



The Sabbath Recorder  
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Plainfield, N. J. 07061

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## Remember...

"The sabbath was made for man, not man for the sabbath." Thus said our Lord and Savior Jesus Christ as He taught His disciples the importance of a spirit-filled life. From the time of creation God has provided a special day reserved for the spiritual enrichment and strength of His people. The Sabbath, the seventh day of the week, is God's time given to us because He loves us and desires for us the very best. Time spent in the presence of God, seeking His will, rejoicing in His good pleasure, learning from His word, bringing spiritual enthusiasm to an otherwise uncertain life. To keep our appointment with God - to worship on His holy day - does not become a burden but restores in us that joy of living and peace of mind that is so necessary in our world today. Christ knew the value and peace God's Sabbath brings, for as His custom was, He worshipped and praised God each Sabbath. "Remember the sabbath day to keep it holy."

American Sabbath Tract Society  
P.O. Box 868, Plainfield, N.J. 07061

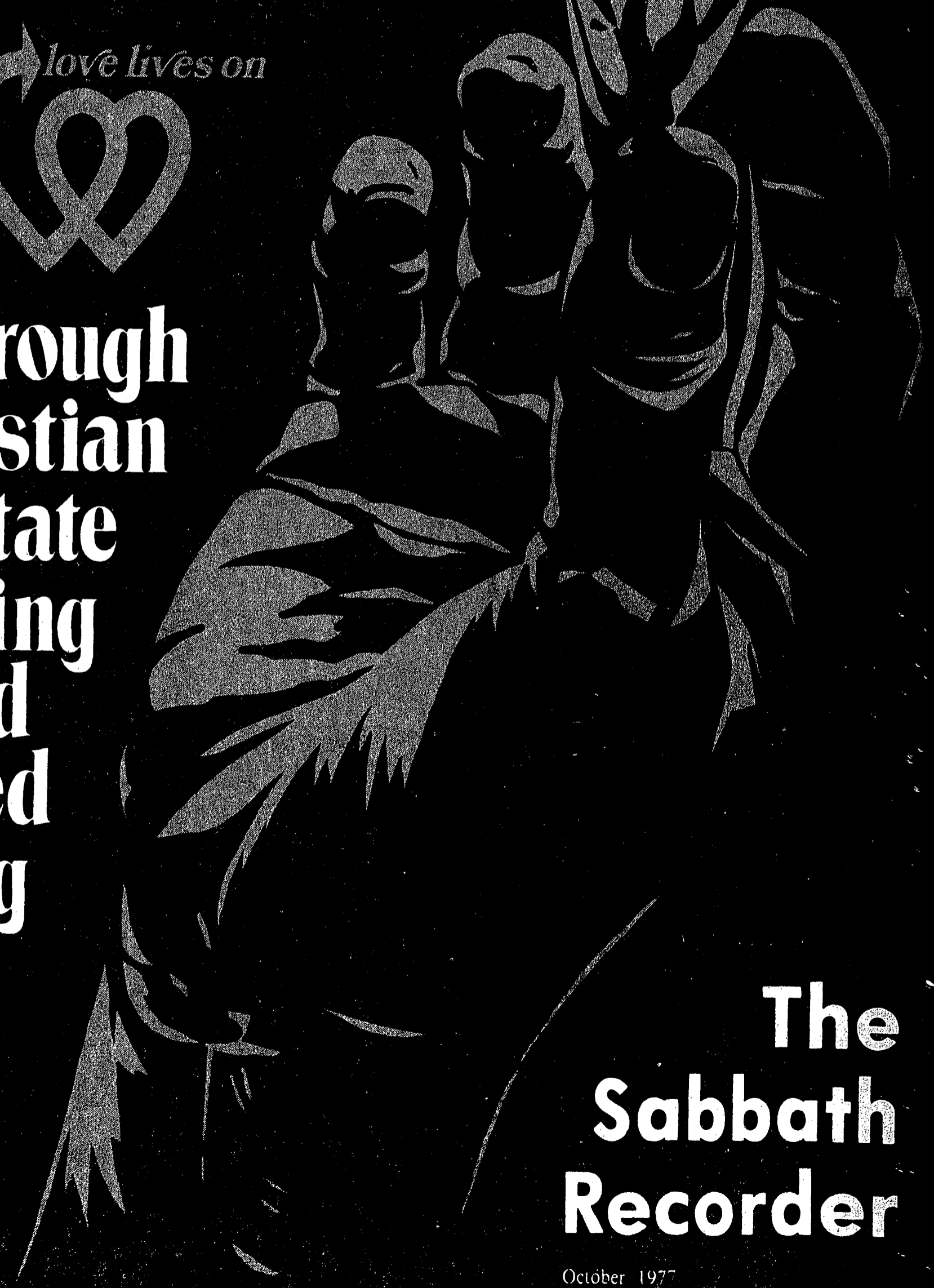
# The Gifts of Life

...are yours to share

your love lives on



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October 1977

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## FEATURES

- 3 Let's Just (?) Praise the Lord  
*Mrs. Billie Wheeler*
- 4 Greetings from President Carter
- 5 Bible Study on the Second Coming  
*Pastor Leroy Bass*
- 6 Fruit of the Spirit - Goodness  
*Pastor Dale Thorngate*
- 8 Conference Echoes  
*Rev. Rex Burdick*
- 10 Bearing the Fruit  
*President Richard Shepard*
- 12 God's Beautiful Woman  
*Mrs. Gerry Van Dyke*
- 14 New Developments at Publishing House  
*John D. Bevis*
- 17 The Gifts of Life Are Yours To Share  
*Rev. Earl Cruzan*
- 21 Christian Social Action Report  
*Mrs. Dorothy Parrott*
- 22 Denominational Reorganization
- 26 Photonews
- 28 Commitment to Growth
- 31 Conference Capsules

## DEPARTMENTS

- 20 Board of Christian Education
- 18 Council on Ministry
- 16 Missionary Society
- 24 Church in Action
- 33 Children's Page
- 35 Editorials  
*John D. Bevis*
- 34 Our World Mission Report
- 32 Denominational Dateline
- 32 Accessions - Marriages
- 29 Births - Obituaries

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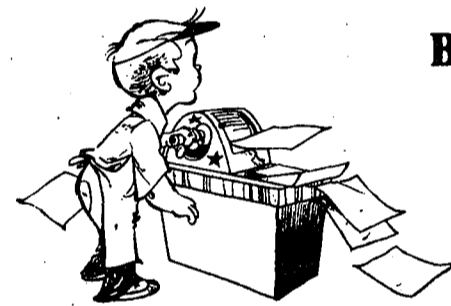
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#### NOW AVAILABLE

A bumper sticker that promotes the gospel and the Sabbath. \$1.00 each plus postage. Orders of 25 or more will be postpaid. Write—Bob Austin, Dodge Center, Minn. 55927

#### HOUSTON TO ORGANIZE

The Seventh Day Baptist Fellowship of Houston, Texas, will be organized into a church on Sabbath, November 19. Churches are welcome to send delegates to participate in this joyous occasion.

For more information write or call Pastor Robert Babcock, 4333 Campbell Rd., Houston, TX 77041, phone (713) 460-4833.

Medical student is open to correspondence with communities desiring a S.D.B. doctor in exchange for financing during training years. Write Mrs. Marjorie Bass, 6903 Elmwood Ave., Middleton, WI. 53562

Webster defines praise as "an act of praising; commendation, laudation; the offering of grateful homage in words or song, as an act of worship." "Just" is defined many ways, but the first six definitions refer to truth, justice, principles, etc. The twelfth definition is "only or merely" and the thirteenth is "actually, truly, positively."

In the past few years, I have had a terrible time justifying that phrase, "just praise." Many times during prayer I hear, "Lord, I just pray that-----," or "Lord, I just praise You for ----." I was under the impression that to "just pray" or "just praise" was something that was done because we didn't know what else to do! I racked my brain for another word to put in there; "only" seemed so meager and "really" sounded to me like I was trying to convince God of my sincerity. But when I checked my dictionary and found "actually, truly, positively," what a dimension was added! To *truly* praise or *actually* and *positively* pray; what a difference! "Ask all things, *believing-----*."

Philippians 4:8 says, "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of *praise*, let your mind dwell on these things."

James 5:13 says, "Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises."

Praise, then, is an action that allows us to offer homage to our Heavenly Father for those gifts He so richly bestows on us. And to just praise can mean to truly do so.

So many times I come to the Lord because of habit, because of sadness, because I have one huge problem on my hands and don't know where else to turn. But how many times have I come to the Lord full of joy--bubbling over with love and gratitude and wanting to share that joy with Him who gave it? The times aren't all that numerous.

Our girls rush to tell their daddy all the things that have happened throughout the day—who they played with, what they did, where they went. They want him to share in their happiness, and he wants to share these things with them, to be included. Well, our Heavenly Father loves us more than our earthly fathers. Matthew 7:11 tells us, "If you then, being evil, know how to give good gifts to your children, how more shall your Father who is in heaven give what is good to those who ask Him!"

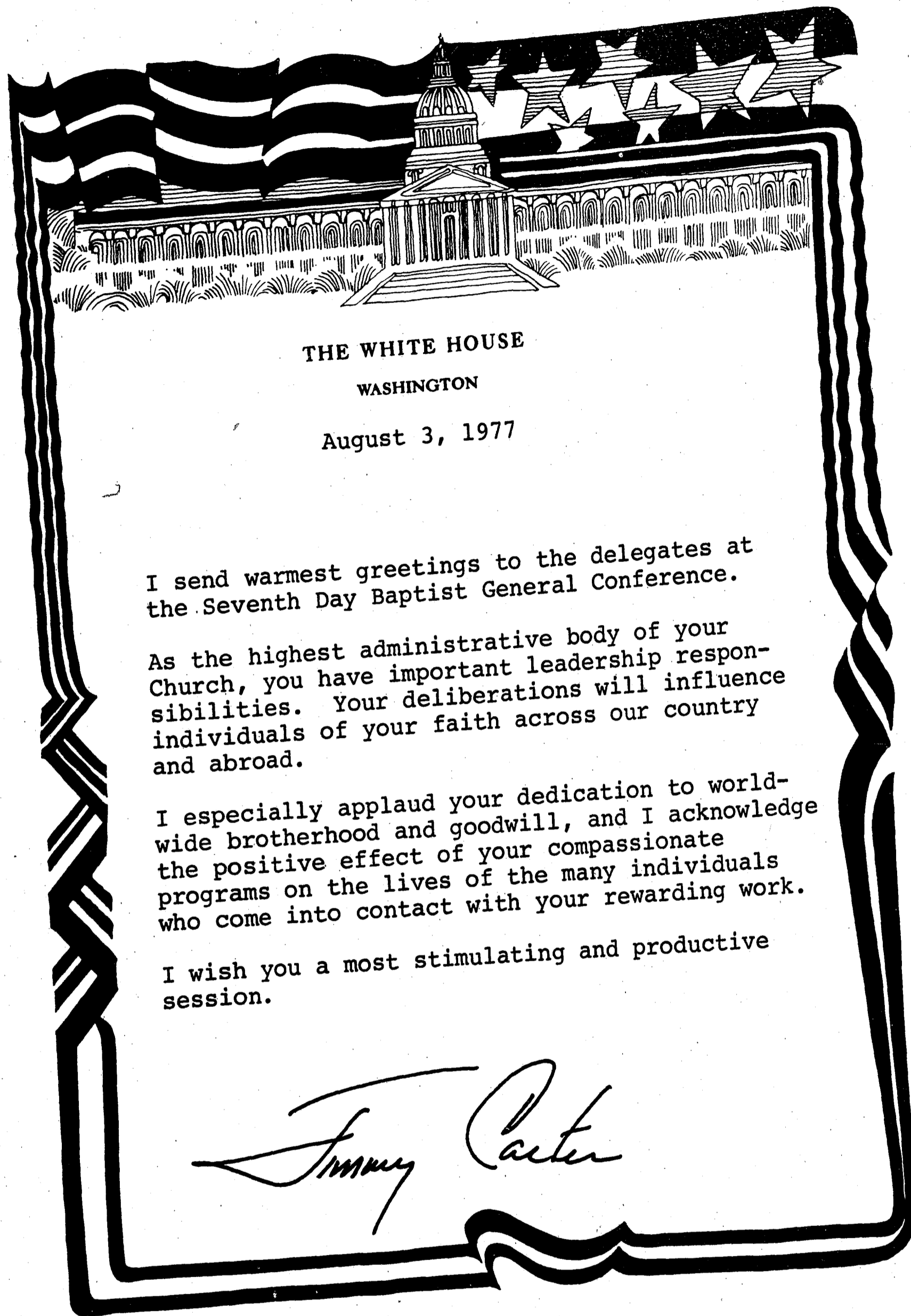
Praise is sometimes giving thanks for things we don't understand. Ephesians 5:19-20 tells us, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Let us, like David in Psalm 22:22, "declare thy name unto my brethren; in the midst of the congregation will I praise thee." Let's just praise the Lord! □

# Let's Just (?) Praise the Lord

by Billie Wheeler  
Nortonville, KS





THE WHITE HOUSE  
WASHINGTON

August 3, 1977

I send warmest greetings to the delegates at the Seventh Day Baptist General Conference.

As the highest administrative body of your Church, you have important leadership responsibilities. Your deliberations will influence individuals of your faith across our country and abroad.

I especially applaud your dedication to worldwide brotherhood and goodwill, and I acknowledge the positive effect of your compassionate programs on the lives of the many individuals who come into contact with your rewarding work.

I wish you a most stimulating and productive session.

*Jimmy Carter*

# The Return of Jesus Christ



by Pastor Leroy Bass

There are those who teach, falsely, that Jesus has already returned. Their views are not Scripturally sound.

## Lesson III: "What Will Jesus' Return Look Like?"

**Introduction:** The return of Jesus is the climax of the gospel. It is a time of reward. Without His return the cross loses its meaning. The cross is the seed-sowing of God's love; the second coming is the harvest time. It is the homegoing of God's people. What a tremendous day of triumph it will be for those who died waiting for Christ, and for those who are yet alive when He returns. Oh, praise His name forevermore!

*"When Christ shall come with shout of acclamation  
And take me home, what joy shall fill my heart!  
Then I shall bow in humble adoration  
And there proclaim, my God, how great thou art!!"*  
- Carl Boberg

It is important that we understand what Jesus' return will look like, so we will not be fooled by any "comings" of false christs. Satan will attempt to deceive the very elect if possible.

1. How startling will the appearance of Jesus' coming be? (Combine the verses to make an answer in your own words when possible throughout the lesson.) Answer: Matt. 24:27,30; 2 Peter 3:10 \_\_\_\_\_

Note: Also, in Daniel 10:5,6 we read that Jesus' face will have the appearance of lightning, and in Rev. 1:16 we are told that His face was the sun shining in full strength. And Rev. 6:14 tells us the very sky will look like it is unrolling. Yes, Jesus' return will be startling, and to the unprepared it will be most terrifying. See Rev. 6:15-17.

2. Will there be anyone on earth who will not actually see Jesus coming? Answer Revelation 1:7 \_\_\_\_\_ How many eyes will see him? \_\_\_\_\_

Note: Jesus' return will certainly command entire worldwide attention. There will be nothing secret about it. As we read in Matt. 24:30, He comes in the clouds of heaven with power and great glory.

3. Does He come alone, or does He have company with Him? Answer: Matt 25:31 and 2 Thess. 1:7 \_\_\_\_\_

Note: Do you know what the appearance of only one angel was like at the tomb of Jesus? In Matt. 28:2,3 you will find the answer. Look it up. Picture the effect this will be with multiplied numbers of angels. We know that our Lord has certainly not yet come.

4. Will He come bearing the sins of mankind? Answer: Hebrews 9:28 \_\_\_\_\_ What does He come for? \_\_\_\_\_

Note: His sin-bearing priestly ministry in heaven's courts for confessing sinners will be forever ended shortly before He leaves heaven to come back, as King of kings and Lord of lords.

