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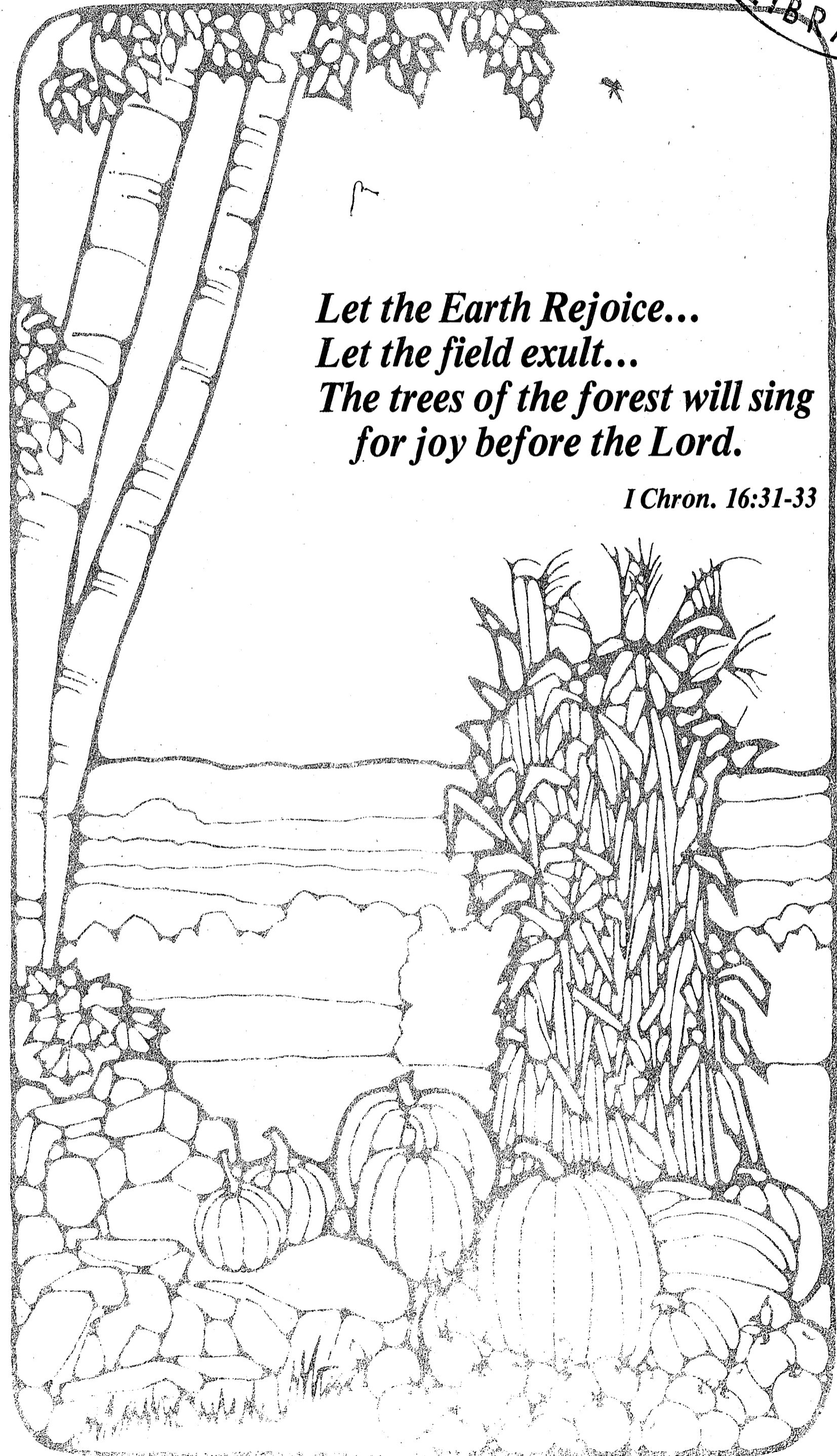
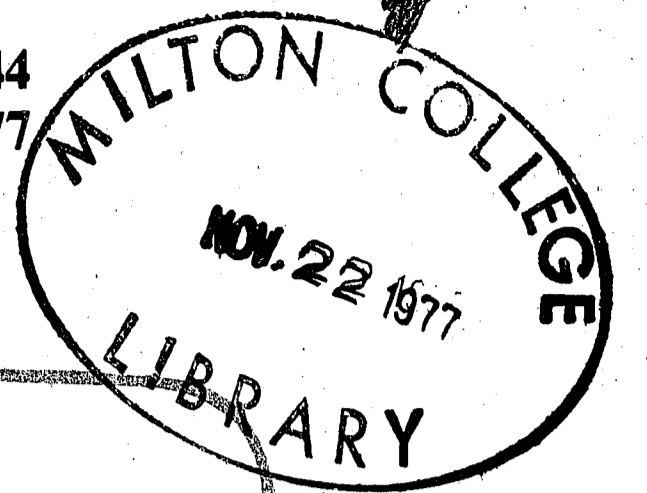
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THE SABBATH
RECORDER
SEVENTH DAY BAPTIST

1844
1977

NOVEMBER 1977



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

I Chron. 16:31-33

FEATURES

- 3 The Did See Scowls
Robert Haslam
- 4 Personality Profile
Karen Thorngate
- 6 Fruit of the Spirit—Faithfulness
Rev. Melvin F. Stephan
- 8 Battle Creek Grows!
Rev. Kenneth Davis
- 11 Hold Fast
Rev. Don A. Sanford
- 12 Signatures of Faith
Frances P. Clarke
- 13 Quiet Saturdays—Special Section
- 27 New Christmas Filmstrips
- 28 History Reminds Us
Rev. L. Wayne Babcock

DEPARTMENTS

- 22 Church in Action
- 29 Children's Page
- 10 Missionary Society
- 21 Women's Society
- 31 Editorials
John D. Bevis
- 30 Our World Mission Report
- 24 Accessions - Births
- 26 Marriages - Obituaries

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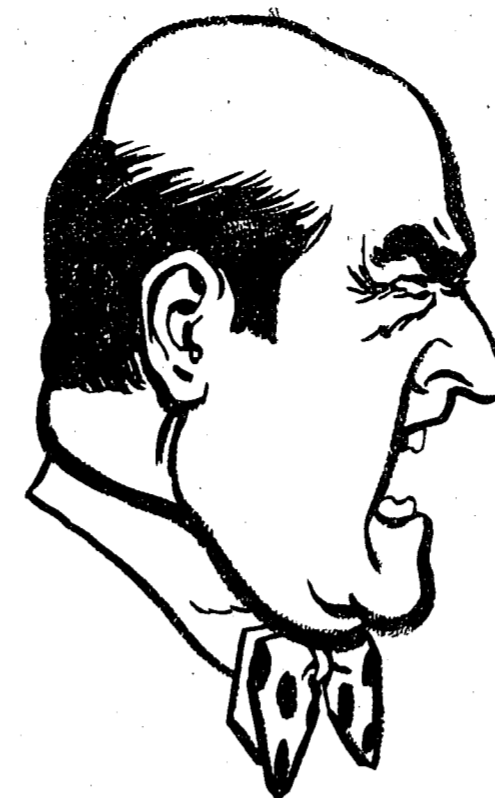
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The photo used on the back page of the September 1977 issue was taken by Mr. Bob Norrid of New Boston, TX 75570.

Week of Prayer

The worldwide Seventh Day Baptist Week of Prayer will be observed January 1-7, 1978. The theme is "Seventh Day Baptists on the Move Around the World." The meditations have been prepared by the Rev. Marion C. Van Horn, pastor of the Daytona Beach, FL church. Copies of the booklet may be obtained by writing to the publishing house. □

The Sabbath Recorder



The Did See Scowls

by Robert Haslam

Did you see that little boy with ragged clothes and the runny nose? What is he doing in our Sunday school?

Did you see the Jones's daughter home from college wearing jeans to church? What are her parents thinking, letting her come to worship like that? Don't they have better taste? Don't they have any control over their children?

