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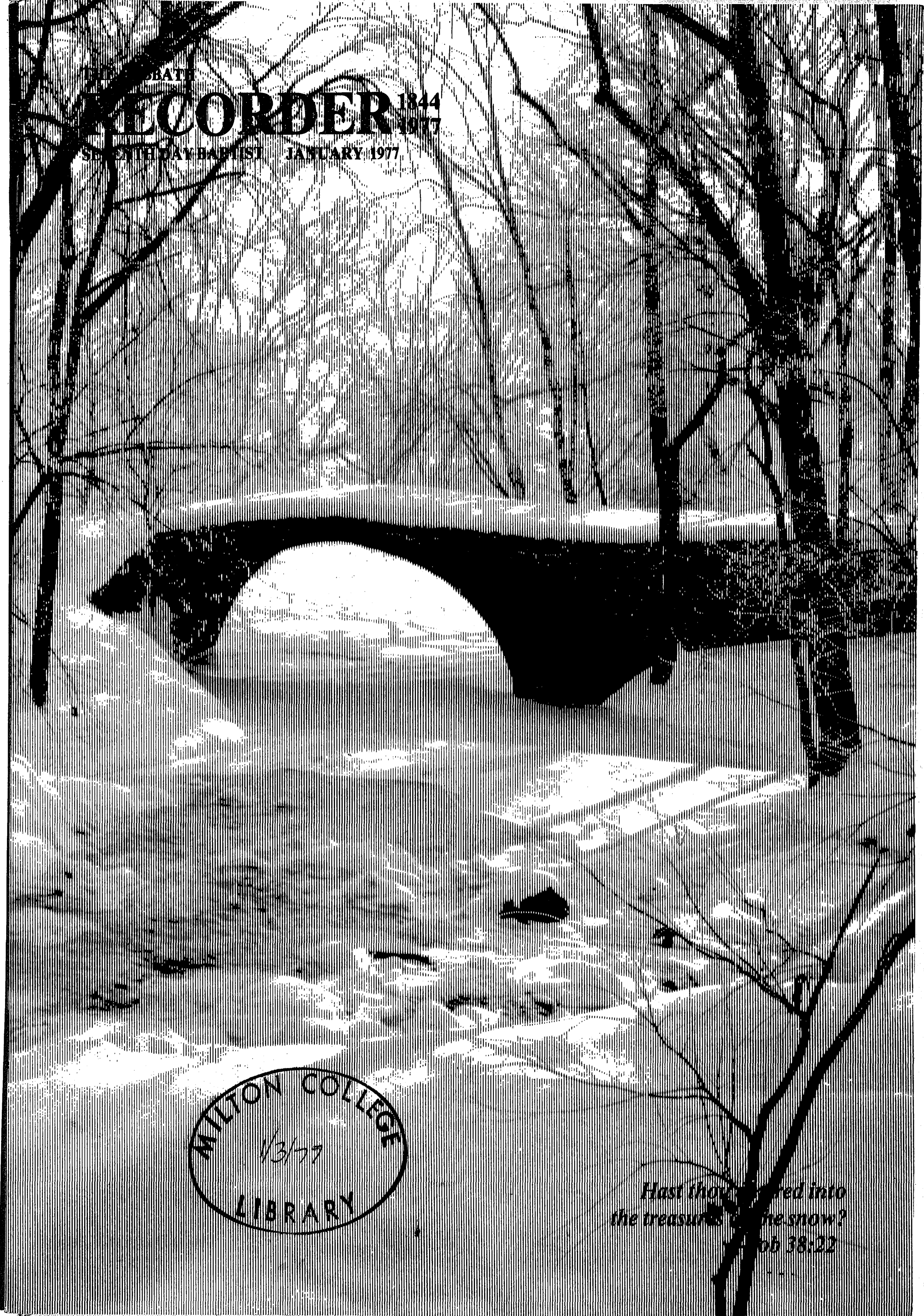
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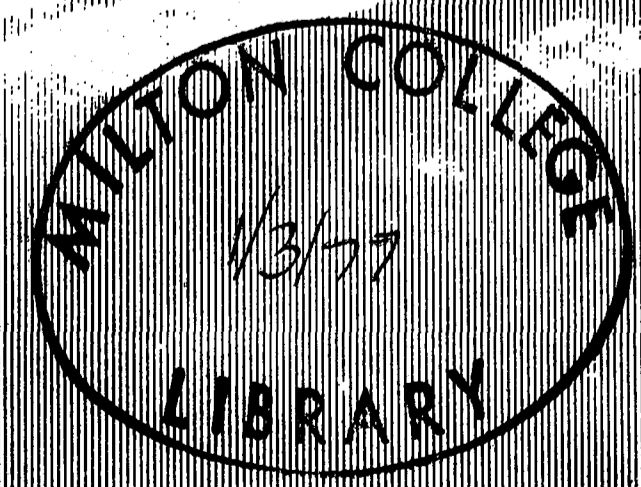
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SABBATH
RECORDER 1844
SUNDAY BAPTIST JANUARY 1977



*Hasn't thou entered into
the treasures of the snow?
Job 38:22*

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NOTICE

Several members of the Second Brookfield S.D.B. Church are enthusiastic and working in their commitment to growth. An S.D.B. pastor is urgently needed for leadership and guidance. Please contact: Harold Balcom, Babcock Hill Road, Cassville, NY 13318; Phone: (315) 839-5787.

"Sign up now for an SCSC team. Deadline is April 30. For applications write to K.D. Hurley."

● SSMO (Sabbath School Mission Offering) funds have exceeded the budgeted amount for the third straight year. In October, your Missionary Board took action to make available a year's rental amount so that quarters for an SDB Fellowship, Conference office and residence for Secretary L. Sawi Thanga could be leased. Such a site seems necessary for the growing witness and nurture of those in the Rangoon area.

● Mrs. Robert E. Spicer of Andover celebrated her 92nd birthday anniversary on Nov. 1. She and her husband have been married 64 years.

Message for BAPTIST WORLD ALLIANCE DAY

February 5, 1977

The Baptist World Alliance, founded in 1905 to bring Baptists together in common cause and unity of purpose, can be said today to be born "for such a time as this."

The years since 1905 have brought changes, some dramatic, in every department of life and in every area of the world. Instead of destroying the need for such an alliance of churches as ours, the changes have in every way emphasized and increased that need.

It has been said, "If the Alliance ceased to exist, we Baptists would have to create something immediately to take its place and do its work."

The Alliance has by no means ceased to exist, but rather by the goodness of God it has grown and continues to grow in its influence and responsibilities among Baptists worldwide.

"For such a time as this" is indicative of important situations relevant to our work within the kingdom of God.

Self-governing Baptist conventions and unions now exist in all areas of the world. Yet in their independence, these bodies want and need the fellowship of other Christians of like faith and order. They find "unity in Christ" in the Baptist World Alliance.

Recognizing the strong emphasis Baptists make on the New Testament doctrine of the "priesthood of all believers," the Alliance provides training and opportunities for lay leadership through its departments for women, men, and youth. This role of the lay person in the work and witness of the church is strategic in an emerging world situation.

"For such a time as this" also highlights the need in our day to harness together the resources within our Baptist family for the most



DAVID Y.K. WONG
President

effective endeavors in evangelism and Christian education, throughout the world.

This ambition of the BWA Division of Evangelism and Education is summed up in its objectives:

- By all means to bring the gospel to all people,
- To develop a plan of evangelism and education which will provide training for immediate and continuous witness and service,
- And, to offer to the few the strength of the many for Christ's sake.

"For such a time as this" means ministries of compassion to people suffering from disaster. The Relief and Development program of the BWA enables Baptists of many countries to join, in Jesus' name, in helping stricken people with the long, hard struggle of recovery. This endeavor is another evidence of the loving and practical Christianity that is another aspect of our unity in Christ.

In every endeavor and in all that we do together we are committed to strive in the name of Christ the Lord, and by the power of the Spirit, to make "new people for a new world through Jesus Christ."

DAVID Y. K. WONG, *President*
ROBERT S. DENNY, *General Secretary*
BAPTIST WORLD ALLIANCE





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

THE CORNER

“Seventh Day Baptists are at a crossroads. The direction we take now may well determine the ultimate decline and extinction – or growth and vitality – of our denomination.”

That is the way our denominational situation was characterized less than two years ago. Today (thank the Lord) an objective assessment indicates that we have “turned the corner” toward constructive expansion in promoting Kingdom work through our churches and their members.

Evidences are numerous, and it is encouraging to note the correlation among a number of projects initiated separately and independently by several different groups within the denomination.

A year ago, Commission, sensing the validity of applying “management by objectives” to church affairs, suggested three denomination-wide goals: to deepen spiritual growth; to foster a spirit of unity and love; and to fulfill our financial commitments.

Planning Committee subsequently felt led to design and implement a Commitment to Growth plan, utilizing the professional assistance

of the Fuller Evangelistic Association’s Department of Church Growth, directed by John Wimber.

Currently, Planning Committee is prayerfully and studiously working toward helping boards, agencies, and churches to determine specific numerical goals for increased church attendance and membership, added numbers of churches, fuller OWM support, better Sabbath school attendance, enhanced Bible study and prayer participation, and extended missionary outreach by 1980. The rallying motto is, “80 by 80,” calling for 80 percent increase in all categories by 1980.

“Denominational leaders are getting pressure from the grass roots for aggressive programs of growth.” So states C. Peter Wagner, director of Missions and Evangelism for the Fuller Evangelistic Association in a recent publication. He goes on to say, “I am convinced that we have entered the greatest era of ingathering of people into American churches of our century – and perhaps in American history.”

It pleases me very much to sense that Seventh Day Baptists are in the vanguard of this movement. In characterizing the new era for growth, Dr. Wagner says: “I have had the opportunity of traveling widely,

studying dozens of churches, interviewing pastors of growing churches, and taking the pulse of church leadership in general concerning their attitudes toward growth. I have been delighted to find that many, many pastors, once discouraged and disheartened, have now found a new vision for reaching out, winning people to Christ and bringing them into the fellowship of Christian churches.

“Nothing is more important than such an attitude. The first prerequisite for church growth is that the pastor must want his church to grow and be willing to pay the price.”

Dr. Wagner concludes his article on modern church growth by indicating that it is not the old “numbers game.”

“It does not suggest gimmicks for growth that sometimes produce excess fat on the Body of Christ rather than healthy tissue,” emphasizes Dr. Wagner. **“Church growth is the way people are talking about Biblical evangelism in the 1970’s. Its ultimate purpose is to follow Jesus in seeking and saving the lost. It takes**

(continued on page 26)

**750 SDB Families Homeless
38 SDB Churches Destroyed**

CYCLONE DEVASTATES SOUTH INDIA



According to reports by the Baptist World Alliance and the Rev. B. John V. Rao, executive secretary of the Seventh Day Baptist Conference of India, a devastating cyclone hit the Nellore district of South India leaving some 70,000 families homeless. The Baptist World Alliance reports that it sent \$5,000 for immediate aid and will plan additional funds and shipments of assistance as soon as needs are fully known.

Rev. Rao writes: “In this cyclone accident, our people lost 150 homes, and 38 Seventh Day Baptist churches were damaged or completely destroyed. No S.D.B.’s were injured....Some S.D.B. churches and homes fell down on account of uprooted trees, and some were destroyed by the heavy rains (many of the buildings have thatched roofs). In this severe cyclone accident, our S.D.B. people lost their small properties, crops, houses, and churches in several field associations. Our incompletely irrigated and drinking water wells were completely covered with sand and mud as water was overflowing the wells.”

Rev. Rao continues “I lost my own house and a church at Walkers Road, Mulapet, Nellore, due to the flood waters. My secretary, Miss K. Jayaprada (typist in the Conference office) also lost her home.”

After the cyclone hit, Rev. Rao went by car to inspect the damage done to the area. He was caught in a second cyclone in which the car was destroyed and he experienced a terrifying ordeal. “While returning

from Nandyal for Nellore, the road was cut off due to the floods and storms. After driving for some ten hours we stopped and placed the car between two large trees for safety from the wind. The cyclone returned and we had to abandon the car and climb a huge tree to escape the rising waters. A stiff breeze broke out and the flood waters raged and the wind whistled. The snakes and lizards came in all sizes close to us. We were in the tree for two days without food or water.” After the waters receded he was able to get down from the tree and walk some twelve miles to safety.

“Now the 38 churches and 150 families of S.D.B.’s who lost everything by these two accidents within fifteen days need some sort of help either in kind or cash to rebuild churches and houses. We are trying to help them, and we pray God to help us find funds for this purpose.”

The Seventh Day Baptist United Relief Fund has responded to this need with a gift of \$2,700. In addition \$30 has been sent by the Shiloh, N.J., church. ***It is our understanding that our United Relief Fund has been depleted by this emergency.*** Your designated gift to the United Relief Fund helps us meet needs around the world in the name of Seventh Day Baptists. Gifts may be designated through your local church treasurer or sent direct to: Mr. Gordon Sanford, Our World Mission Treasurer, Route 1, Little Genesee, New York 14754. □

“YOU ARE THERE BECAUSE YOU CARE”

A Prayer

Oh Lord, in the morning I lift my heart to Thee. With gratitude I praise Thee for the peace in which I have slept, secure from the fear of tyranny or ruthless invasion of my home by authority of the state.

As I go about the duties of the day, I pray for guidance, strength, and courage, according to my need. If pain, sorrow, or weakness be my lot, I ask for submission, patience, and fortitude through the power of Thy presence.

I pray, O Lord, that Thou wilt look with mercy upon a world that has largely forgotten Thee. Call us all back that we may walk in the ways of peace and brotherhood.

When day is done, O Lord, may Thy forgiving love be about me, for I oft forget my high purpose and become absorbed in worldly cares and pleasures.

*"I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety."
Amen.*

—Mrs. H. C. Van Horn

"I never thought I'd see you again!" said the old man to the fugitive. "You realize that I'll have to punish you and keep you under lock and key now. You can't be trusted anymore nor have the freedom of movement you once had."

"O but I have a greater freedom now. You can lock me up, have me flogged, whatever you will, but you can't make me a slave again. I'm really free now."

"I'm afraid I don't understand."

"Here, read this letter. It will explain all."

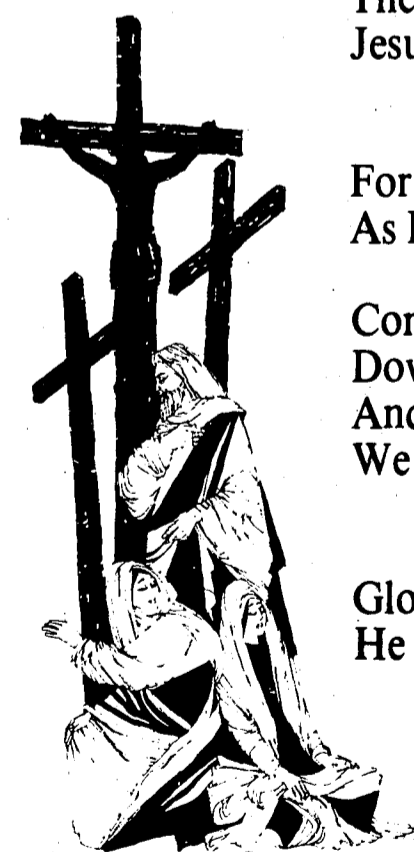
Tears began to flow down the furrowed cheeks of the old master as he read:

Dear Philemon:

Please accept your former slave Onesimus back as a brother in Christ. Formerly he was useless to you, now he is useful to both you and to me.

Love,
Paul

—Don A. Sanford



COME GO WITH ME

Come, go with me
To Gethsemane —
And kneel where
Jesus knelt;
Pray with me
Weep with me
And know the sorrow
That He felt.

Come, walk with me
To Calvary —
Help bear His
Heavy load;
He carried my sins
He carried your sins
As He walked that
Lonely road.

Come, hang with me
Upon a tree —
Next to the
Innocent One;
Bear the pain
And know the shame
Of God's only begotten Son.

Now, go with me
And we shall see —
The tomb where
Jesus laid;
But — the tomb is bare
There's no body there
For He is risen
As He said!

Come, let us go
Down the Emmaus road —
And tell all those
We see;
Our Saviour who died
In Heaven abides
Glory Hallelujah
He did it all for me!
—Jean Albion

NEW DIRECTORS FOR CHRISTIAN EDUCATION BOARD

The Annual Corporate Meeting of the Seventh Day Baptist Board of Christian Education, held on Oct. 17, 1976, elected the following directors for 1977:

Mrs. Mary Clare, Frances and David Clarke, Burton B. Crandall, Wayne N. Crandall, Mrs. Leta De-Groff, Ethel and Harmon Dickinson, Mrs. Luan Ellis, Russell Johnson, Gary Lewis, Mrs. Mae Lewis, Christian Mattison, L. Maurice McCrea, Donald and Jean Pierce, Miss Susie Robinson, Albert N. Rogers, Onnalee Saunders, Mrs. Amanda Snyder, Edward Sutton, Mrs. Madge Sutton, Kathryn and William Thompson, Donald Van Horn, Doris and Kenneth Van Horn, Mrs. Sherry Volk, and Rex Zwiebel.

Appreciation was expressed for the work of the outgoing directors, who are: Douglas Clarke, Mrs. Mary Cudahy, Mrs. Phyllis Mattison, Ellen McCrea, Sandy Snyder.

The 1975 Annual Report was adopted, and Bylaw changes were again considered since last spring's revision seemed to need clarification on quorum and voting membership. The directors' Executive Committee was asked to consider ways to clarify and to prepare for a special corporate meeting. A special session will be called for early 1977, probably in connection with the April Quarterly Board of Directors meeting. Rev. Edward Sutton presided at this regular annual session. □



Terry Anne Meeuwsen, Miss America 1973, addresses the '76 Y.F. banquet at General Conference.