5. How else is the lightning-like appearance of Jesus' return described? And what is it for? Answer: 2 Thess. 1:8 and Matt. 13:40-42 \_\_\_\_\_

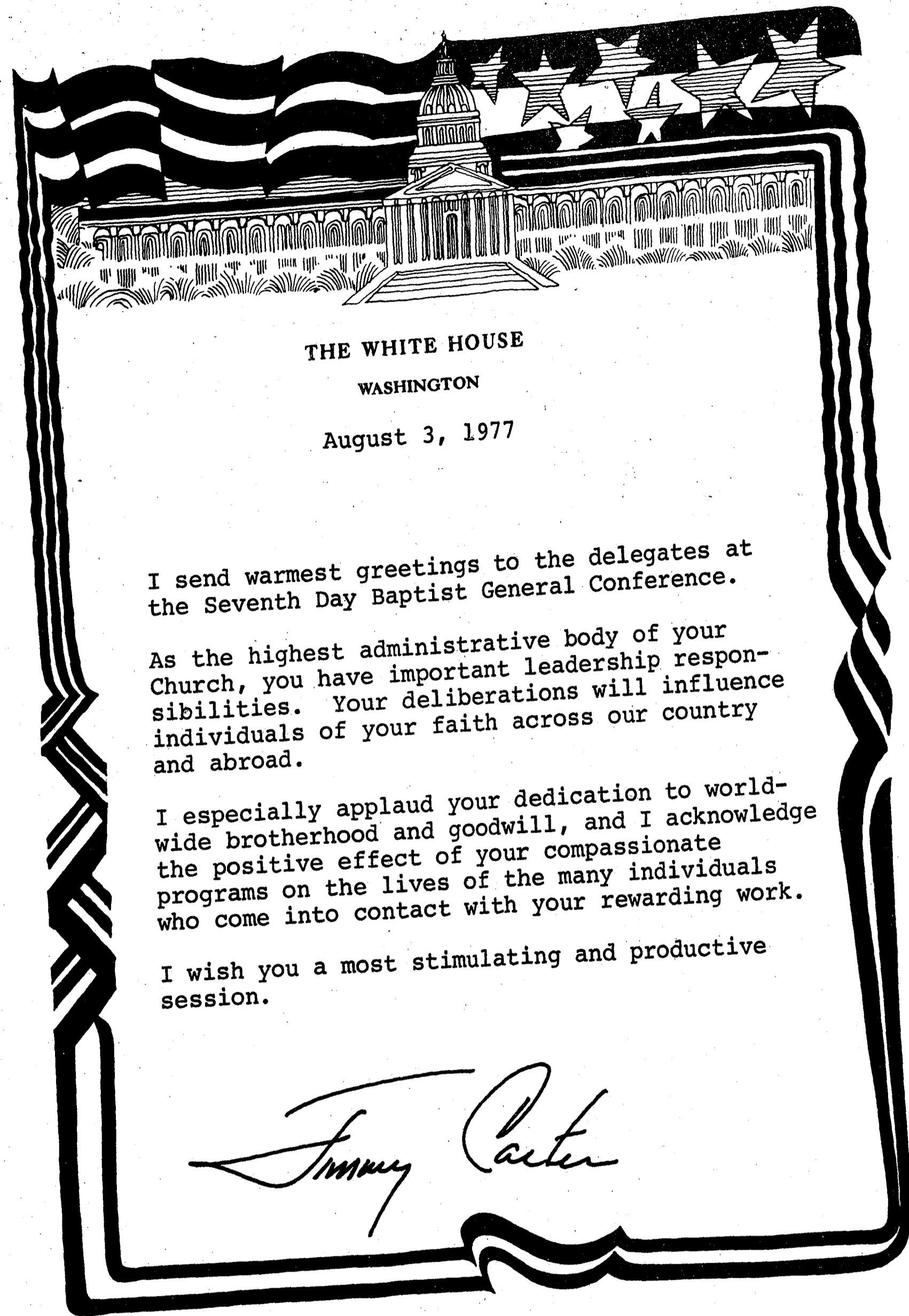
Note: Jesus told His disciples that the fiery destruction of Sodom, from heaven, is a type of the fiery destruction of the wicked in the end of the world at the day of His coming in power. Read Luke 17:29,30.

6. In what way does the Lord Jesus use His accompanying angels to assist Him? Answer: Matt. 13:39 last part. \_\_\_\_\_ And Verse 49 \_\_\_\_\_

And 24:31 \_\_\_\_\_ Also review question #5 again to understand the angels' part in that.

7. How shall Jesus be heard as He descends from heaven? Answer 1 Thess. 4:16; and Matt. 24:31 and 1 Cor. 15:52. \_\_\_\_\_

(continued on page 32)



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(continued on page 32)



Goodness

Pastor Dale D. Thorngate  
Columbus, Ohio

# Fruit of the Spirit -- Goodness

Approximately 300 years before Christ, Aristotle wrote a book attempting to define goodness. For him goodness was behavior acceptable to the community in which one lives. An individual learns goodness (moral behavior) through experience and practice. Aristotle said that the object of moral behavior is happiness. Proper behavior results in happiness for the individual and for others who observe him or live with him in his community. Obviously, if one's behavior is bad or unacceptable to the community in which he lives then he will be unhappy. Thus, happiness is the test of goodness for Aristotle.

Not too far from where Aristotle lives in Athens, Greece, there lived a small group of people called Israelites. Since the days of a man called Moses several thousand years before, the Israelite people had had their own standard for goodness. It was known as the Ten Commandments. Like Aristotle's criteria for goodness these rules identified what was acceptable (moral) behavior. But the Jewish standard was different in that it was established by God rather than by the community. In the life of the Jews one's responsibility to God became as important as one's responsibility to his neighbor. Fulfilling responsibility meant obeying the law. Goodness was obedience.

Fortunately for us and all others who have lived in the past 2000 years, another man lived who was able to set a still better standard for human behavior. This man was Jesus of Nazareth. Because Jesus was a Jew He was already well trained in the standard set by the Ten Commandments. We find a great deal of what He taught linked to them.

Jesus was primarily concerned, however, not about responsibility or about minimum standards. He was concerned about relationships. First of all our relationship to God, then our relationship to each other. He talked about the ultimate relationships in terms of the Kingdom of God. Everything He taught was to prepare us for entry into that Kingdom. The Kingdom, which was imminent for Christ, calls for a totality of God's presence and a personal relationship on the part of all people to God and to each other under a new standard of love.

Jesus' prayer for His disciples helps us to understand this relationship: "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 17:21 LB).

Jesus demands more than adherence to God's law. He wants absolute and unlimited obedience to the will of God (Matthew 5:33). But how are we to know what the will of God is? What is this Kingdom of God all about?

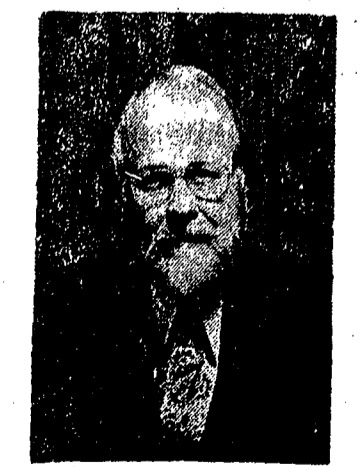
Jesus did not write a book to explain what He understands goodness to be. Instead He tells us stories about life. He tells us stories like the one about the Good Samaritan and the one about the servants who were given talents by their master. Then He causes us to define for ourselves what goodness is. Jesus shows us what goodness is: "Love one another as I have loved you, that you also love one another" (John 15:12, 17). Jesus leads the way: "If anyone wants to come with me, he must forget himself, carry his cross and follow me" (Mark 8:34).

Thus, as we understand His stories, as we imitate His behavior, as we follow Jesus—we discover the Kingdom of God. For Aristotle happiness for one's self and others in the community was the standard for goodness. For Jesus, the result of Christian moral goodness is the realization of the Kingdom of God.

In Matthew 7:16-20 He says, "You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. ...Thus you will know them by their fruits."

Paul indicates in Galatians 5:22 that goodness, along with the other fruits, is given to us by the Spirit. That means that it is not something that we obtain by hard work. On the contrary, the fruits come to us as a result of our faith in Jesus Christ. The Holy Spirit then rewards us with all the fruits. We know that the Holy Spirit is working in the lives of Christians when they produce goodness.

"Yes, I am the Vine; you are the branches. Whoever lives in Me and I in him shall produce a large crop of fruit" (John 15:5). □



Dale D. Thorngate is pastor of the First Seventh Day Baptist Church of Columbus, Ohio.

# Conference Echoes



**Rev. Rex Burdick**

During this Conference year we have begun to get used to the idea of thinking in terms of the impossible; of daring and even doing the impossible--of seeing the impossible become possible.

But, we ask in a serious vein, is that not some kind of spiritual double-talk? Is it not the jargon of an unrealistic idealism? Does it not merely reflect the other worldly attitude of those Christians who cannot relate to this world's real people, real needs, and real conditions? Do we not know very well that it is *impossible* for humans to do the *impossible*?

Of course, we know that God can do the impossible. We all are ready to affirm that "God can do anything." We have heard many times this week the assertion of the Scriptures that "with God all things are possible" (Mk. 10:27). But that does not mean that we poor humans can do the impossible--or does it?

Our Conference president is convinced that it means precisely that--that the impossible becomes gloriously possible for Christians. And many more of us are also persuaded that this is true. So we can wholeheartedly enter into the spirit of our Conference theme.

The impossible becomes possible for the Christian, not through grit and determination as sometimes we like to think, nor by an extra shot of adrenalin in the blood stream, but the impossible becomes possible for the Christian through his complete surrender to God.

Daring the impossible as a servant people begins with a correct relationship with God and ends with a correct relationship with people.

## DARING THE IMPOSSIBLE AS A SERVANT PEOPLE

### SABBATH MORNING MESSAGE

**1. If Seventh Day Baptists are to dare and do the impossible as a servant people, it will be so to the same extent that we are in close relationship with God.**

Part of this relationship is that God lives in us and works through us. Let us take note of a few Bible passages that tell us that we have Power Unlimited--with God in us.

"It is God who is at work *in* you," Paul said, "both to will and to work for His good pleasure" (Philip 2:13 NASB). Similarly, he wrote to the Galatians, "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me" (2:20-NASB), and he wrote to the Colossians of "Christ in you, the hope of glory" (1:27-NASB).

In the context of the promised gift of the Holy Spirit to believers, Jesus said, "He who believes in me, the works that I do shall he do also, and greater works than these shall he do" (John 14:12-NASB). That is, the Christian, by the power of the Holy Spirit residing in him, can and will do greater works than were done by the Lord Jesus in the days of His earthly ministry.

Paul, speaking out of his own spiritual experiences, said, "I can do all things through Him (Christ) who strengthens me" (Philip. 4:13-NASB). Surely the Bible makes it abundantly clear that the means by which the Christian may accomplish the impossible is by the power of the Almighty dwelling in us and working through us. If Seventh Day Baptist are powerless in their work, it is because we have not allowed God to be at home in us, nor have we appropriated the unlimited power of God which is ever available to us.

I have a garden hose lying in my back yard. It's empty and useless at this moment, and will be until it is attached to the water supply. Then as the water flows into it and fills it, it throbs and leaps about, a thing almost alive. But when filled, it again lies silent, lethargic, swollen, useless. Filled with water but doing nothing, the hose does not serve its purpose until the nozzle is opened allowing the life-giving water to flow through to refresh and bring life to the grass, flowers and shrubs.

It is a perfectly good hose: it behaves itself very well; it doesn't leak; it can hold water. In fact, it can be full of that life-giving substance, but it is quite useless until the water flows through it to service the yard-until it shares its contents freely with the arid ground.

Now, isn't that just like our Christian experience often appears? We Christians go to the Source to be filled, we experience some kind of spiritual "high" as the Holy Spirit fills our lives, but often we do not allow that precious filling to flow through us to service the arid lives of others around us. We have become containers of salvation, containers of the Holy Spirit, as we have allowed God's blessings to flow into our lives. We ought not to be containers; we ought to be conduits. We have kept Christ's life within us when we ought to be allowing it to flow through us.

Someone has said, "Love seeks not limits, but outlets." Service is one of the outlets for the love of God residing in us and channeled through us.

Another part of the close relationship with God that allows us to dare and do the impossible is our willingness to be used as a tool in the Master's hand. The New Testament talks much about the Christian's relationship to Jesus as His servant or bond-slave. While it says that we are the friends of Jesus and the objects of His love, it also says we are His servants or bond-slaves, tools to be used in His hand.

I remember hearing Pastor Loyal Hurley talk about the familiar chorus, "Safe Am I in the Hollow of His Hand," and holding out his big hand, he would continue, "Sheltered o'er in His love for evermore."

We have placed ourselves in God's hands to be protected, "Sheltered o'er by His love..." But also we are in God's hand to be His instruments, to be tools in His Hand, used to accomplish His purposes in the world. The committed Christian will want to be a well honed, well maintained tool, ready to do a good job for the Lord.

The third part of this relationship with God that allows us to do the impossible is our desire to be shaped into the pattern of His dear Son.

We are getting ready for a wedding at our house. Mrs. Burdick and our daughter, Martha, hurried out and bought several yards of nice material to make her gown, then, comparing it with the pattern, found out that it wouldn't quite do. The material wasn't right for the pattern. Oh well, no problem! Cut the pattern down here and there to fit the cloth! No harm done!

*Daring the impossible as a servant people begins with a correct relationship with God and ends with a correct relationship with people.*

No! No! That's not the way it was done at all. All of you know that. They very carefully selected the cloth, then cut the cloth to fit the pattern. That's the way you make a nice dress.

Now, Jesus is our perfect pattern. But so often we have cut Him down to our size. We have cut the pattern to fit the cloth. No wonder we are powerless Christians when we so often refuse to be shaped after the perfect Model. What a wonderful, wonderful model He is for our lives and service! Then, owning Him as our perfect pattern, let us see Him and match our lives to the model.

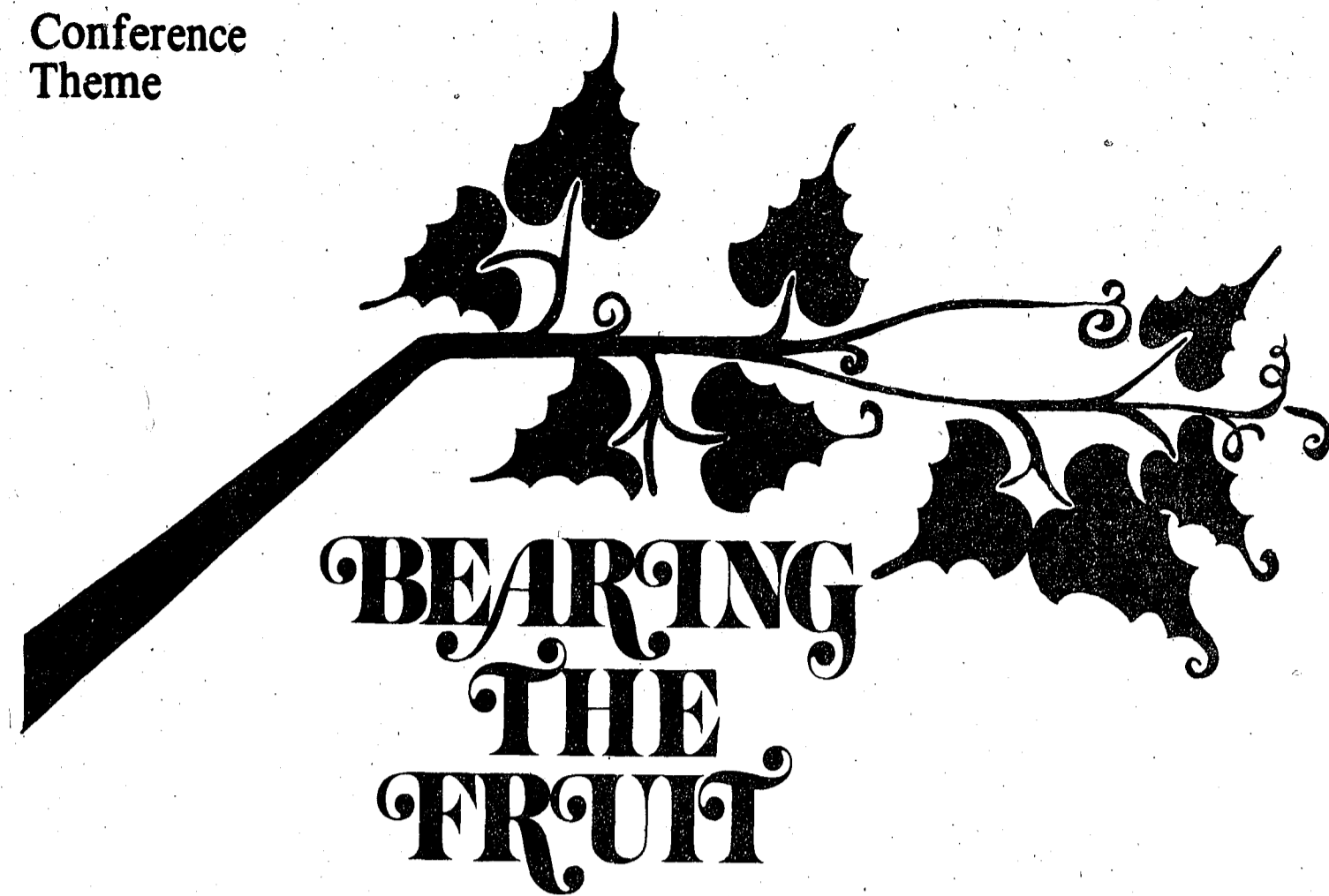
See Him as a servant Lord!  
Touching the lives of the lonely,  
Touching the bodies of the lepers,  
Touching the eyes of the sightless,  
Touching the hearts of the heartless!  
See Him as a servant Master!

### *Our Example in Humility*

In New Testament times it was customary when people came to the house for any reason, instead of shaking their hands and taking their coats, to wash their feet. This was done because dirt and sand from the wayside would get onto their sandalled feet and between their toes, making them very uncomfortable. It was customary to wash their feet to make them comfortable. It was usually a slave's business to do this chore if the household could afford the services of a slave.