Did you see the pastor's wife's new hairdo? What is she thinking of? It has spoiled her looks (what looks she had to start with).

Did you see the youth pastor? Of all things! He's growing a beard. What kind of example is that for our young people?

Did you see Mrs. Smith Sunday morning in her bright red pantsuit? It was so loud we could hardly hear the choir.

Some Sunday mornings you would think it is Judgement Day and God appointed a jury to condemn the guilty. "Did you see?" (Scowl) "Did you see?" (Scowl)

Who appointed us to be judges? By what right do we stand in judgement upon other human beings? Of course, we expect a certain level of decency of dress and action when people come to church. But who determines what cultural or aesthetic standards apply to everyone? Who has the final say on dress code, the hair styles or degrees of decorum?

The story is told of a long-haired moustached man who attended Sunday evening worship at a popular suburban church. As he entered, he was the object of sidelong looks and whispers inquiring as to who the stranger was. No one went to welcome him before the service started. At the conclusion of worship he was ignored as he walked slowly toward the exit. After reaching the door, he turned toward the remaining persons in the sanctuary.

All eyes were upon the stranger. Slowly he raised his hand to his head and pulled off his wig. Then he peeled off his false moustache. Agony gripped the hearts of everyone as the founding pastor of the church silently turned and walked our the door into the night. The "did see" scowls turned into looks of shock and self-disgust.

The self-appointed critics of the pastor, organist, choir director, and ushers need to be asked occasionally for their credentials. Did God appoint them? When? Where? How?

The mealy-mouthed magistrates need to be fitted for muzzles—the tighter the better. What right have they to pass verdicts and pronounce sentences upon their peers? Those notorious nuisances of the narthex spread nothing but unhappiness and discontent among the faithful.

What's the cure for those who wear the did see scowls? The best beginning treatment is a taste of their own medicine, a mirrored reflection of their own ugliness of spirit. They need a revelation of what their scowls look like, how they affect others, and how utterly unbeautiful their judgmental attitudes are. Ultimately, the only real cure is a massive infusion of the sweetness of God's Spirit into their spirits. That's the real answer to the problem of the did see scowls. □

—From the book, *Peepholes on Life*, c 1977 by Light and Life Press, Winona Lake, IN 46590. Used by permission.



Frankie L. Davis



Frankie and Courtland Davis

by Karen Thorngate

A few of our church members were somewhat skeptical about hiring a seventy-four-year-old woman to be our pastor's secretary and church receptionist in exchange for a Parish House apartment some years ago. That was before we knew Frankie Davis, to be sure!

Not only does Frankie perform her office duties conscientiously and efficiently with the wisdom and practice of many years' experience, but she also goes the "second mile" again and again as she lightens the loads of others. Every task she undertakes is done "heartily, as to the Lord." With twinkling eyes, a little chuckle, or humming to herself, she puts her spiritual gifts of Serving and Helps to use every day as she willingly tackles all that is asked of her PLUS all that she volunteers to do, "to help the ox out of the ditch," as she says.

Everywhere in the parish house and church are evidences of her loving "extras"—plants, new curtains, "tidied up" rooms, clean linens, clean dishes—the list is endless. It seems there is always something baking in her oven. She fills boxes with hymnbooks or Christian education materials to ship to the Philippines, and special boxes of hats are sent to friends in Jamaica. When Frankie "rests," she is sewing for charity or making curtains for camp.

Even though she's busy, she still has time for people. People are the reason she's busy! Many here in Battle Creek have gained a warm and understanding friend in the five years she's been with us. Her daughter Jean observes: "Mother has always enjoyed life and enjoyed other people." She shares completely the problems, frustrations, and joys of others and cannot help but give encouragement, advice, service, and yes, even money, whenever a need arises. Frankie has recently established a scholarship at Salem College to help worthy Seventh Day Baptist students.

Trained To Serve

Frankie Alice Lowther was trained early in life to serve. Her aunt, who became her adopted mother, was a meticulous housekeeper. Frankie would rise early (a habit she still maintains) to do her required house-keeping chores before going to school. School was in Salem, West Virginia. Seven-year-old Frankie and her brother Jean went to live in Salem with their Uncle Lucien and Aunt Lillie Lowther after their mother died. The couple had no children of their own. Frankie was born April 30, 1898, in Blandville, West Virginia, to Edwin and Nellie Lowther. Jean remembers his sister as "very kind and considerate"... never saying "an unkind thing about any person." As a young girl,

Frankie was baptized and became a member of the Salem S.D.B. Church. She was to use her musical talent as the church organist there for many years. Graduating from high school in 1916, she enrolled at Salem College.

It was after her third year at Salem, where she played for chapel, that a tall young man began to appreciate and take serious notice of this special girl. He was Courtland V. Davis. They were married in August of 1919 and moved to Chicago. Both attended classes at the University of Chicago, and Frankie received her degree from Salem in 1920.

The couple moved that same year to Norfolk, Virginia, where Courtland, with his graduate degree, became a school principal. It was here that their first son, Courtland, Jr., was born. In 1926 Courtland accepted another job as a principal in Plainfield, New Jersey; and, in subsequent years, two more children were born—S. Kenneth and Jean. Leah Saunders remembers that Frankie was "a wonderful wife and mother."

Frankie, though occupied with her own family, still found time for church work and for helping others. Rev. and Mrs. Hurlley Warren recall, "Frankie was among those at the parsonage that February morning to

welcome us as we arrived by train from North Loup... And dinner was on the stove." Through the couple's spiritual influence and counsel, other lives were affected. "It was through Mr. and Mrs. Davis that we became Seventh Day Baptists," says Margret Armstrong, "even seeing to it that we got to church in Plainfield from Somerville." Frankie began to work part time at the S.D.B. Publishing House as a proofreader when her daughter was in high school. Here, too, she was a faithful worker, brightening the lives of her fellow employees with kindness and consideration.

Jamaica Calls

The years slipped by, the children were grown, and Courtland retired from his forty years as a school principal. But the couple wasn't ready to settle down to rocking chairs yet. A call had come from the Missionary Board for Courtland to serve as headmaster and principal at Crandall High School, Kingston, Jamaica. They accepted the call, which the Warrens describe as "the crowning work of their career together."

The Rev. Joe Samuels remembers meeting them in 1960 when he was a young pastor and seminary student: "I was first attracted to them by their sincerity, loving concern, and genuine respect for our Jamaican people." He lovingly describes "Mother Sis Frankie" as "love in action." She was to endear herself to Jamaicans of all ages with her loving concern for each of them. She took command of the school library, and saw to it that it was equipped with current books for the students. Martha Stewart, a young Jamaican, remembers that Frankie was "always interested in our spiritual and education growth... She was keen on all the young people achieving their highest in school and church, and encouraged us at all times...She seems like a well full of love and kindness which will never grow dry."

Frankie did laundry for the school and for ministerial students, and was always giving to the poor and needy. Some students furthered their education with financial aid from the Davises. With a large measure of love, Frankie often loaned money to needy children for lunch or bus fare, sometimes de-

priving herself. Others were given food and clothing. Many were remembered with birthday cards and were helped to start small bank accounts. Rev. Samuels remembers, "She was always surrounded by an army of children. They always ran to her."