\$23,500 SPENT IN NURTURING S.D.B.'S

Treasurer L. Maurice McCrea reported expenditures of almost \$23,500 during the nine months of 1976 in Sabbath School, youth, family, camp and curriculum programs of the Board of Christian Education. His report was one of seven reports to the Oct. 17, 1976 quarterly Board of Directors meeting. Seventeen directors were present. McCrea reported *HELPING HAND* costs of \$10,133, balanced in part by subscriptions of \$6,053. *SABBATH VISITOR* costs were \$918 with \$368 in subscriptions. Concern by directors was focussed on little youth fellowship income, but Youth Ministries Chairman Russ Johnson reported encouraging contributions after the drive at Conference for the new National Youth Fellowship memberships. *BEACON* articles will report on this in more detail.

The directors elected officers for 1977 who are: President, (Mrs. D.W.) Mary Clare; Vice-President, Burton B. Crandall; Recording Secretary, Mrs. Mae Lewis; Corresponding Secretary, (Mrs. David) Frances Clarke; Treasurer, L. Maurice McCrea; Executive Secretary, David S. Clarke.

The board's president was elected by the Planning Committee to represent that body on the Ad Hoc Conference Committee on the Task Force on Restructure, along with Edgar Wheeler, former president of the Missionary Society, and Florence Bowden of the Tract Society.



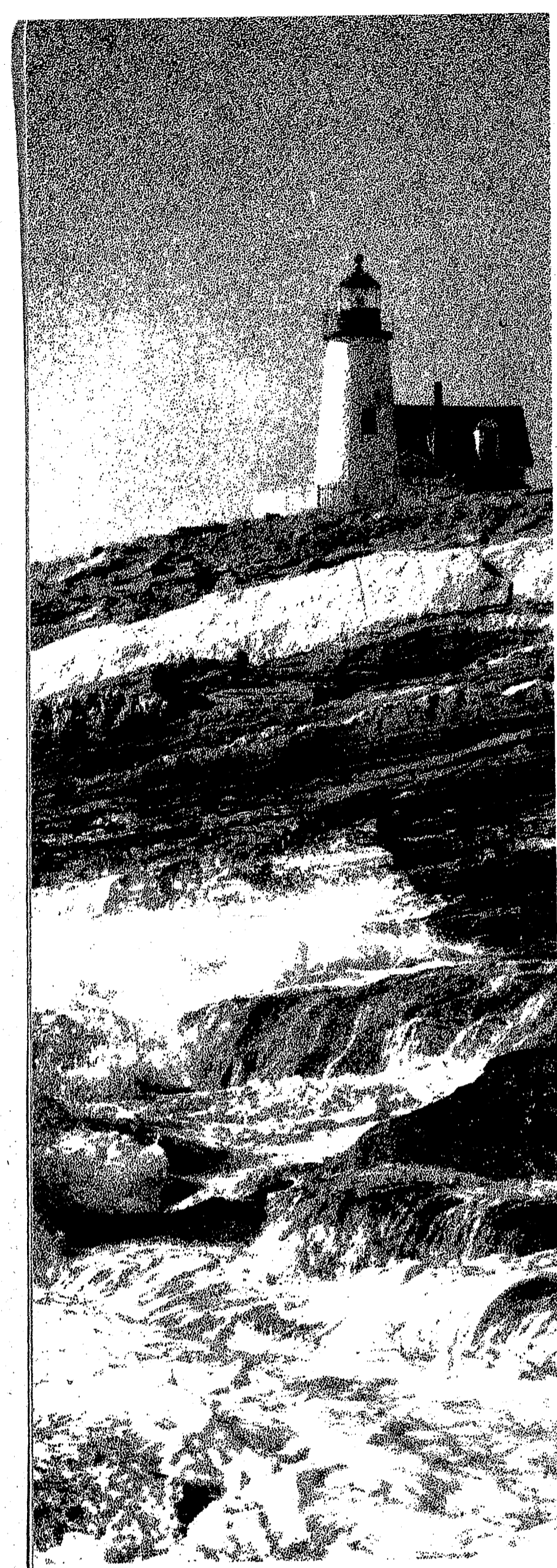
Recorder ensemble at '76 Y.F. Banquet at Houghton, N.Y.; Christ Martin, Kim Taylor, Craig Mix and Laurie Horton.

Executive Secretary Clarke praised the board's contributions to the recent national General Conference assembly—National Youth Ministries Committee—in its sponsorship of Youth and Young Adult Pre-Cons, of the noon youth rap, and with the National Youth Commission of the four seminars on youth work, youth activities and banquet; Church School Program Committee in arranging for the Associated Conferences (Kindergarten, Primary, Junior and Jr. High), and assisting in the four Creative Sabbath School Teaching seminars; Life Ventures Committee in sponsoring the Family Pre-Con. □

GENERATIONS LEARNING TOGETHER

"Learning Activities for Inter-generational Groups in the Church" is the subtitle for Donald and Patricia Griggs' manual under the title above. Secretary Dave Clarke discovered the book at a recent Family Ministries Staff Conference held in Elgin, Ill., and introduced some of its features in a workshop at the Albion Seventh Day Baptist Church on the Sabbath following that conference.

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LIGHT IS HOPE

One of the great and glorious components of the light of God as seen in Christ is hope. That, I wish to bring to your thoughts this morning, and as texts, I would like to use several of the statements of Jesus himself. In His prayer just prior to His death, recorded in John 17, Jesus expressed a great desire of His own heart and life when He said, "Father, I want those whom you have given me to be with me where I am. I want them to see the glory which you have made mine for you loved me before the world began." In Matthew 26, His patience and His self-denial are exemplified by His words as He passed the wine to His disciples at that Last Supper, and as He did so He said, "I say unto you, I will not drink henceforth of this wine until I drink it new with you in my Father's Kingdom." And then, there was the marvelous promise of Christ to His disciples, and therefore to all of His disciples when He said, "Let not your heart be troubled. You believe in God, so believe also in me. In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also" (John 14:1-3).

As I was preparing this study, I looked in the Concordance to find the word *hope*, and I was rather surprised to find that hope in the context of which we are speaking this morning is not even used in the Gospels. I was amazed to find that nowhere did Jesus speak of this concept of hope, and then it came home to me that Jesus really didn't need to use that word. Rather than speaking of hope, Christ spoke of those certainties, and Christ gave us those certainties that are our hope. He was the light that is our hope, and He didn't need to just talk about it.

Religious faith, as it is demonstrated and as it is discussed in all the Scriptures, is a faith that creates hope. Religious faith lives in hope, and it lives on hope, because religious faith promises us experiences beyond yesterday's experiences. It promises

us growth beyond today's attainments. Religious faith promises a relationship to God which is superior to what is presently known, and it promises a potential far beyond finite expectation. God's people have always lived in the hope of a future which is infinitely better than either their past or their present, and it was this concept that led the poet Browning to say, "Ah, but a man's reach should exceed his grasp, or what's a heaven for?" And Paul, writing to the church of the Philippians said, "Forgetting those things which are behind," and how many of us need to forget those things which are behind, "and with hands outstretched to whatever lies ahead, I press toward the mark." Paul looked forward in hope to a future that was better than his present. God's people have always lived in hope.

Israel when set free from the tyranny of slavery in Egypt was still surrounded by dangers of a hostile wilderness, and by a hostile group, but the people looked forward with hope to the Promised Land. Their dark nights in that wilderness experience were illuminated, and their spirits were cheered by the light of a pillar of fire. When the Promised Land had become a reality, they looked with hope again to the coming of the spiritual king, the anointed one, the Messiah. Yes, Israel looked in hope and in faith to a Promised Land and a promised Messiah. We too, we Christians who are spiritual Israel, live in that same hope. We too, (you and I), look for a promised land and for the promised coming of our Messiah, Jesus, our Lord. We share their experience and we share their hope.

"We desire a better country, that is, a heavenly country, where God has prepared for us a city." The hope of God's people has always been eschatological, that is, our hope and Israel's hope have always centered in the coming of Christ—for them, His first coming, for Christians it means the Second Coming of our Lord. Paul, writing to Titus said, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Hope without the coming

of Jesus, and hope without the resurrection is hopeless. That is the basic message of First Corinthians, 15. Without the resurrection, our hope is useless and vain. But Israel's hope is our hope, the hope of the presence of God in a better country, and in a better environment.

I am sure most of you remember that during the morass of the Vietnam war, we were told about the light at the end of the tunnel. The history of mankind from ancient times to contemporary times has been a forlorn history. It has been a dark tunnel with "truth forever on the scaffold, and wrong forever on the throne." I was impressed by a recent *Newsweek* article which reminded us that for decades, for at least a hundred years or more, we have been assured that education, technology, and economics would bring Heaven to this earth, but the writer went on to say that you don't hear that anymore. You don't hear it anywhere, because the most sanguine of our cultural builders knows that it isn't so, it just can't be done. The swelling tide of uncontrollable crime and brutality—fear pervading society—has made sceptics of the social architects. Mankind is in a dark tunnel, but the light at the end of that tunnel is visible and it's growing brighter.

Years ago we used to sing a hymn that was fairly popular at that time, (Hymns do change in their popularity, don't they?) But we used to sing a hymn that said, "Oh, we see the gleams of the golden morning piercing through this night of gloom, we see the gleams of the golden morning that shall pierce the tomb." Christ is our light, and Christ is our hope.

Over the years, there have been a great many illustrations which indicate that light truly is hope, and it was rather common in older times when we had a rather sparse population and markedly rural living to use the illustration of a loving mother with a wayward son who placed a lighted lamp in the window. She trimmed the wick, and provided the oil, and kept that lamp burning day and night with her hope being that that beam of light would bring her son back home. And that son, having such a prodigal experience, eventually turned his footsteps homeward. Miles away, he would see that light which spoke of welcome, and love, of warmth, and of safety. It spoke of hope both

to him and to his parents and, exhausted though he was, he kept moving toward the light and toward home.

The past ten to twenty years have been a time of great stress for countless families in our country, and for how many within our own group? Strange pressures have fastened upon us, especially upon our young people. Pressures of extremely rapid change, so rapid we can't assimilate them. Changes in society, changes in goals, in moral standards, in life styles, in the sense of values. Drugs of great variety have clouded minds and blurred the vision of so many.

How often have we read the story of the Prodigal Son and considered it just a parable, never for a moment expecting that we might become one of the principals. I'm sure that if I would ask your experience this morning—how many families here have a son or a daughter whose life appears to be squandered; whose great talents and energies are being used in "feeding the hogs" (so to speak)—many hands would be raised.

Is the light in the window? Are they aware that the hope of warmth and of welcome is still real for them? Maybe we should be more concerned about why they left or why others might be ready to leave. Is the spirituality of our homes and families the kind that offers real hope to our children? Can they take our faith, our understanding of truth, our commitment and be sure that it meets our needs and will meet theirs as well?

The lighthouse is the traditional symbol of hope. How many lives threatened by the sea have been saved through the beacon of the lighthouse! Two characteristics mark a useful lighthouse.

1. It's position—it stands alone at a point of need, at a place of danger. Lighthouses are not placed where they are surrounded by a thousand other lights which would mar their distinctive message. They are not placed where their light will so blend with the lights around as to be unrecognizable.

2. Lighthouses are supplied with powerful lights that shine with a steady beam, reaching far out beyond themselves, offering hope far beyond the

vision of those who keep the light.

The question for SDB's may be related to these qualifications. For hundreds of years we have stood in the breach, at the point where God's truth has been severely threatened. Are we maintaining our unique position or has our distinctive witness become so blended in with other lights that we no longer serve God's purpose?

What is the quality of our light? Does it flicker down almost to the point that it seems to have gone out? Or is there a brilliance and constancy to our preaching and to our witness that conveys an unmistakable message of hope—hope for ourselves and hope for others. We must bear in mind that the person with the light can't see nearly as far as those who are looking toward the light. Our witness extends far beyond our own vision.

We as individual Christians and as a people need to review our situation if we are to be at least a part of God's hope for this world. Are we maintaining a solid hold on the distinctive position where He placed us and where He needs us? Our fellowship must be in the light that He has given and in the light He wants to continue to give to us. There is a sound basis in light for our fellowship as SDB's.

Christ illuminates the past, the present, and the future. What was just hope in God for thousands of years has become for us a glorious reality. Our faith is based upon what God has done in the past, but our hope is based on His promises for the future and "that hope we have is an anchor of the soul, both sure and steadfast" (Hebrews 6:19).

A few years ago I took a fishing trip to Northern Saskatchewan. We flew there in a single engine private plane and really had a very delightful time together. We filled some barrels with fillets of the fish that we caught and after a few days we were ready to come home. But we ran into the bogeyman of private flying, the weather settled down and the clouds hung low. There was a ceiling of only 200 or 300 feet above the ground and a cloud layer 16,000 feet thick.

We were anxious to get home. I had surgery scheduled the next day

This is the fifth and final lecture in a series given at General Conference at Houghton, N.Y., on the theme of "Light" by Dr. Edward J. Horsley of Denver, Colorado.

and the other men had numerous appointments. What does one do? Well, we had a good plane, we had excellent radio equipment, we had aerial maps. We had one other great asset, we knew that there were no hills. We had flown over the terrain a few days before and our maps indicated that it was absolutely flat, with no mountains to be concerned about. Actually, everything was in our favor except sufficient vision.

We took off. We flew about 150-200 feet above the ground for hundreds of miles, following our maps and with radio signals. Now that might sound terribly risky and I know that there is at least one person here who thinks it was foolhardy, but really, I don't think it was. You see, we had known factors in our favor. We had faith, not a presumptuous faith, but a strong and reasonable faith in our plane and in our equipment and in our ability to navigate and to pilot the plane. That faith was based on sound principles and it gave us a secure hope that our journey would be successful. Sound faith is an essential for a secure hope.

Out of that experience certain observations came to me. You can well imagine that as we took off that day we were a little tense. We sat there in the plane, the pilot on the left and I on his right, acting as navigator. We watched everything intently; the instruments, the maps on my lap, the passing terrain and coordinated those terrain features with our aerial maps. As time passed and the plane performed admirably, it became apparent that we were obviously on course and so we began to relax. After a time we passed some major landmarks, we went past Saskatoon, Saskatchewan, a major city, and our journey was obviously progressing very well. Our hope took on a new dimension. There was a new spirit of assurance, a spirit of accomplishment, and a heightened feeling of real security. We set our radio for the Glasgow, Montana, beacon and like a beam of light, that beacon guided us to our next great landmark. As we came on, the Denver radio beacon was picked up hundreds of miles out, and although the clouds were heavy and it began to rain, after a time we could see the lights of the airport and soon we were on the ground and home.

I was impressed with the way that

our hopes were buoyed up and supported by the regular accomplishment of intermediate goals along the way. It was not enough to have started that day, it was not enough to have a secure hope that we would land in Denver; we needed the confidence, we needed the lift of the spirit, and we needed the joy that came as we saw the landmarks pass by and we knew that the journey was going well. We knew that we were accomplishing our goals and therefore our hope was well-founded and sure.

Pilots who pass over the same points of reference, who see the same bridge over the same river two or three times, get suspicious that they might be going in circles. How about churches? What does it mean to see the same problems year after year, to hear the same recommendations, listen to the same resolutions, see the same statistics? What does it mean? We need to see some new landmarks. We need, by God's help, to create new landmarks. We need to see signs

He is coming – He cannot deny His own work – He cannot deny the travail of His own soul. He cannot deny Himself. He cannot deny His own victory.

that we are moving in the right direction, the indicators that we are on course, the evidence that renews our hopes that we are moving towards the destiny which we believe God planned for us.

Now I believe that this principle which I have just mentioned was also operative in the experience of Jesus. He knew His role in this world. He knew the road that He would take and He knew the coming ordeal of Gethsemane and of Calvary, but Christ saw the light at the end of the road, when He would be restored to that glory that He had voluntarily laid aside. He clung to the promise of Isaiah 53, that He would see "the travail of His soul and He

would be satisfied." But while Christ looked forward to that future time of victory, while He saw in prospect those for whom His sacrifice would be sufficient; while it was that certainty and that hope that made all of His journey bearable and even a joy to our Lord, yet during the journey of His life, what a joy it was and what a lift to His spirit as He saw the tangible reward that happened at that time. What a joy it was to Jesus to see people like Mary Magdalene, Zaccheus, Peter, and James and John and the others, Lazarus, Mary and Martha, the man who was born blind, and the one who was healed and came back to express his thanks.

You see, Christ saw into the far future, but it was the immediate fruit that made the hope of the future greater harvest, secure and certain. He could look forward and see His present results multiplied a million times in the coming years. I tell you today that Christ is my hope, but I am His hope. He and I both live in the joyful expectation of meeting each other and spending eternity together. He is my hope, but I am His hope and you are His hope.

Let us look again at the basis of our hope. Peter writing to the churches said, "Thank God, the God and Father of our Lord Jesus Christ, that in His great mercy we have been born again into a life full of hope. Through the resurrection of Christ from the dead, you can now hope for a perfect inheritance beyond the reach of change and decay, reserved in heaven for you." "The resurrection of Christ is God's mightiest act. It has created our faith and it is as it were a symbol in history, a symbol of our ultimate salvation and therefore it is the ground of our hope."

Our faith is based on the observed fact of God's power in action, a risen Savior, and that faith is an adequate and a competent basis for our hope of the future. But let us not consider that our hope rests entirely in our faith in the historical acts of God. Day after day we have the personal experience of the Spirit of God living within us. The presence of Christ by His Spirit is the personal guarantee that what He has promised, He will fulfill. The passing landmarks of the journey are not restricted to an airplane trip. Our lives can be filled day after day with the evidence that

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The Sabbath Recorder

As our denomination faces the future, we must be optimistic and aggressive if we would strengthen our position and continue the gains which have become evident during the year. My conception of a serious obstacle confronting us suggests my subject "Aristocracy or Democracy."