Supper was prepared in the upper room that evening as the time of Jesus' suffering was approaching. Here

(continued on page 30)



## BEARING THE FRUIT

During the last year I have searched for a theme which would offer a challenge to Seventh Day Baptists during 1977 and 1978. Two years ago Gary Cox challenged us with the theme "Fellowship in Light." He asked if God had given Seventh Day Baptists a special light regarding the Sabbath and whether we were sharing that light and the light of Jesus Christ with others. Conference at Houghton College in 1976 was a deep spiritual experience for many people as they basked in the light of Energy, Truth, Purity, Warmth and Hope.

In 1977 we were challenged with the theme "Daring the Impossible" (with the im crossed out) and during the past year we have seen how "all things are possible through God."

We began "Commitment to Growth" at Houghton and have been daring the exciting impossible of church growth during 1977. This has been a year of preparation developing growth eyes and people eyes. We have seen many people in our churches catch fire and turn declining membership around to significant growth rates.

John Wimber of Fuller Evangelistic Association, the consultant for our denominational "Commitment to Growth" program spoke to us about small churches. He also described the concept of primary group. One of their major characteristics, he pointed out, is the strong primary group. This primary group is that circle of members (between 40 and 60 members) who control and support most of the activities in the local church. This group is very fraternal and works hard to perpetuate the group/church. They know almost everything about each other and are a close knit society. In fact, their tight-knit relationship may become a problem. As those outside the group, newcomers approaching the church to join may feel shut out. The group might be described as thick skinned. The tight skin both keeps people in and keeps others out. If a church is to grow, it must expand itself and allow others in to the primary group by creating space for them, by becoming porous.

Dr. Wimber challenged us each to make a new friend even though we may be comfortable with those in our own primary group. We need to open ourselves, bring someone in, invite him/her to our home on a continuing basis, and *make a new friend*.

With this background, I selected John 15:1-17, for special study during the year. This Scripture deals with the concept of Jesus as the true vine and Christians as branches.

He said in John 15:5, "I am the vine, you are the branches." What was the background for this statement? William Barclay points out that the nation of Israel was considered to be the Vine of God. The Vine was the symbol of Israel. If you were of Jewish blood, you were saved because you were part of His Chosen People. If you obeyed the Mosaic laws and were a member of "the family" that was all that was required. The vine was carved on the entrance to the Temple and it was considered an honor to contribute gold to add another branch on the vine or even add a grape to a cluster. The vine was brown on the doorpost of many homes and could be found all over the country as a ground cover. It grew wild.

But in John 15:1, Jesus said, "I am the true vine, you are branches." The only way to God was through Jesus Christ who recognizes God as His Father, not Jewish law or Jewish blood.

Jesus said in Verse 5, "He who abides in me, and I in him, he it is that bears much fruit." "Abide in Me." Can you relate to those words? I had to think about them a great deal and found that to abide in Him I must fill my self with His words. I must immerse myself, soak up their richness and fill my life with His word. By this we can let the words produce fruit in our own lives. Just as the vine grows, God grows in us. Just as blossoms appear on the vine and grow, the words of Christ grow in us. God waters us, provides the sun, and warmth if we accept His will. We grow as do the flowers if we live in God's blessings and love. So in Verse 7, it says "If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples." As the blossoms mature, fruit begins and soon there is luscious, juicy, full-grown fruit.

By studying the fruit, we can see also a very strong analogy to what John Wimber said. Notice that the spheres, those round moisture filled grapes, have space around and in between them. In the same way John Wimber pointed out that the church must be porous. There is space for people to come in. There is space for people to live.

Fruit produced like this in the Christian's life results in fruit produced in the Church. Growth in Jesus Christ's Church. The theme I have chosen is "Bearing the Fruit."

We have fellowshiped in the light that God gave us in terms of His Son and the Sabbath. We have dared the impossible in our lives and prepared ourselves to grow. It is now time to start bearing the fruit. God is glorified when we bear much fruit and prove to be His disciples: "If you keep my commandments, you will abide in my love just as I have kept my Father's commandments and abide in His love." "Bearing the Fruit." Jesus also points out in verse 16, "you did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you." Those are such beautiful thoughts. We were chosen by God--we didn't choose Him--and were appointed to bear fruit and that fruit should abide in our lives and in the lives of others. □







# New Developments at the Publishing House

The denominational publisher, John D. Bevis, reports new developments and major personnel changes at the Seventh Day Baptist Publishing House in Plainfield, N.J.

**NEW EQUIPMENT.** —Over the past four years the publishing house has been engaged in a change-over of our entire plant to a more efficient and effective method of production as well as an improvement in the work flow procedures.

In September 1973, a new Heidelberg Kord offset press was delivered, the harbinger of more colorful and appealing publications for Seventh Day Baptists. In January of 1974 the monthly *Sabbath Recorder* was introduced and today continues to enjoy wide support as the official journal for Seventh Day Baptists in the United States and even around the world.

For many years all type was set on a Linotype machine as a part of the "hot metal" letterpress system. The use of hot metal however has given way in the printing industry to "cold-type", a photographic process. In this revolutionary process the photo images rather than molten lead compose the printed page. In 1975 a Compuwriter was purchased thus introducing this new process into our operation. The new machine not only allowed us to be more creative in our typesetting, but also greatly reduced production costs, so that in 1977 the cost of producing the *Sabbath Recorder* has been reduced. This lower production cost frees monies that may now be used in some other aspect of the Lord's work. We feel a great responsibility for being good stewards of the Lords's funds.

**NEW FACILITIES.** — In recent weeks the shop area of the publishing house has undergone a transformation. The compugraphic machine has been removed from the basement and installed in a newly-constructed, temperature-controlled room adjacent to the press.

A second room has been built to house the plate-making equipment and to provide for a darkroom when in the future we are able to purchase a camera. The entire publication process is now done in our own facility by our own staff except for the camera work.

The major portion of this new construction work was accomplished by dedicated volunteer labor. Much remains to be done, however we are happy now to be using these new facilities.

**NEW PERSONNEL.** — Several personnel changes are significant to the denomination's printing ministry.

Phil and Peg Van Horn, who have served as printer and typesetter, have resigned. They have returned to their hometown of North Loup, Nebr., after giving several years' labor at headquarters. They will be operating their own hardware business on Main Street in North Loup. We are appreciative of their dedication to the Lord's work and pray His continued blessings in their new endeavors.

Leon Clare, formerly of Alfred and Berlin, N.Y., has joined the staff as printer. A graduate of Salem College, Leon studied for a year at Eastern Baptist Theological Seminary in Philadelphia. Leon and his wife, Sandra Ellis Clare, are now settled in the area. "Sandy"

is employed as a house parent in a home for the mentally retarded.

Our new typesetter is Mrs. Karen Goulet. Karen and her husband Mike have recently moved to New Jersey after serving in the U.S. Navy in the state of Maine for several years. Over a year ago they wrote to the Tract Society office requesting information about Seventh Day Baptists. Mike is now enrolled at Northeastern Bible College in Essex Fells, N.J., where he is preparing for the ministry.

**CONTINUED SERVICE.** — Mrs. Etta North O'Connor serves as proofreader, and also continues to handle subscriptions. Etta, who is well known among our people, has given many years of valuable service to this ministry. She continues to play a vital role in getting our publications produced and in the mail.

Serving as secretary to the publishing director is Patricia (Mrs. George) Cruzan. In addition to typing hundreds of letters each year, "Pat" assists with the audiovisual library as well as in the layout and artwork of the various publications. Margaret (Mrs. Harry) Herres has been with the publishing house for many years and is in charge of our mailing department. We are all quite sure that the operation could not quite function without her expert help.

We are indeed thankful God for His leading and meeting our equipment and personnel needs. Truly this is His work and we are merely His hands. "The Lord gave the word: great was the company of those that published it" (Psalm 68:11). □



Leon Clare



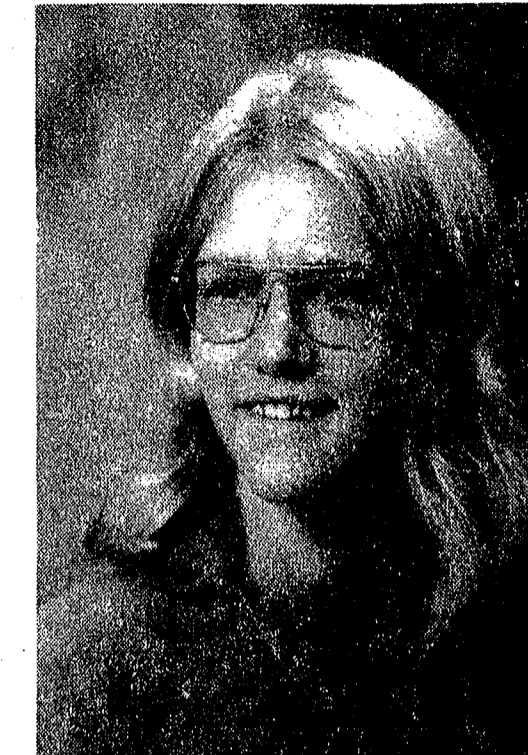
Etta O'Connor



John D. Bevis



Pat Cruzan



Karen Goulet



Margaret Herres



Phil and Peg Van Horn share "secrets" of the job with Karen and Leon.

# focus

"Where there  
is no vision  
the people  
perish"

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● **JAMAICA** — While reports of the August Crusades are not yet available, it was noted at the July Conference, held with the Higgin Town SDB Church, that "Thirty-two individuals have volunteered to go on Crusade." In 1976 "there was an overall increase of eighty souls saved during the Summer Crusade."

● **U.S.A.** — The First Seventh Day Baptist Church of Upper East Tennessee is also organizing. The fall "Kick-Off" announcement stated, "We have had several visitors at our worship service. 'Prayer and Praise' has become so large that it will need some new directions; new programs are being developed for Sabbath School." They meet in the Bill Palmer home in Blountville, TN. PTL!!

● **GUYANA** — Sam Peters writes "There is an increased desire to serve God, and our young people are giving themselves more and more to the will of God. More than ever they are becoming sensitive to God's will for their lives, something that was completely foreign to them. Serving God to them was merely going to church on Sabbath days. But thank God it means more these days."

● **MALAWI** — Missionaries Menzo and Audrey Fuller spent time in August at Mzuzu in the Northern Region (500 miles from Blantyre) relating to the new parsonage construction and planned SDB church center. They returned to the south to participate in the Conference sessions at Makapwa, September 13-17.

## PRAYER

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A Prayer Reminder  
for Each Day!!

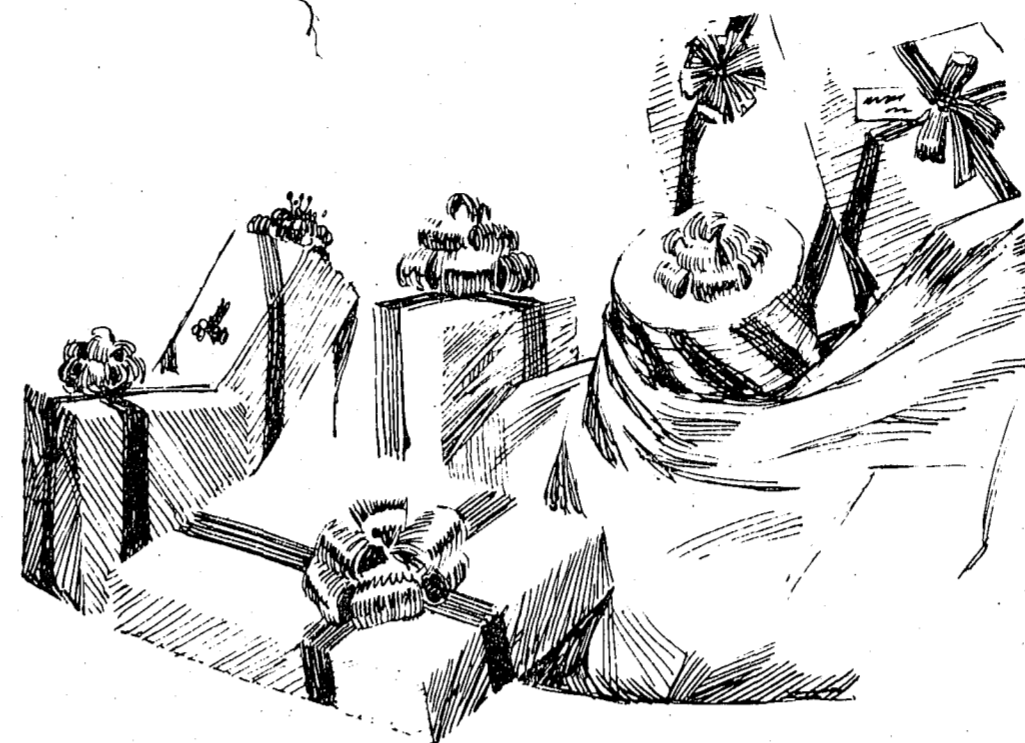
NOVEMBER 1977

Verse for the month: "O God, in mercy bless us; let your face beam with joy as you look down at us. Send us around the world with the news of your saving power and your eternal plan for all mankind."

—Psalm 67:1,2 LB

- 1-For new friends I can love and serve for Christ
- 2-New SDB students at Jamaica Theological Seminary—Carlton A. Ferguson and David S. McLean
- 3-The denominational reorganizational study group
- 4-The work of our Lord in Mzuzu, Malawi—Pastor A. K. Harawa
- 5-Sabbath School Mission Offering (SSMO)
- 6-High Intensity Pastors' Seminar, Battle Creek, MI—Consultant John Wimber
- 7-Women's Board in Denver, CO—their new president, Mrs. Ada Davis
- 8-SDB seminary students, USA—Dean Herbert Saunders
- 9-The new S.D.B. Church Center in Rangoon, Burma—Rev. L. Sawi Thanga
- 10-Houston, TX SDB Church—Pastor Robert Babcock
- 11-S.D.B. college students
- 12-COMMITMENT TO GROWTH—II in all of our churches and your pastor as he leads
- 13-Lightbearers for Christ and their ministry—the new team members
- 14-The goals my church is seeking to reach
- 15-James N. Siwani in Albert Luthuli College, South Africa, and for a new generation of church leaders
- 16-Conference President Richard Shepard
- 17-Sunshine Mountain Seventh Day Baptist Church—Rev. Ralph Hays
- 18-A richer more meaningful prayer life
- 19-Doug and Jane Mackintosh as they minister to the needs of the young people in Jamaica
- 20-Director of Evangelism Mynor G. Soper
- 21-Pastor Stanley Mhezewa at New SDB Church, Thomas, Malawi
- 22-Pastor Sam Peters and the student pastors in Guyana who will be completing their training soon
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## The Gifts of Life Are Yours To Share



The Louis E. Neibauer materials which we are using for our deferred giving emphasis list four questions relative to the responsibilities God has given each of us:

1. What do you wish to do for yourself during your lifetime?
2. What should you do for your dependents?
3. What ought you to do for others?
4. What can you do for Christ's work and witness in the world through your estate?

We use the gifts of life to make our life as meaningful as possible. Some center everything about themselves and are miserable. Some share them as fully as possible and find joy in life.



- Please send information about Estate Planning.
- Add me to the mailing list to receive Estate Planning information.
- I would like to confer with an Estate Planning Counselor to discuss my future plans.
- Please send me a free copy of the following:
  - Peter Had Left No Will
  - The Making of a Christian Will
  - The Christian and His Estate Plans
  - What Your Executor Will Need From You
- I would like information on:
  - Annuities
  - Wills and Bequests

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

may be property, investments, cash. The use of our material resources contributes to the development of our relationships both to God and our fellowman.

God gave to man the management of all His creation upon this earth. Man became God's stewards. We are to use the creation of God making it productive and useful for God's glory and human sustenance. "The Biblical concept of stewardship is that of a person accountable for the use of resource for which he has become responsible."

Wisdom has to do with how we use our knowledge and skills in relationship to God and our fellowman.

The test of stewardship comes in what we do with that which we call ours. It is not just what we give away, but also how we use what we have to be able to produce more. Note: the parable of the talents.

gifts of life to provide the members with those things make life meaningful. One who does not take care of his relatives, members of his own family, he has denied himself more than an unbeliever" (1 Tim. 5:8).

of life, how far do we share? There are things which we can help meet. It may be in some faraway land that we can make life better for others. And each of us should know how much we desire to share and

our gifts of life so that the Kingdom of God on this earth? We share regularly as we make offerings to the church.

to share our gifts of life for the advancement of the Kingdom of Christ beyond our lifetime. There are ways that this can be done. We provide for our needs and the needs of our dependents for our lifetime; yet have the same capital income, continue to support the needs of our families. There are ways of doing this which

will save money as far as taxes, probate, etc., are concerned if we plan far enough ahead.

We need to look to God for wisdom as we share the gifts of life. We need wisdom to be good stewards, to use our skills and knowledge fully. We need wisdom as we provide for our needs and the needs of our families. May God grant us the wisdom to provide adequately, but not to the place where another's stewardship is weakened. We need wisdom as we seek to meet the needs of people less fortunate than ourselves.

If you would like your gifts of life to continue to share in the building up Christ's Kingdom after your life on earth is over write to the Memorial Fund Trustees at Seventh Day Baptist National Headquarters and ask how you can put your estate or any part of it to work for Jesus Christ. They will be happy to confer with you — no obligation.