Magnificent Obsession

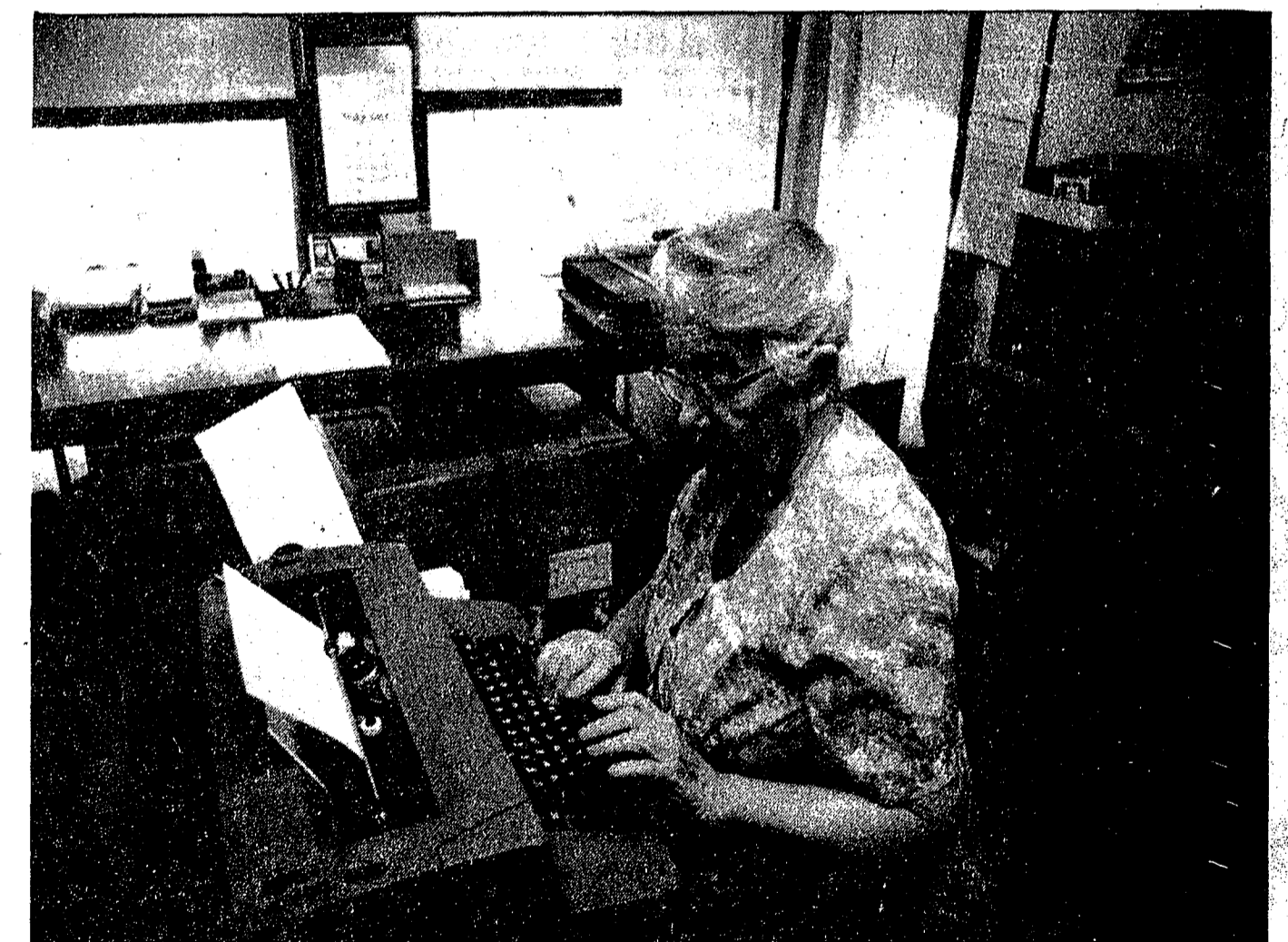
She and Courtland entertained often at 7 Goodwood Terrace with young people, Jamaican pastors, or visitors from the U.S. among those enjoying their hospitality. Wayne Crandall recalls, "We were impressed that they were such a happy couple...they entertained us royally." In 1968 her beloved Courtland died after serving in Jamaica eight years. With courage, Frankie remained, living alone, to serve yet another four years. "Serving the Lord in Jamaica was a 'magnificent obsession' for Frankie," the Rev. Alton Wheeler has remarked. "Her contribution was much more than accompanying her husband."

However the Lord could use her, she was willing. Others still needed her in Jamaica. One was Rev. Samuels, who had become the corresponding secretary of the Jamaica S.D.B. Conference. She served as his secretary, but was far more—a counselor, helpmate, advisor, and

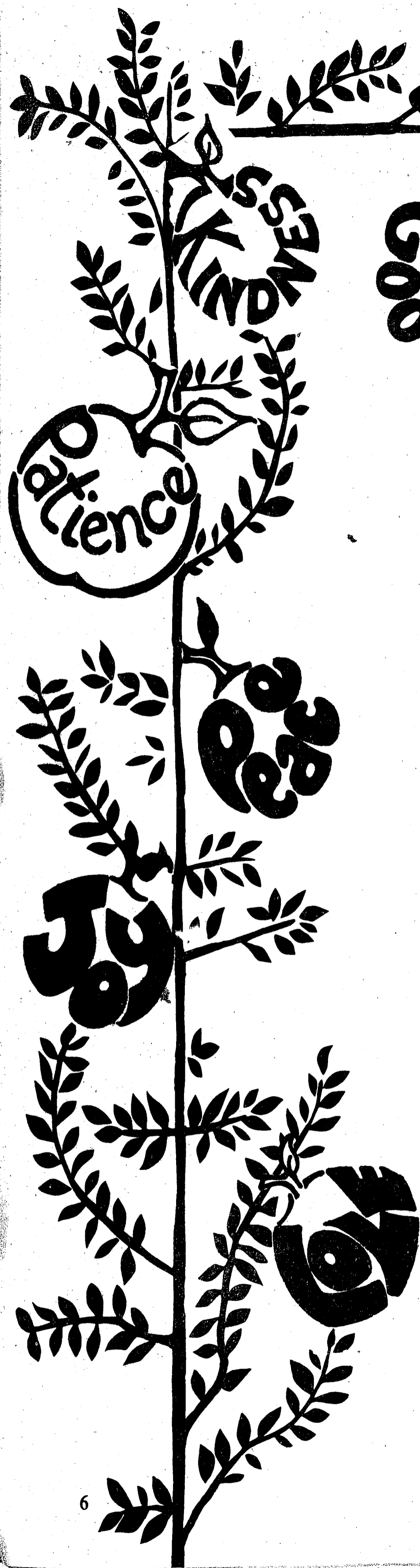
encourager. She was on the school board, and was often consulted on school problems. She continued to serve as the Kingston church organist and to give piano and organ lessons.

In 1971 the Women's Society recognized Frankie's unique contributions of service as a "grandmother missionary" and honored her with the Robe of Achievement. Rev. Samuels says it "would require an entire volume to write about what Frankie and her late husband did for the good of Christian Education here in Jamaica," and that the "contribution she has made to the work here and the extent to which she has influenced the lives of both young and old will never be fully known on this side of life."

This has been true of Frankie's contributions and Christian influence wherever she serves. Throughout her fruitful life, this humble, sweet soul has given loving service to God, inspiring and challenging all who know and love her. "Her philosophy of life is to serve and to make everyone about her happy," the Jamaican pastor, A. A. Black, writes. We join with him in asking that "the Lord continue to bless and strengthen her that she may long live to serve." □



Service to the Lord and to her fellowman continues to be the emphasis of Frankie's life. At the age of 79 she continues to serve in many ways such as church secretary in Battle Creek. We pray God's continued blessings on her.



Goodness

Faithfulness

Pastor Melvin F. Stephan
Salemville, PA

Fruit of the Spirit -- Faithfulness

The fruit we now turn our attention to is "faithfulness." We should note that much of Scripture is the history of "faithful" persons—how they became faithful and how they lived out their faith. The writer of the book of Hebrews in the eleventh chapter gives that great history of faithful persons as examples for a group of Christians who, faced with increasing opposition, were in danger of abandoning their Christian faith. By looking at Abraham's story and thinking how foolish we may be for Christ, perhaps we may more fully come to understand what faithfulness is and what faithfulness may lead us to do. In a sharing moment after a recent sermon one Sabbath one member of the congregation said, "You reminded me of this saying that I learned in my youth, 'A little thing is a little thing, but faithfulness in a little thing is a great thing.'"