Seventh Day Baptists are one of the oldest Protestant denominations and have one of the finest backgrounds for which the most discriminating historian could wish. Particularly is this true of the early days of our denominational existence in America. Our forbears were the highest type of individuals, making up an important

ARISTOCRACY OR DEMOCRACY

by Karl G. Stillman
Westerly, R.I.

percentage of the total number of early colonists and included among their number eminent clergymen, distinguished public servants, successful farmers, capable merchants and quite universally upright citizens. They were leaders and a remarkably outstanding and honorable group, deserving and receiving wholehearted respect from their compatriots. We of the present generations are rightfully proud of our ancestry but we are not content with pride alone. We seem to feel superior to those of other faiths, believing that we are just a little bit better because of our adherence to the Bible and all its teachings. Without doubt, a Seventh Day Baptist who consistently and conscientiously lives up to all our doctrines, is as fine a person as there is in the world, yet the point I wish to establish is that we tend to become exclusive. We say that though we may be few in numbers, our quality is high and, of course, since quality is much more to be desired than quantity, we are happy and contented as we contemplate our comparatively small size. In thoughts and in actions too we become aristocrats. We do not make any very determined efforts to hold those among us who for one reason or another gradually slip away. We excuse our indifference by thinking that in all probability they weren't worth trying to hold anyway. They just couldn't "belong," so why should we worry!

Again, we hesitate to tell others of the happiness and satisfactions of true Sabbath observance which are ours. Sometimes we fear criticism or expect ridicule, but more often we think their ancestry is not as good as ours and, therefore, is not conducive to an acceptance of our beliefs. We look for the old Seventh Day Baptist names and so conduct ourselves as to indicate that from these sources alone can we expect to gain members. We would like to see some new family names on our church rolls. However, we can never expect to secure them if we maintain a policy of isolation or attempt to be exclusive.

It has been established through the years that democratic forms of government have the greatest chances of survival. Autocracies flourish for a time but are never enduring. In many ways our denomination as it is constituted resembles an organized government with democratic ideals. Can we expect to any more than hold our own or even survive if we believe we are sufficient unto ourselves alone?

Seventh Day Baptists are surrounded with difficulties and hardships. It seems at times as if we could not survive, yet these selfsame hardships are our greatest assets. Possession of the really best things in life is conditioned upon overcoming

difficulty. The harbor that affords the surest protection from the storm and that contains the deepest water is usually entered by a narrow channel that is hard to navigate. If all the resistance is taken out of life and the way made smooth and easy, the ultimate result is degeneracy, decay, and death.

It is difficult to understand the indifference of people who should be interested in our denomination and its allied interests. Perhaps we can comprehend this situation by studying some of the things they like to do, ascertaining the reason for their likes. Generally speaking, we

like to do those things we know how to perform and to participate in those activities we understand.

One may say that he is not interested in politics. In a majority of cases that means he knows nothing of politics, for if a man once gets into politics so that he really knows the game from the inside, he either loves it or he hates it; he either stays in as long as he can or he gets out as quickly as he can. There is nothing of the indifferentist's attitude about him. The real reason for much indifference is ignorance. People say they are not interested in foreign missions, which probably means they know little or nothing about such mission work. They have never seen foreign missions in operation and never even read the material appearing in the Missions Department of our own *Sabbath Recorder* or opened any kind of missionary magazine. It is impossible to be interested in anything unless one has some knowledge, however little, about it and in direct proportion as one's knowledge is increased, one's interest is deepened and stimulated. The masters of any science or art are never indifferent about it. They are extremely enthusiastic. The people who don't care usually don't know, so if Seventh Day Baptists are to care more about their denomination and about their

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

by Madeline Fitz Randolph

A van rolled down the highway, passing our little car and trailer, and as it went by, we read these words printed boldly in large letters upon the side: "WE SELL MUSIC AND HAPPINESS." It was a beautiful expression, and we considered the idea of a firm selling happiness along with its wares. Our thoughts moved to a more personal channel... "What am I selling?...could it be doubt, criticism, negativism?" We pray it is not!

What is our Women's Society of Seventh Day Baptists selling?

We have taken a long look at 1 Corinthians 12:27 "Now we are Christ's body, and each of you a limb or organ of it." Our work will take this direction as we proceed to promote the goals (some continuing goals, and some "new" goals), growing out of our fellowship in the Women's Interests Committee at Conference. We felt the influence of the apostle Paul's admonition that we are indeed "one body in Christ" at the Friday service of that week, foregoing the "big event" of our Women's Board Banquet and evening together, and moving the emphasis to a family experience together in worship and fellowship. Both kinds of events are memorable and worthwhile, but as a working board, we feel that our goals are moving more to a unified family with Christ as the head in order to serve the needs of our people. Let us put ourselves truly into "selling" our Lord and His Ministry as we combine our efforts in our Church Growth

WHAT ARE WE SELLING IN 1977?

Program. Our President, Myrna Cox, has appointed committees to implement the goals of our board, and keeping our Biblical text before us, she has called each committee by number, i.e., Body I, Body II, etc. This technique has already been of value in keeping the idea before us that we are truly members of the "body of Christ."

Goal I: To promote the development of prayer groups in every church. These groups might meet during the day, evening, or both, depending on the needs. (Last year the emphasis was on "prayer partners" - this is extended to "groups.")

Goal II: To promote a workshop on "What happens when women pray?" and to encourage every society to participate sometime during the 1976-77 year. (Groups have done the "New Life out of Pieces" program, and now we would want them to do the prayer program-study before we meet in 1977 at Conference. Since many have taken the books home with them from Houghton, we hope you will try to get a book, if you do not have one, and make this a study. *What Happens When Women Pray* by Evelyn Christenson.)

Goal III: To reach a goal of fifty SCSC workers, and continue administration of that program.

Goal IV: To publish the history of Seventh Day Baptist Women's Societies in booklet form. (Requests for this to be done have inspired us toward this goal.)

Goal V: To publish a cookbook for the "Creative Camping Manual" (by end of 1976).

Goal VI: To develop a program

of personal witnessing and sharing by members of the Board of Directors to be used by local societies as possible programs and to be sent to LONE SABBATHKEEPERS.

Goal VII: To further promote use of the Continuing Education (Tuition) Fund. (We are still having requests, which shows that the need is there, and we feel this is a very worthy cause.)

Goal VIII: To further the ministry to Lone Sabbathkeepers.

Goal IX: To promote Missionary Interests.

Goal X: To make the best possible use of all communication avenues.

Goal XI: In order to promote the "Commitment to Church Growth," to encourage all board members to grow in their own personal spiritual lives.

What are we selling? If we do not know what we are selling by our lives, and our actions, then we need to have goals, for the cause of Christ is served by those who seek to do His will. We have great hopes for the future of Seventh Day Baptists, for we have a great cause to work for, and there is joy in the sharing. "We need the help of each one of you to help reach our goals. We will be interested in hearing how many of them your group is involved in," writes President Myrna Cox in a recent letter to the local societies. Write to her, as you find that you are becoming deeply involved in our goals, which are for the growth of individuals as well as our denomination. The new address is: President Myrna Cox, 873 Cypress Drive, Boulder, Colorado 80303. □

DO YOU KNOW

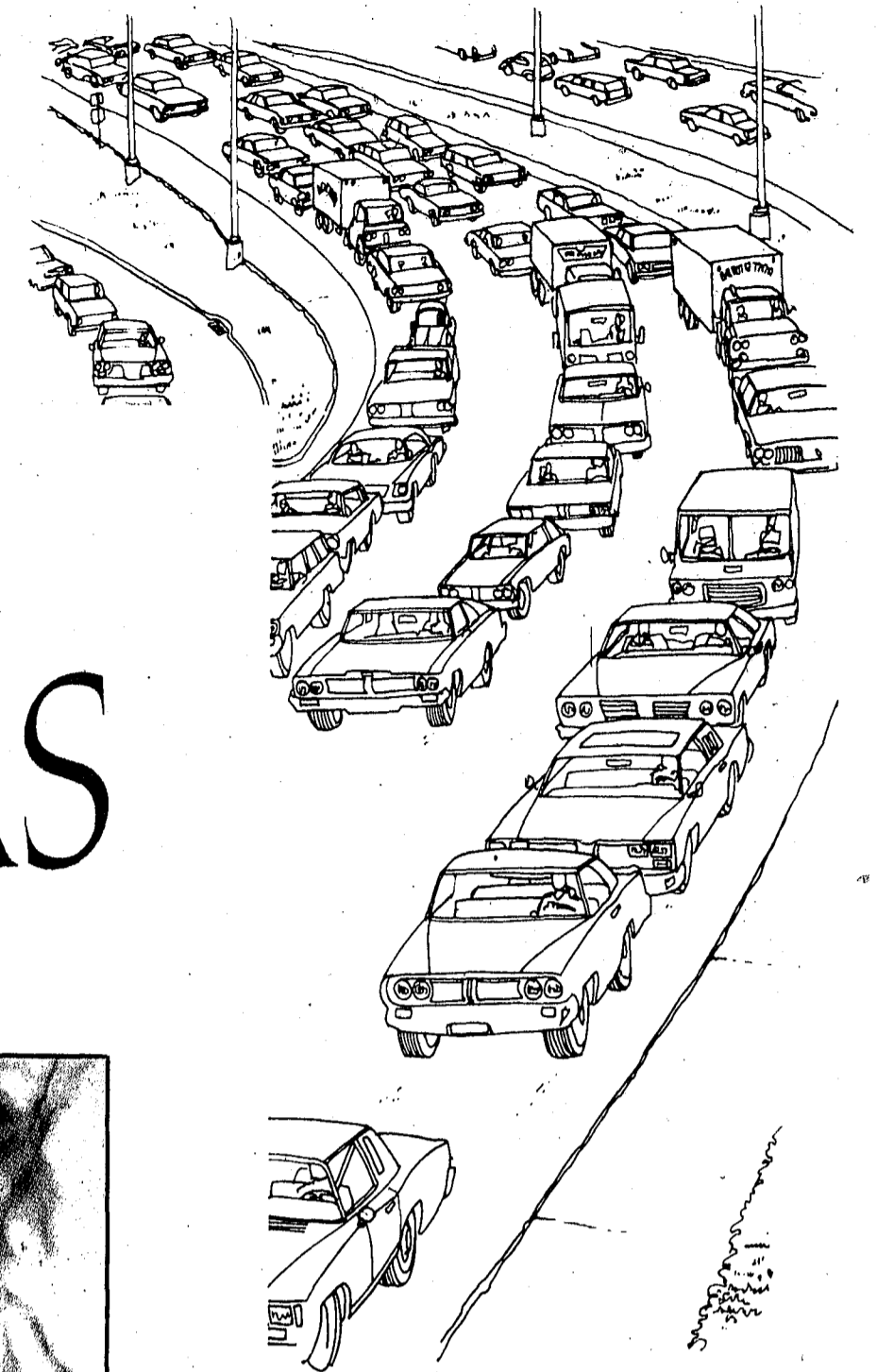
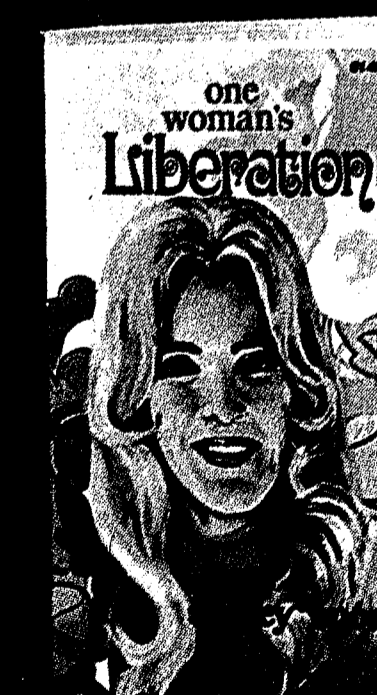
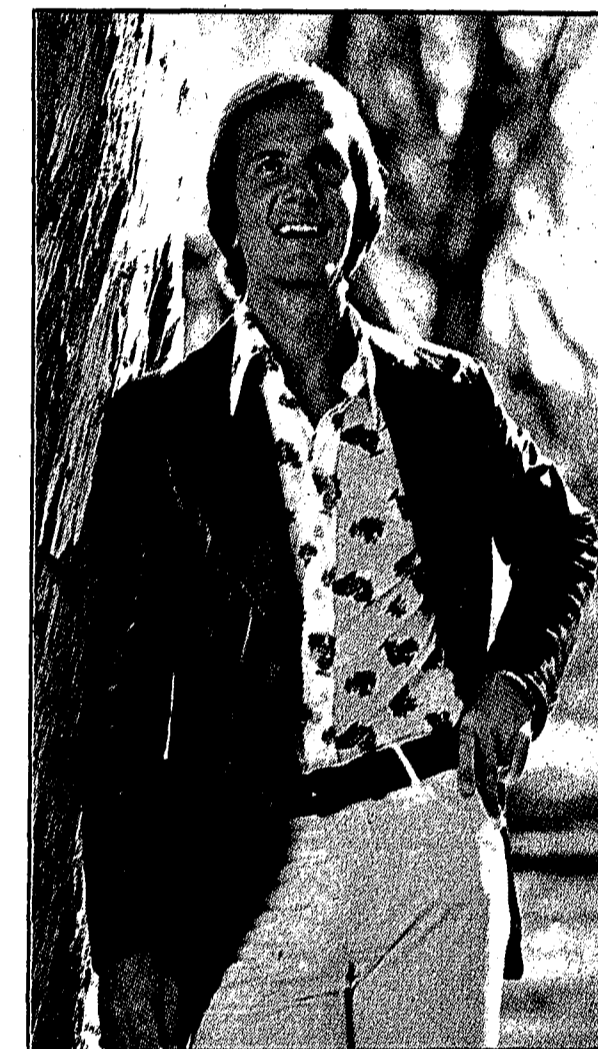
Creation  House

BESTSELLERS

"We invited the Lord to live at our house, and in us—and He does." Pat Boone

A NEW SONG by Pat Boone. More than a million copies now sold. A thrilling account of Pat's discovery of a new life and new song. Cloth, No. 404560, \$4.95; Paper, No. 707013, \$1.75.

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"We love because
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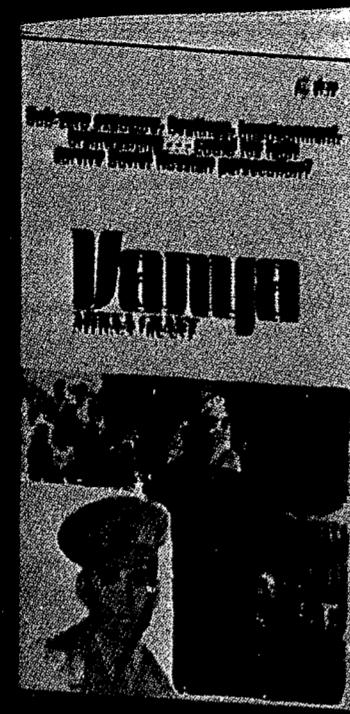
by Madeline Fitz Randolph

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WHAT ARE WE RENEW YOUR PERSONAL DEVOTION



VANYA by Myrna Grant. Gripping account of a young Russian soldier persecuted for his faith...told with remarkable imagination and sensitivity...a lesson to any inclined to shrug off the dangers of communism. Paper, No. 707019, \$1.75.



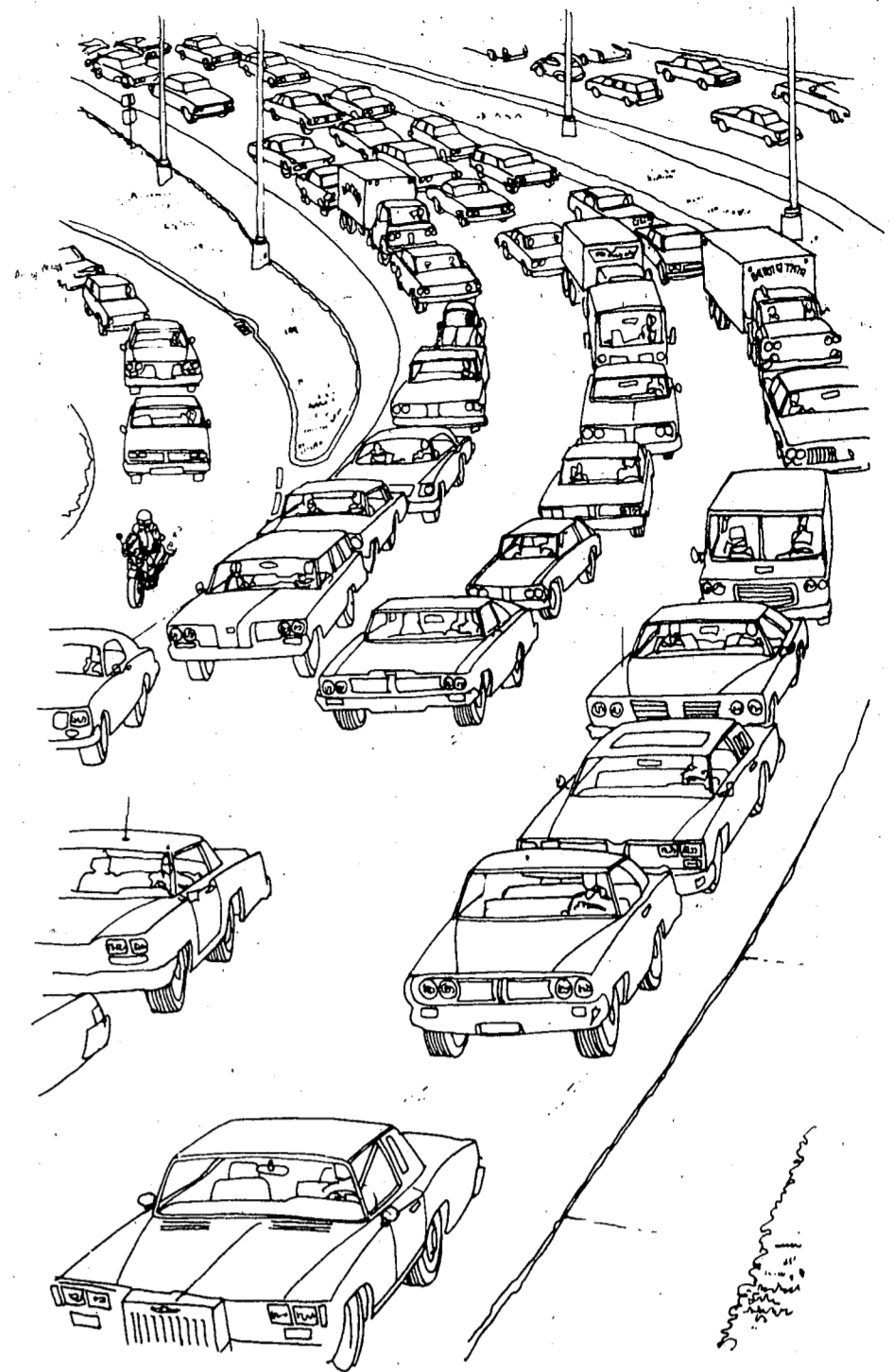
DISCIPLE by Juan Carlos Ortiz. Hard hitting...charming...a challenge to all Christians to trust, love and grow in a relationship with Jesus Christ and with their brothers and sisters. Paper, No. 707002, \$1.75.



