Monday), after "that Sabbath" when the life-long blind person was made whole by Jesus, some of Jesus' questioning disciples, the blind beggar's neighbors and his parents are standing in the street in Jerusalem. They cannot yet believe that he is able to see, nor can they begin to guess what it will mean for him to move about without a guide, nor what service he can offer to earn a living. He can't beg any more as a blind man.

The group is approached by some Pharisees, looking for something other than the explanation of the miracle, or the celebration of a great joy for a child of Abraham, or for possible ways of helping the beggar assume new roles in life.

The Jesus group (the Master and some others of his disciples), and blind beggar now healed are available, but are not present at the opening of the simulation.

THE PROBLEM FOR THE ACTION-SIMULATION:

1-With what story shall the members of the synagogue "forget about" (cover up) the blind man's healing on Sabbath? They are "guilty by association" as neighbors, parents, and by admiration of Jesus as healer and prophet.

2-How are they going to relate to the newly sighted person if he sets up business and asks their patronage? He isn't going to be silent about

this Sabbath-breaking Son of Man, or prophet, and the Pharisees have a rule about those who call Jesus a prophet or the Messiah.

TASKS FOR EACH GROUP:

- 1-Appoint a leader to coordinate studies and direct the plan of action.
- 2-Appoint a recorder to briefly keep account of both (a) process of planning the action for the simulation, and (b) his group's view of the action occurring in the simulation. Recorder will report to the debriefing session.
- 3-Examine the Biblical texts noted in group instructions, plus any others they choose, to understand the attitudes, beliefs and the specific action in the John 9 story. Consider attitudes and actions, beliefs, bias, and fears or hopes of others in similar cases.
- 4-Prepare a strategy for the action-simulation which will allow each person to respond creatively to God's spirit and the people confronted by Jesus' power in their world.
- 5-Perform in the simulation and debriefing.

(Separate study-outlines for each of the five groups cannot be included here for lack of space. See below for availability of whole kit.)

...Written by David S. Clarke
Conducted at Camp Harley Sutton
LeaderLab, Allegheny-Central NY Assoc.
Youth "Advance," and Washington Church
Family Retreat...and revised by helpful
suggestions from these experiences!

HOW IT WORKS

The use of "Biblical simulation" has been presented in several workshops in SDB churches. Participants in this method have evaluated the experience as very forceful in understanding the Bible at deeper levels than ever before, in relating to Jesus as the Living Savior and final interpreter of Scripture.

Biblical simulation can be achieved through several different schedules, but it demands, at the very least, two or three hours of study relationships. Beyond that minimum, a Biblical simulation might take eight or more hours of study and discussion. It could be the total study experience of a retreat or it could be spread out for a month's Sabbath School sessions. The method works well with mixed-age groups, even including juniors and primaries in some studies.

The introductory page of "That Sabbath," above, is shared with

each student after the leader explains "Biblical simulation." USING BIBLICAL SIMULATIONS by Miller, Snyder and Neff (Judson Press, 1973, \$5.95.) has proved very helpful to outline characteristics of the method. (This book includes several studies with tear-out pages for subdivided groups in each case. A second volume of this style of Bible studies has been printed by Judson.)

After participants appreciate the method, the John 9 account is reviewed and groups are formed for the study-phase. Each group is given two copies of a study-outline designed uniquely for exploring the character and action of the person(s) they represent. After at least forty-five minutes of group study (preferably one or two hours) seeking to prepare for the "tasks for each group" listed above, the groups come together to do the "action-simulation." This action is time-limited to prevent over-dramatizing or stereotyping. The action can be arbitrarily ended with very little loss because the evaluation period, which should be longer, allows for expressing both the roles played and the speaker's reactions to anything that happened.

The instructions for each group are different colors, making distribution simpler and reference to them easier. Several Bible references are suggested, but students are urged to bring in other context or parallel records. Questions are given to stimulate appreciation of God's encounter with persons and their response in dealing with others.

Copies of the simulation, "That Sabbath," are available from the Board of Christian Education at 15 So. Main, Alfred, NY 14802. □



PEN PALS WANTED

While heads of state and royalty are coming to help celebrate our Bicentennial, thousands of young people left behind want to learn about us and how it feels to live in a country 200 years old. They wish to do this by exchanging interesting, friendly letters with young Americans in all fifty states.

Edna MacDonough, executive secretary of the pen pal organization, reports a 72 percent increase in the number of letters from abroad piling in to her offices on Boston's Beacon Hill. "Interest is great in our Bicentennial, and country after country is issuing special postage stamps commemorating OUR Bicentennial" she reports. India has the Signing of the Declaration of Independence on its newest stamp; Korea has a map of the United States; England has Benjamin Franklin; now Turkey, Brazil, Ghana and many other nations are producing fascinating, colorful new stamps in our honor.

Any American between 7 and 35 years of age can have the fun of a pen pal abroad. The warm, personal letters fly across oceans and over continents as a two-way street of international understanding. Most of them are in English, but if you know another language, there is ample opportunity to practice it.

It's fun and it's fascinating. There is a small registration fee to help cover the cost of maintaining the worldwide directory of pen friends. To secure full information, send a self-addressed envelope to Pen Pals, 40 Mt. Vernon Street, Boston, Mass. 02108. □

● Northern Baptist Theological Seminary of Oak Brook, Ill., including the following in their recent newsletter: "The S.D.B.'s are represented by one student in our seminary at the present time, and others have applied for admission. This group worships on the Sabbath - Saturday - and has sixty churches in the United States... This small denomination has fourteen students in seminary now, of which four graduate in 1976. Three more will enter seminary in the fall and they have a ministerial prospect list of twenty. These students have a high commitment to ministry, whether professional or lay, as well as a profound purpose to reactivate their churches. This denomination puts established churches to shame in educational and ministerial goals."

The Church in Action

NEWS FROM THE CHURCHES

HISTORY OF SHILOH RETOLD DURING BICENTENNIAL WEEKEND

SHILOH, N.J.— The Bicentennial spirit was very evident over the weekend of June 11-14, 1976, as the community of Shiloh, N.J. celebrated the nation's 200th birthday and also the founding of the small town.

Residents dressed in Revolutionary-period attire added to the gaiety of the occasion and the weekend events were largely attended by residents of the borough and out-of-town visitors.

Over 200 attended the community salad buffet which preceded the celebration in the Seventh Day Baptist church Saturday evening.

Music highlighted both the morning worship service and evening program Saturday. The Bicentennial worship service featured a medley of patriotic

songs arranged and directed by Mrs. David Hitchner and performed by the Junior, Youth and Senior choirs of Shiloh's SDB Church.

Charles McKee, violinist, used the theme of "America" for his offertory solo and the 50-voice Senior Choir directed by Mrs. Melvin Dickinson received a standing ovation for its rendition of the "Battle Hymn of the Republic."

A major attraction of the evening service was the Cherub Choir singing "I Am a Promise" with Robbie Jernoski taking the solo part and Cheryl Davis with the speaking part.

Other musical numbers were presented by the Men's Choir with David Hitchner as director and the Bell Choir directed by Joseph Loper. The Senior Choir singing "Onward Christian Soldiers," arranged by Waring, concluded the Saturday evening service.

During the morning worship, the pastor of Shiloh SDB Church, the Rev. Charles H. Bond, gave a "stirring" message on the topic "America's Heart Trouble."

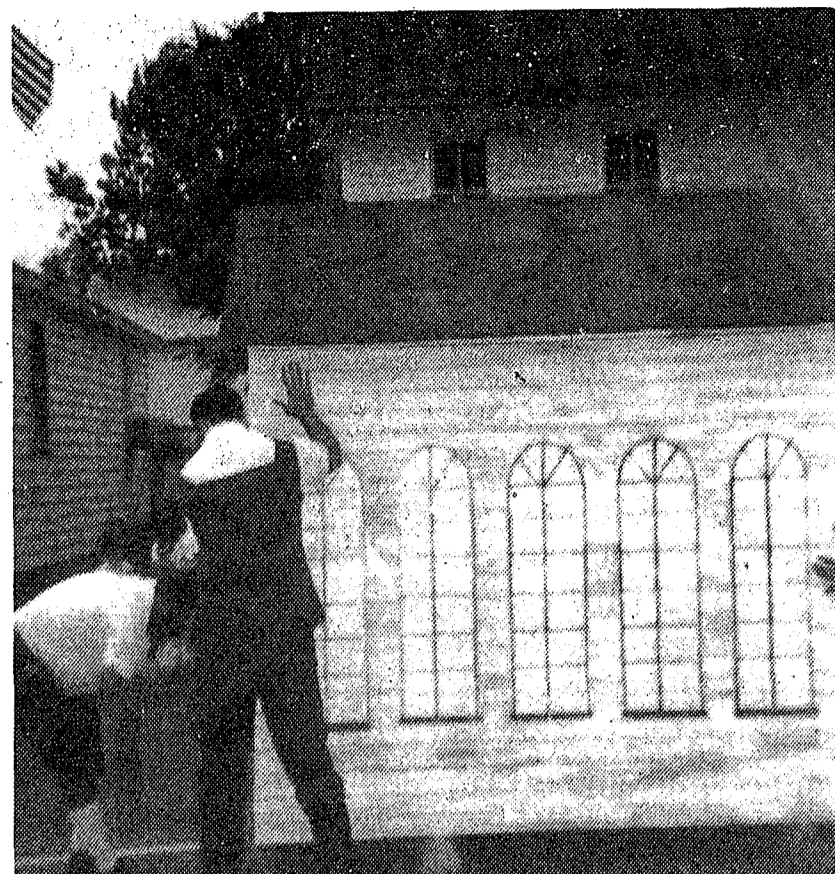
Mr. Bond developed the background of America's heritage and challenged all Americans to return to the moral and spiritual principles upon which this country was founded.