In Heb. 11:8 the order in the Greek text is "By faith called, Abraham obeyed..." as though his obedience had been prompt and unquestioning. We read the story from a comfortable distance. We know the outcome of Abraham's obedience, but at the moment the prospect looked different to Abraham. He had grown up in one of the two great centers of civilization in the world. He would have to leave a land of culture and good living and go out without knowing where he was going. It must have seemed a mad adventure to his friends. Yet that is just what faith means to any Christian today. We dwell in a beautiful land amid many things that our hands have fashioned, among surroundings that our minds understand, where our plans have laid out the future, and where our enterprises and businesses are flourishing. From this comfortable land of our security we are sometimes called to go—we know not where.

It is this call that comes to persons at the very beginning of their Christian life. They have built security on the familiar foundation of their own righteousness, which says, whatever anyone else may say, "I am a decent and respectable person." Now comes the call to renounce all that and the prospect terrifies persons. With the first step on the Christian road the ground seems to begin

to give way beneath their feet. Small wonder that many shrink away. Faith is not born on one's own valor or will. Faith must rest on God who speaks in persuasive tones. It must reach its hand out to Christ who can be seen and heard and who is able to sympathize with our weakness. Then faith can move.

Some clear, persuasive word must come to Abraham or else his faith was folly. It was more than the will to believe that led and sustained the father of the faithful. He did trust in that conviction "to be certain of the things we cannot see" (Heb. 11:1b GNB). He did not know the land to which he went. There was no prospectus of its beauties, its rich soils, its good opportunities. His trust was in God. Thus when we give ourselves in faith to God, we do not know where we are going. We may be led to do things, to say things, that would seem impossible. For example, "By faith Dr. Rosa Palmberg studied medicine that she might combine care of the sick with the hope of the gospel. By faith she forsook the relative safety of the city of Shanghai to launch out into the country at Liuho and offer healing and gainful employment to the people there" ("By Faith in China" by Mrs. George Thorngate, *The Sabbath Recorder*, Dec. 2, 1968.- adapted by Rev. Albert N. Rogers). Ahead may be impossible ventures, bitter disappointments, dark defeats, or unspeakable joys. We do not know. Whoever undertakes the journey of faith is like Abraham who did not know where he was going.

When Abraham reached the land of promise what happened? He could not call a place his own; he had no permanent house; he could only buy a place of burial for himself and his family. He lived as a foreigner in tents. It must have seemed that God had not kept His promise, yet Abraham did not renounce his faith. This is not an uncommon experience. How many of us have begun our ministry in a fine fervor of consecration, expecting to do great things for Christ? But as the years go by, a person's words seem idle, a person's work is thwarted, the expected results do not come, evil is far more deeply entrenched than we think. However suc-

cessful any person's ministry may have been at the end of the road most of what one hopes for has not come about. We have been living in tents. This seeming tardiness of God is the most severe test of faith. To come to the promised land and to end our days there as a stranger—this is hard. And nowhere else does the comfort of God become so tender.

How could Abraham endure? Abraham was waiting for a city which God had designed. To what city did look forward? There is no evidence of the hope of resurrection that appears in Abraham's day. Nor could he see the visible city such as Jerusalem of Solomon's time. His imagination must have peopled this strange land with his descendants. He did look to the future, but his faith was in God who would build with permanent foundations. Faith in God confirms no right to draw any blueprints of the coming city. Sure we have our plans and hopes, but they at best are only partially fulfilled. God has an offspring in His womb that we cannot even fathom. Faith in the future rests on faith in God, by whose grace and wisdom the foundations of the coming city will be laid.

This faith of Abraham, who had nothing but the promise of God on which to rest, was a momentous faith. He was to become the father of a great people. Through them God was to make His revelation to all the world. From this people came the Savior of the world. In God's world the faithful become the bearers of a

(continued on page 28)



Melvin Stephan is pastor of the
Bell S.D.B. Church in Salemville, PA.

This Battle Creek story can be repeated in S.D.B. churches across the land... if

BATTLE CREEK

When we received word from the Conference office in July of 1976 asking us to come to Conference committed to the idea of "Church Growth," the Coordinating Council (representing every committee and organization of our church) hastily gathered to consider that request. Someone pointed out that, in the light of the Great Commission, being against Church Growth would come on that proverbial scale of one to ten extremely close to being opposed to Motherhood. That settled the issue. We went to Conference committed and skeptical. After all, who was to say that we hadn't been *trying* to grow all the way along, but it didn't take a graph to show us that we weren't. All you had to do was look around you Sabbath morning.

Still, committed people act. So we set the date for our first "Church Growth Workshop" before we left Conference and went back home to see how many people would be willing to spend an additional 20 hours a month in studying the principles of Church Growth and on top of that invest money in the contents of a notebook we had not yet seen. It may have been an indication of the blessings yet to come that we had just the number of people volunteer to serve on the Growth Force as had been recommended for our size church.

And talk about commitment—we even voted to send our pastor to Fort Lauderdale to study "Evangelism Explosion" first hand under Archie Parrish and Jim Kennedy at the Coral Ridge Presbyterian Church.

Death of a Dream

Then came what Bill Gothard calls "the death of a dream"—the disappointment that almost in-

variably comes as we strive to achieve, which God allows just to show that it is in *His* power, not ours, that fulfillment comes. First of all our pastor failed the oral part of his examination for accreditation by Evangelism Explosion. And then, even more discouraging, six members requested letters of transfer to other Seventh Day Baptist churches and seven members died between Conference and Christmas. The result of the loss of membership, coupled with the worst winter in memory, was devastating to church attendance. In the face of that you will understand why the Growth Force was not more optimistic in its projections.

But we began to see things from a new light. Many were things we had been vaguely aware of, and maybe, one by one, we had dared think these things, but to have said it out loud would have been disloyal, and so we lived with it.

The morning worship service? Well, maybe "funeral" is too strong, but it certainly wasn't a "celebration." Too little parking? Yes, but "it's always been that way."

Spending our time trying to evangelize "cross-culturally"? Yes, but they are the ones living in our neighborhood. And besides, *not* to be spending our time and money and effort on them would mean we were prejudiced, wouldn't it? And the list could go on and on.

Rev. S. Kenneth Davis
Battle Creek, Mich.

GROWTH GROWTH GROWS GROWTH GROWTH

The Ability To See

But "Church Growth Eyes" and "People Eyes" made us look. And then look again. And speak up. And speak up again. And you could almost see ideas changing, and attitudes changing, and faces changing, and even "the way we've always done it" was not sufficient reason to continue doing it that way.

The pastor came to a diaconate meeting one night with the suggestion that the diaconate members each be responsible for knowing about and caring for specific members of the congregation so that there would be no possibility that some member could be sick or offended without someone knowing it, being there to minister to the need, and inform the pastor if that seemed expedient. The pastor was amazed that the board of deacons agreed. The next day he commented to the chairman of the diaconate, "Did you notice a difference in the attitude of the deacons last night?"

And the chairman replied, "It's interesting that you should say that, because riding home with one of the deaconesses after the meeting she exclaimed, 'My, hasn't the pastor changed!'"

In February with nothing to commend them except the Holy Spirit our first Evangelism Explosion team started out with cold feet that were even colder than a Michigan February could presume. We prayed, "Lord, you know we don't want to do this and we know we don't want to do it, but we also know you have instructed us to go. If anything good comes of it, you know it's your doing, and we give you all the glory." You would never believe what happened. Well, maybe *you* would; but we never would have believed what happened. The day before we went calling, a letter was received in the church office from a man the pastor did not know asking if the pastor might call on the father of the correspondent. We did. And after a few minor detours and a little complaining about his son being too solicitous, the father committed his life to Christ and has been in church almost every Sabbath since! The team could hardly wait to get back out of the house so we could explode with joy and praise to the Lord for going before us. Equally phenomenal, as soon as we started visiting those who had visited our church, our number of visitors jumped spectacularly. We were getting more visitors in a week than we had in a month prior to that time.

A Different Church

Not long afterward, in visiting someone who had been to church, she volunteered without any prior suggestion or prompting, "You, know, from the minute I walked into your church, I knew there was something different than other churches I have attended."