# focus

NOTES

"Where there is no vision the people perish"

## PRAYER

CORNER

A Prayer Reminder for Each Day!!

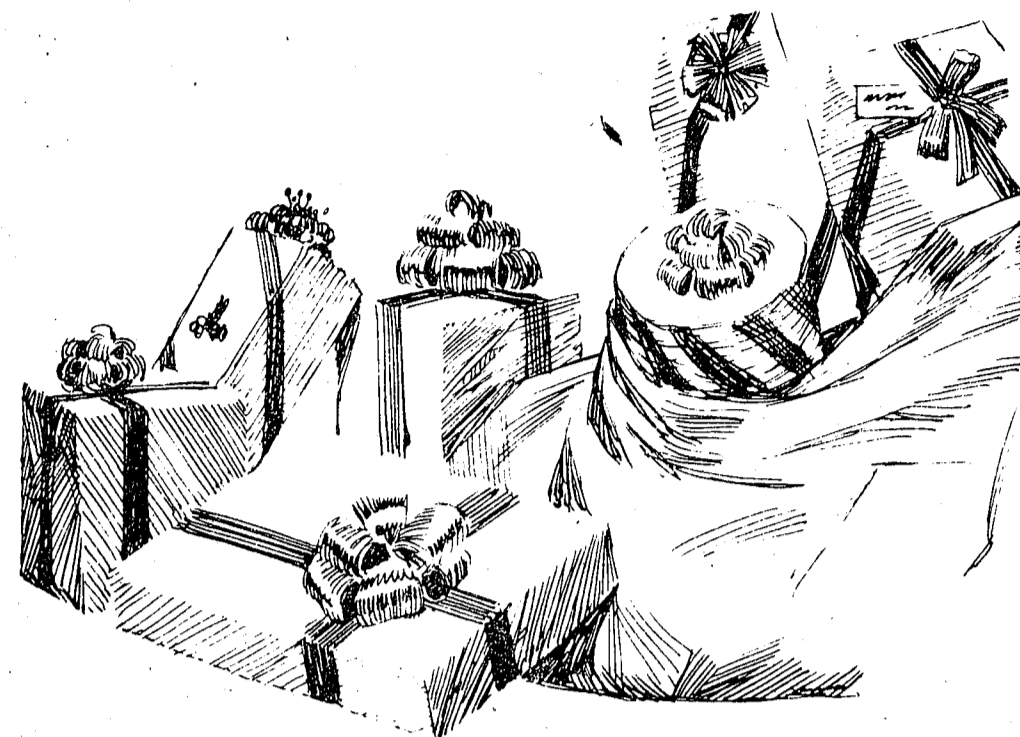
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We are to use the gifts of life to provide the members of our own family with those things make life meaningful. "But if anyone does not take care of his relatives, especially the members of his own family, he has denied the faith and is worse than an unbeliever" (1 Tim. 5:8).

Out of the gifts of life, how far do we share? There are needs of others which we can help meet. It may be near our home or in some faraway land that we can share our gifts to make life better for others. And each of us must determine how much we desire to share and are able to share.

How do we share our gifts of life so that the Kingdom of Christ grows upon this earth? We share regularly as we give our tithes and offerings to the church.

If we really want to share our gifts of life for the advancement of the Kingdom of Christ beyond our lifetime upon this earth there are ways that this can be done. It is possible to provide for our needs and the needs of our family during our lifetime; yet have the same capital which provided us income, continue to support the work of Christ. There are ways of doing this which will save money as far as taxes, probate, etc., are concerned if we plan far enough ahead.

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Memorial Fund Trustees

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Plainfield, N.J. 07061

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The Sabbath Recorder



# YOUTH VIEW

Dear Youth

(Junior High - College Age):

I am chairman of the National Youth Interest Committee of the Board of Christian Education. My name is Amanda Snyder, wife of Nelson Snyder, and mother of three children, Melissa (13), Curtis (11), and Lucinda (9).

It is our committee's privilege to work out details for Pre-Cons-Youth and Young Adult. That means securing directors, finding a place for you to hold your Pre-Cons, finding out how much money everything costs, and underwriting the costs.

We have also been challenged by Conference (which is you and me represented by our delegates at Conference in Clarksville, Ark.) that if we really want to have leadership training seminars, workshops or retreats (call them what you wish), we have to be willing to put our "money where our mouth is." Conference challenged us to raise \$2,500.00 (that's right) ourselves and they match it. The committee can envision these funds for the use of regional workshops on leadership training for our youth and their leaders. Many of your churches already have the Youth Leadership Notebook - if you don't know about it, ask your advisor or your pastor. If they don't know about it, they probably haven't been able to attend a Youth Leadership Lab or Seminar at the last two Conferences. That means that you and your youth group may want to have a Leadership Training Workshop. Now that means donations of money for this fund. Remember, we first have to raise \$2,500.00. Get your youth group to plan some fund-raising projects. If you don't have any ideas, ask the ladies of your church. If that fails, write to us (address below). After all, we are your RESOURCE for youth projects, programs, fund-raisers, worship ideas, music ideas. You name it, we're able to provide you with some help (that's with the Lord's help, of course). *So get on with it!*



by Tami Kuhn

\* "Logo" idea entered in the NSDBYF "Logo" competition. See your October BEACON for other entries. Send your entries to Rochale Goodson, Box 223, Fouke, Arkansas 71837. Voting for the "Logo" of your choice will take place at Conference 1978 or by ballot (sent out prior to Conference). Only members of the National SDB Youth Fellowship may vote.

The Lord's work never stops, and neither can we. Donations for the Leadership Training Fund can be sent to me: Mrs. Amanda Snyder, 1282 Randolph Road, Alfred Station, New York 14803. Make checks payable to the SDB Board of Christian Education, Inc., L. Maurice McCrea, Treasurer. Put a message on the check such as "Leadership Training Fund" to help us identify where these funds are to be applied.

The 1977-78 National Youth Fellowship officers are:

President - Elizabeth DeAnne (Betsy De) Richards, R. D. 3, Bridgeton, N.J. 08302

Vice-President - Karl Kilts, R. D. 2, West Mountain Road Queensbury, Glens Falls, N.Y. 12801

Secretary - Ronda Jacobsen, 11 Spruce St., Westerly, R.I. 02891

Treasurer - Joanna Pearson, 511 Central Avenue, Plainfield, N.J. 07060

We are also pleased to announce that the 1978 Youth Pre-Con will be directed by Doug and Karen Payne of Minnesota and that Young Adult Pre-Con will be directed by Rev. Elmo (Randy) Fitz Randolph.

The national youth officers will be contacting you through your official paper, the BEACON, edited by Rochale Goodson, Box 223, Fouke, Arkansas 71837. Are you a member of the National SDB Youth Fellowship? You aren't? Well, this is the remedy, Send \$5.00 (indi-

vidual membership) or \$7.00 (family membership), your name, address, church affiliation to your national treasurer. Joanna will then send your name to Ronda, who will mail you a little token gift, and you will receive four issues of the BEACON. The money goes into the National SDBYF Treasury to pay for the BEACON and to pay for activities set up for you at Conference.

Lastly, the BEACON is your paper, written for you and by you. You read that correctly. Rochale needs any correspondence that she can get. Tell other youth, through the BEACON, about your youth group activities. Or perhaps you have an article about your growing faith with our Lord. Maybe you've written some poetry that you'd really like to share with others your own age. Also, let your national officers know what sort of activities you would like to have in the evenings, at Houghton, N.Y., next summer when the Conference program is finished for the day.

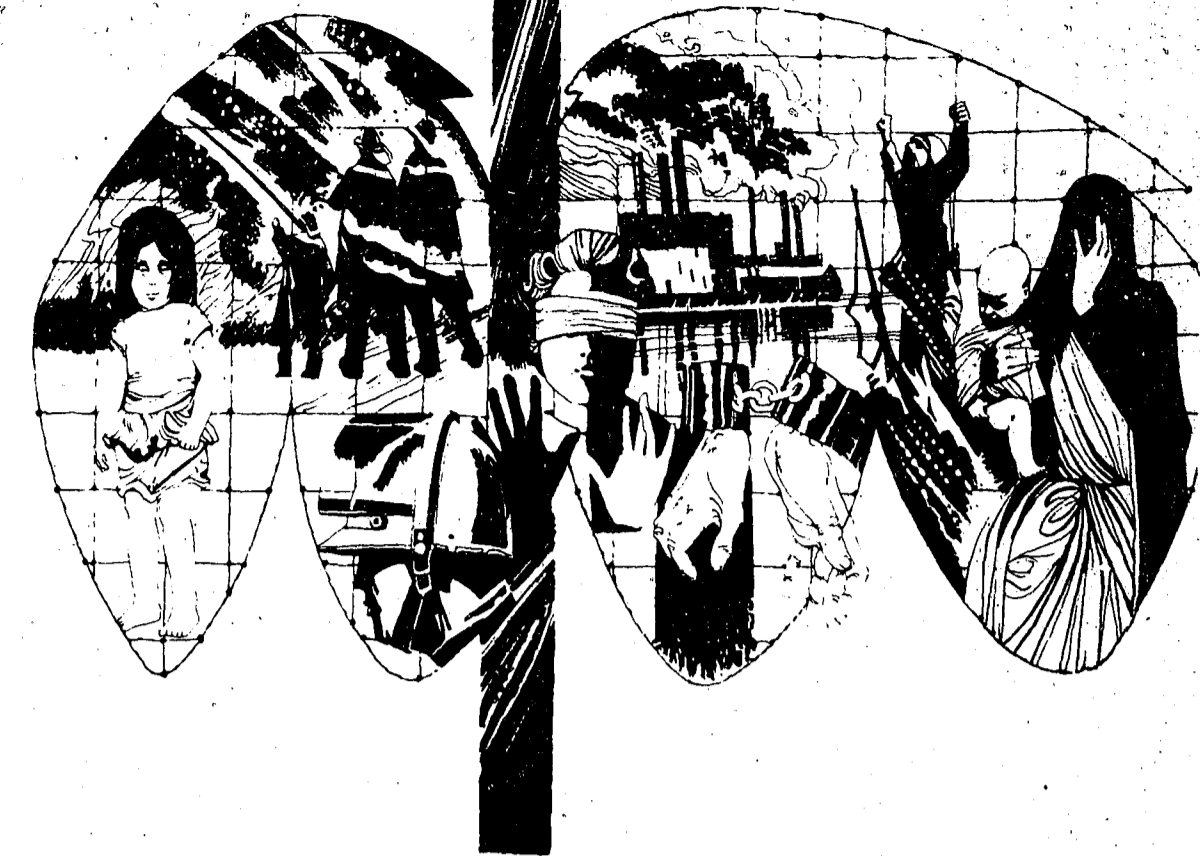
But above all, COMMUNICATE! We've all heard that word before. Let your officers, your editor, your National Youth Interest Committee know what you are feeling. We can only help when we know there are concerns that need to be shared and worked out. We are trying to be Christlike, but Jesus was and is the Word. He knew His Father's will. We aren't quite that all-knowing and all-seeing. Let us know about you. COMMUNICATE! Then we can continue the Lord's work. □

-In His service  
Amanda Snyder, Chrm.

The Sabbath Recorder

## Christian Social Action

-Annual Report-



Several serious disasters since used when the Farina parsonage



- Please send information about Estate Planning.
- Add me to the mailing list to receive Estate Planning information.
- I would like to confer with an Estate Planning Counselor to discuss my future plans.
- Please send me a free copy of the following:
  - Peter Had Left No Will
  - The Making of a Christian Will
  - The Christian and His Estate Plans
  - What Your Executor Will Need From You
- I would like information on:
  - Annuities
  - Wills and Bequests

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

alerted in a short time in case a Baptists in November. She described disaster occurs. We are calling this the work and the concerns of CSAC system "Telephone Tree." It was and displayed educational materials.

A listing of TV networks and addresses has been published in the Recorder for individuals who wish to write to commend or promote TV programming.

A pledge of \$750.00 for One Hour of Sharing was fulfilled through designated giving.

The chairman attended the Sharing sessions on Social Concerns of the American Baptist Fellowship in Washington, D.C., in March and will conduct these sessions next year.

A concern of the committee is the marketing of rum-filled snacks in grocery stores in some parts of the country. □  
Mrs. Charles) Dorothy Parrott, chm.

Sabbath Nov. 19, 1977  
**S.D.B. United Relief Offering**  
"You are there because you care"

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I am chairman of the National Youth Interest Committee of the Board of Christian Education. My name is Amanda Snyder, wife of Nelson Snyder, and mother of three children, Melissa (13), Curtis (11), and Lucinda (9).

It is our committee's privilege to work out details for Pre-Cons Youth and Young Adult. That means securing directors, finding a place for you to hold your Pre-Cons finding out how much money every thing costs, and underwriting the costs.

We have also been challenged by Conference (which is you and me represented by our delegates at Conference in Clarksville, Ark.) that we really want to have leadership training seminars, workshops or retreats (call them what you wish), we have to be willing to put our "mone where our mouth is." Conference challenged us to raise \$2,500.00 (that's right) ourselves and the match it. The committee can envision these funds for the use of regional workshops on leadership training for our youth and their leaders. Many of your churches already have the Youth Leadership Notebook - if you don't know about it, ask your advisor or your pastor. If they don't know about it, they probably haven't been able to attend a Youth Leadership Lab or Seminar at the last two Conferences. That means that *you* and your youth group may want to have a Leadership Training Workshop. Now that means donations of money for this fund. Remember, we first have to raise \$2,500.00. Get your youth group to plan some fund-raising projects. If you don't have any ideas, ask the ladies of your church. If that fails, write to us (address below). After all, we are your RESOURCE for youth projects, programs, fund-raisers, worship ideas, music ideas. You name it, we're able to provide you with some help (that's with the Lord's help, of course). *So get on with it!*



by Tami Kuhn

\* "Logo" idea entered in the NSDBYF "Logo" competition. See your October BEACON for other entries. Send your entries to Rochale Goodson, Box 223, Fouke, Arkansas 71837. Voting for the "Logo" of your choice will take place at Conference 1978 or by ballot (sent out prior to Conference). Only members

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Secretary - Ronda Jacobsen,  
11 Spruce St., Westerly, R.I. 02891

Treasurer - Joanna Pearson,  
511 Central Avenue, Plainfield, N.J.  
07060

We are also pleased to announce that the 1978 Youth Pre-Con will be directed by Doug and Karen Payne of Minnesota and that Young Adult Pre-Con will be directed by Rev. Elmo (Randy) Fitz Randolph.

The national youth officers will be contacting you through your official paper, the BEACON, edited by Rochale Goodson, Box 223, Fouke, Arkansas 71837. Are you a member of the National SDB Youth Fellowship? You aren't? Well, this is the remedy, Send \$5.00 (indi-

ly like to share with others your own age. Also, let your national officers know what sort of activities you would like to have in the evenings, at Houghton, N.Y., next summer when the Conference program is finished for the day.

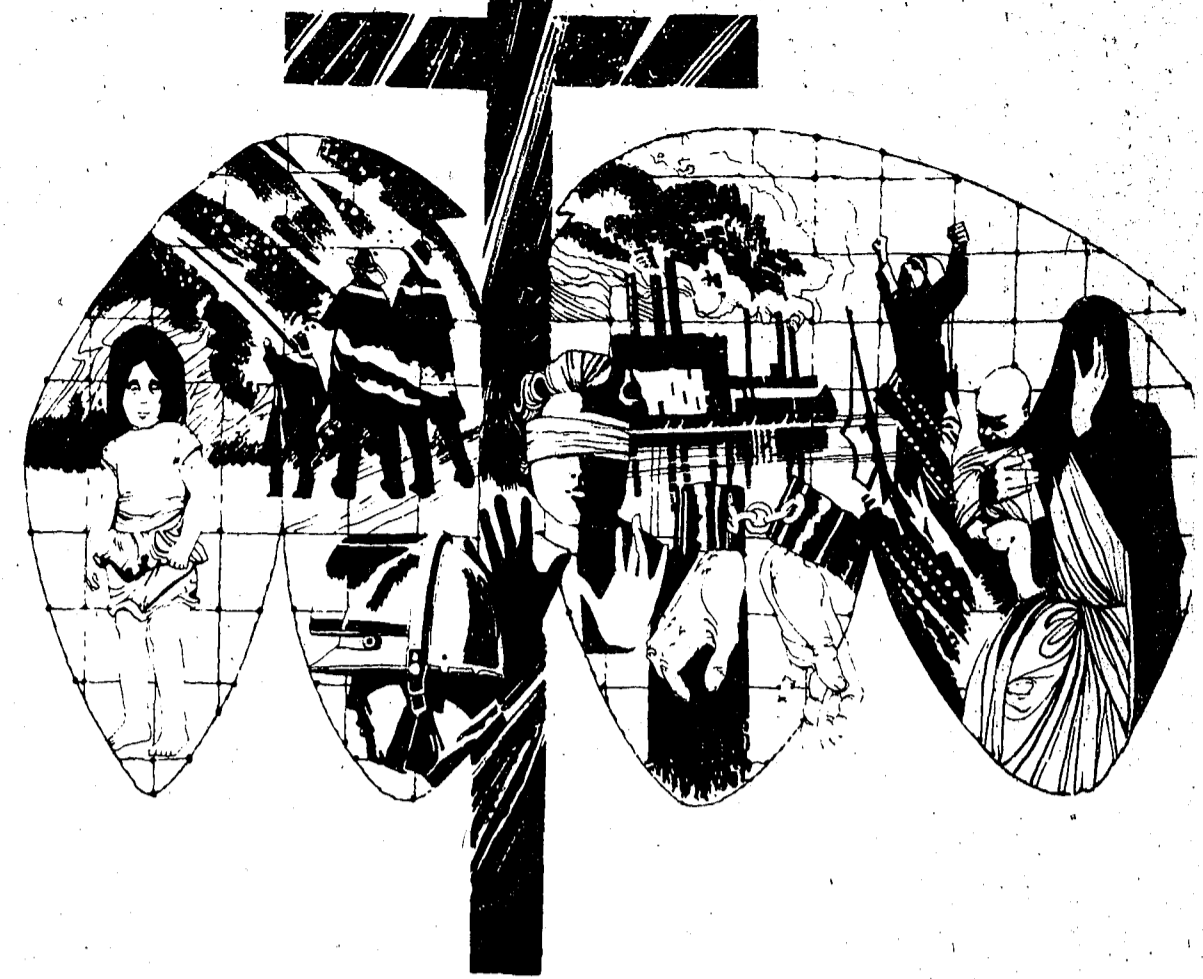
But above all, COMMUNICATE! We've all heard that word before. Let your officers, your editor, your National Youth Interest Committee know what *you* are feeling. We can only help when we know there are concerns that need to be shared and worked out. We are trying to be Christlike, but Jesus was and is the Word. He knew His Father's will. We aren't quite that all-knowing and all-seeing. Let us know about you. COMMUNICATE! Then we can continue the Lord's work.