The Rev. Herbert E. Saunders, dean of the center on ministry of the Seventh Day Baptist denomination, and Mrs. Saunders also participated in the Bicentennial worship service.

"The Return..."

The episode on Saturday night featuring "The Return of Robert Ayars" was in direct contrast to the Friday evening dramatization of the founding of Shiloh in 1705 and the naming of Shiloh in 1771.

Characters in Friday evening's program were all in costume of the



A reenactment of the moving of the S.D.B. church to its present site was a part of the celebration. It was through the moving of the church in 1771 that the name "Shiloh" was chosen.



Two Bicentennial lads—no doubt boys dressed like this—helped in the erection of the first church in Shiloh.



Pastor Charles Bond, Miss Florence Bowden, Mrs. Lora Harris, and Mrs. Florence Moncrief, dressed in 1776 attire.

Revolutionary War Era. In "The Return of Robert Ayars," the characters (with the exception of Robert Ayars) were in modern dress. In both dramatizations, all characters took their parts well.

Robert Ayars in the founding of Shiloh and Tim Bond who portrayed him in "The Return" episode were "excellent" in their characterizations.

Everett Newkirk Jr. and Melvin Dickinson also turned in "excellent" performances and Laurie Lupton was "very pleasing" as the soloist in "The Return of Robert Ayars."

Historical Artifacts

The exhibit of historical artifacts attracted many visitors and numerous articles of historical interest were displayed most attractively. Two quilts made by Mrs. Olga Fogg were among the most unique articles exhibited. Her Bicentennial quilt made of thirty blocks depicting scenes in Shiloh's history, was displayed.

Another unique display was by the Junior Youth Group led by Mrs. Gary Bidwell. For their last quarter's project, the children studied the history of the Shiloh church. To summarize their study, the children constructed models of the three buildings in Shiloh church history, including the trees and tombstones in a cemetery. Mrs. Robert Mayhew assisted in construction of the project.

Among the out-of-town visitors were Thomas Merchant of Plainfield, historian of the Seventh Day Baptist denomination, and Mrs. Merchant; John Bevis of Plainfield, publishing director of the denomination and the Rev. and Mrs. Leon Maltby, formerly of Plainfield and now of Daytona Beach, Fla. Mr. Maltby is a former pastor of the church.

Shiloh's Bicentennial Parade concluded the borough's long weekend celebration on Monday evening and by then it had become quite apparent that the "spirit" shown by the people of Shiloh and the members of the borough's Bicentennial celebration committee had made the weekend festivities a success. □

—Bridgeton Evening News

MUSICAL IS GIVEN TWICE

PLAINFIELD, N.J.— "It's Cool in the Furnace," the inspiring young people's musical, directed by Barbara Saunders, was presented twice in our church — during the May 1 worship service and on Sabbath night, May 8, during Eastern Association. Our



Big brother Kenny holds mike for little brother, Jason Eddington, as he clearly and distinctly says all Books of the Bible, both Old and New. Jason, only five years old, has been saying them for quite some time. The Texarkana Seventh Day Baptist Church is proud of Jason and Kenny. Kenny, like Moses, makes a wonderful teacher as Jason performs as Aaron and makes a precious scholar for the Lord!

young singers were helped by singers and musicians from the North Branch Reformed Church, where Mrs. Saunders is also music director. Thomas Merchant took the part of Daniel, and Dean Herbert Saunders was King Nebuchadnezzar. We praised the Lord for the deliverance of Daniel's friends and for our own deliverance by a Great God.

The twelve students at the Summer Institute of the Center on Ministry were entertained in our homes and in the parsonage and had their evening meals at the Saunders home. We enjoyed having them at church June 19 and 26 and at our fellowship dinners. Dale Thorngate presented the message June 26. Others who occupied our pulpit during May and June were Dean Saunders, Rev. Leon Maltby, Rev. Kenneth Smith, Elder Reuben Simons, and Deacon Fred Bakker.

We were glad to have Rev. and Mrs. Maltby and some of the students at our Bicentennial Prayer and Bible Studies at the new home of Deacon Linford Walters and family. Twenty-two were present June 25, including friends from outside the church.

Our Youth Fellowship has had two picnics and is planning a bake sale to raise money for camp. The new officers are: Dennis Paquette, president; Antoinette Duryea, vice-president and secretary; Patricia Walters, treasurer.

The Pro-Con Group enjoyed a turkey dinner at the home of Ronald and

Kay Maltby, in celebration of our new church members. The Women's Society held its picnic and annual meeting at the home of Peg Van Horn on June 7. Eighty pounds of used clothing plus money for six blankets had been collected for Church World Service.

A number of us are looking forward to attending Conference at Houghton, where we hope to see many of you. □

—Ruth Hunting Parker

GREEN RECEIVES DEGREE

Helen R. Green of Milton, Wisconsin, received the Master of Divinity degree from Northern Baptist Theological Seminary, Lombard, Illinois, on June 16, 1976. Miss Green attended Milton College and the University of Wisconsin, receiving a B.S. degree in Home Economics Education at Stout State University in Menomonie, Wis. She received the M.A. degree in Christian Education at Trinity Evangelical Divinity School, Deerfield, Ill., in 1969. She has taught home economics in the public schools in Clinton and Black River Falls, Wis.; was Green County home economist for the University of Wisconsin Extension Service for eight years; and from 1971-1974 was a home economics instructor for Blackhawk Technical Institute in Janesville, Wis. She has served one summer as assistant pastor at the Pawcatuck SDB Church in Rhode Island. □

BICENTENNIAL CELEBRATED AT ALFRED STATION

ALFRED STATION, N.Y. — It was one of a kind! Now, a month later, people all over this end of the state and elsewhere are still talking about, and marvelling at, the program of the Alfred Station Bicentennial Celebration. As one fellow said, "I've lived for fifty years in Alfred Station and never dreamed I'd wait in line to board a bus to ride to Goose Pasture."

It all began when the Program Committee of the Alfred Station Fellowship heard one of its members, Thelma Palmiter, say, "We ought to do something to celebrate the history of our community...Can't we tie it in with some other annual activity?" After a discussion on what could be done, we agreed to ask the ASF to sponsor a celebration. The ASF was amenable, and they asked the Church Homecoming Committee if the celebration could be hitched on to Homecoming Sabbath. Again agreement was made. The local firemen, the ASF, and the Town of Alfred offered to underwrite the occasion with financial aid. An open community meeting was called and volunteers enlisted. Mrs. Lyle (Thelma) Palmiter and Mrs. Bruce (Susan) Greene were elected co-chairmen, and more agreed to do specific jobs. I suspect that more than 100 persons lent their talents before it ended.

Roland Hale solicited the help of the Audiovisual Department of the Alfred State College and made two television tapes which recounted (1) the history of the Alfred Station church, featuring ex-pastors Edward Sutton and Albert Rogers, and the present pastor, Rex Zwiebel; (2) the history of the Baker's Bridge-Alfred Station community, featuring Lyle and Thelma Palmiter, and Susan Greene; (3) the importance of the Erie Railroad to the Alfred Station community, featuring Russell Allen.

Forty-five locations of historic spots were determined, and neat red, white, and blue signs were designed and painted by Bruce Greene and Arthur Horton on or near the spots.

Gifts of money from local businesses and individuals were given; a book, "Alfred Station Bicentennial Weekend Guidebook" was compiled, edited and printed. This book is exceptionally well done with pictures of the Baker's Bridge area of long ago. (You may still order one for \$1.00 plus .50¢ handling from the pastor.)

The vacant R.K. Ormsby home was secured, refurbished, and historical exhibits of local memorabilia and handwork of local artists were displayed.

The big weekend of May 29-30 started with our church being packed with worshippers on Sabbath morning. Rev. A.N. Rogers, pastor of the church during the '40s and '50s, brought a memorable sermon on God's guidance as folk (mainly Seventh Day Baptists) came to "Baker's Bridge" in the early 1800's to establish the community. During the service those of our church who had been members for fifty years or more were honored by the Youth Fellowship.

An afternoon program in the church featured the church roll call, the Alfred Town Bell Ringers, who with bells and singing told of the deeds of heroic American ladies, an anthem by a historic church choir, amusing skits of past days, and group singing.