So much for indications of change in quality. If the Church Growth thesis rings true, quality can be measured by quantity and vice versa. What indication has there been of numerical growth?

Attendance Tops Record

We have received into membership of the church since July of 1976 more members than we had in the six previous years. Attendance has topped any records in the past seven years. Giving has been growing as fast as our vision and programs. Even Conference and vacation "slumps" have been able to cut the statistics for one week to the "average" attendance levels before Church Growth.

In assessing what has happened the pastor first of all gives credit to the working of the Holy Spirit in God's people, but candidly admits that the people have to be prepared for the Holy Spirit to do that.

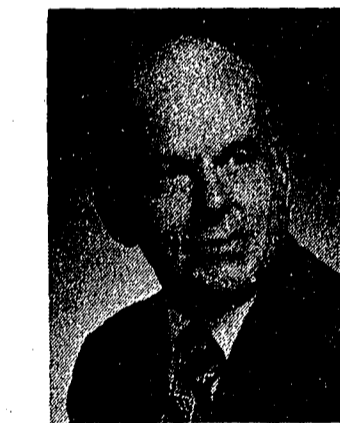
"I think there are many factors involved," the pastor states. "Certainly one of the most important and critical turning points is that of taking seriously what we have learned in studying Church Growth. We were ready for that. Our church has always been an active, willing church and has been prepared by being blessed with exceptionally fine pastoral leadership in the past which has produced laymen who are both willing and able to 'take hold' of a study like this, and to see it through. No less commendable is the attitude of the rest of the church which has, for the most part, jumped on the bandwagon."

"Couple that with an actual plan for implementing church growth principles such as is provided by Evangelism Explosion and the Holy Spirit has the productive soil He needs for sowing. There is just one more thing—When I was at World Vision's *Managing Your Time* seminar, I became convinced of the value of praying for each one of the church members, friends of the church, and contacts in our calling program, by name each day. I can't tell you in

measurable terms what part that has had in what is happening here, but I am convinced it plays a far greater part than I would ever have surmised before I started doing that."

The Battle Creek church is in the process of purchasing two lots adjacent to the present parking lot and will raze the houses and level the lots for additional parking. A committee has been formed to study proposals for new Sabbath School rooms and costs. And conversation frequently turns to alternative solutions when we run out of seating room in the sanctuary.

How long the Holy Spirit will keep the fires stirred up in Battle Creek only God knows, but the Battle Creek church is determined not to thwart or frustrate Him in fulfilling God's mission here. □



Rev. Kenneth Davis has pastored the Battle Creek church since Sept. 1970.

We began to see things from a new light...You could see ideas and attitudes changing.

We have received into membership since July of 1976 more members than we had in the previous six years.

MISSION NOTES

focus

"Where there is no vision the people perish"

● **USA—New York, NY—The Seventh Day Baptist Church of New York City has acquired its new building! A former branch bank has needed some basic repair and conversion for church use. We praise the Lord that there is now an adequate building in New York City where Seventh Day Baptists have their church home.**

● **GUYANA—**"Camp was held and two miracles were experienced. One, we saw three young persons giving their lives to the Lord and showed this by requesting baptism, by water." Pastor Peters goes on, "Secondly, we would have been stranded with sixty-six campers for two extra days, had it not been for the mighty hand of God." He tells of how the Transport and Harbour Department had changed the schedule of the boat and had not notified them and how God worked in the hearts of the management to send another boat for them. (This cost the Transport and Harbour Department over GUY \$800.) He ends, "We continue to praise the Lord for His work among us." Let us continually remember those children who were touched by the Lord at camp this summer in our prayers.

● **CANADA—The Seventh Day Baptist Fellowship that has been meeting in a Baptist church in east Toronto is now taking steps to organize into the First Seventh Day Baptist church of Toronto. Mr. Herlitz Condison is the leader of the group and Pastor C.S. Lyons is now retired and living in the area with his family.**

● **BURMA—**The annual District Conference of Burma Seventh Day Baptist Churches was held November 10-12 at Tuingo Village. Rev. L. Sawi Thanga was present and made visits to the churches and groups in that area of Burma. Recently he shared the Lushai language book

"CHHANDAMNA NGHET" (Eternal Salvation). He writes, "This evangelical and soul winning book became a best-seller among Lushai readers; 2,000 copies were printed last June and have all been sold."

● **USA—MISSION MEMO, a monthly informational publication, has been sent to local church missionary keyworkers, beginning in October. It is our hope that this information will be shared in the local churches and Sabbath schools and be posted on a missions bulletin board in all of our churches. The October MEMO dealt with the new group in Blountville, TN, which is organizing into a new Seventh Day Baptist church.**

● **USA—HOUSTON, TX—**During the month of September there were nine new people visiting the fellowship Sabbath worship services, it was reported. We rejoice with the brethren in the Houston Fellowship as they are meeting on November 19, 1977 for their church organization meetings. Let us continually uphold these brethren in prayer and remember them with letters of encouragement.

● **JAMAICA—There is a new missionary on the Jamaican field!!! Eric Jeffrey Mackintosh arrived on September 15, 1977, weighing in at 7 lbs. 10 oz. We rejoice with Doug, Jane, and Adam at the birth of their son and brother!**

● **BURMA—**"An apartment for the Seventh Day Baptist Centre has been purchased in the best locality. I and my family shifted to the new place on 14th September... The work is progressing in the city of Rangoon... I believe the membership may rise to seventy within the next few months. Please remember us in your prayers," writes L. Sawi Thanga. Let us remember these brethren in prayer as they begin their work in the new church center, 247 Bogyoke Street, Rangoon, Burma.

PRAYER

A Prayer Reminder for Each Day!!

DECEMBER 1977

Verse for the month: "Now that we have been put right with God through faith, we have peace with God through our Lord Jesus Christ. He has brought us, by faith, into the grace of God in which we now stand. We rejoice, then, in the hope we have of sharing God's glory!"
—Romans 5:1,2 (Good News)

- 1-Our brethren in Nigeria as they continue their witness for the Lord
- 2-The Missionary Board as it continues to seek God's leading in missions
- 3-Joel Omare of Kenya and the pastors courses he is leading
- 4-Jan Lek, new secretary of the Dutch Conference
- 5-Women's Board as it meets in Denver, CO
- 6-Those who are ill
- 7-Editor John D. Bevis as he plans for the coming year of service to the Lord
- 8-My life--am I a reflection of Jesus for all to see--what areas are lacking
- 9-Those who are discouraged
- 10-A person to sit in the empty spaces in our church--someone who you are going to "love to Jesus"
- 11-Sam Peters as he carries on the work of our Lord in Guyana
- 12-Lone Sabbathkeepers in Europe
- 13-Menzo and Audrey Fuller as they seek the Lord's leading and strength day by day
- 14-New members in our churches
- 15-My pastor, what can I do to help make his work load a little lighter
- 16-S.D.B.'s in Great Britain
- 17-People in the hospital or nursing homes (After you pray make a visit--you'll be surprised how much the Lord will bless you through these people!)
- 18-Conference President Richard Shepard
- 19-The new editor of *The Helping Hand*--Albert N. Rogers
- 20-The Mackintosh family in Jamaica as they witness to our brethren there
- 21-The ministry of the *Sabbath Recorder*
- 22-Regina Bruhn in Germany (many will remember "Gina" when she visited the US in 1973)
- 23-Women's Societies in Holland
- 24-Pray for those who are alone in this holiday season--those who don't know God's love
- 25-Praise God as we celebrate the birth of Love!
- 26-Commission meetings in Plainfield, NJ
- 27-Pray for each Commissioner-individually
- 28-The Host Committee for the 1978 General Conference sessions
- 29-For S.C.S.C. workers in 1978
- 30-Director of Evangelism Mynor G. Soper and his vital work for our Lord
- 31-Thank God for His guiding hand and blessings to you in 1977, pray that 1978 will be a time for real spiritual growth!