FOR THIS CROSS I'LL KILL YOU by Bruce Olson. The compelling story of a young man who left the U.S. to live with a murderous tribe of South American Indians. By trial and error he learned how to introduce the message of Christ without destroying the beauty of their culture. Cloth, No. 404220, \$4.95.

DO YOU KNOW THE WAY TO BLESSED HAPPINESS?

by Mrs. Thelma Tarbox
Saunderstown, R.I.



DO YOU KNOW—

1. People as remarkable as you and I, and all human beings are, have to have been created by an INTELLIGENT HEAVENLY FATHER who loves us (John 3:16)!
2. The Creator loves us so much that He sent His Son, Jesus of Nazareth, to help us conquer sin, and thereby get the most satisfaction possible out of life (Romans 8:4).
3. Sin is disobeying God's Laws, the Ten Commandments. Sin is failing to love as Jesus loves (1 John 3:4; James 2:11; John 15:12).
4. In providing for us a PERFECT EXAMPLE OF LOVING OBEDIENCE, Jesus establishes a higher level of righteousness than was possible under the Old Agreement that God made through Moses. For example, Moses permitted divorce (because of the Israelite's immaturity and hardheartedness), but Jesus teaches that those whom God has joined together should not be separated. Moses taught "an eye for an eye," but Jesus teaches: "Do good to your enemy, pray for those who spitefully use you" (Matt. 5:44; 19:3-8).
5. Jesus' NEW WAY of obeying the Ten Commandments got Him into trouble with the religious leaders — especially His Way of Sabbathkeeping (Mark 3:1-6).
6. Jesus' Sabbath Day was Saturday, the *seventh day* which the Creator blessed and made holy. Each Saturday Jesus attended church and His followers "rested according to the Commandment." Even so, the religious leaders became so angry that they "sought to kill Jesus" because He healed on the Sabbath and He permitted His hungry disciples to gather corn. Jesus explained that the Sabbath was made for man (Exod. 20:8-11; Mark 2:23-28; Luke 4:16, 17; 13:10-16; Luke 23:56).

7. After the Crucifixion and Resurrection of Jesus His followers taught that faith in Jesus establishes God's Law and that Jesus makes it possible for the righteousness of the Law to be fulfilled in us (Rom. 3:31; 8:4). Jesus' followers also taught that there was no longer a need for the Old Covenant ordinances concerning the yearly feast day Sabbaths (reminders of God's blessings) and the sacrificial rites. God's gift of His own Son, whose SUPREME SACRIFICE ends all sacrifice, is the Greatest of Blessings (Gal. 4:1; Col. 2:14-23).
8. The first Christians, like Jesus, also worshipped and kept holy the Saturday Sabbath. The Bible gives no support to the belief that the apostles changed the Sabbath from the *seventh* to the *first* day to honor the Resurrection. There is neither Biblical command nor Biblical reason given for such a transfer! When correctly translated, Matt. 28:1 indicates that the Resurrection *could not* have occurred on Sunday, that it took place BEFORE Sunday. The EMPTY TOMB was discovered "late on the Sabbath, as the first day was drawing near" (Riverside Cambridge New Testament). Chapter 13 of the Acts of the Apostles says that when the Gentile proselytes asked the missionary Paul to speak to them the next Sabbath, Paul didn't say, "We Christians meet on Sunday, come worship with us tomorrow." Instead, the Bible says: "The next *Sabbath day* came almost the whole city together to hear the word of God" (Acts 13:42-44).
9. The habit of calling Saturday "Sabbath" meaning REST DAY was so strong among Christians that the term *Sabbath* "up to the Eleventh Century never meant Sunday but always Saturday."¹

10. Saturday was the only REST DAY known by Christians for almost 300 years. Eventually Christians quarreled over the way to observe Sabbath: Feast in the Eastern Churches; Fast in the Western Churches!¹²

11. Jesus warned that false ideas and false prophets would enter the Church (Matt. 24:11; Acts 20:29,30). Within a short time, Sun Worship practices mingled with Christianity: Gentile converts directed their prayers toward the East, the rising of the Sun God; Christians called Christ the "Healing Sun," whom they depicted driving the Sun Chariot across the sky (third century mosaic excavated at Rome); The Sun became the symbol for Christ and the Sun God's birthday, December 25, was adopted.³ It was inevitable that Sunday services honoring the Sun God would be continued to honor Christ, associated with the Sun God in so many ways.

12. About 150 A.D., Justin, a converted pagan who did much to fuse Christianity and paganism, provided the first indisputable reference to regular Sunday services (Apol. 1. 67:3). There are earlier references used by supporters of Sunday sacredness. These earlier texts, however, either cannot be accurately dated - Didache 14:14, or do not specify Sunday - Pliny X, 96, 7, or they were tampered with - Ignatius, Magn. 9:1. There are three versions of Ignatius' letters⁵. The Middle Version is commonly quoted, but the Longest Version, rarely quoted, says: "Keep the Sabbath in a Spiritual Manner, and after the Sabbath, keep the Lord's Day as a Festival."

13. The term "Lord's Day" is the name that Sun Worshipers gave to the first day of the week "In recognition of the Sun's Day as THE LORDLY DAY (kyriake hemera), the beginning of the planetary week."⁶

14. Justin, like other Church Fathers, was skilled at justifying pagan practices too popular to be eliminated. He wrote: "We all hold this common gathering on Sun's day, since it is the first day on which God transforming darkness and matter made the universe, and Jesus Christ.... rose from the dead..." (Apol. 1. 67:3). Note the similarity of Justin's first reason with the pagan reason for honoring Sun's day.

15. After 150, A.D. there were Christians who worshipped on both Saturday and Sunday.⁷

16. Sunday, however, was a WORK day, not a REST day, and was not associated with the Fourth Commandment in any way. Worship services were probably held early in the morning. "For the early Christian, Sunday was a regular day of work, just as any other day.... It is from the required rest of the Imperial Edict (Constantine's) that the tendency towards Sabbatarianism arose in the fourth and fifth centuries. In Ambrose (in Ps. 47) and Chrysostom (Homily 10 on Genesis) we have the first theologians to defend the Sunday relaxation from work on the basis of the Fourth Commandment... Not until the Sixth Century Synod of Orleans (canon 28) is manual labor forbidden."¹¹

17. The idea of making Sunday a REST DAY originated with Roman Emperor Constantine who, by Edict dated March 7, 321, forbade all but farm labor on "The Venerable Day of the Sun."¹¹

18. Emperor Constantine brought tragic changes to the Church. In A.D. 313 he added Christianity to the Empire's legal religions, granted tax support, and opened the way to Government supervision.⁸ In 325 the Emperor convened over 300 Bishops to settle Church disputes.⁹ By punishing the "losers", the Arians, with exile and later restoring them to their Bishops, Constantine

caused bloody Church struggles.¹⁰ Leaders of the Trinitarian and Arian factions appealed to Constantine and subsequent Emperors for support¹¹. The Emperors, who were also High Priests of Paganism,¹⁶ assumed the prerogative of judging Christian doctrine. They used their magistrates and soldiers to enthrone and dethrone Bishops.¹² In the seesawing between Trinitarian and Arian, clergy and laity were bound in chains, imprisoned, beaten so badly they died, were deprived of possessions, sent to the mines, or beheaded. Virgins were exposed to the fire!¹³ More fortunate was Trinitarian leader, Athanasius, who was five times exiled (or escaped attacking soldiers) and five times was "cleared" and restored to his Church.¹⁴ Not by Church Councils, but by unbaptized Roman Emperors. Constantine and son Constantius were not baptized until dying, and both were baptized by Arian Bishops.¹⁵

19. The vicious struggle between Trinitarians and Arians was ended, openly at least, by Co-Emperors Gratian and Theodosius, both Trinitarians. Beginning in 382, they outlawed the Sun Cults which were at their height of popularity - over 400 temples in Rome alone. They deprived the Cults of tax support, confiscated their properties, forbade their sacrifices, and transferred the Vestal Virgins' salaries to the Postal Service.¹⁶ The Pagans, along with Arians and other "heretics" were driven underground. During those violent sixty-nine years between 313 when Christianity was made legal, and 382 when the Emperor's Christianity became the ONLY legal religion, (with the exception of Judaism which was officially harassed) the Church turned from winning converts by persuasion to forcing conversion by civil pressure.

20. The Church Council of Laodicea, held late in the fourth century reflected the effect of over fifty years of Sunday Law enforcement and Emperor domination. Canon 29 condemned REST on the Sabbath as "Judaizing," threatened excommunication for idleness on Sabbath, and suggested, if possible, REST on Lord's Day. This reveals that Christians were still honoring the Saturday Sabbath and were NOT resting on Sunday. Even hostile leaders were still calling Saturday the Sabbath. The leaders, however, dependent upon Government for support, wouldn't have been in charge, if they hadn't chosen Sunday in place of Saturday, and associated Sabbathkeeping with Judaizing. Government not only enforced a Sunday REST, but Constantine had initiated Anti-Jewish legislation with his 315 Edict threatening "deserved punishment" for converts to "this abominable religion."¹⁷ Jews were soon denied civil rights and were subjected to violence.

21. Christ's true followers faced a dilemma. If they observed the Biblical seventh day they risked being mistaken for Jews and persecuted. If they refused to rest on Sunday they would be punished. But all through the Dark Ages, despite fines, imprisonment - even death, there have always been Christians true to the command of God and the example of Christ.

22. Most fourth and fifth century Christians were so seeped in Sun Culture, that they probably couldn't have cared less that Constantine's REST DAY replaced God's HOLY DAY!

23. Some Christians today when asked why they don't follow Christ's example in obeying all Ten Commandments, interpret the fourth as meaning one

(continued on page 27)

Seventh Day Baptist
Historical Society

NEW BOOKS CONTINUE BICENTENNIAL FOCUS ON SEVENTH DAY BAPTIST PIONEER HERITAGE

Two new books have arrived on the literary scene that continue a Bicentennial focus on Seventh Day Baptist pioneer heritage begun by the publication of Don Sanford's *A Free People in Search of a Free Land*.

But, whereas Mr. Sanford's book is a general work tracing the migration of Seventh Day Baptists from the East Coast westward across the United States, ...and a *White Vest for Sam'l* by Helene C. Phelan and *Furrows of the Land* by Nellie Furrow Daland take up specific aspects of Seventh Day Baptist pioneer life.

In bringing to our attention the diary of Maria Whitford, Mrs. Phelan presents a vivid description of the life of a young farm wife in pre-Civil War western New York State; and in sharing memories of her own youth, Mrs. Daland dramatically recalls the ever-westward search for new frontiers in the late nineteenth century.

"FURROWS OF THE LAND" by Nellie Furrow Daland

In the preface to her book, Nellie Daland says, "If in the days to come, my children or grandchildren, or my nieces or nephews whose link with the family was removed at an early age, become curious about their forebears and wonder why they proceeded as they did, I hope this disjointed story may be of interest."

Fortunately, her children and the Milton, Wis., Historical Society found the story not only interesting but also worthy of publication as a memorial to the author, who passed away in 1975, for Mrs. Daland's narrative is significant beyond mere family history.

Furrows of the Land is first, of course, as the title suggests, the story of the Furrow family, its search for, and battle with land for its very existence. But, as Robert G. Dunbar of Montana State University suggests in his introduction to the book, it is "not only a saga of the westward movement of a family, but also a religious denomination, the Seventh Day Baptists." Mr. Dunbar continues, "John Furrow was a member of this denomination and he sought not only land in the West, but also association with his fellow believers."

"A saga" it is, for "John was a restless man," says Mrs. Daland, "and when he thought of the vast acres of land in the West waiting to be tamed, he would get a faraway gleam in his eye. His feet would begin to itch and his fingers tingle and he would go about his work with a quiet but brisk whistle"; and we follow this man from Ohio to Iowa, to Nebraska, Idaho, Arkansas, Colorado, and finally California, destination of perhaps his greatest trek, at a time when, widowed and approaching seventy, many men have retired.

As this is no mere family history, so it is no dry record of American history, for it vividly depicts the adventures of this John Furrow, and consequently, his family, with Indians, hostile and friendly; weather, too dry and too wet; animals, servants and foes; and all the other elements of frontier life.

But the final, delightful ingredient in this book is the personality of the author herself, for this is autobiography, the events of the saga viewed through the wide-open eyes of a young child, but tempered by



the wit and understanding of years. The story ends while the girl is but thirteen, but the story of Nellie Daland continued for more than seventy-five years, including forty-five years as the wife of the dean of Milton College, John N. Daland. At her death it was noted that "she devoted much of her life to being eyes for her husband, who from infancy was nearly blind."

Furrows of the Land may be ordered from the Milton Historical Society, Milton, WI 53563. □

-Tom Merchant

...AND A WHITE VEST FOR SAM'L by Albert N. Rogers

The diary kept just before the Civil War: by a Seventh Day Baptist woman who lived at Alfred Station lifts the curtains on her long shaded life and that of her contemporaries.

Working hours on end, doing an amazing number of country tasks, offering hospitality to endless guests and helping neighbors in times of need, Maria Langworthy Whitford wore herself out before her time. But she clutched at culture and was faithful to her church "at the Bridge" (Baker's Bridge, now Alfred Station, N.Y.).

Sam'l, her husband Samuel Whitford, was equally devoted to the Puritan ethic of hard work. A carpenter as well as farmer, he repaired buildings, built his own church shed, and not infrequently made coffins for neighbors who died. He and Maria visited Whitford relatives and friends at Adams Center,

(continued on page 26)



THE HONORABLE JENNINGS RANDOLPH - United States Senator, West Virginia, born in Salem, W. Va., and graduated from Salem College there. He holds honorary degrees from fourteen colleges and universities, including The University of Pittsburgh, Davis and Elkins College, West Virginia University. He served fourteen consecutive years in the U.S. House of Representatives and has been a member of the U.S. Senate since 1958. He is an active speaker and writer in religion, author of a chapter in the book, *Politics and Religion Can Mix*. A Seventh Day Baptist, he is a member of the General Commission of The North American Baptist Fellowship and former Vice Chairman, North American Fellowship of The Baptist World Alliance. He has received many awards, including those presented by the YMCA, B'nai B'rith, West Virginia Wesleyan College and Salem College.

CHURCHMAN OF THE YEAR

In special ceremonies at the Washington Hilton Hotel on December 6, 1976, United States Senator Jennings Randolph was recognized as "Churchman of the Year" by Religious Heritage of America. Representing Seventh Day Baptists at the presentation were the Rev. and Mrs. Leland Davis of the Washington, D.C., church and Editor and Mrs. John D. Bevis of Plainfield, N.J.

Religious Heritage of America was founded in 1951 and is non-sectarian in its promotion of the principles of America's religious heritage. Each year awards are given to honor and recognize individuals who have contributed significantly to making America a greater nation under God.

In accepting his award Senator Randolph said:

Thank you, Mr. Stone, and appreciation to the trustees and members of the Religious Heritage of America, for this award. Its meaning, to me, is not so much of work done, but of goals and dreams yet to be achieved by all of us.

The next quarter century will be one of the most dynamic, most challenging, and - at the same time - the most turbulent periods in our history. While we look longingly to the past, we also reflect seriously on the state of our society, its current issues and problems, its future prospects and possibilities.

This next quarter-century and beyond will be a time in which we will be required to reexamine our historic legacy, to reevaluate our commitments, and to consider anew our purpose and missions in the world.

Possessing as we do in our mortal hands the power to destroy, we must move to possess in our immortal ideas the power to build. What we do in the immediate years will fix the future more solidly than what we have done over the past 200 years.

It is clear that America began as a nation of God's people doing God's will.

Matthew 21:43 says: "The kingdom of God shall be taken from you, and given to the nation bringing forth the fruits thereof."

Perhaps the fire and religious fervor of our early patriots may never burn as brightly again in our society. But I believe that across this land there is a broad and burning desire to return to that high calling of being God's people - His nation.