Meanwhile, two forty passenger busses, from Alfred State College, began taking passengers around the pre-planned historic route. Lyle Palmiter and Russell Allen as tour guides provided running commentary on all of the historic spots. The Youth Fellowship led tours of the village spots. The Ladies Auxiliary of the Fire Company provided refreshments from an orangeade stand.

On the night after the Sabbath, in the church social rooms, there was a program honoring retired school teachers, senior citizens, and others who had certain accomplishments related to our community life. Fred Palmer was the master of ceremonies. An Alfred Station SDB alumni church choir sang "God So Loved the World."

On the 30th, festivities commenced with a delicious chicken barbecue prepared by the Firemen and their Auxiliary. The packed busses rolled once more. Each bus made a scheduled stop at the old SDB church parsonage in Goose Pasture, where the present occupants, Lloyd and Minona Pierce, served punch, coffee, and cookies.

The youth began their walking tours once more. A Bagpipe Band paraded and played; the Junior and Senior church choirs sang at various times in the Community Hall; Chris Mattison sang several numbers with his guitar accompaniment.

In the meantime, on both Sabbath and Sunday afternoons in the church basement, the T.V. tapes (in color) were being shown and in another section, slides made from old photographs by Terry Palmiter with commentary by Lyle Palmiter, were

being shown. Hundreds enjoyed these portrayals that brought back so many happy memories, while many more got a glimpse of how grandpa and grandpa once lived.

Special recognition is due to Thelma Palmiter and Sue Greene and their husbands for the long hours invested in this most successful undertaking. It is impossible to list all who gave so generously of their time and talent.

There is a new community spirit in Alfred Station, alias Baker's Bridge. We thank God.

—Pastor Rex Zwiebel

SEMI-ANNUAL MEETING HELD AT DODGE CENTER

DODGE CENTER, MN.— The Semi-Annual Meeting of the Northern Wisconsin and Minnesota Seventh Day Baptist Churches was held the weekend of May 8-10 in Dodge Center, Minnesota. Those attending included people from Sioux Falls, South Dakota, as well as from the New Auburn, Wisconsin, area. Our special guest was General Conference President Gary Cox.

Gary brought the Sabbath morning message and also addressed the congregation on Sabbath afternoon. Bob Austin, a member of the denominational Task Force also made a presentation Sabbath afternoon. Others contributing to the program throughout the weekend included Pastor Leroy Bass, Larry Graffius, and Pastor Wayne Babcock.

Sabbath evening entertainment was an old-fashioned social hour with homemade ice cream for everyone. A business meeting was held Sunday morning and lunch served by the local Ladies Aid before weekend visitors started for their homes. □

—Nancy Babcock

ACCESSIONS

ALBION, WIS.
A.A. Appel, Pastor

By Baptism:
Coral Leann Slagg
Jacqueline Smith

By Letter:
Wesley Loofboro
Clara (Mrs. Wesley) Loofboro

DODGE CENTER, MINN.
Wayne Babcock, Pastor

By Baptism:
Maria (Mrs. Robert) Bonser

CHURCH ACTIVE IN COMMUNITY

WHITE CLOUD, MI— The Seventh Day Baptist Church has been involved in several community affairs. Rev. H. Earl DeLand brought the message for the Good Friday services which were held at the Church of God. Several members sang in the musical "I Love America" by John W. Peterson and Don Wyrzten which was given on July 4 at 2 p.m. after the community worship service which was held in the morning. A community dinner was sponsored and furnished by the church women of the community.

The Ladies' Aid again has the project of furnishing caps and mittens to the needy families to be given out in the fall. A dedicational service was held for Troy Michael Cruzan on April 17, 1976. He is the son of Dale and Carol Cruzan. □

EASTERN ASSOCIATION MEETS IN PLAINFIELD

PLAINFIELD, N.J.— "Seventh Day Baptists in 1976" was the theme of the annual meeting of the Eastern Association as it met in Plainfield May 7-9, 1976. The weekend services began on Friday evening with a welcome from Association President Dr. Kenneth E. Smith, and a sermon by the Rev. Francis Saunders of the Pawcatuck church in Westerly, R.I. The worship service was led by the Rev. Donald Richards of the Marlboro, N.J., church.

The Sabbath morning message was brought by the Rev. Edgar Wheeler of the Ashaway, R.I., church, with the worship being led by Dr. Smith. In the afternoon a Pre-General Conference Forum was conducted with Dr. Smith as moderator. Panelists included: Dr. K.D. Hurley, John D. Bevis and the Rev. Leon R. Lawton.

"Seventh Day Baptists and the Bicentennial" was presented by Thomas Merchant (see June *Sabbath Recorder*, p. 21) and "Our Leadership" by Dean Herbert Saunders. The evening vespers were conducted by the Rev. Rex Burdick of the Berlin, N.Y., church.

In the evening after the Sabbath a contemporary Christian musical "It's Cool in the Furnace" was presented by the children of the Plainfield S.D.B. Church and the North Branch Reformed Church. This was followed by refreshments

and a time of entertainment and films conducted by Mr. and Mrs. Michael Parker of the North Jersey church.

Dr. Kenneth E. Smith presided at the Sunday morning business session and Elizabeth M. North was recording secretary. The Association voted \$1,000 to assist in the Commitment to Growth Plan. The New York City and North Jersey churches were voted into the Association bringing the total of churches to thirteen. Progress was reported by the Conference Host Committee as plans are being made to host Conference in 1978.

Elected to lead the Association for 1976-77 were: President, W. Allen Davis; Vice-President, Ronald R. Bond; Corresponding Secretary, Elizabeth Bidwell; Recording Secretary, Jane Jernoske; Assistant Recording Secretary, Miriam Richardson; Treasurer, Anna C. North; Engrossing Clerk, John D. Bevis; Delegates to the Southeastern Association, Rev. and Mrs. S.A. Thompson; Delegates to the Central N.Y. Association, Mr. and Mrs. Charles Bachman.

The Rev. Dale E. Rood conducted a brief worship service to close the business session. The Association adjourned to meet with the Marlboro, N.J., church in May of 1977. □

NEWS NOTES

Anniversary congratulations to the Rev. and Mrs. Everett T. Harris of Westerly, R.I., and to Mr. and Mrs. Gleason M. Curtis of Riverside, Calif., both of whom are celebrating fifty years of married life!

Several new contacts have been made as the result of an article in *Alternatives*, "Seventh Day Baptists and the Bicentennial," by John Bevis. This magazine serves the greater New York City religious community.

An article by our Senator Jennings Randolph "They Signed for Our Independence," was published in the July issue of *Success Unlimited* magazine.

The Rev. Leland E. Davis, pastor of the Los Angeles, CA, church since June of 1969 has accepted the call of the Washington, D.C., church. Pastor and Mrs. Davis will take up their new duties in the Nation's Capital after November 1.

ALLEGHENY ASSOCIATION ANNUAL MEETING

ALFRED STATION, N.Y.— The Allegheny Association of Seventh Day Baptists met with the Alfred Station, N.Y., church May 14-16. The theme of the meetings was "Fellowship in Light." Our guest leader was Mr. Robert Austin, a member of our denominational Task Force on Denominational Structure. His "sermon" on Sabbath morning was on the Association theme, and he challenged us to greater effort in spiritual and physical growth, emphasizing our denomination's new effort in "Church Growth." It was good to learn from Mr. Austin some of the recommendations that are coming to General Conference as a result of the work of the Task Force.

An Association choir, organized and directed by Mrs. Nelson Snyder, brought many commendations from those who worshipped with us. Six of the nine musical numbers used in the morning service were composed by Seventh Day Baptists. A Sabbath Welcoming Service, also planned by Mrs. Snyder, was very effective.

A "Mixer" game, organized by Mrs. Harold Snyder, helped us start the night-after-the-Sabbath program when each of the churches brought skits and other presentations on the history of their local organizations. Historical clothing was worn and described by several of the ladies. The evening's program was planned by Mrs. Mary Clare.

Reports from the churches, the camp planning committee, and others showed a lot of action in the Association. Officers for the next fiscal year are Wayne Crandall, moderator; Margaret Burdick, vice-moderator; Mae Lewis, recording secretary; Jean Snyder, asst. recording secretary; Onnalee Saunders, corresponding secretary; Thelma Stearns, treasurer; Evelyn Hauber, publicity agent; Robert Stohr, chairman of Camp Planning Committee; Rex Zwiebel, convener for the Missionary-Evangelism Committee; James Palmer, Edward Sutton, and Sherry Volk, Vocations Committee; Albert Rogers and Beverly Snyder, our Association representatives to the General Conference Nominating Committee; and Rex Zwiebel to the General Conference Vocational Interests Committee. □

SOUTHEASTERN ASSOCIATION MEETS

The Southeastern Association was held at the Middle Island SDB Church, June 25-27, 1976. Moderator Ernest K. Bee, Jr., opened the one hundredth session of the Southeastern Association on Sabbath Eve indicating the theme for the meetings: *The Light Shines*, with a Scriptural basis taken from John 1:5. Following the reading of letters of greeting from the member churches, Pastor Delmer Van Horn, of the Lost Creek church, gave a stirring sermon about the light shining in our local congregations.