THE WORD

HOLD FAST

Rev. Don A. Sanford
Milton, Wis.

Scripture Reading:
Hebrews 10: 19-39
Text: *Let us hold fast the confession of our hope without wavering, for he who promised is faithful.*
—Hebrews 10:23 (RSV)

A pastor in a large city in the West came to know a man who had been living in the city for some time, but had united with no church. When asked if he were a professing Christian the man replied, "Oh, yes. I was a member of a church in Ohio, and when I came west, I asked for my church letter. I even sat down and wrote out a statement of my Christian experience, and it was a good one. I took the church letter and my Christian experience and put them in a little box, which I have carried with me every place I have moved. Would you like to see them?" On examination he found that during the interval of time, a mouse had eaten up his church letter and completely riddled his Christian experience.

Many people in our churches today have found that church membership means little more to them than a few documents which give legal proof to a person's alliance, but which have little effect upon the life of an individual. But church membership is both a privilege and a responsibility which cannot be taken lightly. One of the most devastating criticisms of the modern church is that it is too easy to become a member.

Many church members will learn pages of ritual which they will recite before a large audience in connection with a lodge or fraternal organization, but will not stand up in a small prayer meeting and lead in prayer, or will hesitate to read a portion of Scripture in public. In college, students will often submit themselves to quite severe discipline and humiliation to join a fraternity or sorority, but will be afraid of making a public commitment to Christ for fear of being considered a little odd.

Communism has taken hold of many minds because it is more de-

manding than much of the Christianity that is presented. A few years ago a church was forced to close its doors because of the indifference and non-attendance of its members. It was argued that the community could not support an active organization. A communist group rented the building for its meetings. Within a few weeks the building was filled, not for just an hour or two once a week, but for three hour sessions every Sunday morning and evening sessions several times a week. Each member was required to talk with his neighbors and pass our literature. All in an area which could not support a church.

He Who Gives—Will Receive

It seems to be the law of organization that he who gives most shall receive the most. That which is most demanding will receive the greatest loyalty, forcing us to ask the question, "Has the church been demanding enough of its members to receive their full loyalty?"

Can you list the requirements for membership in your own church? Most churches have a covenant to which its members usually subscribe, but how binding is it? Our covenants may vary from church to church, but most require its members to accept Christ, to abide by the teachings of the Bible, to give to its financial support, and to attend regularly the appointments of the church. Yet time and again, we see members accepted into a church who have no real intention of living up to even these few demands. And if perchance a member should be criticized for failure to live up to these demands, there is immediate objection that the church needs to be tolerant and broadminded.

The church is faced with a dilemma. It hesitates to eliminate any person

from its fellowship; it dares not become an exclusive group. The history of many churches is blotted with records of various meetings where some of its members have been "churched" by having their names stricken from the roll for failure to live up to the church covenant. At times this strengthened the church, but in other cases it weakened the fellowship and caused hard feelings which persisted for generations.

On the other hand, lack of discipline has tended toward a weakened and indifferent church where its members feel no sense of compulsion or responsibility. It has become a matter of convenience rather than conviction.

The Early Church Was Demanding

The New Testament church was a demanding church; its requirements were based upon convictions which often brought persecution and physical hardships, but it grew and in a short time overturned the whole known world. The author of the book of Hebrews, after reaffirming his faith in Jesus Christ as the chief cornerstone of the Church, and the high priest of the sanctuary called upon the people to respond in a reaffirmation of their own faith. In the tenth chapter he gives four separate exhortations to them. "Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another..." (Heb. 10:22-25).

(continued on page 27)

5-22-77
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36



6-92

CHURCH WOMEN UNITED

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From Memphis in Oct. 1974 (where at the close each pair drew a fish together) with the slogan "On Our Way Together" Church Women United went out saying:

We are on a Journey
We walk toward Wholeness
But our Ways may be Different.

SIGNATURES OF FAITH was the theme of the next Triennial Assembly of Church Women United when about 2400 people (about 12 men and 60 children from the CWU Family Center in Chicago) came from each of the 50 states of the U.S.A. and from 53 countries on 6 continents of the world. We, women of faith, came together at Purdue University in W. Lafayette, Ind., July 7 to 10 to be a visible community Reflecting our ecumenical and global dimensions, Rejoicing in our diversity as individuals and in our unity in Christ, Recognizing and responding to the realities of today's world, Relying upon God and one another to release the power and potential within us individually and corporately.

The program was developed around key phrases from the resurrection story as recorded by Matthew, where the women of faith who came to the garden tomb were told, "Do not be afraid..." "Come and see..." "Go quickly and tell," and were assured, "He goes before you."

The great Hall of Music of Purdue was an ideal setting for the impressive opening processional which brought to the platform the Board of Managers of CWU, including state presidents, denominational presidents (We missed you, Myrna!), and members at large; along with ecumenical guests and 120 international participants. This group included some who have been walking on Causeways in 1977 from Ireland-both north and south, women of faith from Eastern Europe-Poland, the German Democratic Republic, and the USSR. What a rainbow they presented with all the varieties of shades and tints in race, age, stature, and attire!

The theme of the Assembly, "Signatures of Faith" and the symbol of the Assembly-the ancient Christian sign of the fish, were dramatically portrayed as thousands of signatures gathered from Church Women United throughout the country-many of whom could not be present-were brought forward by the state presidents and attached to the giant fish net which was the backdrop for the program.

One of the outstanding features of the Assembly was the Bible study led by the Swiss theologian and author of "Salty Christians," Dr. Hans-Ruedi Weber, director of Biblical Studies at the World Council of Churches in Geneva. He opened new insights to the story of the Resurrection and the role of women in this central Christian experience. With his unique gifts, he involved not only a panel on the platform,

but each individual present. (His two morning studies are on tape and would provide excellent studies for whole churches at any time of the year, especially during Lent. For further information check with your local CWU unit or with me.)

When we registered we were given a choice of over 100 workshops and had to select 16 and number them in order of preference, and then end up with 4. Through these workshops, multi-media presentations, and various panels and speakers we received inspiration, information, and challenge on a variety of concerns such as: Human Rights, Peace, Poverty, Hunger, Illiteracy, Oppression, Ecology, Criminal Justice, Health Care, Family Stability, Military Budget, Child Advocacy, and Developing Various Skills in Leadership. There was a great variety of music-organ, brass ensemble, guitar and recorder accompaniment, stirring anthems and hymns and choruses.

There are some 30,000,000 women involved in CWU in some 2000 units in the 50 states. Some 2353 of these gathered on July 7 to 10, 1977 and were fed at a rate of 50 a minute by the excellent Purdue staff and helpers from a local church. The age ranged from 6 to 92 with an emphasis on mothers bringing daughters. There were two Seventh Day Baptists-Arabeth DeLand of Battle Creek, Mich., and Frances Clarke, Alfred, N.Y. The newly-elected Board of Managers of 127 members will now include Ada Davis,

(continued on page 27)

The Sabbath Recorder



"The Case for Quiet Saturdays"

ness operations one day a week would be a useful step, Lindsell proposed that Saturday be set aside as the day of rest for all people: "Those who choose to join in corporate worship of God that could do so. Others could spend the time in their own way."

The "Case for Quiet Saturdays," a call for a national weekly day of rest, continues. Most recently, officials of the Seventh Day Baptist denomination, the oldest Protestant Sabbathkeeping body in America, presented the "case" to their fellow Baptists at a meeting of the North American Baptist Fellowship in Washington, D.C.

At the invitation of NABF leadership, K.D. Hurley, Herbert E. Saunders, and Thomas L. Merchant of the Seventh Day Baptist National Staff presented a panel discussion October 7 on "Quiet Saturdays" and Sabbathkeeping.

Although the "Case for Quiet Saturdays" originated with an editorial by Harold Lindsell in *Christianity Today*, it has been the Seventh Day Baptists who have kept the proposal alive.