-In His service  
Amanda Snyder, Chrm.

The Sabbath Recorder

# Christian Social Action

-Annual Report-



Several serious disasters since Conference 1976 have accounted for very generous giving to help relieve human suffering. A total of \$11,822.59 has been designated giving (\$8,356.69 has been contributed since January 1, 1977). The following disbursements have been made:

India .....	\$6,312.00
(wells & cyclone damage)	
Fullers .....	150.00
(clothing loss)	
Philippines .....	1,000.00
Measles vaccine .....	100.00
Guatemala .....	104.00
Saunders and Farina	
parsonage .....	3,575.00
Darril Sartin .....	1,230.00
Baptist World Alliance	
Relief (General Fund) .....	23.00

A communication system has been established whereby all the churches in the denomination can be alerted in a short time in case a disaster occurs. We are calling this system "Telephone Tree." It was

used when the Farina parsonage burned. Details are on file with the Christian Social Action Committee chairman and with the General Conference office.

A CSA Workshop Guide has been developed and was presented at the Ministers Conference in Daytona Beach (April 27-May 3). A copy has been sent to the ministers who did not attend. It is hoped that the churches will use this guide to help them conduct studies on "why" and "how" the church can minister to human needs.

"Report from the Capital" is now being sent to all acting pastors as well as to members of CSAC, Planning Committee and the Commission.

The chairman of the committee attended the retreat of the New York Council of Seventh Day Baptists in November. She described the work and the concerns of CSAC and displayed educational materials.

A listing of TV networks and their addresses has been published in the *Recorder* for individuals who want to write to commend or protest TV programming.

A pledge of \$750.00 for One Great Hour of Sharing was fulfilled through designated giving.

The chairman attended the Sharing Sessions on Social Concerns of the North American Baptist Fellowship in Washington, D.C., in March and will conduct these sessions next October.

A concern of the committee is the marketing of rum-filled snacks in grocery stores in some parts of the country.

-(Mrs. Charles) Dorothy Parrott, chm.

Sabbath Nov. 19, 1977  
S.D.B. United Relief Offering  
"You are there because you care"

AD  
HOC  
COMMITTEE  
REPORTS

STUDY  
GROUP  
FORMED

# Denominational Reorganization

K. Duane Hurley, as chairman of the committee, introduced four members of the committee, who presented some of their rationale in preparing the report and the report itself, as those present followed along in reading the printed report.

Don Sanford began by speaking of the basis of the organization of other churches and our denomination. Early ones were based on apostolic succession, had bishops rectors, and some of these forms still exist. Churches have also been organized for function, sometimes in dozens of deacons, after the original twelve apostles. Our church, or denomination, has not been bound by apostolic succession, or anything. Mr Sanford described our system of Boards, Agencies, and all as more of an organism than an organization, because they have all been changed, remade and function as part of the whole Kingdom of God.

Mrs. Mary Clare then described the major reorganization proposal, dealing with the proposed General Board/Council, and expressed the hope that this organization could help to resolve the differences, encourage cooperation, and mend some hurts between groups and individuals within the denomination.

Dick Shepard then stepped to the microphone to say that the committee had begun its work discouraged, with no clear idea of how to proceed and stopped to ask for God's guidance. The next day they came back with a new vision characterized by the ideal of Full Circle Ministry. They then tried to work out plans for reorganization which would also be a Full Circle Administration, by creating three departments: of Extension, Supportive Services, and Nurture, which would try to coordinate and enhance the functions of the existing Boards and Agencies. He expressed the hope that the General Board, if

created, would help to clarify and develop the roles of these three departments.

Florence Bowden began by saying that she and Mary Clare, as the only women on the committee, had not twisted any arms to have the privilege of letting a women have the last word, and then led the group in a prayer for the removal of fears, hurts and uncertainties.

She spoke of how, in the time of her 67 years of membership in the denomination, there had been an attitude of indifference, after a peak of membership. She stated that the attitude seemed to have lasted for 30 or 40 years, but that this is the time for change. She offered us the challenge to dare the impossible, and shared her vision of sharing together in working, doing our parts, in our Christian lives together.

After a closing statement by K. D. Hurley, the assembled body gathered in four groups to speak with members of the committee and ask questions for 15 minutes. □

-G. Douglas Clarke  
Alfred, N.Y.

### "THE GROUP"

General Conference has voted to continue the study of denominational organization, looking toward action at the 1978 Conference session on possible bylaw changes and implementation of the Task Force and Ad Hoc Committee recommendations as refined by that time.

Specifically, General Conference requested "that a group be brought together composed of the Commission and one nonsalaried representative from each of the following: American Sabbath Tract Society, Board of Christian Education, Council on Ministry, Historical So-

ciety, Missionary Society, and Women's Society, using salaried executives as consultants, the chairman of Commission to convene the group and the group to elect its own chairman."

Commission Chairman Duane Davis announces that a meeting of The Group has been called for the weekend of October 29,30 in Plainfield. At that time The Group will organize for carrying out its assignment.

General Conference has directed "that this group meet together from August 1977 to February 1978 as needed to develop the inter-relationships and authority structures of the current proposals, to listen to and consider alternative proposals, to polish and formulate such alternatives as give promise of significant effectiveness, and to provide full information on its findings to the church by March 1, 1978, including such proposals, inter-relationships, authority structures and supportive statements referring to efficiency. This same group is urged, under this action, to recommend a particular plan of reorganization, write critiques of alternatives and/or provide the church and Conference with statements of strengths and weaknesses they find in each such plan presented."

In connection with the decision to continue study of denominational structure and procedures, the delegates at the 1977 General Conference participated in a "straw vote" on two important facets of the report from the Ad Hoc Committee, namely, (1) the General Board/Council concept, and (2) the idea of "full-circle" ministry and administration. The results were recorded in Conference minutes as follows:

**The nonbinding opinion vote on question (1), agreement with the concept of the General Board, was taken. Delegates were asked to rise in approval or in opposition. The results indicated a sizeable majority of those voting were in agreement with the concept of the proposed General Board.**

**The vote was taken on agreement or disagreement with the concept of the full-circle ministry as put forth in the reports of the Ad Hoc Committee. The**

## Delegates Support "Concept" of General Board

president declared, "There is a majority in agreement, but we see that there is some opposition."

In preparation for convening The Group, Chairman Davis has requested that all persons with ideas and suggestions send them immediately to the General Conference Office (in care of Executive Secretary K.D. Hurley) so that such material can be made available to the members of The Group in time for the October meeting.

Boards and agencies have selected their representatives to serve on the special group as follows: Board of Christian Education, Mary Clare; Council on Ministry, Elmo Fitz Randolph; Historical Society, Albert Rogers; Missionary Society, Dale Rood; Tract Society, George Cruzan; Women's Board, Ada Davis.

Attention is call to the request that churches be prepared to take action regarding denominational organization at General Conference in 1978 by roll call vote. During the year, specific background information in preparation for such a vote will be provided by The Group and by the General Conference Office. □

### MEN'S FELLOWSHIP MEETS DURING CONFERENCE

The second annual meeting of the Seventh Day Baptist Men's Fellowship was held in Clarksville, Arkansas, during the annual session of the Seventh Day Baptist General Conference.

Due to the unavoidable absence of President Phil Lewis of Riverside, California, and Vice-President Bob Austin of Dodge Center, Minnesota, the meeting was convened by Secretary Ernest Bond of Galena, Ohio.

Reports of the activities of the Milton, Wisconsin, Seventh Day Baptist Men's Fellowship were given by Rev. Earl Cruzan and J. Paul Green, Sr.; the activities of the Shiloh, New Jersey, Men's Fellowship were given by Charles Harris. Activities of other similar organizations were reported by Secretary Bond.

Goals of the North American Men's Fellowship were reviewed and plans were formulated for the formation and the promotion of Seventh Day Baptist Men's Fellowships throughout the denomination as a (1) means of providing opportunity to witness for Christ and the Sabbath, (2) fellowship between Seventh Day Baptist men and men within a community and (3) provide service to the church and the community. Creative, dynamic leadership was emphasized.

Election of officers for 1977-1978 was held. The following men were elected: J. Paul Green, Sr., President, Milton, Wisconsin; Richard W. Burdick, Vice-President, Fayetteville, N.Y.; Ernest F. Bond, Secretary, Galena, Ohio.

Brochures were distributed describing the Baptist World Alliance and its activities, noting that Ernest K. Bee serves as president of the North American Baptist Fellowship.

The meeting was adjourned to meet again in August 1978 at Houghton College, Houghton, New York, during the next annual session of the Seventh Day Baptist General Conference. □



# The Church In Action

## NEWS FROM THE CHURCHES

### ROOD ATTENDS CHURCH GROWTH CLINIC

Rev. Dale Rood, of the Waterford Seventh Day Baptist Church, Waterford, Connecticut, participated in the church renewal clinic sponsored by the Evangelism Explosion Foundation at Emmanuel Lutheran Church of Dayton, Ohio, this week, September 9-14. Since the inauguration of the Evangelism Explosion ministry at Emmanuel Church, Rev. Bliese has seen his Sunday morning attendance grow from 200 to more than 350. This is especially significant because Kettering is not a new, developing suburb. Some 31 ministers, wives, and laymen from ten denominations were on hand to investigate the community outreach program. They came from eleven states and a province of Canada.

Spearheading the training program were Mr. Dave Schwausch, director of Evangelism for the Calvary Lutheran Church in Portland, Oregon, and Rev. William Bliese, pastor of Emmanuel Lutheran Church.

During the clinic, certification for approved performance was awarded. Those trained in this seminar can qualify as official teachers of the Evangelism Explosion community outreach ministry. Within certain guidelines, these graduates can be authorized to establish their own clinics in local geographical areas using Evangelism Explosion materials and supervisory personnel. Almost all of the clinicians attending the seminar took the test for certification. □

## A SABBATH TESTIMONY

Plainfield, N.J. - While Pastor and Mrs. David Pearson were helping to lead Jersey Oaks Senior Camp July 23, Historian Thomas Merchant led a fascinating and challenging worship service entitled "A Sabbath Testimony." In seven parts he recounted his own pilgrimage from nominal Sundaykeeping to enjoyable Sabbathkeeping - Call the Sabbath a Delight; Sober Witness; Decision vs. Precision; Lone Sabbathkeeping; Fellowship and Service; Rest Without Guilt; Conflict, Conviction, Commitment.

Not only is Sabbathkeeping viewed as an obstruction by most people, but many SDB's don't seem to consider it important, either, he asserted. Only gradually did the Sabbath become a delight to him after he decided to keep it. Because he started as a Sabbathkeeper in the military, he was never forced to compromise. We create our own conflicts if we waver, he said.

As lone Sabbathkeepers, he and his family enjoyed their life together and God's world of nature, but they missed church fellowship and working with other SDB's. He discovered, however, that Sabbathkeeping is more than going to church, and that he could devote the day to God without feeling guilty about work undone.

Many of our teen-agers find it distasteful to be the only Sabbathkeepers among their peers. We must nurture our children, our young people, and our new members in the joys of the Sabbath and give outsiders a positive and serious witness. We should help each other to become better Sabbathkeepers and better witnesses.

At our quarterly meeting we relicensed Dr. K. Duane Hurley and Pastor Robert Babcock of Houston, Texas, for a year. Our Youth Fellowship held a bake sale that evening to help with camp expenses. Four of our children attended Junior Camp, five young people went to Senior Camp, and three attended Youth Pre-Con and Conference. Altogether we had thirteen members at Conference plus the two Babcock children.

During August our pulpit was supplied by Deacon Frederik Bakker and two of our new members,

John Tyler and Jeanne Wilhelm. She discovered SDB's while attending Eastern Baptist Seminary. Now that the summer is over, we need to get back to the vital business of Church Growth. □

- Ruth Hunting Parker

## 1977 BRITISH CONFERENCE

By Rev. J. McGeachy

The Twelfth Annual Conference of the British Seventh Day Baptists assembled in the United Reform Church, Algernon Road, Lewisham, London S.E., on Friday, July 29, 1977 and opened at 3:30 p.m. Psalm 122 was read by Pastor Peat, and Pastor McGeachy prayed. This was followed by a business session.

There was an evening service which was opened by Sister Mrs. Iris Codrington. Brother Barrett preached on the Conference theme: Col. 1:27 "Christ in You, the Hope of Glory."

On Sabbath morning, July 30, the Sabbath School was opened by young Bro. Marshall, and the lesson on "Difficulty in Keeping the Covenant" was taught by Bro. Slack. A duet, "Out of the Ivory Palaces," was sung by Sisters Codrington and Allen.

Divine service began at noon. Bro. Willard Smith led out, and the sermon was preached by Rev. J. McGeachy. He opened with the reminder that 1977 was our Jubilee Year, being the Silver Jubilee of our gracious Queen Elizabeth II whose family sets such a fine example to the nation. It was also his own Golden Jubilee as a Seventh Day Baptist since he joined our denomination in 1927 after having been fourteen years with the Adventists whom he joined in 1913.

He then gave an exposition of the epistle to the Colossians written by Paul from Rome in A.D. 62 during his imprisonment, as a result of the report of Epaphras.

In the afternoon Bro. O. Lynch led a service for the children. Later there was a testimony meeting when our two sisters from Holland, Mrs. G. de Kock-Friesema, and Miss J. Goedhart, told of their special work of witnessing to the Jewish people, showing great courage as they made gifts of bilingual copies of the New Testament to those willing to accept them, in Hebrew and English or Dutch. They found it helpful at times to mention that they were Sabbathkeepers, and to tell Jews that we

got our New Testament from the Jews. Even rabbis have accepted copies but usually on condition that they would not tell other Jews that they had done so. Copies were also given to teachers in Jewish schools. They brought the greetings of our Dutch brethren to us in England. One of them gave us a study on the Sealed Book of Rev. 5, opened by the Lion of Judah.

They have worked for this cause for twenty-four years, and have been connected with Seventh Day Baptists for two years. They hope to be back in Holland for the 100th Anniversary of our church in Haarlem when they hope to meet some of our American brethren, who plan to make also a short visit to London.

Others gave striking testimonies to the Lord's guidance and keeping power. One sister was on the eve of making a visit to Israel.

A service was held in the evening at which Bro. Albourne Peat, pastor of the Mill Yard Church, preached on "Christ, Our Hope." Pastor Peat gave an altar call to which eight responded.

Sister Mrs. Gelleff accompanied at the piano the two Dutch sisters who sang a duet, and then the older sister, Mrs. de Kock-Friesema, gave us a solo entitled, "The Stranger of Galilee."

On Sunday morning our business session opened with the reading of Psalm 11 by Pastor Peat, and prayer by Pastor McGeachy. Greetings from the General Conference in the U.S.A. were read by the secretary, Mrs. Jossett Lynch, and a copy of her reply. The minutes of the 1976 Conference session were read, the theme of that Conference being "Thy Kingdom Come," and also those of the last committee meeting in Birmingham.

The Sunday afternoon concert began at 5 p.m. Young Bro. Marshall took the chair. The choir consisted of ladies dressed in black skirts with white blouses, and hats, and five brethren.

After the concert the newly appointed officers of the British Conference for 1977-78 stood on the platform, and were greeted and commissioned by Pastor Parr. He quoted words written by Booker T. Washington, the famous negro leader of education.

The Conference theme for the coming year was announced - the words of Caleb in Num. 13:30, "Let us go up at once, and possess it; for we are well able to over-

come it."