Sabbath Morning worship saw nearly 170 persons in attendance. Appropriate music for the service, as well as other association meetings, was played by Marie J. Bee from the Washington church. Presiding as worship leader was Doyle K. Zwiebel, lay leader for the Middle Island church, who introduced the morning speaker, Dr. Melvin G. Nida, professor of Religion and Philosophy at Salem College. Building a background of thought based upon the experiences of Blaise Pascal, Dr. Nida developed the thesis for the necessity of every Christian evolving a sane, sound religious stance with the willingness to let that light (witness) shine in one's personal life.

Executive Secretary K. D. Hurley spoke at length relative to the activities being pursued on the denominational level, especially as they pertained to finances and to reorganization. Drawing upon his best oratory, Dr. Hurley pled for a more active participation in denominational affairs on the part of local congregations. The inspiring presentation brought many questions from the audience.

Following Dr. Hurley's presentation, committees of the association met to formulate reports for the following day's business session. The Association Youth Fellowship met and had a cookout on the church parking lot. During the evening a movie was shown to the remaining attendants at the church. The youth travelled to Salem College where they utilized the new swimming pool for several hours.

The business session was ably moderated by Mr. Bee Sunday morning. Employing the theme *The Light Shines in Our Association*, the various reports were received and

accepted for the record. Additional funding was voted to support Camp Joy, the Crites Mountain Mission, and the Salem College Scholarship Fund. Commendations were given to the members of the Middle Island church for the hard work of entertaining the Association. Moderator Bee then turned the gavel over to his successor, Mr. Orlo Kagarise, of Salemville, Pennsylvania. Following the benediction, the remaining meal was enjoyed by those in attendance. □

Pro's and Con's WORLD COUNCIL OF CHURCHES Membership Pro's

Summary of Opinions Expressed in Favor of the Seventh Day Baptist General Conference Retaining Membership in the World Council of Churches

1. SDB's need ecumenical outreach (if not WCC, then some other form of ecumenicity). We feel that this kind of involvement is Biblical. This way we are a part of the body of Christ even though we all don't look alike or have same functions (Ephesians 4).
2. WCC provides a means of worldwide exposure for SDB's. We need to get our message to other parts of the world.
3. WCC has helped us to reach other Sabbathkeeping groups around the world.
4. SDB's were a part of the founding organization. Because of our small membership, it would be impossible to rejoin the organization at a future date if we withdraw.
5. WCC has provided educational aid to SDB's in developing countries such as Africa.
6. Membership in WCC cannot adversely affect our denominational organization now or in the future.
7. As a minority group we have an opportunity to express minority opinion for our denomination and other small denominations.
8. Our association with the WCC could help to liberate oppressed peoples and churches.
9. WCC provides a means of support to Christians in parts of the world where they are a minority so far as religion is concerned.
10. We need the exposure to WCC to understand how the gospel can be shared with the world. (Less than one-third of the world's people have accepted Christianity in any form.)
11. WCC is a "fellowship concept." Local congregations can recognize and honor one another's faith, sacraments and ministries.
12. WCC agencies are more effective than United Nations agencies.
13. We can learn from our brothers.
14. WCC provides us with inspirational and educational concepts.
15. SDB's have always had a respected voice beyond our size.
16. It is very likely that some of the SDB's in the other parts of the world heard about us through the WCC rather than through any of our activities or organizations.

17. WCC provides workshops and publications which we use.

18. WCC has provided us with technical and legal channels for us to reach other SDB's around the world. China and Japan are examples.

19. WCC provides channels for help in disasters. It also makes grants and loans to support worthy projects, educational scholarships, etc. These benefits have been provided to SDB's in Malawi.

20. When you are a part of an organization, you can work for change from within.

21. Some problems of racism have been overcome under the WCC program.

22. Where else could a group so small receive the attention that we have from the WCC? Rev. Charles H. Long, Jr., executive secretary of the U.S. Conference of the WCC, has visited our headquarters and spent time with our representatives. SDB's have served, and continue to serve, on important WCC committees.

Con's

Summary of Opinions Expressed in Opposition to the Seventh Day Baptist General Conference Retaining Membership in the World Council of Churches

1. People from Communist countries have more influence in the WCC than they previously did.
 2. We cannot give financial support of significant amount.
 3. We do not have the means of providing leadership and of meeting their necessary travel expenses, especially to attend meetings around the world.
 4. Evangelism is not the major emphasis of the WCC.
 5. Sometimes controversial pronouncements and programs are sponsored by WCC.
 6. WCC is thought by some to be the beginning of a United World Church.
 7. Too much emphasis is placed upon social and human injustices, with political implications.
 8. WCC thinking may become a negative influence on our theology and ministry.
 9. Women are playing too great a role in the WCC.
 10. We don't really know where our money given to WCC is being used.
 11. The program related to racism is not in keeping with the principles of Christianity.
 12. WCC is supporting political organizations.
 13. To be consistent, we must drop from the WCC since we have withdrawn from NCC.
 14. Continued membership in the WCC could further split our small numbers. □
- As prepared by the Conference Committee on Ecumenical Interests.

Your Gift is Needed SUPPORT OUR WORLD MISSION

The Sabbath Recorder

MARRIAGES

GOODRICH-HYDE.—James Evan Goodrich, son of Rohard and Marjorie (Campbell) Goodrich of North Loup, Nebraska, and Helen Grace Hyde, daughter of Herbert and Dixie Hyde of Lincoln, Nebraska, were united in marriage, June 12, 1976, in the North Loup Seventh Day Baptist Church with Bernard Keown and Pastor Victor Skaggs officiating. The couple will make their home in North Loup.

MULDOON-ROGERS.—John D. Muldoon III, son of Patricia Muldoon and the late Dr. Frank Muldoon, and Elizabeth Ann Rogers, daughter of Ruth Sarah Rogers and the late Clarence M. Rogers, were united in marriage at the Salem Seventh Day Baptist Church on June 19, 1976. The service was conducted by Rev. Paul Green and Rev. William Miller. The young couple will be making their home at Morgantown, W. Va.

SHOLTZ-WARNER.—Floyd D. Sholtz and Elmina Camenga Warner of Verona, N.Y., were married on April 24, 1976, at the Verona SDB Church, the Rev. John Peil officiating.

SKAGGS-SHELDON.—Patrick James Skaggs, son of Victor and Ardale (Coon) Skaggs of North Loup, Nebraska, and Debbie Ellen Sheldon, daughter of the late Wayne and Hannah Sheldon, were united in marriage, June 20, 1976, in the North Loup Seventh Day Baptist Church with Pastor Victor Skaggs officiating. The couple will make their home in Independence, Missouri.

BIRTHS

BRANCH.—A daughter, Abigail Robertson, to David and Ann Branch of Milton, Wis., on May 28, 1976.

DINWOODIE.—A son, Jared Ian, to Kenneth and Jodie (Morgan) Dinwoodie of Ashaway, R.I., on April 24, 1976.

DOOLEY.—Lisa Machele to Michael and Shirley (Vaught) Dooley of Janesville, Wis., on March 13, 1976.

FAUSSET.—A daughter, Peggy Myrtle, to David and Carol (Robinson) Fausset of Ashaway, R.I., on October 3, 1975.

LOOFBORO.—A daughter, Rebecca Lynn, to Neil and Susan Loofboro of Milton, Wis., on April 19, 1976.

THORPE.—Rebecca Marie, born to Walter and Ruth (Wheeler) Thorpe of Westerly, R.I., on June 15, 1975.

WHEELER.—A daughter, Coral Joy, born to Leon and Lynda (Cooke) Wheeler of Marlboro, Mass., on June 20, 1976.

AABY.—Cora Drake, daughter of Ernest and Lenora Wood Drake, was born in Albion, Wis., November 26, 1886, and died in Memorial Community Hospital, Edgerton, May 28, 1976. She was a lifetime area resident.

Cora married Victor Aaby January 1, 1913, in Albion. He died June 23, 1968.

Mrs. Aaby was a member of the Albion Seventh Day Baptist Church and its Home Benefit Society, Royal Neighbors, and Civic Club.

She was a former cook at the Albion Academy. She was also employed at Stemming Tobacco Warehouse and most recently, until her retirement, at Nunn-Bush Shoe Factory, Edgerton.

Survivors include several nieces, nephews, and cousins.

The funeral services were from the Albion Seventh Day Baptist Church with burial in Evergreen Cemetery, Albion. Her pastor, the Rev. A.A. Appel officiated. Music was by the church organist, Mrs. Neil Geske, Jr.

—A.A.A.