Arguing that the developing natural resources crisis requires prompt action, and that to close down virtually all energy-consuming busi-

In an earlier editorial, he had proposed closing on Sunday, but a volume of criticism from Sabbathkeepers caused him to reconsider and decide on Saturday. According to Lindsell, "Whatever inconvenience we (Sunday-worshippers) suffered would be a token of our good will toward a minority whose sensitivities we respect and whose legalistic attachment to Saturday as the Sabbath binds them in a way we are not bound."

With a heritage of more than 300 years as a Sabbathkeeping body, the Seventh Day Baptists readily concurred with Lindsell concerning man's need for a weekly day of rest, not only as a means of conserving natural resources, but even more as a time of personal renewal and communion with God. Noting Lindsell's closing statement that responsible leaders should discuss the possibility, K. D. Hurley, executive secretary of the denomination, sent a letter to the leaders of some fifty religious bodies, calling for a dialogue on the proposal.

Reaction varied, but there was general agreement that our nation is rapidly losing its sense of a time of rest and renewal. Some expressed a concern that any attempt to establish a national day of rest would merely shift already-challenged "Blue Laws" from Sunday to Saturday. Although the Lindsell editorial did not rule out such a possibility, the Seventh Day Baptists do. Firmly committed to religious liberty ever since the beginning of their denomination in the Dissenter movement in seventeenth century England, the Seventh Day Baptists staunchly defend the right to freedom of worship and the separation of church and state. Rather than legislate a day of rest, the Seventh Day Baptists put their faith in a heightened sense of need, an understanding of the claims of the Sabbath, and a voluntary acceptance of this gift from God.

Consequently, leaders of some twenty denominations were invited to attend the Seventh Day Baptist General Conference this past August for an exploratory discussion on "Quiet Saturdays." Once again, while noting the obstacles to such a proposal, the participants affirmed our nation's need for such a day.

It is with this sense of need that the Seventh Day Baptists, have continued to present the "case" to all who will listen. □

A Challenge to Seventh Day Baptists, given as the climax to the "Quiet Saturdays" panel discussion and seminar at Conference held in Clarksville, AR, August 9, 1977, by Dr. Gerald Borchert.

Take up The Task of Ministry

In reflecting on how I ought to introduce my report to you, I could not help but remember something that was said in 1907 by J. Nelson Norwood in your *Sabbath Recorder*. He stated that the role of the Conference should be to educate us—that is, to make reports, but not to give statistics—to inspire, unify, and spiritualize us, to provide us with timely leadership, and to help the Conference become sensitive to the constituency.

Therefore, rather than to give you a total report on what was said in the Quiet Saturdays discussion I will try to abide by Dr. Norwood's advice. In this endeavor, perhaps, the Bible will help me. Paul's second letter to Timothy will be helpful because I think it can serve as the framework for my report.

The apostle Paul was in prison when he gave this letter. It is, in fact, probably his last will and testament, and ought to pay close attention to what a man's concerns are before he readies himself for death. The first

thing Paul says is: "I remember you in my prayers." We who are here from other denominations want you to know that you are in our prayers—your students are in our prayers, and this Conference is in our prayers. In your theme you state you are "attempting the impossible." Likewise, I trust that you are "expecting," not only when you come, but also when you leave, that you will be able to accomplish the impossible.

The second point Paul makes is: "I am reminded of your sincere faith." In preparation for this consultation, I did a great deal of reading. I went back to review almost everything that your students read concerning the Seventh Day Baptists, and I hope I interpret it correctly. You have a marvelous heritage, just like Timothy had. You should try to recoup that heritage, because, in effect, you are prior to the Protestant Reformation.

I looked back at Carlstadt and what he did during the Protestant Reformation. When I remember that Luther said if we had too many like him, we all might be worshipping on the seventh day, I stand in awe of that great scholar. I also reflected on Jacob Palaeologus who in 1585 suffered martyrdom on behalf of you and your perspectives. I think, too, of your Russian ancestors who were forced unmercifully to register as Jews in order to worship. We all need to recover our forebearers and martyrs, because they teach us something about who we are. Your heritage ought to inspire you!

In your history, however, I think there has been a kind of mentality that has promoted defensiveness. If you are going to reach the world for Jesus Christ in this era, then you need to turn away from a defensive posture to the advocate posture. There is no reason to be on the defensive for what you believe. You have a great heritage. Express your faith positively!

This advice leads me to what Paul says next: "God has not given us a spirit of timidity, but of power and of love," and of "a sound mind" (KJV), or "self control" (RSV). You can accomplish a great deal for Jesus Christ. The power of God can be here, if you only submit yourselves to him. Further, I have sensed in this denomination a tremendous commitment to love, and a tremendous spirit of the family, which is both your strength and your weakness. It is your strength in that you feel a oneness, but I trust it will not be a cover around you which will prevent outsiders from coming in. "Self control" probably is translated best as "discipline," and I think you could teach the rest of the world a discipline concerning the Sabbath and reverence for a day of worship. We need you and your testimony. Moreover, as I have said before, I would be willing to die so that you can have that testimony. Clearly we all need to join together in proclaiming the message of Jesus.

Paul goes on to say that we have a duty to perform, and that the job cannot be done by the ministers alone. It has to be committed to faithful men and women who will be able to lead others also. The test of your church and your future is not your ministers but your laity. Your commitment to the Sabbath will not be forthcoming in truth and understood by the world, unless it is carried by your laity.

Then Paul says that the basis for all his sense of power in the gospel is the force of the resurrection. Let us not look back; let us look forward. In reading your documents, I sense a looking back—a looking back even into the Old Testament very often. Look into the New Testament a little more. Consider a greater commitment to the risen Jesus. I think the New Testament and the risen Jesus will do something for all, because you have a tremendous witness.

Paul continues and reminds them to avoid disputing about words. All of us were dialoguing on the Sabbath today. It could easily have turned into disputing about words, but I think the Spirit of God was here. Moreover, I think that the way the panel started today was not defensive, but affirmative. We need to see more of that spirit. There will be something good coming forth from the kind of relationships we have established today. But it is necessary that you lead the way. This kind of discussion would not start in first-day Baptist churches, because we "already know" pretty much what we believe. It needs the challenge of the Seventh Day Baptists to make us think about our day worship and rest.

Next Paul says, "Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing" (or, "interpreting") "the word of God." The thing I sense about your fellowship in going over your documents is that you desperately need scholars to be your spokesman. When I read some of your documentation and I study your interpretations of Scripture, they are wonderful. But you are not going to convince the first-day people unless you have solid interpretative patterns from Greek and Hebrew. You need to have men who can write for you and give to us that information, based upon the text. Is there someone here, a young person, who is ready to take up that challenge to become the spokesman, the theologian, for the Seventh Day Baptists? We need you, we need you desperately. And I will commit the resources of my institution to help train you.

Now, on the one hand, Paul has asked them not to dispute about words. On the other hand, he says that they are not to be spineless. Some time back when I wrote a paper on cooperative Christianity for the Baptist World Alliance I had the feeling that, among all the smaller denominations of the Baptist fellowship, the Seventh Day Baptists were one of the most cooperative. That is great! But I hope that in your cooperation you will not be spineless about your beliefs. You can lose your heritage, if you do not commit yourselves firmly to what you believe. Paul says that the days are coming when people will be straying from the truth. You have a commitment. I trust you will not stray from it.

Paul ends the fourth chapter by saying, "I charge you now to take up the task of ministry, and the crown of righteousness is ahead of you." God has given each of us a marvelous hope. I expect to see Seventh Day Baptists in heaven and anticipate being there with you. Thank you for the opportunity of coming and visiting you. May God bless you and send you out into the world to be His messengers. □



A native of Canada, Dr. Gerald Borchert holds undergraduate degrees in history and economics and in law from the University of Alberta in Edmonton, an M. Div. from Eastern Baptist Seminary, and a Th.M and Ph.D from Princeton Theological Seminary. He has served pastorates within the American Baptist churches of the U.S.A., and served on many boards of ministry including the Editorial Board for the North American Baptist General Conference, the International Commission on Cooperative Christianity for the Baptist World Alliance, and secretary and vice-president of the Baptist Joint Committee on Public Affairs for the U.S. and Canada. He is well known as a lecturer and speaker. In his recent book, "Dynamics of Evangelism," published by Word in 1976, he focuses on a central concern of the church. Besides his major book, he has published numerous essays, articles and books.