In the evening an evangelistic service was held. Pastor Parr preached and asked "Are we sure Christ is in us?"

So ended an inspiring conference. About one hundred were present on Sabbath morning. □

## OCTOBER 15, 1977 BIBLE SABBATH

On October 15 Seventh Day Baptist churches will observe Bible Sabbath, a time in which we wish to focus attention on the work and witness of the American Bible Society. Gifts may be sent to Mr. Gordon Sanford, O.W.M. Treasurer, Little Genesee, N.Y. 14754 or directly to the American Bible Society, 1865 Broadway, N.Y., N.Y. 10023. Please mark your gift "Seventh Day Baptist" in order to insure proper credit.

The American Bible Society announces the following films available on a freewill offering basis. You may order these direct from the Society.

HAITI - This Bible Society film describes the dramatic impact of God's Holy Word upon the lives of Haitians today. From the teeming city of Port-au-Prince to the isolated mountain villages, men, women and children are seeking the comfort and hope that can only be found in reading the Scriptures. This is a fifteen-minute color 16 mm film.

GREEN JADE - This 16 mm film was shot on location in Southeast Asia. This important new motion picture tells the story of today's Chinese Version New Testament, a new translation for the more than 900 million Chinese speaking people in the world. Beginning with a description of Chinese life, culture and tradition, "Green Jade" then traces the development of Bible Society the importance of Today's Chinese Version. This color film is fifteen minutes in length. □

Few sinners are saved after the first twenty minutes of a sermon.

-Mark Twain

## CHURCH LIBRARY AIDS

Where can your church librarian learn how to obtain latest print and media materials, start a religious library, or expand an established one?

Ten years ago **The Church and Synagogue Library Association** was founded "to encourage and aid the development of improved library services." It has grown to be a national organization with regional chapters. The current president is William H. Gentz, religious books editor for Hawthorn Books. This organization is ready to help in several ways:

1. Provide brochures and lists - bibliographies, guides, and helps.
2. Set up a workshop at meetings and conventions on church or synagogue libraries and librarianship.
3. Provide a speaker and/or a program to help establish a church/synagogue library.
4. Provide an exhibit at conferences - including counter cards for a display and copies of brochures.
5. Send copies of the membership brochure and CSLA bulletin.

Membership is open to individuals, churches, synagogues, and any other interested persons or groups. For more information write to: Church and Synagogue Library Association, P. O. Box 1130, Bryn Mawr, Pennsylvania 19010. □

## CHURCH INSTITUTES DIAL-A-MEDITATION

WESTERLY, R.I.—The Pawcatuck Seventh Day Baptist Church in Westerly, R.I., has instituted a new service to its community, inspired, by the example of the Boulder, Colo., church and others. Beginning September 3, 1977, a Dial-A-Meditation telephone service was begun, offering daily inspirational ideas to callers. The number is (401) 348-8486. The intention of the service is to provide a quick and to-the-point message of hope and encouragement. Each message includes a verse of Scripture, a comment upon it, and a prayer, with the purpose always in mind of building up and strengthening the person being ministered to. It is hoped that this service will be a means of reaching out into the community, offering help where it is requested. □

# PHOTONEWS



Pastors and officers of the British Conference

## BRITISH CONFERENCE

see story on page 24



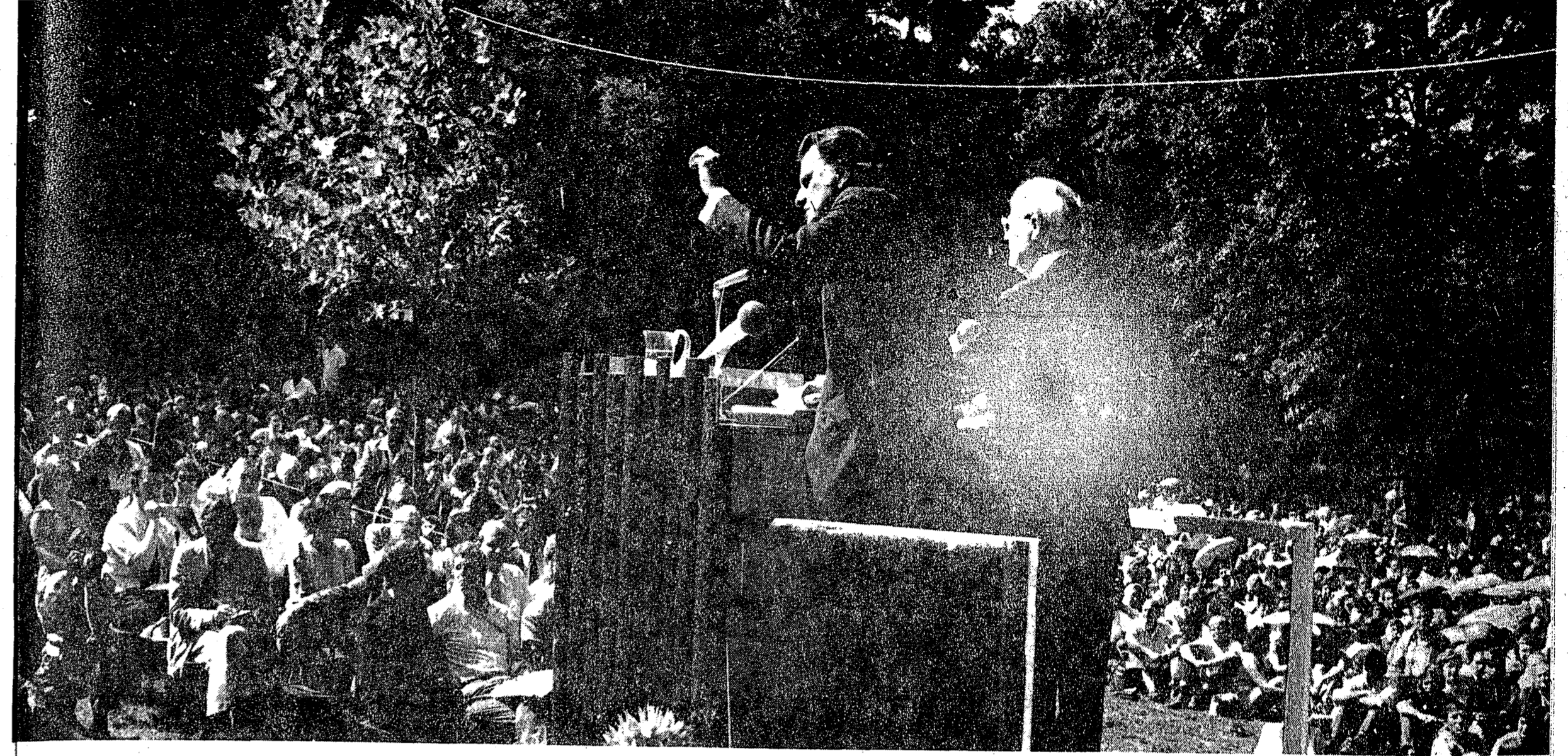
Women's Missionary Society



Sabbath School children at the Mill Yard Church



Pastors Parr and Peat



(Budapest, Hungary)—Billy Graham speaks to 15,000 people, through his interpreter, Dr. Alexander Haraszti, at Tahi Baptist Youth Camp 20 miles outside of Budapest on Sunday morning, September 4. There were small groups among the 15,000 who had their own interpreter for Czechoslovakian, Polish, Romanian and German. This was Graham's first public meeting of his seven-day trip to Hungary which included every available minute filled with both public and private meetings with church leaders, pastors, seminary students and government officials.

Mr. Graham preached his usual salvation sermon asking those who wanted to accept Christ to raise their hands with hundreds responding at each service.



In a quiet moment of the day a Korean Christian reads her Bible. It is a Korean translation, first published in 1911 under American Bible Society auspices. Seventh Day Baptists will join other Christians this year and celebrate the Society's worldwide ministry, which is bringing the Word of God to millions in a language they best understand. Support this fine work on Bible Sabbath with your offering.



# Commitment To Growth

A TESTIMONY  
GIVEN AT A CONFERENCE PRAYER TIME

I have been a member of the Pawcatuck SDB Church for twenty-three years, but it wasn't until I got involved in the COMMITMENT TO GROWTH group that I grew to know and love the fellow members intimately in Christ.

The conscientious study, sharing and prayer, within the group, has been beautiful, resulting in a changing atmosphere in all aspects of church life. Business meetings have been conducted with more tolerance, decisions that affect the life of our church have been and continue to be made in prayerful attitudes.

Our COMMITMENT TO GROWTH group has not become a clique, but rather something in which others desire to share. Consequently, in January we started a Sabbath School class using as our resource "Your Church Can Grow," by C. Peter Wagner, and the COMMITMENT TO GROWTH study book that accompanies it. Having completed this, we are now studying "19 Gifts of the Spirit" by Leslie Flynn. In this way, people who were not involved in the original COMMITMENT TO GROWTH group, are sharing in the concepts and knowledge that excited us. It's my opinion that the majority of our church members should be involved in some kind of basic study such as this so that the church can be more unified in its outreach.

Sneaky John Wimber didn't tell us that the sweetest part of COMMITMENT TO GROWTH is that it happens within each of us - then again, maybe he did, but it didn't register with me until I experienced it myself.

We began our COMMITMENT TO GROWTH without a pastor and prayerfully went about the business of seeking one during the Summer and Fall of 1976, asking God's will in our search, and in the hearts of the pastors we contacted. We could have become really discouraged by each subsequent letter declining our call. Knowing that this was God's will kept us from that. Imagine our surprise and delight when we received, on Christmas, from Russell Havens, an offer of his services as pastor-WOW!!! We know God answers prayers - we prayed for a pastor - the Lord sent Russ - we know He answers prayers abundantly for He also sent a fantastic family with Russ.

I believe that the prayerful dedication of our COMMITMENT TO GROWTH group helped prepare the hearts and minds of our congregation to the point where we can grow greatly in the Lord!

- Barbara Barber  
Westerly, R.I.

**THOUGHTS ON CHURCH GROWTH**  
Church growth! What is it? How do we measure it? During this past year we have taken a new look at the Great Commission and we know that Jesus is talking to each one of us. He wants us to make disciples!

How does the Kingdom of God grow upon this earth? During this past year I have seen changes which encourage me. The most stimulating change that I have seen has been in people. I have seen members of the church hungering for a closeness to God, and a greater knowledge of Him and Jesus Christ and salvation. I have had opportunity to talk with more people in depth about their relationship to God and I have seen people grow spiritually. I have seen them take a more active interest in the church. I have rejoiced when I have heard young mothers say after helping with Day Camp: What a privilege and what a joy to work with these youngsters.

I have felt a deepening awareness of the oneness which is ours as the family of God. This has been especially true within our Growth Force. I have seen love poured out to surround and support where rejection might as well have been the reaction. That which we are experiencing in our Growth Force, we covet for every member of the church. We are asking for the power of the Holy Spirit to help us to share, and we see it happening.

You ask about numerical growth. At Milton we have added sixteen names to our church roll this year. We rejoice in this. I cherish them as a part of our church family. In some cases our gain was a loss to another church. Some who made their commitment to Jesus Christ through baptism need to be activated into the life of the church. Some have found a home to which they feel they truly belong.

Church attendance: Our average attendance does not seem to be increasing as much as we would like. However more lives are being reached and more people are being touched through the church. Attendance is one criterion for growth, but it does not stand alone. In our day when vacations take people away from home, when it is easy to visit another church as far as travel is concerned, where camping is a recreational outlet for more and more people, we may not see people in church as regularly as might have been true in another day. Regular attendance helps many programs, especially the Sabbath School.

Does it mean that people are any less committed to God if they are away from home one weekend out of four or five? I think we need to assess this, and that as a church we need to support and strengthen one another in Christ so that a closeness to Him is not lost during the week, or even on Sabbath if we are not able to worship with the family of God with whom we usually worship. □

-Rev Earl Cruzan  
Milton, Wis.

The Sabbath Recorder

## SOUTHERN BAPTISTS URGED TO BE WORTH THEIR SALT- AND LIGHT

KANSAS CITY, MO. - With a taste of salt on their tongues, 17,000 Southern Baptists followed the example of Evangelist Billy Graham in affirming their intention to present Jesus Christ to every person in the world.

The finale of the 120th Southern Baptist Convention was a commitment ceremony to culminate three days of drama, sermon, business, and song which painted the picture of the denomination's long range crusade called Bold Mission.

"The Lord Jesus calls us to be salt and light in a world corrupt and dark. By any definition this is a bold mission," said Jesse Fletcher, pastor of First Baptist Church, Knoxville, Tenn., in launching the program.

The themes of salt and light were sprinkled through the premier of a musical narrative, "Bold Mission," composed by William J. Reynolds, secretary of the church music department of the Sunday School Board, Nashville. The musical was performed by students from Hannibal-LaGrange College, while students from William Jewell College pantomimed its message.

Graham, a Southern Baptist himself, told the audience, "God has given our denomination vision, visibility, acceptance, opportunity, leadership and resources to take the spiritual initiative in our day as no other denomination anywhere in the world has. It is possible now, technologically, to reach the whole world with the gospel for the first time, and God will hold us accountable if we don't do it."

"Be the first one to put your arm around a person of another race and say I love you," he said. "The communists are doing it. Why can't the supernatural church have a supernatural love?" Then Graham stood among conventioners as they opened packets of salt, tasted a few grains and stated their acceptance of Christ's command to be the salt of the earth.

On the strains of a missionary hymn they rode down the escalators of H. Roe Bartle Convention Center remembering ten two-letter words hurled at them by Warren Hultgren, the Oklahoma pastor who chaired the Missions Challenge Committee which developed many aspects of Bold Mission:

"If it is to be, it is up to me." □  
-Catherine Allen, Baptist Press.

October 1977

The past can become a cause of spiritual impotency if we are only living in the past...

## BIRTHS

BROWN.-A daughter, Heather Lynn, to Charles and Carolyn (Smitley) Brown of Milton, Wis., on August 11, 1977.

GILMORE.-A daughter, Heidi Lynn, to Beaumont and Linda Gilmore of Madison, Wis., on August 22, 1977.

HALLAM.-A daughter, Lindsay Doane, to Thomas W., II, and Virginia (North) Hallam of Carmel, Maine, on September 17, 1977.

HAZEN.-A son, Jeffrey Earl, to Philip and Ruth (Ellis) Hazen of West Hyattsville, Md., on August 26, 1977.

HEINTZ.-A son, John Robert, to Robert and Mary (Mueller) Heintz of Bridgewater, N.J., on September 15, 1977. Mrs. Heintz is the bookkeeper for the Seventh Day Baptist Publishing House.

NEHER.-A daughter, Jacinta Helen, to Richard and Madelyn (Payne) Neher of Kasson, MN, August 6, 1977.

SCHOLL.-A daughter, Andrea Lynn, to Gregory and Dawn Scholl of Milton, Wis., on August 3, 1977.

WHEELER.-A daughter, Jill Lorraine, to John and Joanne (Poulin) Wheeler of Vail, Colorado, on August 13, 1977.

## OBITUARIES

DAVIS.-Jessie Violet Post, daughter of the late George W. and Mary Goodrich Post, was born on July 18, 1900 in Chicago, Ill., and died on August 14, 1977 at Mercy Hospital, Janesville, Wis., after a short illness.

She was a graduate of Milton College and the Battle Creek, Mich., School of Nursing. She was married to Dr. Milton Daland Davis on Sept. 2, 1926. Dr. Davis died on July 19, 1967.

Mrs. Davis was a member of the Milton Seventh Day Baptist Church, Milton Historical Society, Milton Women's Club, and was long active in the Milton College Alumni Association.

Surviving are a son, Milton D. Davis, Jr., and two grandsons, Christopher and Marcus, all of Monroe, Wis.; a sister, Margaret Post Bliss, Milton; nieces and nephews.

Memorial services were held from the Milton Seventh Day Baptist Church on August 17, 1977.

-E. C.

GATANIS.-Harry Sr. was born in Greece Oct. 14, 1894, to the late Thomas and Varsavia Sarandis Gatanis. He passed from this life June 11, 1977, following a four-week stay in Bridgeton Hospital. He had been in failing health for several years.

On June 4, 1947 he was united in marriage to Betty Husted. Harry was a veteran of World War II, serving in France. He was employed by the E. I. DuPont Co. for twenty-seven years. He was much concerned for his large family and was proud of his Greek heritage. He was a member of the Marlboro Seventh Day Baptist Church. In more recent years the couple made their home in the Marlboro-Shiloh area.

Surviving in addition to his widow are: seven sons, Thomas of Wenonah, Theodore, Harry Jr. and Richard, all of Pennsville, Nicholas of Tampa, Fla., Paul of New York City, and Robert of Texas; five daughters, Mrs. Florence Blyler, Mrs. Rose Jarrett and Mrs. Katherine James, all of Pennsville, and Mrs. Dorothy Badgley and Mrs. Mary McAllister, both of Ocala, Fla.; two sisters, Mrs. Lascara Chaoules and Mrs. Stella Pergamettie, both of Greece; thirty-six grandchildren; ten great-grandchildren; a niece and a nephew; and three stepchildren, Joseph A. Ballinger of New Mexico, William H. Ballinger of Clemson, S.C., and Mrs. Jean M. McClure of Atlanta, Ga.