TOMLINSON.—J. Ward, 79, the son of the late John R. and Mattie Harris Tomlinson, and the husband of the late Myrtle Turner Tomlinson, died at the Bridgeton Hospital on Sunday, June 27, 1976. He had been in failing health the past few years.

He was a member of the Seventh Day Baptist Church of Shiloh, Red Men's Lodge, West Cumberland Ruritan Club, Shiloh Senior Citizens, and the Hopewell-Stow Creek Fire Department.

He owned and operated a general store in Shiloh for many years, retiring fifteen years ago. He lived in Shiloh all his life and in his present home for forty-eight years.

Survivors are: four daughters, Miss Evelyn J. Tomlinson and Mrs. Norma (Mary Ann) Shimp, both of Shiloh, Mrs. Russell (Mildred) Bell, Sr., Bridgeton, Mrs. Henry (Verna) Quinton, Woodlynne; and a son, Allan L. Tomlinson of Bridgeton. Also a brother, Earl Tomlinson of Carney's Point, fourteen grandchildren; twelve great-grandchildren and several nieces.

Funeral services were held in the Sheppard Funeral Home with his pastor, the Rev. Charles H. Bond, conducting the service, and the Rev. Donald Skinner, of the West Park Methodist, assisting. Interment was in the Seventh Day Baptist Cemetery, Shiloh.

—C.H.B.

TRUMAN.—Marian C. Gardiner was born in July 1900 and died June 1, 1976 in Bethesda Community Hospital, North Hornell, N.Y., where she had been a patient for three weeks.

Born in New Jersey, she had lived in Alfred since her graduation from Alfred University in 1921. She worked in various offices at the University and was active in several local organizations including the Alfred Seventh Day Baptist Church.

She was the widow of the late David C. Gardiner and the late DeForest W. Truman.

Survivors include two daughters, Mrs. Thelma Mix of Middleport; Mrs. Elaine Decker of Baltimore, Md.; one son, Dr. Theodore Gardiner of Tarzana, Calif.; a stepdaughter, Mrs. Lucy Atwell of Bolivar, N.Y.; and a stepson, D. Warren Truman, of Caledonia, N.Y.; four grandchildren and seven step-grandchildren.

The Rev. Russell Johnson officiated at the memorial service which was held in the Alfred Seventh Day Baptist Church.

—M.C.

VIEROW.—Zilla M. Thayer was born in Durhamville, N.Y., December 11, 1894, the daughter of Arthur A. and Ida Warner Thayer, and died May 27, 1976, in Rome, N.Y.

She attended Oneida schools and Clinton Normal School and taught for several years in the Higginsville area. She and William J. Vierow were married on June 24, 1924. She was an active member of the Verona Seventh Day Baptist Church where she held various church offices and taught in the Sabbath School. At the time of her death she was a deaconess.

Survivors are her husband William; a son, Alden A. of Whitesboro; a brother, A Warner Thayer of Durhamville; two grandchildren; two step-grandchildren; and five great-grandchildren.

The funeral service was conducted by Pastor John Peil at the Verona church with burial in the New Union Cemetery in Churchville.

—J.M.P.

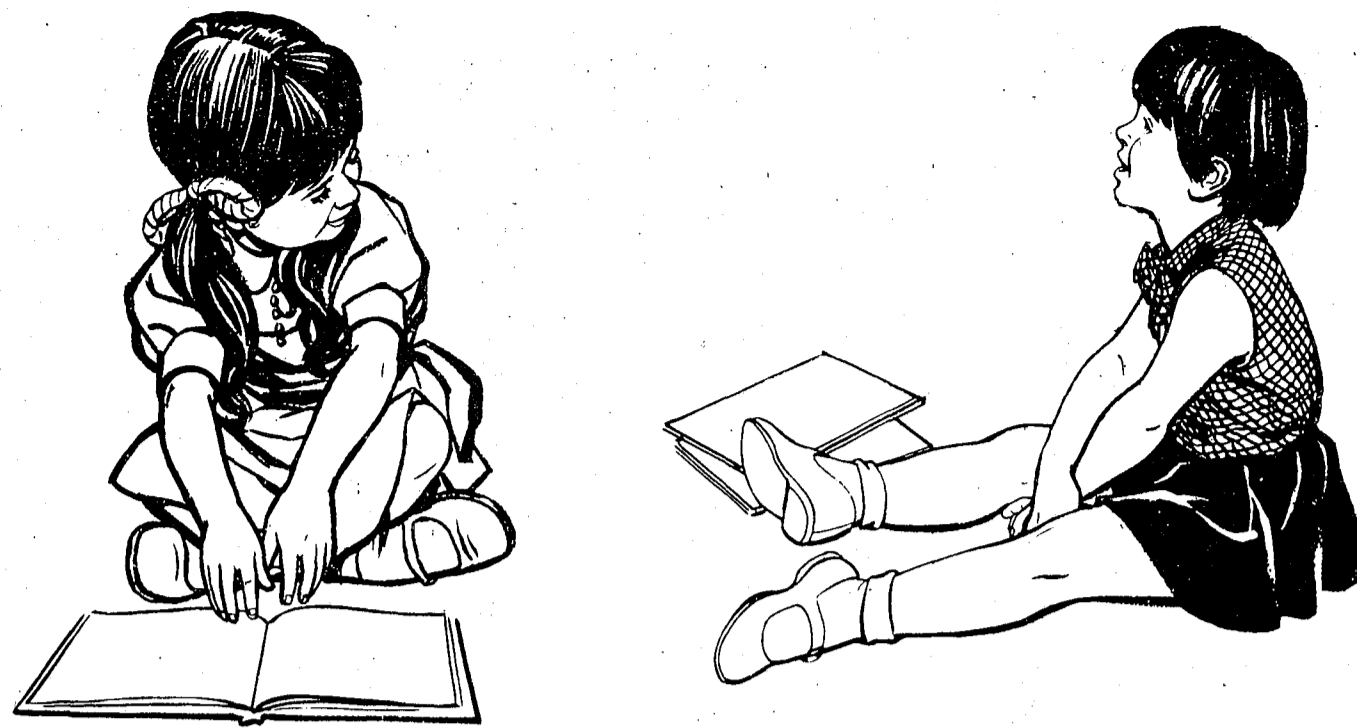
WHY DO THEY LEAVE? (continued from page 16)

Our young people are obliged to endure the sneers and taunts that are heaped upon them as Sabbath-keepers. They are surrounded by innumerable tendencies which are calculated to draw them away from the Sabbath, and the only power that can bring them through is the grace of God in their hearts. It requires courage and strength of character to brave the world, and for this our young people are a brave and noble group of whom we can justly be proud.

Finally, if our young people are to succeed in time and eternity, we must seek to have their hearts anointed early in life by the Holy Spirit, and lead them ourselves into the active service of the Master. They need our prayers and help; they need to have thrown around them every possible means of protection, as we should see that our teachings and examples are helpful to them. Our youth need to be patiently and lovingly taught regarding Jesus and the Sabbath of which He is Lord. May God bless and strengthen and safely keep all our young people. □

—Adapted by the editor from January 1896, *Sabbath Recorders*. Rev. Eugene H. Socwell was born in Shiloh, N.J., in 1852 and educated at Alfred University. He served as pastor of the New Auburn, Wis., church 1884-85; was ordained by the Milton, Wis., church. He served as a missionary pastor in Garwin and Welton, Iowa, and New Auburn, Wis., from 1888 to 1903. From 1903 to 1905 he served the Berlin, N.Y., church and then from 1905-1909 the Adams Center, N.Y., church. He left the full-time ministry due to his wife's health, but continued to do missionary work. He died at Nady, Ark. in 1930.

Children's
Page



"BE KIND TO ONE ANOTHER, TENDERHEARTED, FORGIVING ONE ANOTHER."

Ephesians 4:32

Joseph was an important man in Egypt. He had not always been in such a high position. When he was a young boy his brothers, because they were jealous of him, had sold him to some men who were passing along the road.

Joseph had once been in prison because someone had told untrue stories about him.

Joseph was so dependable and honest that even the people who looked after the prison loved him and were kind to him.

Because Joseph could tell people what their dreams meant, he was taken out of prison and allowed to work with Pharaoh, ruler of Egypt.

God helped Joseph tell Pharaoh the meaning of one of his dreams. He told Pharaoh that there would be seven good years when there would be good crops. He also told Pharaoh that there would be seven years when no crops would grow, and there would be little to eat.

Pharaoh believed Joseph and had bins made to store grain for the time when more would be needed.

Sure enough, the seven bad years came and those who had not built bins came to buy grain from Joseph.

One day ten men came to buy food. They were Joseph's brothers who had sold him to the passing men. They did not know Joseph but Joseph knew them. First he asked about their father and was very happy to know that he was still alive. Then Joseph asked the family to come live with him where there was plenty of food.

Joseph, his father and brothers were happy to be together again; the brothers were happiest of all to be forgiven for selling Joseph. □

When Debby was five, Marilyn was one of her friends. One day Marilyn borrowed Debby's box of new crayons. The next week she moved away without giving back the crayons. Debby was very unhappy about this, but Mother told her to forget about it and bought Debby a new box of crayons.