In this 200th year of our existence - a year in which the people of the world have seen and shared the wonder of it all - what better time to seek to make God's will our national goal - and to begin the challenging task of making the next 100 years a time for the lifting up of the human spirit.

Those honored in addition to Senator Randolph included: Churchwoman of the Year - Dr. Claire Randall, General Secretary of the National Council of Churches of Christ in the U.S.A.; and the Very Reverend Francis B. Sayre, Jr., Dean of the Washington Cathedral as Clergyman of the Year. The awards were presented by W. Clement Stone, President of Religious Heritage of America.

Seventh Day Baptists are indeed proud of the integrity and religious faith of Senator Randolph. We feel privileged to join with Religious Heritage of America in recognition of the Senator as "Churchman of the Year." □

-John Bevis

MISSION NOTES

focus

"Where there is no vision the people perish"

● **BURMA:** Our second annual District Conference, held at Kanaan village (Chin Hills) from October 13-16, 1976 was well attended. The annual meetings of the Seventh Day Baptist Youth Fellowship and SDB Women's Society also met at Kanaan village. The annual session of the Burma SDB Conference will be held at Tahan from February 23-26, 1977. -Rev. L. Sawi Thanga.

● **U.S.A.:** The second COMMITMENT TO GROWTH Training Session was held at Shiloh, N.J., Nov. 28-30 with Consultant John Wimber of the Fuller Evangelistic Association. COMMITMENT TO GROWTH leaders, members of the Monitoring/Planning Committee and several observers gained new insights and instruction on ways to follow our Lord in facilitating local church growth. Leaders will be conducting the second workshops in COMMITMENT TO GROWTH during January and February.

● **MALAWI:** The new buildings at Thomas for the medical clinic and staff are built on a "self-help" project basis. The local people have made thousands of bricks which have now been fired in kilns, ready for early construction as soon as the rainy season allows. "We started the fire in the kiln Tuesday night. Unless it rains, turns cold, or the wind blows too hard we will finish Friday night. Otherwise we will stuff it with wood and close it up over Sabbath." -Missionary Menzo Fuller

● **U.S.A.:** Church Growth will come through new groups! Recent letters offer insights on how the Lord is leading-"We are trying to get a new SDB group organized here in western Nebraska. None of us are actually members yet. Pray for us."-B. Crouse. "It is my firm belief that this is an exceedingly fertile ground for the setting up of a branch of the Seventh Day Baptist church. . . I, for one, would be very interested in

a branch of the Seventh Day Baptist church in this area."-L. Davis, Medford, OR.

● **UNITED REPUBLIC OF CAMEROON:** Correspondence initiated with Rev. B. John V. Rao of the India SDB Conference has been shared indicating that the Apostolic Lutheran Church in Cameroon has begun to keep the Bible Sabbath. Rev. John M. Mpacko, their secretary, wrote in October, of his preaching of the Sabbath truth: "It is accepted everywhere I preach it." "I have also been in close contact with the Native Baptist church of Cameroon who also have decided and accepted the truth of the Sabbath message." Praise the Lord for these new groups in Sabbath fellowship!

● **U.S.A.:** Director of Evangelism, Mynor G. Soper and the Lightbearers for Christ assisted in the booth ministry at the American Royal in Kansas City in November. Following this they served in Houston, TX, and visited other Texas groups enroute to a week's ministry in Torreon, Mexico, with our sister church there.

● **BLANTYRE, MALAWI: CONGRATULATIONS** are in order for Pastor and Mrs. Otrain B. Manani. We rejoice with them on the birth of their sixth child, Alinane Doris Loice, born October 8, 1976! Both mother and baby are doing just fine.



Sabbath School in Kanaan, Burma

PRAYER CORNER

A Prayer Reminder for Each Day!

February 1977

Verse for the month: "Pray all the time. Ask God for anything in line with the Holy Spirit's wishes. Plead with Him, reminding Him of your needs, and keep praying earnestly for all Christians everywhere."

-Ephesians 6:18 LB

Pray for....

- 1-SCSC workers and projects in 1977
- 2-Rev. Antonio Barrera, Curitiba, Brazil
- 3-COMMITMENT TO GROWTH workshop #2 in many churches this month
- 4-Douglas and Jane Mackintosh, Kingston, Jamaica
- 5-Baptist World Alliance ministries
- 6-Rev. E. O. Ferraren, Cebu City, the Philippines
- 7-Women's Board meeting this evening
- 8-Pastoral students, Guyana, South America
- 9-Pastor David C. Pearson, Plainfield, NJ
- 10-Rev. L. Sawi Thanga and leaders in Burma SDB Conference
- 11-Leon R. Lawton in his visits to Jamaica and Guyana
- 12-THE SABBATH RECORDER in every S.D.B. home!
- 13-Houston, Texas, S.D.B. Fellowship
- 14-Executive Secretary K. D. Hurley, Plainfield, NJ
- 15-Secretary Otrain B. Manani, Central Africa Conf. of S.D.B.
- 16-A person, specifically, who has wronged you
- 17-Pastor Leroy Bass, New Auburn, Wis.
- 18-COMMITMENT TO GROWTH leaders and Growth Force members
- 19-Your pastor as he leads in worship and praise!
- 20-Sabbathkeepers recently contacted in Poland
- 21-Health of Rev. B. John V. Rao, Nellore, India
- 22-Pastorless churches
- 23-Menzo and Audrey Fuller, Blantyre, Malawi, Africa
- 24-SDB's in Randle, Washington
- 25-New missionary candidates and their support
- 26-SABBATH SCHOOL MISSION OFFERING
- 27-Lightbearers for Christ ministries
- 28-Senator Jennings Randolph, Washington, DC

YOUR

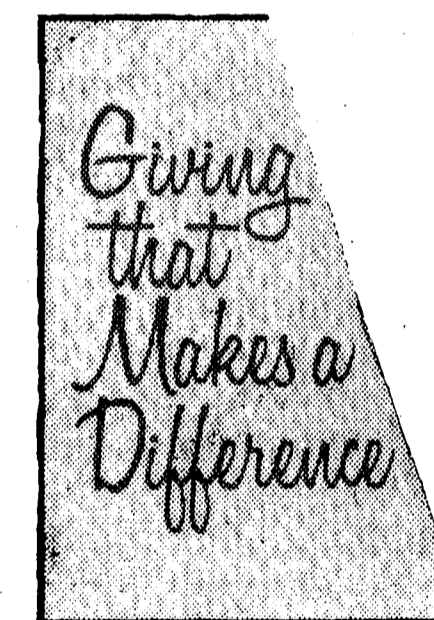
GIFTS - (tithes & offerings) to the 1977 Our World Mission budget through . . .
 CHURCH - makes possible the world wide ministries of . . .
 MISSIONARY SOCIETY - through . . .

1 OUR MISSIONARIES

*in Malawi, Africa
 Menzo & Audrey Fuller
 in a growing medical work

*in Kingston, Jamaica
 Doug & Jane Mackintosh
 in the educational work
 at Crandall High School

*in all world fields
 Leon R. Lawton
 in field visits*, in
 planning, oversight and
 administration (*Guyana
 & Jamaica in 1977)



2 AID TO NATIONAL CONFERENCES

#in JAMAICA, West Indies
 26 churches; 2 branch churches

#in MALAWI, Africa
 36 churches; 42 branch churches
 missions in . . .
 -Mozambique: 1 church, 4 branches
 -Rhodesia: 1 church, 4 branches

#in GUYANA, South America
 4 churches; 2 branches

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
 401 Washington Trust Bldg.
 Westerly, R.I. 02891

3 NATIONAL LEADERS

+Rev. B. John V. Rao
 in Nellore, India
 Exec. Secretary, India SDB Conf.
 +Pastor Sam Peters
 in Georgetown, Guyana, S. America,
 Field Pastor, Guyana SDB Conf.
 +Rev. L. Sawi Thanga
 in Rangoon, Burma
 writer, translator, secretary of
 the Burma SDB Conf.

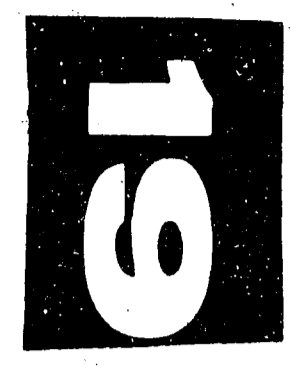
4 SPECIFIC PROJECTS

- @Radio Program-Cebu City, Philippines
- @Church Centers-Rangoon, Burma and Cebu City, Philippines
- @Medical Clinics-Makapwa, Thembe, Sandama and Thomas-Malawi, Africa
- @Secondary School-Crandall High-Kingston, Jamaica
- @Conference Office-Nellore, India
- @Training Programs for Ministerial Students-Guyana, SA; Burma; Jamaica; Malawi; Kenya, Africa; Burma; South Africa (new in 1977)
- @Church Construction Aid (matching funds)-Chin Hills, Burma; Malawi; Jamaica; Guyana; Cebu City, Philippines
- @Wells for drinking/irrigation-India
- @Field Travel of national workers-Jamaica, Burma, Malawi, Guyana, Philippines



To be effective witnesses for Christ in the world today, we must employ a two fold ministry: proclaiming Christ's salvation through faith in Him, and emulating Christ's ministry of service.

Old Stone Fort	Middle Island	Salemville	Washington, DC
Rockville	Alfred Station	Milton	
Hebron	1977 MARCH	City	1977 JANUARY
North Loup	S M T W T F	1977 FEBRUARY	S M T W T F
Texaskana	1 2 3 4	1 2 3 4	2 3 4 5 6 7
Folke	6 7 8 9 10 11	6 7 8 9 10 11	9 10 11 12 13 14
Dallas	13 14 15 16 17 18	13 14 15 16 17 18	16 17 18 19 20 21
Riv	20 21 22 23 24 25	20 21 22 23 24 25	23 24 25 26 27 28
27 28 29 30 31		27 28	30 31



The Church In Action

NEWS FROM THE CHURCHES SEVENTH DAY BAPTIST STATE COUNCIL (NYS)

The latest activity of the S.D.B. State Council (NYS) was a family retreat held at Camp Arrowhead Awana, near Brackney, Pennsylvania, November 5-7, 1976. Planning and coordination were under the direction of Alfreda Shippee of the Adams Center church, and Mayola Warner of the Verona church. Their program featured a presentation by Mrs. Dorothy Parrott, chairman of the denominational Christian Social Action Committee. She made us well aware of the great needs for action by Seventh Day Baptists to enlarge their program of help for the needy persons of the world.

There was a panel discussion on the work and outlook of our State Council which includes ten of the Seventh Day Baptist churches in New York State. The usual retreat activities fostered good fellowship as well as Bible study and worship.

Dr. Warren Brannon, one of our delegates to the N.Y. State Council of Churches, made a presentation of the work of the N.Y.S.C.C. (See his report that appears later in this article.)

Plans have been set in motion to have another all-state retreat in November 1977.

At the annual assembly of our organization, held in September, many reports were given by our delegates to various committees of the N.Y. State Council of Churches which showed the importance of our having representatives to contribute to the

work in the areas of World Hunger, Prison Reform, Abortion Rights, Care for the Elderly, etc.

Dr. Brannon was instrumental in setting up information seminars in five areas of the state on World Hunger, and what the people of our state can do about it; this in connection with Agricultural Educators, discussing facts relative to food production and distribution. Dr. Brannon concluded his World Hunger report, saying: "We as Christians must be concerned about our fellowmen and look for solutions, both physical and spiritual." Having been working on the problems of prison reform with the N.Y. State Council of Churches, Dr. Brannon held workshops on Criminal Justice with the Adams Center church, the Central New York Association, and the Allegheny Association of Seventh Day Baptists. Just the fact that it costs the U.S. taxpayers over \$9,000 a year to care for an inmate without very much real rehabilitation is enough to challenge us to work for prison and criminal justice reform.

The Rev. Paul L. Maxson, our representative on the Legislative Commission of the N.Y. State Council, attended nearly all of the meetings of that Commission in 1975 and 1976. Primarily, they are responsible for drawing up "Legislative Principles" drawn from the opinions of leaders of the Protestant churches of our state, and to use them as a guide in counseling with the legislators and the governor in Albany, where the Commission meets regularly while the legislature is in session. Thus, members of the Legislative Commission of the State Council are nearby when the lawmakers need to confer with them. All of the areas of need listed above, plus the Drug Problem, Housing, and Personal Freedoms, are concerns of the Legislative Committee. There is no way we can measure the sacrifice that our delegate to the Legislative Commission has made down through the years. We are grateful.

Frances and David Clarke reported on a meeting they attended that dealt with the Abortion Rights problem. Kenneth Van Horn, gave an oral report on the work of the Institutional Ministries, NYSCC, especially the dedicated work of the chaplains of our state institutions, many of whom depend on the generosity of the

churches of our state for their income as they minister to "people" through Bible study, worship, and counseling. The chaplains are instrumental in helping the state decide where to place those released from our service institutions.

Frances Clarke, S.D.B. representative to the State Church Women United, sent her report on the meetings of that organization along with several samples of projects and literature concerned primarily with Women's Work in our churches. Mrs. Clarke serves as literature chairman for the State Church Women United.

By unanimous vote the New York City Seventh Day Baptist Church was welcomed as a new member of our organization, that church being represented by the Rev. Socrates Thompson and Mr. Leonard Stewart.

A budget of \$900 for the current work of our delegates attending meetings, the annual gift to the NYSCC, help with the State Fair Booth, and administration, was agreed upon.

Officer changes from last year include the electing of Kenneth W. Davis of Verona as treasurer to replace William Palmer who is moving from the state, and Richard Burdick of the DeRuyter church as a delegate at large. -Rex E. Zwiebel

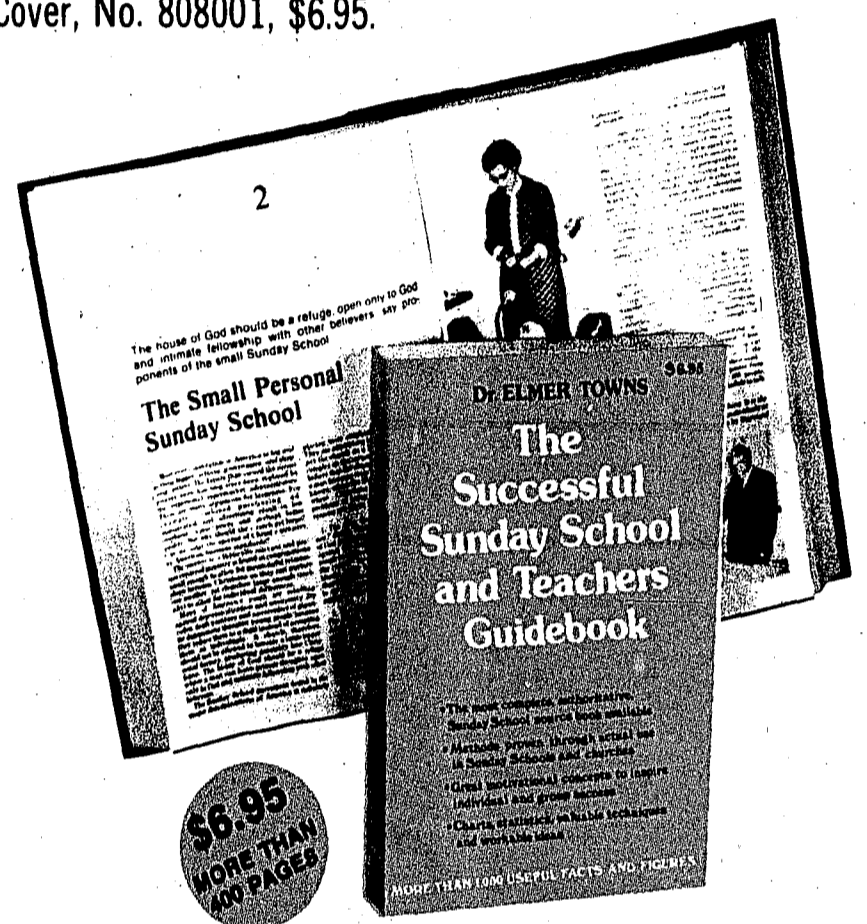
"And the Lord said, Who will go for me?" If you want to answer "Lord, I'll go," remember, He is looking for workers and projects for SCSC."

SCHEDULE FOR JANUARY TRIP DEAN HERBERT E. SAUNDERS

- Jan. 2-Paint Rock, Alabama
- 3-Houston, Texas
- 4-Dallas, Texas
- 5-Phoenix, Arizona
- 6-Los Angeles, California
- 7-9-Riverside, California Student Weekend
- 9-Bay Area, California
- 10-Monterey, California
- 11-Portland, Oregon
- 12-Seattle, Washington
- 13-Sioux Falls, South Dakota
- 14-17-Kansas City, Missouri Student Weekend
- 18-Chicago, Illinois
- 20-Milton, Wisconsin

REVIVE YOUR SUNDAY SCHOOL

THE SUCCESSFUL SUNDAY SCHOOL AND TEACHERS GUIDEBOOK by Elmer Towns. More about successful Sunday School teaching, organization and operation than any other source. A wealth of exciting and practical ideas to help you build a successful Sunday School. "This book contains the relevant material from all of my other books." Soft Cover, No. 808001, \$6.95.



Doctrinally sound and artistically attractive. Delightful illustrations and lively texts on three important aspects of the Holy Spirit. (4 to 10 year olds)



THE MUSTARD SEED LIBRARY by Marie and Peter Chapian

Hard Cover,
\$3.95 each

- THE HOLY SPIRIT AND ME (No. 606001)
- I LEARN ABOUT THE GIFTS OF THE HOLY SPIRIT (No. 606002)
- I LEARN ABOUT THE FRUITS OF THE HOLY SPIRIT (No. 606003)

REEVALUATE YOUR FAMILY LIFE

DAUGHTERS OF THE KING by Pat Brooks. Sensitive treatment of issues and situations women face today. Remarkable candor...Soft Cover, No. 505081, \$2.95.