Services were conducted by Pastor Don Richards on June 14, 1977, at Garrison-Sray Funeral Home, Bridgeton. Interment was in Salem County Veterans Cemetery, Woodstown, N.J.

-D.E.R.

GILSON.-Harriet Cottrell, 65, daughter of the late Rev. Herbert L. and Margaret Stone Cottrell, was born in Wellsville, N.Y., April 25, 1912, and died May 13, 1977, following several months of hospitalization in Philadelphia, Pa., and Bridgeton, N.J.

Mrs. Gilson was a graduate of Salem college where she prepared to be an elementary teacher. She loved children and enjoyed watching them mature. Most of her teaching years were spent in New Jersey, Florida, and Maryland. She made her home in Cedarville for the last fourteen years.

With her father officiating, she was united in marriage to Darrell E. Gilson on Sept. 2, 1942, in the Marlboro Seventh Day Baptist Church, where he pastored.

Harriet had a deep love for Jesus Christ having committed her life to Him at an early age. She sought to express her faith through music, singing in the choir, and playing the organ. She taught Sabbath School, was interested in evangelism, and helped out wherever she could.

Survivors in addition to her husband include: three sons, Paul C. and Herbert D. of Bridgeton, and Victor of Cedarville; two daughters, Mrs. H. Darlene Coombs, Bridgeton, and Mrs. Roger (Margaret Y.) Broglin, Millville; and nine grandchildren. She was predeceased by another son, Rodney E., in 1966.

Funeral services were held in the Marlboro Seventh Day Baptist Church May 16, 1977, with Pastor Richards officiating. Interment was made in the Marlboro SDB Church Cemetery.

-D.E.R.

the disciples came walking in, each knowing that someone should wash the feet, but none of them willing to belittle himself to take on that humble chore.

So Jesus rose from the supper and, one by one, He knelt before the disciples and washed their feet. Think of Him as He moved from disciple to disciple. There was Thomas (I don't like to think of him as doubting, but as one who had to be shown). Jesus knew what was in Thomas' heart, and He knew that one day very soon Thomas would question the resurrection and would say, "Unless I shall see in His hands the imprints of the nails, ... I will not believe" (Jn. 20:25-NASB). And Jesus knelt with love and washed Thomas' feet.

Jesus knew all about Peter. He knew Peter loved Him; He also knew that Peter was quick and impetuous and not naturally a stable man. He knew that before this night was over Peter would fearfully deny that he ever knew the Lord. Yet Jesus knelt before Peter and washed his feet with love and tenderness, and so it was with them all.

Now Judas was there, and Jesus knew the bitter thoughts in the mind of Judas and emotion that was in the heart of Judas. Jesus knew that within the next few minutes Judas would leave that upper room to betray Him, and that crucifixion would come after the betrayal. Yet Jesus didn't pass Judas by, but He knelt before him, His great heart bursting, and those tender loving hands washed the traitor's feet. I know that in the heart of Jesus was the longing that Judas would come to Him for life.

So Jesus moved among the disciples in an act of humble, menial service. Now, I don't take this to be a sacrament; indeed it lacks the ingredients of a sacrament. But whatever else it is or does, this teaches that Jesus was a humble and loving servant, a model of serving for His people. When he had finished the task, He taught the disciples, and us, that we should follow His example (Jn. 13:14,15). Then see Jesus as a servant Master!

See Him as a servant Savior!  
Bearing the Cross,  
Bearing the world's sins,  
Welcoming sinners into the Kingdom of God, as He speaks to the penitent thief dying on the cross beside Him.  
The Lord of Glory a servant Lord!

Jesus said, "For even the Son of man did not come to be served, but to serve - and to give His life a ransom for man." The ultimate service that could be performed. He is our perfect model for serving.

We see then, that is we are to do the impossible as a servant people, we will do it to the extent that we are closely related to God.

**2. If Seventh Day Baptists are to dare and do the impossible as a servant people, it will be so to the extent that we are truly servants in heart, mind, and body in our own time and our own circumstances.**

*Our Outlet for Service*

Jesus told us that the nature of the pagan world, and especially the leaders of the pagan world, is to Lord it over others, to exercise authority, to demand honor and adulation from others (Mk 10:42). The Christian, with a commitment to the Lord, with a different life style, with a different set of values, will develop different priorities. The Christian finds that demanding recognition, honor, adulation, breeds jealousy and contempt for others and stifles the emotion of love. He discovers that offering humble, loving service becomes a rewarding and happy means of expressing God's life in him. He begins to look more and more for means of serving others.

Where will we find the outlet for this service we offer as a servant people? In the church, of course! There are hosts of servant things to be done in the church. You don't know what they are? If you have any questions about what you can do to serve, ask your pastor. I am very sure that he will be able to think of something. There are Sabbath School classes to be taught. Camps, Vacation Bible School, weekly Bible clubs need to be staffed. Flowers need to be provided and the sanctuary decorated for worship. There are offices to be held, committee and board vacancies to be filled. There are typing and mimeographing to be done, records to be kept, and minor repair jobs and special cleaning that always need to be done around the church. Well, need I go on?

But not all of our service is to be performed in the context of the church, as important and necessary as that is. Our love to God is displayed best by the loving service we offer to the host of needy people outside the church.

Two of Jesus' most descriptive teachings take the concept of service outside of the arena of the church.

The Samaritan was not a part of recognized Jewish religion. Yet it was the "Good Samaritan" who was commended for his concern for the needs of the assault victim, while his more "religious" contemporaries, the priest and Levite, were dismissed as not showing neighborliness. Their words were hollow; their lives were shallow. They looked upon the hurting victim with callous indifference. Their lack of compassionate service indicated that their hearts were far from God.

Matthew 25:31-46 contains one of the most vivid parables Jesus ever told. Those with an outer profession of faith - lip service only, but with useless, uncaring lives were condemned, while those who gave their lives to the meeting of the needs of the world's hurting people were blessed. An empty and meaningless profession of faith resulted in useless lives and eternal condemnation, but meaningful faith resulted in selfless service and eternal blessing. □

William Barclay, commenting on the passage, says, "The things which Jesus picks out--giving a hungry man a meal, or a thirsty man a drink, welcoming a stranger, cheering the sick, visiting the prisoner--are things which anyone can do. It is not a question of giving away thousands of pounds, or of writing our names in the annals of history; it is a case of giving simple, human help to the people we meet every day" (The Gospel of Matthew, vol.2, p. 359).

The impossible things we will do as servant people are, for the most part, if not altogether, seen in the realm of personal and interpersonal relationships. A true servant relationship will help renew the respect of those who have been alienated from us as individuals or who hold us at a distance, fearful that we are trying to use them. A true servant relationship will help restore the confidence of the those who have lost confidence in the church, believing that the church has become a self-serving organization. A true servant relationship will help win to Christ people who are naturally resistant to Him.

Dr. Wimber told us at one of the training seminars that his organization wanted to document where new members were coming from in the nation's growing churches. A researcher was sent out to interview leaders in churches that were growing at a rate of 1000 percent per decade. Interviewing more than 600 persons from these growing churches they came back with the conclusion that 40 percent of the growth was from converts in members' immediate families and 30 percent was from close friends and associates of members, while the remaining 30 percent was from people whose felt needs were being met by the church and the people of the church. It may be that in our family type churches, largely made up of second generation Christians, that we have pretty well exhausted the first two categories. It follows that the area which is ripe for Seventh Day Baptists is that of people with felt needs that may be met by the church or individual Christians. The conversion of many of these will be impossible through the traditional means of evangelism. But the people of God as a servant people can do the impossible among these alienated people by helping to meet their felt, but perhaps unrecognized, needs.

Words fall lightly from our lips and are soon forgotten by those who hear them. Even the most vivid and meaningful testimony soon loses its power. But the sight of a servant people, submissive to God and serving the needs of the people is a never to be forgotten experience. Here are a few key thoughts that may help us find our place as a servant people doing the impossible.

- 1) Service is to be personal. Serving an organization may be pretty useless as well as boring. Serving people, "The least of these, my brethren," is exciting and wins God's approval.
- 2) Service must be offered with no thought of reward or what we can get out of it, or even what the church can get out of it.
- 3) Service must be motivated by a heart full of love.
- 4) Service is to be offered in Jesus' name and for His sake.
- 5) Service must become a way of life, and meeting a need must become an involuntary action, a new life style for the Christian.

Then we will be doing the impossible as a servant people. **Praise God for His enabling.** □



# OPEN FORUM

One of the issues under current consideration by Seventh Day Baptists is that we consider placing all salaried executives' offices at General Conference headquarters, whether that be in Plainfield or in some other location. Most of the offices are now located in Plainfield including: the General Conference offices, the Historical Society, the Memorial Fund, the Council on Ministry, and the American Sabbath Tract Society.

We would invite our readers to share their views on this issue in this Open Forum. We plan to publish all letters that are concise and signed. Since we do not have space for lengthy articles please share your thoughts briefly. Here is the opportunity for you to be heard and also we believe for the issue to be discussed among our people.

Question: Should all salaried executives' offices be located at "headquarters"? □



## CONFERENCE CAPSULES

Recommendation #4- "Bearing in mind the Lord's Great Commission and our response through Commitment To Growth and our Commission's Recommendation #8 (regarding early recruitment of SCSC participants) we would recommend that our response be extended by establishing and implementing the following goals:

1. To actively encourage all of our people to dedicate a period of time to the Lord's work through their denomination. The recommended period of time is to be two years.
2. To tabulate, develop and promote programs that would allow the above goal to be achieved through the active cooperation of the Mission Board, Women's Society, Board of Christian Education and other interested bodies.
3. To increase and expand the avenues of communication so that the needs and challenges of our growing work might be adequately promoted. We suggest that possible avenues of promotion are: (a) colorful, eye catching literature (b) exciting programs on the floor of Conference, making a high usage of visuals (c) usage of current and ex-workers in illustrated informative presentations and rap sessions in the local churches." □

## DENOMINATIONAL DATELINE

**SEPTEMBER 30 - OCTOBER 2**  
Mid-Continent Association  
Denver, CO  
Rev. Leon R. Lawton

**OCTOBER 3,4**  
Baptist Joint Committee  
Washington, D.C.  
Dr. K. D. Hurley  
Mrs. Dorothy Parrott  
Rev. Leland Davis

**OCTOBER 4-6**  
Religious Liberty Conference  
Washington, D.C.  
Mrs. Dorothy Parrott  
Dr. K. D. Hurley

**OCTOBER 7**  
North American Baptist Fellowship  
Washington, D. C.  
Dr. K. D. Hurley  
Rev. Herbert E. Saunders  
Thomas Merchant

**OCTOBER 7-9**  
North Central Association  
Albion, WI  
Rev. Leon R. Lawton

**OCTOBER 8**  
Editor John D. Bevis  
Mill Yard S.D.B. Church  
London, England

**OCTOBER 9**  
Memorial Fund Trustees  
Plainfield, N.J.

**OCTOBER 14-16**  
Pacific Coast Association  
Los Angeles, CA  
Rev. Leon R. Lawton

**OCTOBER 14,15**  
Editor John D. Bevis  
Centennial Celebration  
S.D.B. Church  
Haarlem, Netherlands

**OCTOBER 16**  
Board of Christian Education  
Alfred, N. Y.

**OCTOBER 23**  
Missionary Society  
Westerly, R.I.

**OCTOBER 27,28**  
Planning Committee  
Plainfield, N.J.

**OCTOBER 29,30**  
Reorganizational Study Group  
Plainfield, N.J.

**NOVEMBER 5**  
Diaconate Ordination  
Shiloh, N.J.  
Rev. Herbert E. Saunders

**NOVEMBER 6-11**  
Commitment to Growth  
Pastors' Training Sessions  
Battle Creek, MI

**NOVEMBER 12**  
S.D.B. Church  
Battle Creek, MI  
Rev. Herbert E. Saunders

### The Return of Christ

(continued from page 5)

Note: What a picture is presented before us! Jesus coming from heaven, leading His tremendous hosts of angels to earth, bright as the sun, and with the music of trumpets. As Jesus gazes on the graves of the dead His voice sounds with a shout of command for them to **AWAKE!!** Then the graves are opened, and the dead rise; the saved will be clothed with immortality, and are caught up to meet Jesus in the air.

8. Inasmuch as a correct understanding of Christ's return is of great importance, how will Satan try to deceive those living in the last days? Answer: Matt. 24:4,5, 23-26.

What power and signs does Satan cause to be used for purpose of deception? Answer: 2 Thess. 2:9 and Rev. 13:13,14

Note: Did you catch the "pretended" or "counterfeit" or "trick" (depending on the translation you are using) in the 2 Thess. reference? His signs will not be genuine. False christs have already appeared on and off over the years, and more will yet, claiming to be the returned Jesus. Also "false prophets" (meaning untrue ministers) will present unsound theories about Christ's coming. But honest people of God will not be misled if they have studied well, and have learned the truth from the Bible. □

### ACCESSIONS

NORTH JERSEY, NJ

By Baptism:  
Cheryl Coon  
Stephen Coon

### MARRIAGES

**APPEL-AUSTIN.**—Robert Appel, son of Rev. and Mrs. A. A. Appel, Albion, Wis., and Cheri Austin, daughter of Mr. and Mrs. Robert Austin, Dodge Center, Minn., were united in marriage in God's great outdoors near Winona, Minn., August 20, 1977.

**BLIESE-FITZRANDOLPH.**—Brian Michael Bliese of Milton, Wis., and Robin Kay FitzRandolph of Milton, were united in marriage at the Seventh Day Baptist Church of Milton, Wis., on August 20, 1977 with Pastor Earl Cruzan officiating. They are making their home in Milton.

**ERNEST-PROBASCO.**—James Michael Ernest, son of Mr. and Mrs. Grover L. Ernest, and Susan Kay Probasco, daughter of Mr. and Mrs. Donald A. Probasco, were united in marriage in the Shiloh, N.J., Seventh Day Baptist Church, on Sabbath afternoon, August 20, 1977. Pastor Charles H. Bond officiated. Their residence is in Shiloh.

**JOHNSON-CRANE.**—Kenneth Johnson, son of Mr. and Mrs. Robert Johnson, Milton, Wis., and Valerie Crane, daughter of Mr. and Mrs. Arden Crane, Dodge Center, Minn., were united in marriage in the Dodge Center Seventh Day Baptist Church, July 24, 1977.

**SOPER-LEWIS.**—Maurice Milford Soper, son of Mr. and Mrs. Ira Soper, and Cynthia Ann Lewis, daughter of Mr. and Mrs. Philip Lewis, were united in marriage in the Riverside Seventh Day Baptist Church on Sunday, July 24, 1977, Pastor Alton L. Wheeler officiated.

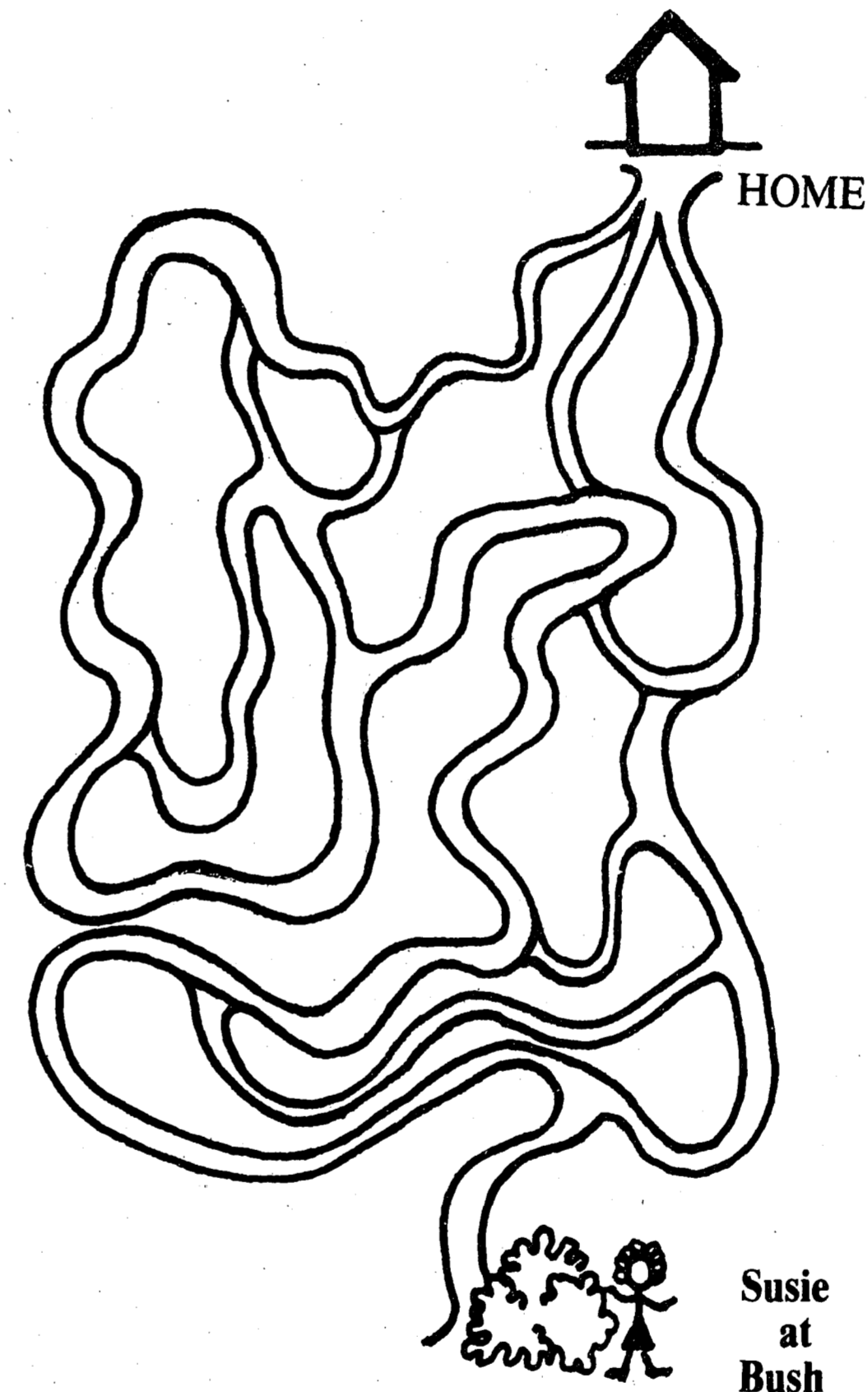
**UHLAND-SHEPPARD.**—Terrance Joseph Uhlund, son of Mr. and Mrs. James C. Uhlund, and Karen Louise Sheppard, daughter of Mr. and Mrs. Mark K. Sheppard, were united in marriage in the Shiloh, N.J., Seventh Day Baptist Church, on Sabbath afternoon, September 10, 1977, with the bride's pastor, the Rev. Charles H. Bond, officiating.