Every time she looked at the new crayons she thought of Marilyn and said to herself, "I don't like Marilyn anymore."

When Debby was in second grade, who do you think was sitting in the next row right beside Debby? Yes, it was Marilyn, whose family had moved back to the neighborhood.

Debby did not smile at Marilyn. She watched her put her books and pencils away. She watched her put a box of new crayons into her desk.

Which of the following should Debby do?

1. Watch for a chance to take the crayons which Marilyn just put away? They were just like those Marilyn had taken from her. Weren't they rightfully hers?
2. Ignore Marilyn and let her find new friends?
3. Do as Mother said and forget about the crayons. Tell Marilyn she missed her and help her make new friends?

Can you think of some things for which you need to be forgiven? □

-Adapted from THE PRIMARY TEACHER. 1965
American Baptist Uniform Lessons.

1976 Commitment
(continued from page 9)

church carries out its commission. The Spirit of God moves from individual into church into Conference - into the interest groups - permeating the working boards and agencies, and comes back to the local churches with renewed spiritual energy and impact, all because we, with "eyes wide open to the mercies of God, as an act of intelligent worship, give Him our bodies, as a living sacrifice, consecrated to Him and acceptable by Him."

We begin and end this Philosophy of Church-Denominational Growth, then, on the local level. It is here that either DEVOTION or the lack of it extends its influence into every area of Christian responsibility - local church - Conference - study group - agency. It seems evident, at least to me, that any suggested change in structure or philosophy MUST BE AIMED AT STRENGTHENING THE CHURCH AT THIS LEVEL. As the local church becomes spiritually alive, so will the denomination at all levels of its ministry.

If this emphasis upon the importance of Spiritual Commitment and Dedication on the local level is valid, then the whole idea becomes desperately personal, and each member who would be a vibrant part of the ongoing movement must ask, "Am I, 'with eyes wide open to the mercies of God' (willing) 'as an act of intelligent worship,' to give Him MY body as a living sacrifice, consecrated to Him and acceptable by Him?"

1976 - the year of outstanding opportunity for the Seventh Day Baptist movement in our world of change. 1976 - the year for a change in "attitude" concerning both our relationship to Jesus Christ and the importance of our particular witness. 1976 - the year to make our SABBATH DISTINCTIVE not only a blessing to be enjoyed, but a vibrant, throbbing, pulsating part of our evangelistic thrust for Jesus Christ and the message of His Cross.

Too long have we been hesitant in the sharing of the Sabbath truth as a part of the message God has given us. Too long have we nurtured the attitude that somehow the Sabbath is a hindrance in the presentation of the claims of Christ to a sin-sick world. Since when has any truth

of God become a "millstone" around the neck of one who would proclaim the "whole counsel of God"? Too long have we apologized, saying, "We're just like other Baptists - EXCEPT," when we might well proclaim emphatically, "other Baptists are like us, only God has given us THIS MESSAGE, THIS BLESSING, THIS JOY, THIS TRUTH, HIS SABBATH DAY." How can we possibly expect that God will bless us fully, if we only proclaim Him partially?

Do you suppose that in 1996, someone will look back on our time and say, "1976 - the year that the downward trend in denominational growth was arrested? 1976 - the year that Seventh Day Baptist churches became alive with new attitudes and missions? 1976 - the year that the Sabbath again became a part of the evangelistic thrust of a Spirit-filled people?"

The year is ours, the future lies ahead! Will we, in personal, determined commitment take up the "whole ball of wax" - proclaim all the truth which has been entrusted to us by our merciful God?

My fellow Seventh Day Baptists, "Don't let the world squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all His demands, and moves toward the goal of true maturity!" □

-This message was delivered at Eastern Association, May 7, 1976. Since then Pastor Saunders has accepted the call to serve the Farina, Ill., church which has been pastorless for many years. We pray God's blessings on the Saunders as they enter this new field of service.-Editor

PRIMITIVE METHODISTS

The 104th annual conference of the Primitive Methodist Church adopted resolutions expressing opposition to "the ecumenical movement" and classifying the charismatic movement's use of speaking in tongues as "unbiblical."

During the meeting, held recently in Grantham, Pennsylvania, clergyman Russell Masartis of Carnegie, Pennsylvania, was elected editor of the *Primitive Methodist Journal*.

The Primitive Methodist Church was founded in England in 1812 as the result of preaching by American evangelist Lorenzo Dow, and the first missionaries arrived in the United States in 1829. The church has some 12,000 members in nearly 100 congregations. □



September 9, 1777: "United States of America" becomes the official name of the colonies.

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

DENOMINATIONAL DATELINE

August 28
Dr. K. D. Hurley
Little Rock, Ark., Church

September 3-5
Dr. K. D. Hurley
Houston, TX, Fellowship

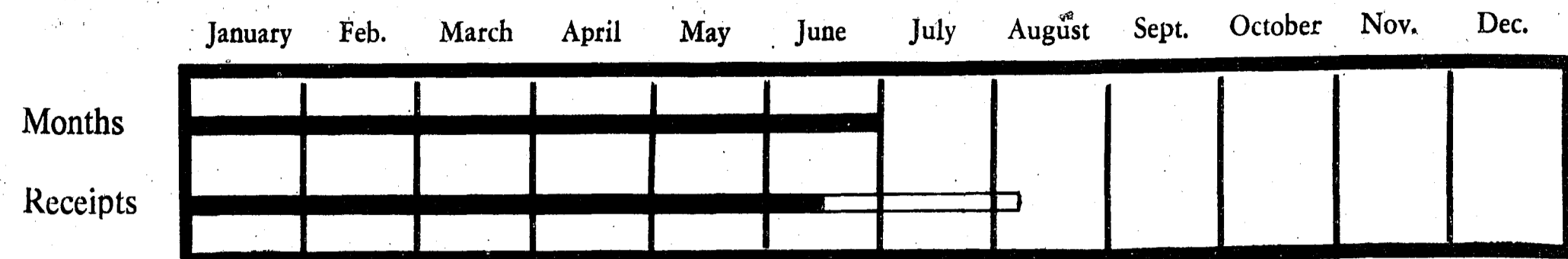
September 10-12
Dr. K. D. Hurley
Dallas-Ft. Worth, TX

September 12
American Sabbath Tract Society
Annual Corporate Meeting
Plainfield, N.J.

September 17-19
Dr. K. D. Hurley
New Orleans, LA, Area
(Metairie Church; Chatawa, Miss.)

Dr. Hurley will also visit the churches at Fouke and Texarkana in Arkansas.

WE CAN DO IT!



110% in 10 months!
That is our budget-raising goal for 1976!

OWM BUDGET RECEIPTS FOR JUNE 1976

	Suggested Goal	June OWM	6 mos. total OWM and Reported Boards	Suggested Goal	June OWM	6 mos. total OWM and Reported Boards
Adams Center NY.....	\$ 1,300	\$ 395.65	\$ 620.37	Schenectady NY.....	\$ 200	171.92
Albion WI.....	1,200	44.25	388.29	Seattle WA.....	2,500	325.90
Alfred NY.....	9,000	565.75	4,031.15	Shiloh NJ.....	13,000	562.07
Alfred Station NY.....	4,700	354.90	2,168.91	Stonefort IL.....	500	30.00
Ashaway RI.....	6,000	543.01	3,308.37	Texarkana AR.....	300	30.00
Assoc. and Groups.....	13,000	495.08	4,246.47	Verona NY.....	3,000	201.00
Battle Creek MI.....	10,500	534.84	4,190.65	Walworth WI.....	2,200	100.00
Bay Area CA.....	600	50.00	165.00	Washington DC.....	4,200	200.00
Berea WV.....	700		200.00	Waterford CT.....	3,600	811.78
Berlin NY.....	3,200	352.16	1,519.29	Westerly RI.....	5,700	2,658.23
Boulder CO.....	4,000	213.25	1,364.21	White Cloud MI.....	1,700	239.95
Brookfield NY.....	600		182.00	Totals.....	\$16,177.28	\$94,441.26
Dallas-Ft. Worth TX.....			59.80	Non-Budget.....		339.00
Daytona Beach FL.....	3,500	227.50	1,312.28	Total To Disburse.....	\$16,516.28	
Denver CO.....	17,000	744.08	4,791.63			
DeRuyter NY.....	2,000		835.60			
Dodge Center MN.....	6,000	724.73	2,504.63			
Farina IL.....	800	61.30	323.25			
Fouke AR.....	1,200	82.22	608.99			
Hebron PA.....	2,400	177.50	927.88			
Hopkinton RI.....	350		40.00			
Houston TX.....	700		494.13			
Individuals.....	3,000	10.00	376.60			
Irvington NJ.....	2,000	1,000.00	2,207.50			
Kansas City MO.....	1,500	175.64	505.72			
Leonardsville NY.....	300		47.00			
Little Genesee NY.....	3,000	460.21	1,281.55			
Little Rock AR.....	600	20.00	221.56			
Los Angeles CA.....	9,000	525.00	2,690.00			
Lost Creek WV.....	3,700		1,060.00			
Marlboro NJ.....	5,000	759.00	3,159.32			
Metairie LA.....	300					
Middle Island WV.....	700	10.00	310.00			
Milton WI.....	21,000	1,590.88	10,432.17			
Milton Junction WI.....	1,300	20.00	390.00			
Monterey CA.....	600					
New Auburn WI.....	2,500	238.74	551.10			
New York City NY.....	1,000	128.75	362.40			
North Jersey NJ.....	2,000	146.95	1,128.85			
North Loup NE.....	5,200	320.00	2,413.60			
Nortonville KS.....	3,800	293.00	1,765.31			
Ohio Fellowship OH.....	4,500	150.00	2,444.00			
Paint Rock AL.....	1,500	80.00	480.00			
Phoenix AZ.....			1,155.00			
Plainfield NJ.....	7,500		2,910.84			
Putnam Co. FL.....	150					
Richburg NY.....	2,500	69.50	1,120.60			
Riverside CA.....	11,000	1,644.44	4,331.44			
Rockville RI.....	700		110.00			
Salem WV.....	5,700	468.25	2,472.39			
Salemville PA.....	1,500		369.00			