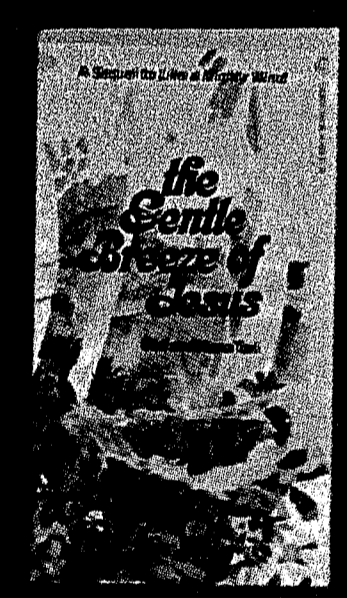
LIVING TOGETHER IN A WORLD FALLING APART by Dave and Neta Jackson. A search to discover the meaning of family life in the Kingdom of God. Paper No. 707011, \$2.25.

PROBLEM SOLVING IN THE CHRISTIAN FAMILY by David A. Seamands. Startlingly frank...and altogether believable. Helpful suggestions and a personal feeling for a variety of practical problems in the area of interpersonal relationships. Soft Cover No. 505221, \$2.95.



LIKE A MIGHTY WIND by Mel Tari

Cloth, No. 404420, \$3.95
Paper, No. 707010, \$1.75



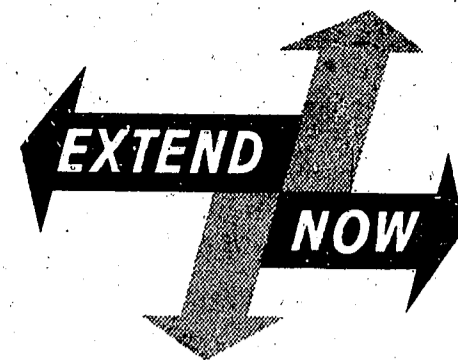
GENTLE BREEZE OF JESUS by Mel and Nona Tari

Paper, No. 707004, \$1.75

Like a Mighty Wind is the incredible story of revival in Indonesia; miracles as astounding as in the New Testament...new life in the churches...thousands of commitments to Christ. Gentle Breeze of Jesus is a sequel adding further documentation to the Spirit's outpouring in Indonesia.

SEVENTH DAY BAPTIST PUBLISHING HOUSE
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A CHURCH IS BORN

"We who believe are carefully joined together with Christ as part of a beautiful, constantly growing temple for God. And you also are joined with Him and with each other by the Spirit, and are part of this dwelling place of God" (Ephesians 2:21-22).

About seventy-five people shared in joyful celebration on Sabbath morning, December 11, when the Ohio Seventh Day Baptist Fellowship met for its last service of worship.

The group of about twenty from the Columbus area, who have been meeting faithfully every Sabbath for quite some time, had invited friends from near and far to commemorate this solemn and happy occasion.

Representatives came from churches in Battle Creek, Mich.; Washington, D.C.; Denver, Colo.; and Lost Creek, W. Va., because these were the churches of which the Ohio people had once been members. Former pastors for the small group, Rev. Francis Saunders and Rev. S. Kenneth Davis, were there to conduct a special Communion service in which the members of the fellowship told how important the group has been in their personal Christian growth.

The dean of the denominational Center on Ministry, Rev. Herbert Saunders, delivered the sermon, and the "mother church" in Battle Creek, which has sponsored the Ohio Fellowship for the past several years, contributed much to the music: They



sent extra hymn books, in addition to those they had previously provided. They sent Wendell Thorngate to conduct rousing anthems sung by the whole congregation. And they sent almost their whole group of young people to provide several spirited special numbers.

Having praised God for His goodness the group shared in a fellowship dinner and then met together again for the most important event of this significant Sabbath, a part of which was the final official business meeting of the Ohio Fellowship.

They voted to organize into the First Seventh Day Baptist Church of Columbus.

They accepted the covenant they had developed together and sang a song: "There's a Church Within Us, O Lord." They adopted a constitution (simple and flexible). They elected officers. They recognized the ordination of their deacon, Ernest F. Bond (ordained in 1946 by the Lost Creek church). They voted to request membership in the North Central Association of Seventh Day Baptist Churches and in the Seventh Day Baptist General Conference. They each brought their membership letters, previously requested from their home churches. Fourteen charter members signed the covenant and the membership book.

Now they were a church. A part of the body of Christ. Better able to make disciples in Columbus.

Rev. Ronald Meade, pastor of the

Assembly of God where the group meets every Sabbath (and where these services were held), welcomed the new church to Columbus and to the Northland neighborhood. Dr. K. Duane Hurley, executive secretary of the Seventh Day Baptist General Conference, presented a challenge to the new church, and Rev. Delmer Van Horn, General Conference president, offered a dedication prayer.

Then they all adjourned, invited to continue the Sabbath celebration at the pastor's home about two miles north of the church.

A historical scrapbook prepared for the occasion contains a story by Helen Bond entitled "The Birth of a Church." Most of the members of the Ohio Fellowship had been "Lone Sabbathkeepers," having moved away from their home churches for employment in central Ohio. About ten years ago two of the families began meeting together for Sabbath worship—the Richard Shepard family, who lived in Monroe, 100 miles south of Columbus, and the Ernest Bond family, who had been having Sabbath School in their home in Galena, ten miles north of the city. Later they made arrangements to meet in a Methodist church in Mt. Sterling, Ohio, more centrally located between them. Rev. Francis Saunders visited the group often while he was pastor in Lost Creek.

When other families moved to the area they began meeting closer to the city, and the Battle Creek church began sending Pastor Davis down every two months to serve the growing

group. Still, however, they remained small in number—mostly former Seventh Day Baptists. Gradually they began to recognize a need to grow—to reach out to others around them—to share their Christian faith and their Sabbath fellowship with others in this large metropolitan area.

In early 1976, after seeking a working arrangement with several churches in northern Columbus, they found the Assembly of God people very willing to share the use of their church building (strategically located near transportation lines). Then the fellowship called Dale Thorngate of the Washington, D.C., SDB Church to come and serve as pastor while he completed his seminary work at the Methodist Theological School of Ohio. They immersed themselves in the Seventh Day Baptist Commitment to Growth.

In seeking to identify their particular ministry in this metropolitan area of nearly 900,000 people, the four couples on the Growth Force are presently involved in an extensive study of over 100 churches in northern Columbus (nearly one-fifth of the over 600 which serve the metropolis). Their Growth Bible Studies are led by the pastor on Sabbath afternoons while another couple works with the children and young people.

The First Seventh Day Baptist Church of Columbus worships together at 10:30 every Sabbath morning with Sabbath School classes for four age groups following. Pastor Thorngate conducts the service and speaks on the first Sabbath of every month. Other weeks the families of the church rotate that responsibility. They invite you to join them for this weekly celebration and study time whenever you are in Ohio. Services are at 4161 Maize Road, just off Interstate 71 (Exit 116). The mailing address is 1346 Ironwood Drive, Columbus, OH 43229 (Phone: 614-436-2638).

"I am not praying for these alone but also for the future believers who will come to Me because of the testimony of these. My prayer for all of them is that they will be of one heart and mind, just as You and I are, Father—that just as You are in Me and I am in You, so they will be in Us, and the world will believe You sent Me" (John 17:20-21). □

—Janet Thorngate

COVENANT

For the glory of God and Christ Jesus whom we recognize as head of the Church

in service of our fellowmen and for the blessing of all people

we solemnly and joyfully unite to advance in Christian experience through the

First Seventh Day Baptist Church of Columbus.

We covenant together:

to give mutual assistance in our Christian life to worship and work together in love and harmony to faithfully study the Scriptures under the guidance of the Holy Spirit to observe and promote the Biblical Sabbath to give according to our ability

a cheerful offering of time, talents, and money for the advancement of Christ's Kingdom on earth to support each other and the work of the church in prayer that we may continue to strengthen our Christian faith and grow in the grace of our Lord Jesus Christ.

GROWTH IN THE NORTHWEST

SEATTLE, WA.—Seattle Area SDB Church is taking part in the Commitment to Growth plan. John and Mary Beattie were selected to be trainer/leaders for our Colorado churches. Pastor Leroy Bass of New Auburn, Wisconsin, chosen for Seattle, came and shared the first Growth Seminar on November 6 and 7. Our own local Growth Force was joined with representatives from Portland, Oregon, branch church. Pastor Bass will return from Workshop 2 in February.

Arthur Rowe, one of our members residing in Canada, has begun a singing group with his friend Calvin Donnelly. Both have sung in nationally known traveling groups. Donnelly and Rowe presented a concert recently in our church, and were well received by members and friends. The same Sabbath, they also sang for Victory Chapel, a nondenominational Sabbath-keeping congregation at Tacoma, Washington. We appreciate the fellowship that Art and Faye Rowe and Sherry can share with us, when they make the 250 mile round-trip nearly once a month to spend Sabbath with us in Seattle.

Gareth D. Hemminger of Newhall, Calif., completed his second summer as assistant pastor in Seattle. We have greatly appreciated Gary's dedication to the Lord's work. He worked with our SCSC Team, Valerie Crane of

Dodge Center, Minn., and Marion Jacob from Daytona Beach, Fla., and Battle Creek, Mich. Gary also directed the Youth Fellowship during the summer, was director for the Junior Camp at Pacific Firs Camp, as well as taking the pastoral responsibilities during General Conference and the pastor's family vacation. Gary is now finishing his senior year at Los Angeles Bible College with a Bible major. He is youth coordinator for the Pacific Coast Association.

Because our church serves such a large geographical area, we encourage the formation of neighborhood Bible studies for fellowship and for outreach growth. Weekly Bible study groups are meeting this fall at the Dave Inabnit home in Algona, the Art Doll residence in South Seattle, and at the church. About fifteen youths meet each Wednesday evening for Youth Fellowship. Currently they are meeting at the church and are studying the newly published, *Steps in Growth*.

A young adult class has been organized in the Sabbath School with Art and Kay Doll, leaders. This brings us to eight classes plus a nursery in the Sabbath School being led this year by Larry Sanford. Class attendance averaged fifty for the year 1976, Larry reported at the annual meeting.

Nine persons have joined our church so far in 1976, bringing the total church roll membership to seventy. Pastor Duane Davis is currently studying with a class of youth in preparation for church membership.

One evangelistic goal for 1976 was to visit our small "branch" groups to encourage them, and several members from Seattle have participated, visiting Portland, Oregon, on a regular basis, with occasional visits to Randle, Washington, and Abbotsford, British Columbia. We are glad that the Portland Area branch church now has nine participating regularly, and they continue to make new contacts there. Pastor Davis visits them about once a month to assist and encourage. Eight people are also meeting each week at Randle, Washington, holding Sabbath Eve Bible study and occasional Sabbath afternoon worship services. □

ORGAN FUND GOAL REACHED

ALFRED, N.Y.—A goal of \$4,700 for renovation of the Alfred Seventh Day Baptist Church's Rosebush Memorial organ was not only reached, but many persons in contact with the organ through the years, were given a chance to reminisce.

The church received funds totaling \$4,731 on its campaign that started last August, when the organ loft was repaired and the organ was cleaned.

There were many interesting responses to the church's request for aid from persons affiliated with the organ through the years.

One wrote, "I remember way back when Ray Wingate led the choir and Ray Witter pumped the organ by hand and we used to peek around the corner to watch him, which I am sure was a good thing as we did not squirm as much when the sermon went over our heads. There was just a curtain separating the pumper from the congregation and our attention was aimed at him rather than Pastor Ehret."

Another wrote, "Throughout the years I've been associated with the Alfred church, I have always loved the organ and the warmth that it has added to the church services."

One who was involved in an organ fund drive in the late 1920's wrote, "As I remember it, the initial effort was to rehabilitate the old organ but this was found to be more expensive than it was worth and the modest 'fund' was

applied to the installation of the organ so generously provided by the Rosebushes. It is indeed a fine instrument and should be preserved in first class condition." □

DUTCH CONFERENCE HELD

Greetings in the wonderful name of Christ from our side of the Atlantic. We have been busy over the past months, and I would like to share with you some of the highlights. On August 27, 28, 29 we had our annual conference in Harlem. Sabbath Eve around 8:00 p.m. the church began to fill with people from all over Holland, and we had the joy of welcoming many visitors from our German churches as well. The conference theme this year was "Not by bread alone," and Bro. Groen from the Leeuwarden church opened the meetings with the wonderful song "Showers of Blessings." He said that this theme was an extension of our 1974 theme, "Walking together," because when we walk the road of life there is not only the bread from the bakery that we need, but also the bread from the Bible.

After this message we sang many hymns and listened to the Bible reading from John 6:31-35 by Ruth Lek. Sabbath morning we gathered together for the worship service which was led by Bro. Jaap Nieuwstraten from Harlem. He read from 1 Corinthians 2:1-16 and Luke 12:22-32. When the people of Israel made the long journey through the desert, God provided not only the manna to fill their stomachs but gave the bread of life to fill their souls through Moses also. How often do we look only for the first bread and forget the need of our souls. The Lord's Supper is always a highlight of conference, and it makes us aware that the circle of SDB's is wider than the membership we have in Holland. The Scripture reading was from Romans 15:1-7 and 1 Corinthians 11:23-29.

After we ate the bread and drank the wine, we sang the song, "What a Friend We Have in Jesus." What a blessing it is to know that all our sins are forgiven and the punishment is taken away by Christ who suffered for us. After the morning service we had coffee and a fellowship meal. The afternoon meetings were led by Bro. Bosch from Amsterdam. He read from Isaiah 55:1-3. Members of the Leeuwarden church played a

quiz, and the first letters of the answers formed the conference theme in Dutch: Niet by brood alleen. The young people performed a play which was based upon the theme, and through it we learned that only Christ is the Living Bread. Our German guests sang some beautiful songs for us, and just like flowers, a smile, or love are international languages, songs are too, and we enjoyed listening to them.

During the evening service the Harlem church showed us various Bible verses through a play. For instance, a scene with a tent and three people gathering manna pointed out how God provided food for His people in the desert. Twelve baskets and a large crowd pointed out how God provided food for the 5000 as told in John 6. Bro. Stolk from Rotterdam spoke Sunday morning about the renewing of our hearts through Christ. It was a time of sharing the gospel, and I speak in behalf of all those who were present when I say that God was very near to us and that it was a wonderful time.

The Amsterdam and Harlem churches had a combined meeting in Harlem, and this too is a good way of walking together. The young people had a weekend and this was used to learn how much we need communication. A game in which each individual received parts to form a pentagon proved that without communication we can perform nothing. The parts had to be shared with others in order to get the right ones, and this sharing had to be done without speaking or pointing out. Each person had to look to other persons in order to fulfill his mission. Notes were taken from each group, and afterwards we talked about what we did or did not do in order to fulfill our mission and form a pentagon.

The membership is small, but with God's help we continue to look forward, and I believe God will and can do great things through us as we fully trust Him. In October I was able to visit Bro. and Sister Sizmann in Hilden, Germany, and just like in the spring we had a good time of sharing. What a blessing it is to share our faith with others, and how much we learn from each other as we take time to listen. Our prayers are with you, and we hope the communication lines will be used even more than in the past. □

—John Farenhorst

ARISTOCRACY OR DEMOCRACY

(continued from page 11)

Missionary Society, they must place themselves in more intimate relationships with the activities of both and assimilate more knowledge about them. The best knowledge is that based on experience and not hearsay, so we should strive earnestly to secure greater participation by our people in our denominational work. We should attempt to secure a larger number of givers to our Denominational Budget, even if the individual gifts are nominal and reduce the average donation per member. The wider participation secured, the greater becomes the possibility of the work enduring and expanding in the years ahead.

Can we not all conscientiously interest ourselves more in our denominational activities to the end that our support of them may be greater and more stable, at the same time overcoming any tendency we may now have to be aristocratic, exclusive and self-satisfied. If we will but do these things, there is no reason why we cannot have a greater share in the advancement of God's Kingdom on earth. With His help, I believe we can and will do it! □

—Taken from an address given at General Conference Wednesday, August 21, 1935, Alfred, N.Y.

ACCESSIONS

ADAMS CENTER, N.Y.
Stephan F. Saunders, Pastor

By Baptism:
Steven Vout

SECOND BROOKFIELD, N.Y.

By Baptism:
Charles Tanney
Harry Donnelly

By Letter:
Donna Tanney
Julia Black

By Testimony:
Kathy Butler

COLUMBUS, OHIO
Dale D. Thorngate, Pastor

By Letter:
Ernest F. Bond
Helen (Mrs. Ernest F.) Bond
Richard C. Bond

Susan D. (Mrs. Richard C.) Bond
Richard D. Shepard
Mary A. (Mrs. Richard D.) Shepard
Dale D. Thorngate
Janet V. H. (Mrs. Dale D.) Thorngate
Dale D. Thorngate, II
David Thorngate
Darwin D. Van Horn
Rebecca B. (Mrs. Darwin) Van Horn
Beverly (Mrs. James H., II) Wells
James H. Wells, III

MILTON, WIS.
Earl Cruzan, Pastor

By Testimony:
Catherine Brown

MARRIAGES

JOHNSON-MALTERER.—Ronald E. Johnson, son of Mr. and Mrs. Robert Johnson of Milton, Wis., and Carol Rose Malterer, daughter of Mr. and Mrs. Raymond S. Malterer of Janesville, Wis., were united in marriage at the Milton Seventh Day Baptist Church on November 13, 1976 with the Rev. Earl Cruzan officiating.