**VAUGHT-WELCH.**—Miss Martha Welch, daughter of Mrs. Henrietta Welch and the late Pastor Leslie A. Welch of Paint Rock, Ala., was married to Jerry G. Vaught, son of Mr. and Mrs. Austin Vaught of Albion, Wis., on August 21, 1977 at the Paint Rock Seventh Day Baptist Church, by Elder Clifford A. Beebe assisted by Pastor Robert Harris. They will be living at Sioux Falls, S.D., where the groom is a student at Northern Baptist School of Theology.

**C** hildren's  
**P** age

# RUNNIN' AWAY

by Susan Davis Bond



Please help Susie find her way home...

My name is Susan. When I was six years old I was "Susie" and still I sometimes like to think of myself as "Susie." Back then when I was called "Susan" it was because I was being bawled out for doing something wrong. It was probably one of those "Susan" times that I decided to run away from home. I packed all my clothes and even took my lunch\* and ran all the way to the bush in our front yard that was by the road. I hid behind there for what seemed like a whole day but it was actually about 45 minutes. Did you ever run away? Again when I was a big girl about fifteen years old, I felt like running away again. I couldn't wait till I was eighteen and could leave home. My Mom and Dad were always telling me what to do, and I wanted to make my own decisions. They knew that and on my eighteenth birthday they even gave me a very official certificate that gave me my freedom.

Now I don't live with my Mom and Dad anymore because I'm a big Mom myself and I'm always telling my children what to do. Sometimes I feel like an army sergeant!

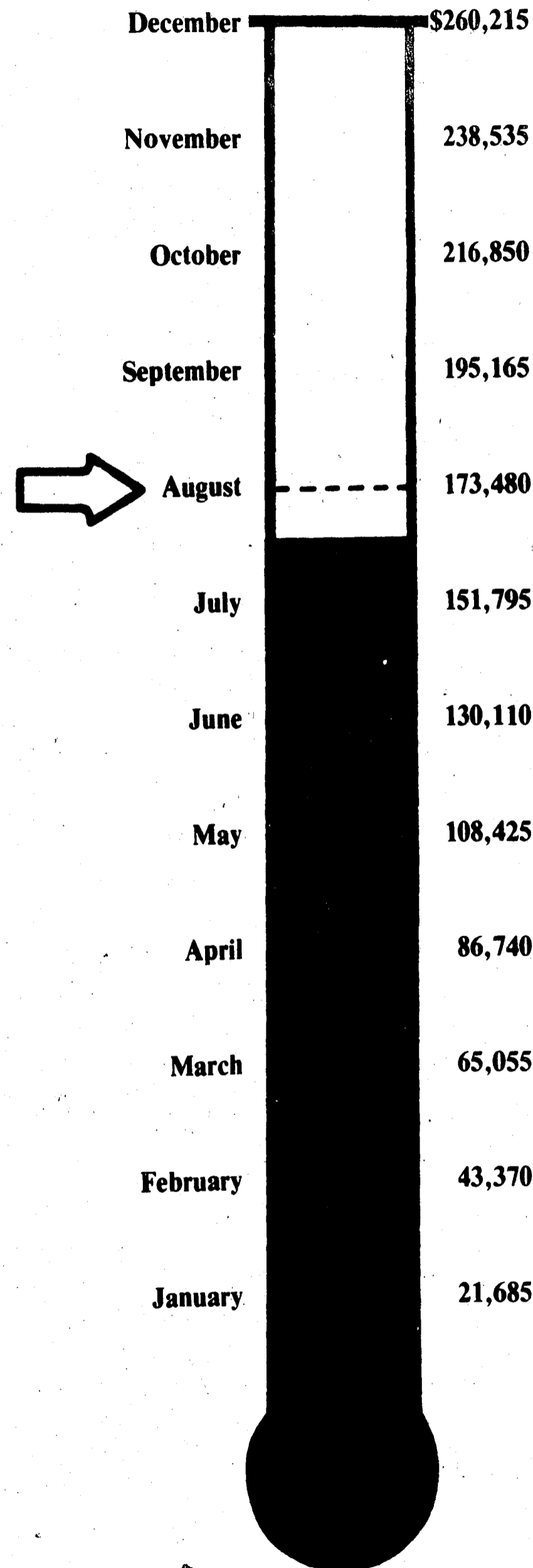
Very soon after my eighteenth birthday I found out it isn't easy making decisions and now sometimes I feel like packing suitcase and going back to my Mom and Dad to ask them what to do. Well I can't do that, but I do have a parent I can go to when I need help. He was with me when I was six years old hiding behind a bush, He was with me when I was fifteen years old and wanted to run again, He was with me when I left home at eighteen and He is with me still at age 29. I bet you know who I mean---right---God, my Father. I'm not going to try running away from Him because there's no way I could even if I wanted to. Read Psalm 139 and see if you agree. I like God--- I love Him and I keep waiting to know Him better so I read the Bible. Sometimes I feel far away from Him but His Son Jesus promises, "I will never leave you or forsake you." He promises that to me, Susan and to you.

\*My mommy had packed the lunch for me.

# Seventh Day Baptist Ministries and Outreach

DOLLARS - A measure of denominational faith and strength in Commitment to Growth

— AUGUST —



**"Let's push it over the top in 1977!"**

\*Note the difference between this total and the 1977 budget. Some extra giving will be necessary!

## OUR WORLD MISSION

Church or Group	Suggested "Target"	August OWM	8 mos. total OWM and Reported Bds.
Adams Center NY	\$ 1,500	\$ 130.00	\$ 990.14
Albion WI	1,800	367.96	982.65
Alfred NY	9,500	2,113.45	5,744.20
Alfred Station NY	6,000	694.90	2,834.92
Ashaway RI	7,600	1,375.45	4,415.56
Associations and Groups	8,000	72.00	6,520.86
Battle Creek MI	12,000	3,002.47	10,276.54
Bay Area CA	650	66.00	329.40
Berea WV	750	50.00	360.00
Berlin NY	4,000	875.42	2,244.45
Boulder CO	5,000	1,556.16	3,914.24
Brookfield NY	750		320.70
Columbus OH	4,500	230.00	2,048.80
Dallas-FT. Worth TX		50.50	100.50
Daytona Beach FL	4,200	947.47	2,905.43
Denver CO	17,000	5,177.36	12,705.36
DeRuyter NY	2,300	319.35	1,508.55
Dodge Center MN	6,500		3,944.30
Farina IL	1,200	159.17	639.32
Fouke AR	1,800	148.58	880.14
Hebron PA	2,500	357.70	1,528.56
Hopkinton RI	350		180.00
Houston TX	1,000	91.60	944.80
Individuals	3,000	973.76	1,407.76
Irvington NJ	2,500	200.00	3,050.00
Kansas City MO	2,000	331.05	1,055.96
Leonardsville NY	300	53.00	78.00
Little Genesee NY	3,200	426.61	3,062.18
Little Rock AR	1,200	155.31	606.32
Los Angeles CA	9,300	1,848.27	6,829.16
Lost Creek WV	5,000	152.50	3,497.04
Marlboro NJ	6,500	594.08	3,654.92
Middle Island WV	850	20.00	480.00
Milton WI	23,000	2,828.20	14,947.71
Milton Junction WI		10.00	424.00
New Auburn WI	2,500	319.38	1,024.82
New York NY	1,500	345.00	1,095.00
North Jersey NJ	2,500	258.00	1,225.62
North Loup NE	8,000	1,029.40	4,562.46
Nortonville KS	4,500	713.50	2,895.95
Paint Rock AL	1,700	98.74	646.15
Phoenix AZ			225.00
Plainfield NJ	7,500	590.46	5,405.17
Putnam Co., FL	750		
Richburg NY	3,250	387.00	2,586.33
Riverside CA	13,200	2,233.31	8,317.70
Rockville RI	700	82.50	202.50
Salem WV	7,500	1,100.75	2,822.54
Salemville PA	2,000	105.00	902.05
Schenectady NY	600	25.00	353.57
Seattle WA	3,300	293.97	1,293.55
Shiloh NJ	14,500	3,028.35	9,588.05
Stonefort IL	1,000	92.84	432.84
Texarkana AR	500	295.32	450.06
Verona NY	3,500	200.55	1,681.48
Walworth WI	2,200	225.00	1,656.00
Washington DC	4,500	460.00	3,677.50
Waterford CT	4,000	642.84	2,346.28
Westerly RI	8,000	175.00	2,980.95
White Cloud MI	1,800	413.64	1,171.27
Budget	\$255,250*	\$38,493.87	\$162,955.31
Non-Budget		197.88	
Total To Disburse		\$38,691.75	
<b>AUGUST SUMMARY</b>			
1977 Budget			\$260,215.00
Receipts for eight months:			
OWM Treasurer	\$151,360.49		
Boards reported	\$ 11,594.82		162,955.31
To be raised by December 31, 1977			\$ 97,259.69
Percentage of year elapsed			66.6%
Percentage of budget raised			62.6%
Eight months: Due			\$173,476.72
Raised			\$162,955.31
Arrears			\$ 10,521.41

Gordon Sanford, OWM Treasurer

## THE CROSS OF CHRIST

For thirty years a figure of Christ carved out of ivory lay in Norway's Oslo Museum of Applied Art. In 1959 Thomas Hoving of New York's Metropolitan Museum purchased an ivory cross from a Yugoslavian art collector, who had stored it in a Swiss bank vault. Hoving recognized that it lacked its central figure, the body of Christ.

Where was the figure? In 1969 Florens Deuchler, then chairman of the Cloisters, where the Met holds the core of its medieval collection, discovered it in Oslo. Seven and a half inches tall, the Oslo Museum figure of Christ fits perfectly into the five holes drilled for it on the Met's cross. The artist's original design has once again been realized.

We cannot separate Christ from the cross. Jesus came to earth to die; it was His mission. The cross was merely the means by which His death was accomplished.

The cross at that time was an ugly symbol of the tyranny of Rome, it was a symbol of persecution and death. However, this ugly symbol has been transformed into one of love, hope, and assurance to the believer. For we know that Jesus Christ is not only the Man of Galilee but also the Christ of Calvary.

"God forbid that I should boast about anything except the cross of our Lord Jesus Christ. Because of that cross my interest in all the attractive things of the world was killed long ago, and the world's interest in me is also long dead" (Galatians 6:14 LB).

Paul is not merely thinking about a wooden instrument of death, but rather about the God-man who died there for our salvation. Surely we cannot separate Christ from the cross.

However, the cross was not the end but a new beginning for mankind. "Christ rose from the dead and will never die again. Death no longer has any power over him. He died once for all to end sin's power, but now he lives forever in unbroken fellowship with God" (Romans 6:9-10 LB). Therefore we should not seek to place Christ back on the cross as a perpetually dying sacrifice as in the Mass. He died once for our sins and now lives forevermore.

"Christ died only once as an offering for the sins of many people; and he will come again, but not deal again with our sins. This time he will come bringing salvation to all those who are eagerly and patiently waiting for him" (Hebrews 9:28 LB).

Christ will never be separated from the meaning, the message of the cross. Throughout the ceaseless ages of eternity the redeemed will give praise to the One who died for their sins upon that ugly cross of sin. Praise God for Jesus and the cross that He bore for me - for you. □

October 1977

## COMMITTEE MEMBERS DESERVE OUR SUPPORT

It seems that some Seventh Day Baptists may have a wrong impression concerning those who are called to serve on committees, boards and agencies for denominational work.

The feeling has been expressed by a minority that committee membership affords opportunity for a few to "throw their weight around," even disregarding the needs and desires of the people they were elected to represent. We are quite certain this is not so.

No doubt, with a few exceptions, committee people give of themselves in a conscientious effort to do the Lord's will, not their own. They spend long toilsome hours wrestling with the various situations and problems that face them. This is done without pay, except for the executives, and often they must sacrifice vacation time in order to be a part of the committee.

Committee work is an important part of Seventh Day Baptist life it seems. It gives opportunity for grass-roots participation in the planning and implementing of denominational goals and objectives. Even though the honor of serving is often dubious, there is a certain satisfaction gained by taking an active role in the advancement of the Kingdom of Christ and His Church.

We owe a debt of gratitude to those who serve. Pray for them, they covet your prayer support. We would also encourage you to respond to their appeals for assistance; share with them your views and concerns. They truly do want to represent you.

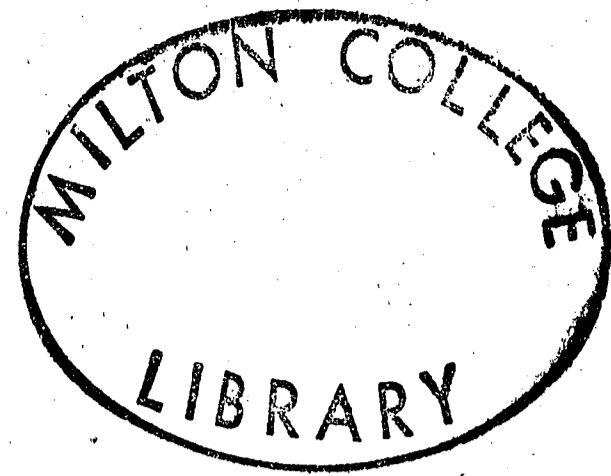
Committee participation is vital to a continuation of Seventh Day Baptist democracy. It is worthy of our full support. □

## SECOND BIBLE COURSE INTRODUCED

The Tract Society is very pleased with the response to the GUIDE home Bible study course. Many have requested a second course, more in depth, for additional study. We are happy to announce the completion of the CHRISTIAN NURTURE AND GROWTH BIBLE COURSE as a companion to our first series.

This new course is comprised of twelve lessons and is helpful in discipling new Christians into the body of Christ-the Church. Lesson titles are: Knowing Where I Stand with God, My Belief in Jesus Christ, My Belief in the Holy Spirit, My Belief Concerning the Bible, Believing in the Sacredness of Human Life, My Belief Concerning Sin and Salvation, My Belief Concerning Eternal Life, My Belief Concerning the Church, My Belief Concerning Baptism, My Belief Concerning the Lord's Supper, My Belief Concerning the Sabbath, and My Belief Concerning Evangelism.

Copies of this new course may be ordered from the American Sabbath Tract Society, P.O. Box 868, Plainfield, N.J. 07061. Donations for printing costs are appreciated. □



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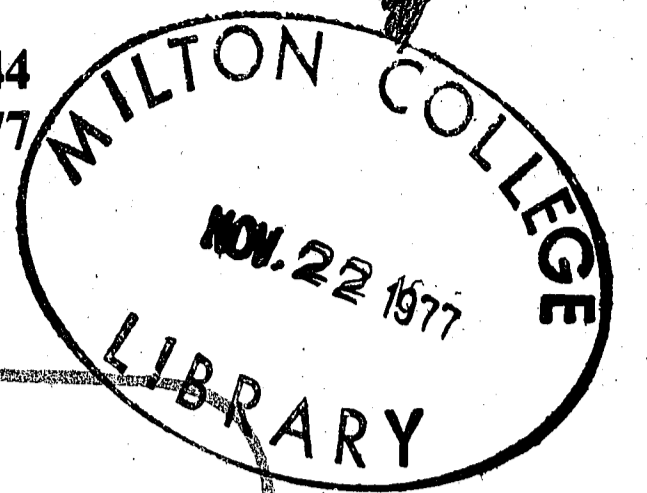
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Let the field exult...  
The trees of the forest will sing  
for joy before the Lord.*

*I Chron. 16:31-33*