JUNE DISBURSEMENTS

Board of Christian Education.....	\$ 1,488.68
Christian Social Action.....	345.40
Council on Ecumenical Affairs.....	105.78
Council on Ministry.....	849.37
General Conference.....	2,900.39
Historical Society.....	8.40
Ministerial Retirement.....	1,317.07
Missionary Society.....	6,714.63
Tract Society.....	2,098.64
Trustees of General Conference.....	8.40
Women's Society.....	679.52
Total Disbursements.....	\$16,516.28

SUMMARY

1976 Budget.....	\$205,749.00
Receipts for six months:	
OWM Treasurer \$83,930.86	
Boards Reported 10,510.40	94,441.26
To be raised by December 31, 1976.....	\$111,307.74
Percentage of year elapsed.....	50%
Percentage of budget raised.....	45.9%
Six months:	
Due.....	\$102,874.50
Raised.....	94,441.26
Arrears.....	\$ 8,433.24

Gordon Sanford
OWM Treasurer

The Sabbath Recorder

EDITORIAL

GOALS FOR GROWTH

"In everything you do, put God first, and he will direct you and crown your efforts with success" (Proverbs 3:6 LB).

People who have set for themselves certain goals find a real meaning and excitement in life. An ancient Greek proverb states that before you score you must first have a goal. If this is true of individuals, it is also true of churches. However, in our churches we seem reluctant to establish goals; to make distinct plans for what we hope to accomplish. For the first time we have been given suggested goals as churches for raising Our World Mission budget. We now have something visible to challenge us as we work together in the raising of this necessary budget in ten months.

If we set successful goals we will succeed. Goal setting is nothing more than planning ahead. The church that has no plans, no goals, and no direction is just like an unmotivated individual and is bound to fail. Many Christians are afraid of attendance, membership, or financial goals because they have a deep-seated fear of failure. Therefore they have convinced themselves that by avoiding goals and plans they will also avoid failure. However, this system not only avoids failure; it also avoids success.

It is a fact that some churches do not want to grow and thus feel no need of goals. In some churches there is the situation where the "old guard" forms the power structure and they are afraid they may lose their positions of power if new blood comes into church membership. To some people it is thrilling to be a big fish in a small pond. How tragic!

In other churches the situation has developed where the church has become a virtual "closed shop" to those who are not a part of the "family." C. Peter Wagner comments on this in his book, *Your Church Can Grow*. He states: "One of the chief causes for a negative attitude on the part of laymen is that the congregation has become almost like an extended family. They have grown to know and love each other so much that they would feel extremely uncomfortable if an outsider were to penetrate the inner circle. Again this is often unconscious, but an outsider soon gets the message that he is not fully welcome and will not stay around the church very long under those conditions."

It is a law of life that "where there is no growing there is dying." Simply stated, Seventh Day Baptist churches must either grow or perish. And it would seem that now is the time that we could all profit from self-study as we determine where our local churches will be one year or five years from now. Goals are essential to measure and stimulate growth. To have a

growing church we must be willing as members to pray, study, work hard, and above all have faith. We must "put God first" and rely upon His promise that He will "crown our efforts with success."

On June 19 of this year the members of the First Hopkinton Church in Ashaway, R.I., committed themselves to the following goals. We believe these have value for all Seventh Day Baptist churches as we make the "Commitment for Growth" in 1976.

OUR CHURCH LOOKS AHEAD

I. Our overall goal - To Develop a Spiritually Maturing Church

- A. Through a Supportive Ministry
 1. Widespread intercessory prayer.
 2. Brother-Sister responsibilities among members.
 3. Letters, calls, personal encouragement.
 4. Promoting regular worship attendance and fellowship.

- B. Through an Evangelistic Ministry
 1. Training in methods of lay witness for Christ.
 2. "On-the-job" witness by individuals.
 3. "On-the-job" training with the pastor and others.
 4. Specific prayer for individuals sought for Christ.

C. Community Involvement

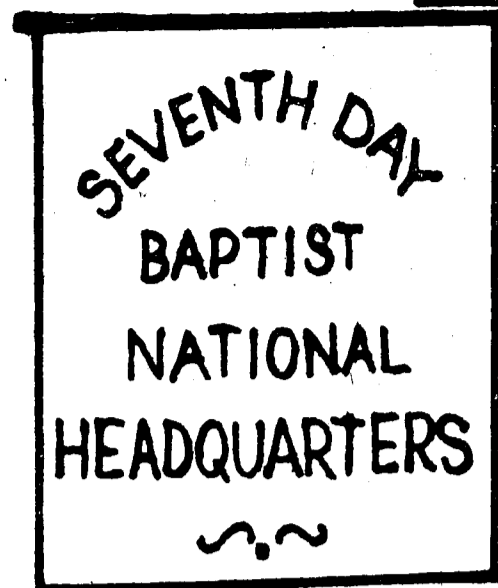
II. Our Specific Goal - Church Growth

- A. Membership increased by ten families (of whatever size) in 1976.
 1. Five families coming from present prospects and/or through Sabbath convictions.
 2. Five families through new outreach and conversion to Christ.
- B. Attendance averaging 100 or more at worship services for the year 1976.
 1. Reclaiming those who have fallen away.
 2. Invitations to new individuals and families.

"Then they that feared the Lord spoke often one to another; and the Lord hearkened, and heard it..."

-Malachi 3:16. □

Plainfield? Yes!



"This is not a Plainfield matter. It belongs to no locality and to no group of people. The effort has been the enthusiasm of people everywhere as their imaginations have been stirred at the thought of permanency. We are proud of this new building - justly so. It represents years of hoping, of planning, of effort."

-Frank J. Hubbard, 1922

"Seventh Day Baptist National Headquarters"—so reads the sign at 510 Watchung Avenue in Plainfield, New Jersey. Is this correct? Do we in fact have a national headquarters and is it located in this stately building? Yes that is correct! Well...no! Well, perhaps it is *almost* our headquarters!

This attractive and spacious structure contains the offices of the General Conference, the Council on Ministry, the Historical Society - with library and museum, the Memorial Fund, the American Sabbath Tract Society as well as the Seventh Day Baptist Sound Studio. The adjoining and connected building to the rear contains the Seventh Day Baptist Publishing House.

The Task Force, which was commissioned to restudy denominational structure, has made two recommendations in its recent report which could affect this "National Headquarters Building." One recommendation is that Conference take action to "Place all salaried executives' offices at General Conference headquarters." We presume this to mean Plainfield, and this we would certainly welcome. The other recommendation is that "General Conference elect a special committee to study the feasibility, desirability, and possible economies of moving headquarters away from Plainfield." This we do not believe is in the best interests of our people.

Perhaps it would be good to take a quick look at the history of our "building" in Plainfield. It was the Rev. Theodore L. Gardiner, editor of the *Sabbath Recorder* from 1907-31, who more than any other person had the vision and inspiration for the erection of the Seventh Day Baptist Building. In his editorials and visits among our churches he championed this idea of a national headquarters and kept interest alive and donations coming in for the project.

The actual decision to build in Plainfield was a result of a Conference-wide vote with Plainfield winning over Battle Creek, Michigan, the other most-favored site.

The dream of Editor Gardiner was fulfilled in part with the groundbreaking on October 9, 1921, for what was to become the Seventh Day Baptist Publishing House. Throughout the long years of planning, fund-raising, and actual construction it was the Tract Board which led the way. Many Tract Board members shared in the enthusiasm, hard work, and giving which made possible the eventual completion of both structures in 1929.