BIRTHS

ROOD.—A daughter, Kristin Amanda, to Dale and Althea Greene Rood, Waterford, Conn., on November 30, 1976.

OBITUARIES

HEMPHILL.—Russell, 83, was born in Westerly, R.I., October 4, 1893 and died at his residence in North Stonington, Ct., on October 17, 1976. He was the son of the late James C. and Etta A. (Stillman) Hemphill.

He was a design engineer at the Cottrell Company for forty years before his retirement, clerk of the Pawcatuck Fire District for thirty-two years and a Naval Aviation veteran of World War I. He was a member of the Pawcatuck Seventh Day Baptist Church.

Surviving, in addition to his wife, Marion (Seaver) Hemphill, are three sons, Roderick J. of Westerly, Dixon F. of Fairfax Station, Va., and Dr. David L. of Holyoke, Mass.; a sister, Mrs. Elizabeth H. Holmes of Ashville, N.C.; twelve grandchildren and two great-grandchildren.

A graveside service was held October 19 at River Bend Cemetery, Westerly, R.I., with Rev. Everett T. Harris and Leon R. Lawton officiating.

—L.R.L.

LOEDE.—Helen G. was born March 29, 1899 in New York City the daughter of Anna A. and Frederick N. Behnken, and died November 5, 1976 in Clifton, N.J.

Mrs. Loede joined the People's Christian Church (Sabbatarian) in New York City about 1918 and affirmed her faith by immersion, having previously been a member of St. John's Evangelical Lutheran Church. Beginning in 1921 and continuing for several years Mrs. Loede and her husband, Frederick, played the piano and violin respectively for lectures given by Dr. E. E. Franke, founder of the church. They also assisted in the music for church services on Sabbath.

Mrs. Loede and her husband were both members of the Board of Trustees of the church,

where she served for many years as secretary-treasurer. Among her other services to her church were Sabbath School teacher, clerk, and corresponding secretary.

Mrs. Loede was a friend of Seventh Day Baptists and a subscriber for many years to the *Sabbath Recorder*. She had a keen interest in our mission and publishing ministries.

She is survived by her husband, Frederick W. Loede of Passaic, N.J.; a daughter, Mrs. Arlene Hanley; and a son, Fred B. Loede. Funeral services were conducted in Clifton, N.J., by the Rev. Felix S. Niebojeski of the People's Christian Church; burial was in the East Ridgeway Cemetery in Clifton.

RANDOLPH.—Warren A. was born April 2, 1904 in Salem, W.Va., and died there on Nov. 21, 1976 following an illness of several weeks. He was the son of the late Jessie A. and Flora B. Davis Randolph. On July 1, 1939, he married the former Eva V. Zborill, who survives.

Also surviving are one son, Charles W. Randolph, Salem; one daughter, Mrs. Alston (Carolyn) Ford, Salem, Rt. 1; one brother, Floris Randolph, Charleston, W. Va.; two sisters, Mrs. Eula Post, Salem, Rt. 1, and Mrs. Delmar (Rowena) Van Horn, Lost Creek, W. Va.; three grandchildren, Connie Randolph, Dewain and Jeff Ford, all of Salem.

Mr. Randolph was a retired dairy farmer and operated Randolph's Ayrshire Dairy. He was a member and deacon of the Salem Seventh Day Baptist Church.

Funeral services were held at the Salem Seventh Day Baptist church with the Rev. J. Paul Green officiating. Interment was in the Knights of Pythias Memorial Park in Salem.

—J.P.G.

SUTTON.—Clellie Lowther Sutton was born Oct. 13, 1878 in Doddridge Co., W. Va., and died at the age of ninety-eight on Nov. 5, 1976 in Winchester, Va. She was the daughter of Stillman F. and Sarah Davis Lowther. In 1907 she married Luther F. Sutton who preceded her in death.

Mrs. Sutton was reared in Salem, W. Va. and was a lifelong member of the Salem SDB Church. She was an alumnus of Salem College and Alfred University. For more than fifty years she was a representative of the Curtis Publishing Company in the circulation department.

She is to be remembered especially for her dedication to the Lord, her church, and the Sabbath. While she did not live close to her home church she maintained a Sabbath School in her home while her sons were growing up. She had an active and growing faith and participated enthusiastically in the local Baptist church even though maintaining a conviction and a loyalty slightly different from the people at that church. She kept her membership in the Salem church, brought her sons here to be baptized, and made an annual pilgrimage to visit church and friends as long as she was physically able, sending contributions and renewing her covenant with the church almost up to the time of her death. It is interesting to note that she finally became the oldest member of the church in age (ninety-eight years old) and longevity of membership (a member for eighty years).

Surviving are three sons, Robert L. and John L. of Winchester, Va. and Richard F. of Summerville, S.C.; six grandchildren; and six great-grandchildren. One son, Marion L., preceded her in death. Services were conducted in Winchester, Va., and at the Salem SDB Church with Rev. Paul Green officiating. Burial was in the Odd Fellows Memorial Cemetery in Salem.

—J.P.G.

(continued from page 10)

we are on course and that our Pilot is completely reliable.

Our hope is made possible by the resurrection of Jesus, but no less important to our hope is the knowledge that His perfect righteousness covers our lives completely. His sacrifice presents us faultless before the throne of God. For so many years I was ignorant of this marvelous aspect of God's complete salvation - to some extent depending on my own self-improvement and therefore to some extent without real peace of mind.

This recognition of righteousness by faith is an assurance without presumption, it is a status that holds no pride and it is a hope that knows no fear. Therefore, we look forward to His coming again, not in fear of the glorious and awesome event, but we wait in hope, in expectation and in anticipation.

There may have been a time when we as others lost hope, when the doctrine of the Second Coming of Christ was interpreted as symbolism as so many have done. But, "We have not followed cunningly devised fables." Peter wrote, "It remains true that the day of the Lord will come as suddenly and unexpectedly as a thief. In that day the heavens will disappear in a terrific tearing blast." Hear the word of the angel at Christ's ascension, "Ye men of Galilee, why do you stand here gazing up into heaven. This same Jesus whom you have seen taken up into heaven, will so come in like manner as ye have seen Him go."

He is coming - He cannot deny His own work - He cannot deny the travail of His own soul. He cannot deny Himself. He cannot deny His own victory.

Every New Testament writer confirmed Christ's promise. Every New Testament writer confirmed his own conviction that his reunion with his Lord would be when Christ would return in power and in glory to this world. He will complete the victory which His resurrection assured and He will unite the redeemed of all ages forevermore.

The King is coming! This is our

conviction. This is our message. This is our hope.

Prayer -

"My hope is based on nothing less than Jesus blood and righteousness." May the assurance of His forgiveness and the awareness of His presence make the hope of His coming the joy of our lives. May this be far more than a doctrine - may it be for each of us such an experience that we may know the meaning of these words - "So I am watching quietly every day.

Whenever the sun shines brightly I rise and say

'Surely it is the shining of His face.'

And when a shadow falls across the window of my room

Where I am working at my appointed task,

I life my head to watch the door

And ask if He is come." Amen. □

Historical Society

(continued from page 15)

N.Y., in February, 1860, when the roads were easier travelled on snow than in mud and farm work was slack. He made regular payments on the farm. He enjoyed singing schools, although Maria did not. He helped Maria when she really needed him.

But the story is really Maria's, though many details are left for the reader to fill in. Sometimes she could not cook or spin because of blinding headaches. Often she did not go to church with Sam'l because of exhaustion or what she called "cholera morbus" (vomiting, cramps). Still she baked, went berrying, boiled cider, butchered, churned, cleaned, made cheese, dried apples, dyed cloth and yarn, gardened, grafted fruit trees, knit, made soap, picked geese, quilted, ran reinforcing in stocking heels, spun, washed, did weaving, and more! (Prices of articles sold and bought are fascinating to read.) Meanwhile she recorded preachers she heard: Burdick, Carpenter, Hull, Irish, Morton, Saunders, Wardner, as well as temperance and slavery abolition speakers.

Maria grieved for her brother who died young, and for friends and the little niece who succumbed to diseases then uncontrollable. In the summer of 1861 Maria was found dead when her husband came in from the barn. She had been combing her hair.

One wishes Sam'l had kept a diary. One would like to know how he felt about the white vest Maria made for him. We do know that after her death he let the farm "go back" or sold it, and enlisted in the Union Army. Maria's diary was recently found and edited by Helene Phelan, Almond, N.Y., who provides a very useful appendix including maps and charts of the family genealogy. □ Copies of "...And a White Vest for Sam'l" are \$5.00 and may be ordered by writing to: Mrs. Helene Phelan, Almond, N.Y. 14804.

WE'VE TURNED THE CORNER

(continued from page 4)

seriously God's wish for the unsaved, that He is 'not willing that any should perish, but that all should come to repentance' (2 Peter 3:9). The shepherd who counts ninety-nine of his one hundred sheep in the fold and then leaves the rest to find the one lost sheep is operating with a church growth mentality."

With very few exceptions, Seventh Day Baptist churches and fellowships are engaged in the suggested procedures and activities of the Commitment to Growth plan initiated at General Conference time last August. The response has been enthusiastic and positive.

People generally are rededicating themselves to the Cause of Christ, are becoming reassured that the Seventh Day Baptist denomination can - and should - grow, and are discovering ways to utilize their own specific God-given gifts and talents in church outreach.

We have, indeed, turned the corner!

The patterns of activity and attitude on the part of pastors and lay people alike are indicative of new vitality. The various growth efforts are remarkably unified - evidence of the Holy Spirit working in it all.

Let us pause as the New Year begins to thank God for His goodness and greatness as He leads us into the future. □

"If you cannot serve in SCSC you can send a friend with your contribution."

DO YOU KNOW THE WAY TO BLESSED HAPPINESS?

(continued from page 14)

REST day out of seven, choose your own. Think! Isn't the INTELLIGENT CREATOR too wise to make such a chaos-causing law? In actual practice, those people who advance a "one-day-out-of-seven" theory, or "all time is holy time" DON'T REALLY MEAN IT! They wouldn't think of choosing any day but Sunday! Sunday, no matter what they say about it, is their REST and WORSHIP day. Most churches' Sunday School lessons do teach that Sunday is a "special" day. Such impractical theories as "all time is holy - no Sabbath needed" and "everyone free to choose his own Sabbath" are examples of Satanic doctrines which serve to strengthen Constantine's REST day. At the same time, these Satanic ideas discourage prayerful study of the seventh day that has been made holy by the Creator, and kept holy by Jesus, the Savior. What love our Heavenly Father shows us in providing the gift of His Sabbath! What wisdom! For without the Sabbath which provides holy time when all are free to gather together for instruction, worship, and mutual uplifting, the Church would wither. And just as Christ's BODY needs the Sabbath for health, each of us needs the Sabbath for physical, moral and spiritual health. Jesus said it so well: "The Sabbath was made for man."

24. The Fourth Commandment distinctive is blessed REST from tiring weekly tasks: "Remember to observe the Sabbath as a holy day. Six days a week are for your daily duties and regular work, but the seventh day is a day of Sabbath rest before the Lord your God. On that day you are to do no work of any kind, nor shall your son, daughter, or slaves - whether men or women - or your cattle or your house guests. For in six days the Lord made Heaven, earth, and sea, and everything in them, and rested the seventh day; so he blessed the Sabbath day and set it aside for rest" (Exod. 20:8-11). *Worship and preaching* are NOT what set the Sabbath apart from the other days - New Testament Christians worshipped together and preached DAILY. (Acts 2:46, Acts 17:17) But if these New Testament Christians had fished and made tents and earned their living on Saturday, and if they had not "RESTED on the Sabbath according to the Commandment," there would have been far more controversy over Sabbath desecration than there was over giving up circumcision!

25. Jesus gave Himself - a Ransom for mankind's Sin - a Sealer of a New Agreement between the Creator and His children. The Old Covenant made through Moses was "signed and sealed" when Moses sprinkled animals' blood over the people. Today a document is made legal by a notary's seal and signature. It is Jesus' own life blood which has "signed and sealed" the Creator's merciful and glorious NEW PLAN for mankind. Under the Old Plan animals were sacrificed for sin. But animals' blood could not "make up," could not "cover" Commandment-breaking. To teach the "terribleness" of SIN, the DESTROYER of blessed happiness, Commandment-breakers, under the Old Plan, were executed - there was to be no tear of pity on the part of the ones casting the stones at the sinners! Jesus took upon Himself the punishment for SIN and when a Commandment-breaker was brought to Him, He said, "You who are without SIN, cast the first stone" (Matt. 26:28; Heb. 9:15; Exod. 24:8; Exod. 29:14; Deut.

13:6-10, 19:11-21; John 8:3-7)!

26. Jesus lives to help us to live victoriously today, tomorrow, forever. It is in the receiving of Jesus' promised gift, His Holy Spirit, Jesus' LOVE POWER, that we are changed from being self-centered to becoming Christ-centered. It is Christ's LOVE POWER within us that makes us WANT to gloriously follow Christ's EXAMPLE (Acts 1:4-8).

27. There is a Christian church that trusts the Savior's promise to send the Holy Spirit to each believer as a HELPER in understanding the Bible (John 14:17). This church of believers, called Seventh Day Baptists, dares not impose upon members an interpretation of God's Word. They are unwilling to place a doctrinal barrier between Christ and His followers. As members of this church study the Bible privately and together, they discover a unique closeness to the Creator and His Son. Often they are amazed at the way their searchings are answered. Will you join with Seventh Day Baptists for adventures in becoming acquainted with the Heavenly Father and His Son? Will you join with Seventh Day Baptists for warm friendships while learning together about Jesus' way for satisfying living - the way to blessed happiness! □

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The *Good News Bible*, a Bible as readable as the daily newspaper, was released in December by the American Bible Society. The new Bible is expected to break previous records in the publishing industry. The first press order totals a gigantic 1.2 million copies.

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The *Good News Bible* claims distinction as a common-language, dynamic-equivalent translation. It avoids both slang and "church" language, aiming instead at a level of written English readily understood in common by the 600 million English-speaking people in the world today.

The *Good News Bible* is published in three editions: a gold hardcover edition (Order #00606), a black hardcover edition (#00608), and a flexible-plastic cover edition (#00607). The hardcover editions sell at \$2.50 per copy. The softcover editions for \$1.90. Prices include postage and handling.

The *Good News Bible* can be ordered from the American Bible Society, 1865 Broadway, New York, New York 10023. Full payment should accompany all orders. □



Pictured above are Charles Adams (left), pastor of the Hartford Avenue Baptist Church, Detroit, Mich., new chairman of the Baptist Joint Committee on Public Affairs, Washington, D.C., and James E. Wood, Jr., executive director. Adams represents the Progressive National Baptist Convention, Inc. They hold a copy of *Report from the Capital*, a monthly publication featuring news and analysis of public affairs issues. Nine Baptist denominations in the United States and Canada maintain an office in Washington, D.C., called the Baptist Joint Committee on Public Affairs. Nine persons are on the staff. Religious liberty, church-state relations and public affairs of concern to the churches are on the agenda of this denominational agency. The address of the Baptist Joint Committee on Public Affairs is 200 Maryland Ave., N.E., Washington, D.C. 20002. The phone number is (202) 544-4226.

**GENERATIONS LEARNING
TOGETHER**

(continued from page 7)

The Griggs have brought together many years of experience in Christian education and congregational life. Their "Generations Learning Together" presents very helpful principles such as "Formation of Christian Self-Identity" to outline basic needs and stimulate creative theologizing. They have an extensive listing of organizations and programs in the field of all-age learning, with specific addresses for each one.

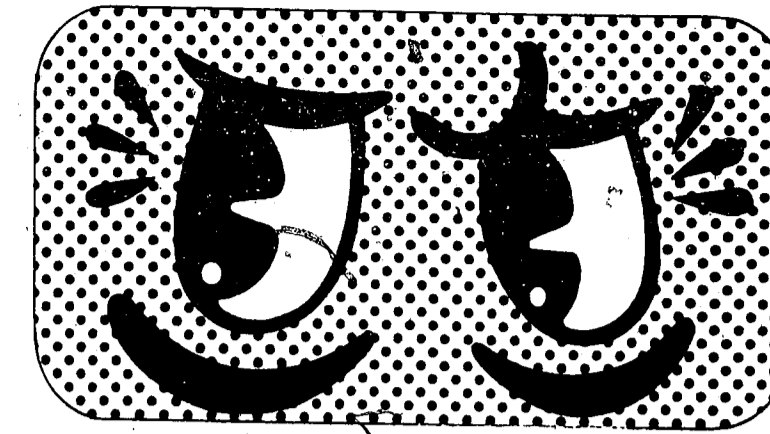
Purpose of the book is stated as: for Christian educators who are seeking a resource...in thinking about and planning for intergenerational learning activities...for leaders and teachers of intergenerational programs seeking specific guidelines, resources, and session plans...for pastors and teachers in small churches where many of the activities in the church's regular program are already inter-

generational...persons in larger churches...seeking ways to develop some programs that bring the several generations together...denominational leaders who search for resources to recommend to churches.

We believe the Seventh Day Baptists will find the manual helpful in single events or longer learning experiences of several sessions. The Griggs' basic experience was for a year's intergenerational study, but the many specific session outlines and overall unit and course design will prove useful.

The board's library has a copy for loan to interested parties. Or you may want to buy a copy from Griggs Educational Service, 1731 Barcelona St., Livermore, CA 94550. □

All Days Are God's Days;
the Sabbath Is Especially His.



**WHEN YOU WORSHIP
SEEING EYES**

"Aunt Margaret, what are we going to talk about today?" asked Betty Anne, as she hurried to meet the smiling young lady who was coming down the flower-bordered path. "See, I have my brand new Bible."