Every Seventh Day Baptist would profit from reading chapter four of Vol. III of *Seventh Day Baptists in Europe and America* by the Rev. Albert N. Rogers. This chapter, "A Dream Fulfilled," recounts the heroic efforts of many to see their dream fulfilled and a national headquarters established. These words from the pen of Dr. Gardiner in 1922 inspire today as they did then:

"This building means the help of God to Seventh Day Baptists. It means a broader denominational vision; it means the establishing of a rallying point for all our people; it means inspiration for coming generations, better understanding in the eyes of the world; it says to the onlooking world that we expect our faith is going to stand; and it objectivizes our belief in the Bible truth about the Sabbath. The movement for such a building is the only one that is widely denominational, and when the building is completed it will be a monument to the unity and loyalty of all our people. Upon this the friends in every section of the land can look with pride and say, 'This building is ours. It stands for our undivided people. For such a people it will witness through generations to come.'"

There is certainly a need today to have all "salaried executives" located in the same building. The advantages are obvious to all. However, there would be much to be considered before moving "headquarters" and all personnel/equipment to another location.

To replace our current structure, which has more than adequate space to house all Boards and Agencies, would be extremely expensive. In addition, the present building would have to be sold - involving considerable time, involvement, and certainly expense. It is quite probable that a replacement value could not be obtained.

There would be tremendous expense involved in the moving of thousands of books, supplies, and office equipment, as well as folding machines, stitchers, cutters, duplicators, presses, cases of type, and delicate cold-type equipment. Relocation allowances would have to be given to all employees, who would have houses to sell, etc. A new building of comparable size to what we have now, relocation, and moving expenses could very well amount to between \$750,000 and \$1,000,000. (Certainly all are aware that building costs have increased slightly since 1929).

It would seem much wiser for Seventh Day Baptists to consolidate our base. Make the most of our present adequate facilities and truly make our building in Plainfield "National Headquarters." Instead of moving everything to a new site it would seem more economical and more sensible to relocate all Boards and Agencies to Plainfield.

Since the major changeover in equipment and printing processes we have much unused space in the publishing house. One possible utilization of this space could be to install a suite of offices for the Missionary Society and the Board of Christian Education. By moving these two Boards to Plainfield there could be a savings of thousands of dollars that is now spent to rent, maintain and heat separate offices. However, the greatest advantage to such a relocation would be in having all of the "team" together in one place.

Plainfield, located some 22 miles from New York City, is in the most vital section of the United States and indeed the world. Nowhere can one find a better area in regard to transportation and communication. Furthermore, Plainfield is located in a mission field, surrounded by a huge urban area and millions of people who are in need of our message.

Do Seventh Day Baptists need a National Headquarters? Yes.

Do we have attractive and adequate facilities which could with a small investment be adapted to contain all Boards? Yes.

Can a National Headquarters located in Plainfield be operated more economically than relocation to some new site? Yes.

Can a truly National Headquarters in Plainfield be used as a base for denominational growth - in the greater New York area and in the entire country? Yes.

Plainfield? Yes!



"This building means a unity of spirit among us ...it stands for no one section but for the entire denomination. It reminds us that these thirteen years of toil and waiting have not been entirely lost years any more than were Israel's years of discipline in the wilderness. They have been a part of our 'hitherto' by which I trust we may be the better fitted for a successful future."

-Editor Theodore Gardiner, 1929

WHY HAVE CONFERENCE EVERY YEAR?

Gatherings at Conference are safeguards against apostasy and disintegration. They cultivate acquaintance and create aspiration for holiness and Christian labor. They often result in conversions, broaden our conceptions of Christian doctrines and duty, and in many ways are worth vastly more than they cost.

Does it pay for the farmer to lay out money to purchase seed and scatter it in the ground? Wait until the harvest for the answer. Does it pay to expend money to educate your children? Wait a few years and see the well-disciplined mind, the expanded and devout Spiritual being, the eminently useful man or woman and then see how quickly a few hundred or thousand of dollars will fade out of sight. Give the Conference your support, your presence, your sympathies and be blessed thereby.

-July 20, 1896 *Sabbath Recorder*

76

A time for
Commitment!

The Sabbath Recorder
510 Watchung Ave., Box 868
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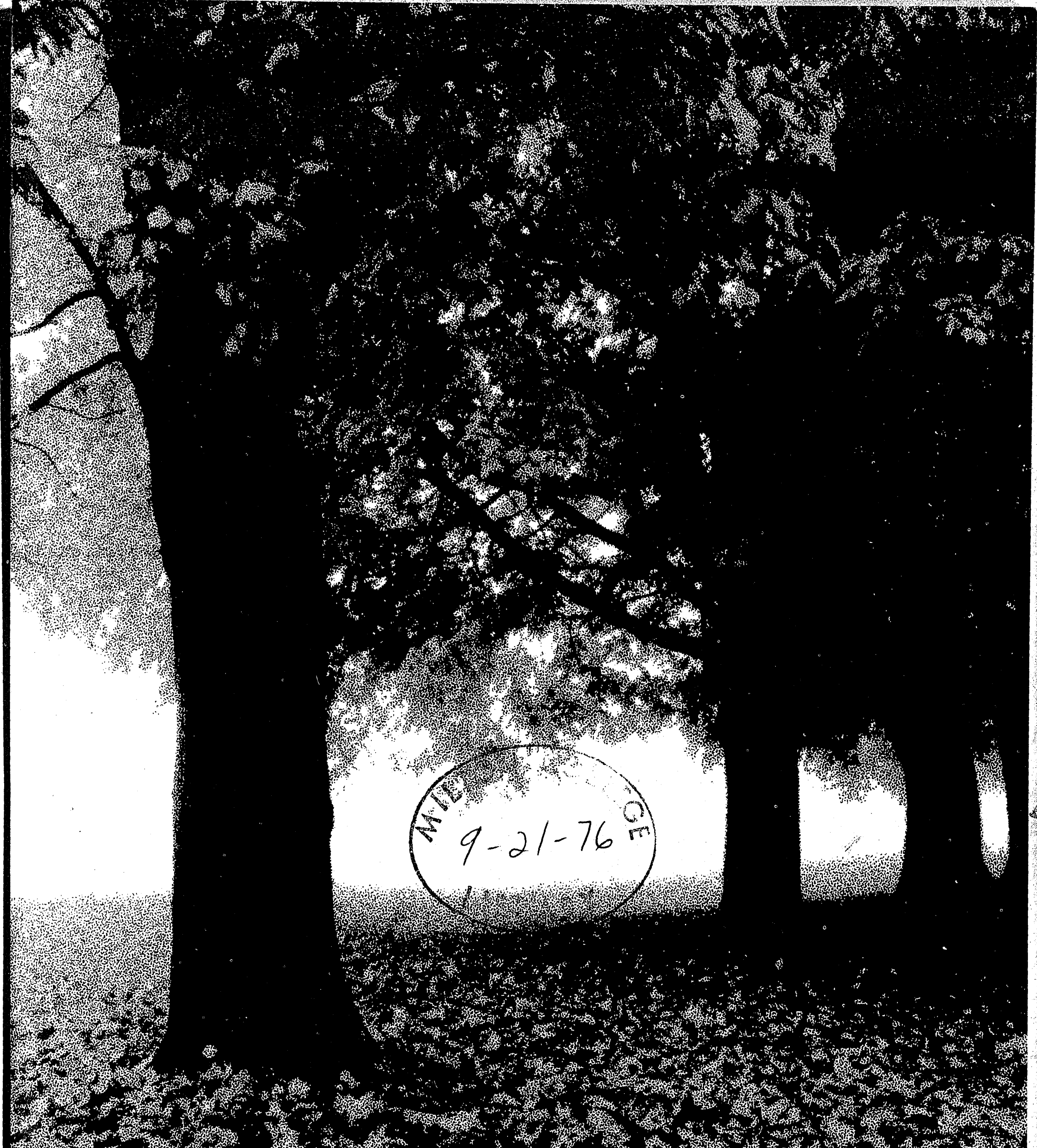
Special training sessions for the Commitment to Growth Plan were held at the Seventh Day Baptist church in Milton, Wisconsin, July 11-14. Twenty-eight people from across the United States participated in the seminar with twenty-one designated as "trainers." The session was geared as an introduction to the first year of the plan which will involve workshops, Bible studies, and community activities. The trainers will help in the preparation of a Seventh Day Baptist Commitment to Growth Plan that can be adapted to each local church situation.

The Commitment to Growth Plan will be introduced at the August 8 Conference workshop at Houghton College. Leading the workshop will be Dr. John Wimber of the Fuller Evangelistic Association Department of Church Growth. At this workshop we will become acquainted with the activities of the coming year which will assist us in the development of our own unique plan for church growth. It is hoped that each church can be represented.

We are excited about what is going to be accomplished in 1976 - in our churches. We are enthused at how God has already begun to bless in new relationships as we have stepped out in faith and seen answers to prayer. We are enlisted and committed to growth! Now is the right time, as we go forward in the right spirit - 1976 is a time for commitment!

The right time!

The right spirit!



RECORDER

SEPTEMBER 1976

MILTON COLLEGE
9-21-76