"That's fine, Betty Anne!" Aunt Margaret replied seating herself on the soft, green grass. "Suppose you open it to the thirteenth chapter of Matthew and be ready to read aloud the sixteenth verse."

It was Sabbath afternoon and the Blake children were gathered under the big maple tree on the front lawn at Clover Hill Farm, as they were every Sabbath when the weather was favorable. Each weekend brought Aunt Margaret to the farm for a little visit - a visit that meant a great deal to Betty Anne and her brothers, Harold and Jerry - also to their Cousin Nancy who lived on the next farm. Five days a week Aunt Margaret taught other boys and girls in a big city sixty miles away, so she, too, looked forward to these happy days on the farm. "Well, Betty Anne," she said, when everyone was comfortably settled on the soft, green grass, "I guess we're ready to listen now." So Betty Anne read, "Blessed are your eyes, for they see; and your ears for they hear."

"Jesus said that, didn't He, Aunt Margaret?" she asked. "Yes, Betty Anne," Aunt Margaret replied, "We're going to talk in a little while about some of the things our eyes see, but first let's think of some of the things Jesus saw as He went up and down the country. Who's going to speak first?"

"Oh, I know somebody Jesus saw!" exclaimed Jerry. "One day when He was in Jericho so many people crowded around Him that a man named Zacchaeus couldn't see Him. Zacchaeus wanted to see Him, but he was a little man, so he climbed a sycamore tree. Jesus saw him right away and told him to come down out of the tree because He would like to stay at his house. Zacchaeus came down and welcomed Jesus to his house. He was sorry he had been selfish and bad and Jesus forgave all his sins. Zacchaeus was glad because Jesus saw him."

"Yes, indeed he was," said Aunt Margaret. "Now who else do you suppose was glad when Jesus saw them and helped them?"

"The little babies he took in His arms and blessed," said Nancy who had a dear little brother.

"The hungry people He fed with the loaves and fishes," said Harold, as he thought of the delicious dinner mother had prepared.

"Mary and Martha when He gave their brother back to them, and the lame man, and the man who was

blind - oh, lots of people," said Betty Anne. "He was always helping people."

"And now He wants His children to help others," said Aunt Margaret. "There are so many who need our help, but I'm afraid our eyes don't always see them."

"But they're such little things we can do," said Betty Anne. "If we had a lot of money we could help the boys and girls across the ocean. Our Sabbath School teacher says they need food and clothes and medicine dreadfully."

"Our pennies wouldn't help much. They are so little." This was from Nancy.

"If I had a lot of money I'd buy that crippled boy, who's come to live on the farm next to Nancy, a radio," said Jerry. "He's lonesome."

"We could take him some games and books," Harold remarked. "Maybe he could go to Sabbath school in a car. I don't believe anybody's asked him or his sister, and that's such a little thing to do."

Suddenly Aunt Margaret said, "I wonder if you remember the lovely quilt Grandma Blake made when she wasn't much older than you, Betty Anne?"

"Oh, I do!" replied Betty Anne. "It's made of dozens and dozens of gay little pieces of cloth, all carefully sewed together. It's wonderful."

"I know," said Aunt Margaret. "It takes dozens and dozens of little patches to make such a beautiful quilt. Just so, our days are made up to dozens and dozens of seconds and minutes - little patches of time - and the success or failure of our lives depends on how we use them. Don't you think we ought to use some of them in helping those who haven't as much to make them happy or comfortable as we have? I wonder if our eyes really are open to the needs of other boys and girls. Perhaps we can't do as much as we'd like to for those who are far away, but there's always some one nearby who would love to be remembered with a bit of cheer. I wonder if Jesus would say to us, 'blessed are your eyes, for they see.' How about it Betty Anne, Nancy, Harold, and Jerry? Shall we promise with Jesus' help to do our best?"

"Oh, yes!" answered four eager voices, and Betty Anne asked, "Don't you have something to help us remember, Aunt Margaret?"

"Indeed I do - this little prayer: 'Dear God, open our eyes that we may see Some kindly deed to do for Thee; Help us to scatter day by day A bit of cheer along our way.' "

-Alice Annette Larkin

WE ARE STILL AHEAD!

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

Our financial stewardship during 1976 was most commendable. Let's stay ahead in 1977 and expand Seventh Day Baptist work for Christ and His Church - through our Commitment to Growth!

OWM BUDGET RECEIPTS FOR NOVEMBER 1976

	Suggested Goal	November OWM	11 mos. total OWM and Reported Boards		Suggested Goal	November OWM	11 mos. total OWM and Reported Boards
Adams Center NY.....	\$ 1,300	\$	\$ 1,309.37	Schenectady NY.....	\$ 200	\$ 25.00	\$ 403.92
Albion WI.....	1,200	101.09	1,090.05	Seattle WA.....	2,500		2,523.58
Alfred NY.....	9,000	809.75	7,778.65	Shiloh NJ.....	13,000	2,120.36	10,999.64
Alfred Station NY.....	4,700	528.70	4,198.89	Stonefort IL.....	500	190.00	500.00
Ashaway RI.....	6,000		5,696.96	Texarkana AR.....	300		181.00
Associations and Groups	13,000	25.00	6,524.15	Verona NY.....	3,000	419.00	2,549.87
Battle Creek MI.....	10,500	1,144.83	8,179.69	Walworth WI.....	2,200	70.00	1,360.00
Bay Area CA.....	600	75.00	385.00	Washington DC.....	4,200	250.00	3,650.00
Berea WV.....	700	100.00	719.15	Waterford CT.....	3,600		3,109.87
Berlin NY.....	3,200	254.85	4,261.21	Westerly RI.....	5,700	500.00	6,091.33
Boulder CO.....	4,000	149.77	3,301.57	White Cloud MI.....	1,700	209.36	1,391.48
Brookfield NY.....	600	74.00	548.00				
Dallas-Ft. Worth TX...			59.80	Total Budget.....		\$16,022.69	\$198,534.92
Daytona Beach FL.....	3,500	284.36	3,181.58	Non-Budget.....		48.00	
Denver CO.....	17,000		13,424.32	Total To Disburse...		\$16,070.69	
DeRuyter NY.....	2,000	228.00	2,109.87				
Dodge Center MN.....	6,000		6,078.34				
Farina IL.....	800	127.85	811.80				
Fouke AR.....	1,200	55.55	903.34				
Hebron PA.....	2,400	184.17	1,893.02				
Hopkinton RI.....	350	100.00	260.00				
Houston TX.....	700	244.00	953.13				
Individuals.....	3,000	60.00	2,896.11				
Irvington NJ.....	2,000		2,825.50				
Kansas City MO.....	1,500	75.20	1,493.48				
Leonardsville NY.....	300		137.00				
Little Genesee NY.....	3,000	370.19	3,409.48				
Little Rock AR.....	600	69.00	816.96				
Los Angeles CA.....	9,000	600.00	7,762.00				
Lost Creek WV.....	3,700		3,335.00				
Marlboro NJ.....	5,000	636.45	5,570.80				
Middle Island WV.....	700	10.00	660.00				
Milton WI.....	21,000	1,877.79	19,307.24				
Milton Junction WI....	1,300	26.00	654.00				
New Auburn WI.....	2,500	89.73	1,328.74				
New York City NY.....	1,000		901.40				
North Jersey NJ.....	2,000	82.88	2,158.85				
North Loup NE.....	5,200	200.00	5,470.59				
Nortonville KS.....	3,800	235.00	3,432.31				
Ohio Fellowship OH....	4,500	150.00	4,021.98				
Paint Rock AL.....	1,500		844.50				
Phoenix AZ.....			1,342.00				
Plainfield NJ.....	7,500	1,185.43	7,021.74				
Richburg NY.....	2,500	86.50	2,066.85				
Riverside CA.....	11,000	1,385.00	8,844.04				
Rockville RI.....	700	25.00	221.50				
Salem WV.....	5,700	422.88	4,715.27				
Salemville PA.....	1,500	165.00	869.00				

NOVEMBER DISBURSEMENTS

Board of Christian Education.....	\$ 1,549.45
Christian Social Action.....	1,404.19
Council on Ecumenical Affairs.....	212.99
Council on Ministry.....	964.27
General Conference.....	2,870.69
Historical Society.....	31.50
Ministerial Retirement.....	1,216.13
Missionary Society.....	5,256.81
Tract Society.....	2,123.69
Trustees of General Conference.....	8.50
Women's Society.....	432.47
Total Disbursements.....	\$16,070.69

SUMMARY

1976 Budget.....	\$205,749.00
Receipts for eleven months:	
OWM Treasurer \$183,935.41	
Boards Reported 14,599.51	198,534.92
To be raised by December 31, 1976.....	7,214.08
Percentage of year elapsed.....	91.66%
Percentage of budget raised.....	96.48%
Eleven months:	
Raised.....	\$198,534.92
Due.....	188,603.25
Ahead.....	\$ 9,931.67

Gordon Sanford
OWM Treasurer

The Sabbath Recorder

"Guide" Now Available

The American Sabbath Tract Society has recently produced a home Bible study course, Guide to Bible Understanding. We feel this is a major step in our publication outreach work as we can now offer a series of studies to those who request additional information about our beliefs.

We are indebted to the Rev. John Conrod for his vision and work in the preparation of the six-lesson course. The publications committee of the society, chaired by Mrs. Anna C. North, also spent much time in reviewing and preparing the lessons for publication.

The course has six lessons. The lesson titles are: The Hope of Humanity, Our Lord and Savior, God's Revelation, God's Eternal Gift, Liberty in Christ, and Oneness in Christ. The lessons are fill-in-the-blank and will be graded with a standardized key. Space is provided for the local church to identify itself. However, we are prepared to operate the course and grade the lessons from our Plainfield offices. As is our custom, all contacts will be immediately shared with the nearest church.

A large supply of enrollment cards are being prepared and we hope that many Seventh Day Baptists will distribute these and enroll people in our home Bible course. Sample lessons and cards have been sent to each church.

Guide to Bible Understanding can play a very important role in our Commitment to Growth as we seek to reach new people with the gospel message. "By all means save some." □

WELCOME COLUMBUS!

Elsewhere in this issue we have the report of the organization of a new Seventh Day Baptist church. The First Seventh Day Baptist Church of Columbus, Ohio, was organized on December 11, 1976, and is the result of a fellowship nurtured by the Battle Creek, Michigan, church.

We believe this is but a sign of things to come. Seventh Day Baptists will be organizing additional new churches and fellowships in 1977! There is a new spirit and vision among our people. The Commitment to Growth training is already bearing fruit. At the recent training session held at the Shiloh, N.J., church, Dr. John Wimber stated that the most apparent thing to him was a "Change of attitude among Seventh Day Baptists." We might add that this change of attitude is also apparent to those of us who are engaged in full-time denominational work. We praise the Lord for His leading, and we pray that as we enter this new year that we may more than ever be responsive to His will.

There are other areas that can develop into strong Seventh Day Baptist groups within this year. We now have a full-time pastor in Houston, Texas, working in the Reach Out Now project, hopefully by the end of 1977 we will have a Seventh Day Baptist church there. We hope to be able to report on the progress at Houston in our next issue. We also have great interest in the following

areas: Omaha, Nebr., Medford, Ore., Ventura, Calif., Martinsburg, W. Va., Madison, Wis., Ogallala, Nebr., and El Paso, Tex.

Church growth involves gathering the energies of the entire denomination and its boards and agencies. Our emphasis stresses witnessing to persons, going into their homes with Bible studies, starting new churches and advancing the Lord's work on all fronts. He died, the Holy Spirit ministers, we must do the leg work.

"What is faith? It is the confident assurance that something we want is going to happen. It is the certainty that what we hope for is waiting for us, even though we cannot see it up ahead."

-Hebrews 11:1

Welcome, Columbus - harbinger of things to come! □

COMMITMENT TO GROWTH WORKSHOP HELD

At least forty-five Seventh Day Baptist churches, fellowships, and groups are participating through their local Growth Forces in the COMMITMENT TO GROWTH PLAN. Some of these Growth Forces immediately began their Bible studies in preparation for the first workshop following Conference in August.

Beginning in mid-September the first of twenty workshops was held. Most are for two to five Growth Forces but some, because of distance from other churches, have a workshop for a single Growth Force. A workshop on "Church Growth Eyes" will be held at Daytona Beach, Fla., in early January. Later a workshop on "People Eyes" will be held in Battle Creek for the Michigan-Ohio Growth Forces.

The second Training Session for leaders and monitoring committee members was held in Shiloh, N.J., November 28-30. Dr. John Wimber led in instruction for the third and fourth workshops and gave the leaders special training for their role and responsibility.

Regular reports received from Growth Forces indicate new enthusiasm, insight, and effective communication with members of their churches on the meaning and the process of COMMITMENT TO GROWTH. Though emphasis on evangelism and outreach has not yet been planned, several churches report increased attendance, growing interest, and new members are being received. A new fellowship has been organized at Madison, Wis., and the openness to and desire for other new groups is reported.

COMMITMENT TO GROWTH involves not only members of the local church Growth Force but also all members who will commit themselves to growth-personally and in cooperation with others in their local fellowship. Uphold your local Growth Force members in their exciting discoveries and vision and plans. Let us pray for each other as we seek and know God's decisive leading in COMMITMENT TO GROWTH! □

-Leon R. Lawton

The Lord
said "Who
will go?"

The Sabbath Recorder
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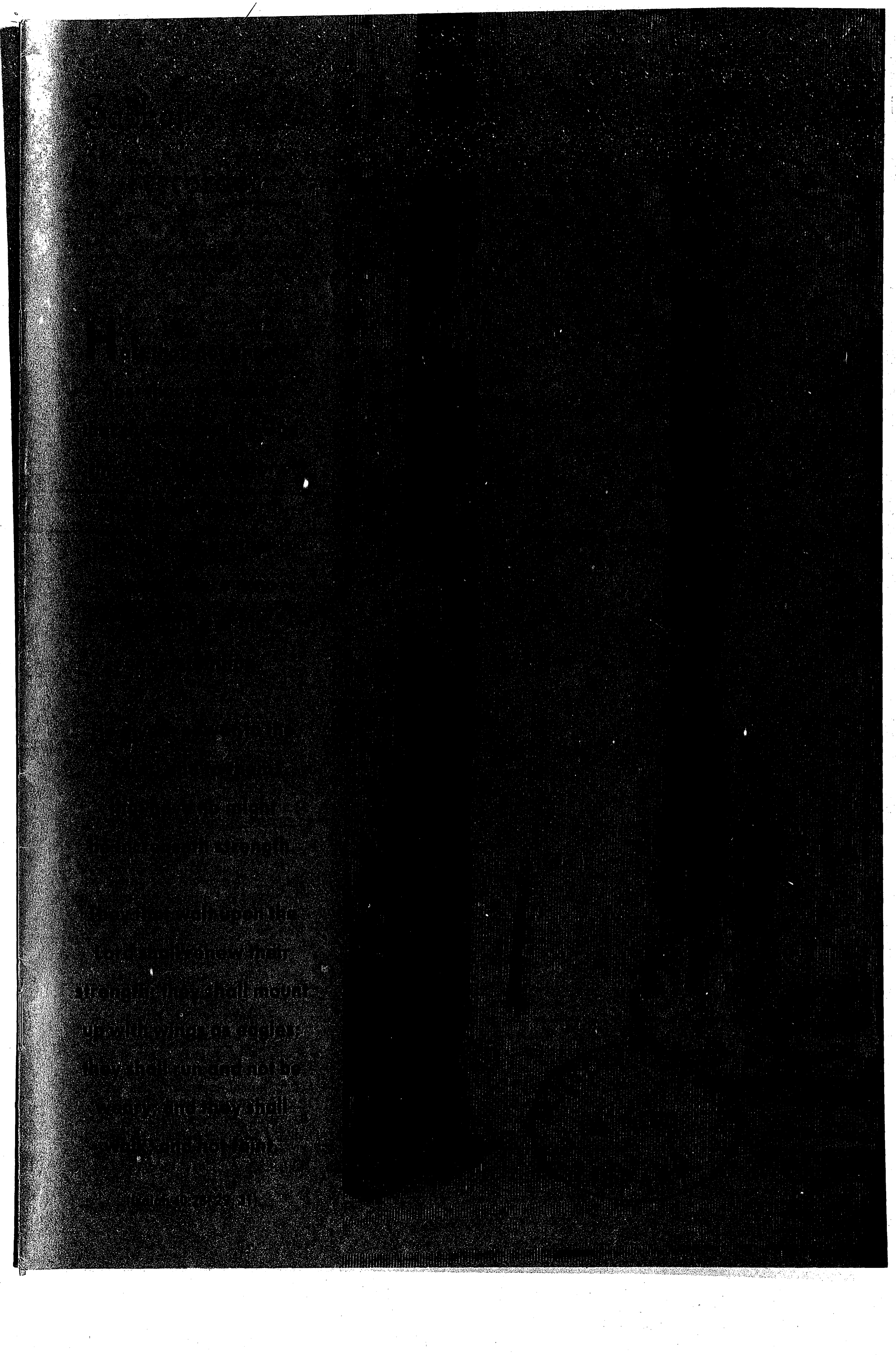
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and I said,
"Lord I'll go,
send me."
-Isaiah 6:8

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Deadline for workers and projects
April 30, 1977

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WE'VE GROWN

Sabbath Recorder

FEBRUARY 1977

Hast thou not known?
hast thou not heard,
that the everlasting God,
the Lord, the Creator of
the ends of the earth,
fainteth not, neither is
weary? there is no
searching of his
understanding.

He giveth power to the
faint; and to them
that have no might
he increaseth strength.

They that wait upon the
Lord shall renew their
strength; they shall mount
up with wings as eagles;
they shall run and not be
weary; and they shall
walk; and not faint.

(Isaiah 40:28, 29, 31)