Dr. Borchert is now dean of Northern Baptist Theological Seminary in Illinois. He has served as dean of North American Baptist Seminary in Sioux Falls, S.D., for the past seven years and has trained several of our own Seventh Day Baptist ministerial students.

A Panel Discussion Among S.D.B. Leaders

ALW Before anything can be constructed, a foundation needs to be laid. Ephesians reminds us all that our great and central mission is our salvation found in Jesus Christ, in whom we live and move and have our being. Paul writes: "You are members of God's very own family, citizens of God's country and you belong in God's household with every other Christian. What a foundation you stand on now! The apostles and prophets and the cornerstone of the building is Jesus Christ Himself! We who believe are carefully joined together with Christ as parts of a beautiful, constantly growing temple for God. And you also are joined with Him and each other by the spirit and are of that dwelling place of God." On this basis we are thinking of this foundation which we are about to lay as we approach this eternal verity or truth about the Sabbath.

Some of you may have read in the November 5, 1976 issue of CHRISTIANITY TODAY magazine an editorial by Dr. Harold Lindsell entitled, "Consider the Case for Quiet Saturdays." What did the point of the article seem to be?

HES The editorial suggested that responsible Christian leaders discuss a proposal outlined in this paragraph: "We propose that Saturday be set aside as a day of rest for all peoples. Those who choose to join in corporate worship of God that day could do so, others could spend time in their own way." This editorial was written in response to reactions received after Dr. Lindsell wrote an earlier editorial in May, 1976 entitled: "The Lord's Day and Natural Resources."

Our purpose here as a panel is not to propose, nor give assent to, any legislated quiet Saturdays, in other words, Saturday blue laws. Our purpose is to identify our belief in the Sabbath as having meaning for the world today, and suggest that it may offer spiritual qualities for living for all people.

ALW With this as background, let's launch into the exploration of a Biblical base for the concept of the Sabbath. What is the Biblical foundation ingredient?

DL D There are several Biblical reasons, we believe, that the Lord wants us to observe His seventh-day Sabbath, beginning with God's place of the Sabbath in creation and His establishment of the Sabbath at the time that the people were searching for their new freedom in the wilderness by giving it at Mt. Sinai.

As we continue through the Bible we are reminded by the prophets and by Jesus' example in sharing in love that the Sabbath is to be freed from man-made traditions that had been piled up all around it. The apostles kept the Sabbath and observed it as they shared Christ throughout the known world and we see it linked to the eternal Sabbath rest that God gives to His people.

EJH Christ's endorsement of the Sabbath helps us understand that it had vital functions for man from a physiological standpoint and from the standpoint of mental hygiene. It was designed by God for man's purpose and not for God's purpose and it continues to function in that way.

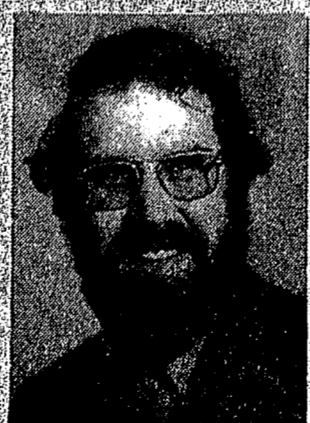
DL D In the Ten Commandments we read that God gave the Sabbath for physical rest--rest for individuals, the family, and the members of the household. Even the animals and the land they worked were given a rest. The reason for such rest was to "remember the Sabbath

The Sabbath
Means
What?

PARTICIPANTS



ALW - Rev. Alton L. Wheeler, Moderator, is pastor of the Riverside, CA SDB church.



HES - Rev. Herbert E. Saunders, is Dean of the Center on Ministry, Plainfield, N.J.



EJH - Dr. Edward J. Horsley, physician, is a member of the Denver, CO, SDB church and former conference president.



DL D - Rev. Duane L. Davis, is pastor of the Seattle WA, SDB church.

to keep it holy," because God set it apart as a reminder of creation.

HES We believe also that Jesus is God and if we believe that Jesus is God and that He was in the beginning with God, then His Great Commission, which states that we ought to "teach them to observe all things whatsoever I have commanded you" ought to be a key to our understanding. If He is God then certainly His authority is real and should be honored.

ALW Might we now address ourselves to the sense in which acknowledgement of the Sabbath as God's day can shift modern man's emphasis from the worship of creation over to the worship of creator.

EJH In an address recently, an obviously liberal theologian divided Christianity today into two camps, what I would call the evangelicals and what he called "main-line protestant Christians." The "main-line protestant Christians" he said, evidence the "triumph of scientific and rational thinking" which has "down-graded or even eliminated revelation." This would indicate that Job's ancient question, "Can a man by thinking find out God?" has finally been answered and the answer is "yes." We are led to believe that man has displaced God and now safely is able to provide his own revelation. Man is now able to continue to evolve along with his environment and create his own heaven on earth, thus worshipping creature rather than creator. Man now worships himself and it is this regard that God saw the danger and provided a safeguard against it. With the establishment of the Sabbath came the continuing memorial to His creative power, the recognition of man's dependence on Him in whom we live, and move, and have our being, the clear evidence that God had revealed himself. God is a source of revelation as well as the source of life.

HES Aren't we talking, then, about a shift from autocracy to theocracy, where God is in control? We have a personal need for God and the whole concept of the "holy" is being one in completeness with God. It is not we that live, but Christ in us, living out in the world to discover what God has to say to us.

ALW We are lifting our eyes above the horizons of human events and history. We look to God, who gives us a point of reference for every verity of life including our appreciation of the Sabbath.

EJH It is a mark of God's sovereignty in this world and our acceptance of His sovereignty both in the world and in our own lives.

DL D The Lord spoke through Ezekiel when He said that "I gave my Sabbath to be to them that they might know that I am the Lord." Week by week, year by year, century by century, God gives us that sign that He is our creator and we are to look to Him.

ALW What are some of the spiritual derivatives, then, of obedience to God through Sabbath observance?

DL D There is a real need for commitment and discipline in the Christian life. It's popular today to say, "I'm a born-again Christian." A great many people claim to have an experience with God, but when you

"There is much merit in striving for the voluntary adoption of one quiet day per week. Even though the first day of the week is recognized as a day for worship by a large segment of the American people, it has become anything but a quiet day. Business ventures plus commercialized recreation have crowded in on us. More and more first-day worshippers are beginning to experience a problem that seventh-day worshippers have long known—that is difficult to keep one's job in retail business if one desires to keep the Sabbath of his/her convictions.

"It would be well if all of us proclaimed anew the need for one quiet day out of seven—a day for rest and reflection. Even for those who place their stated worship services on Sundays, an arrangement for quiet Saturdays would be welcome. At any rate, the proposal deserves more dialogue."

--Carl W. Tiller, associate secretary, Baptist World Alliance.

"The suggestion for consideration of the 'Quiet Saturdays' concept grew out of a concern for the preservation of the nation's natural resources. That was and is a very real concern and one worthy of Christian commitment.

"The concept seems to have met with some insurmountable practical and religious difficulties. One such difficulty is that of separating a day of worship from a day of rest. Both Sabbatharians and non-Sabbatharians would have that difficulty and a choice of a day would therefore force one group to observe two days of rest, even if they worshipped only one day. A quiet weekday would not seem to be possible from the standpoint of industry."

--Floyd N. Boston, director of promotion, Advent Christian General Conference.

"The panel discussion and seminar on 'Quiet Saturdays' was most inspirational and informative. I felt that Dr. Gerald Borchert's report of the fraternal guest seminar could just as well have been addressed to the Church of God (Seventh Day)."

--Robert Coulter, president, Church of God (Seventh Day)

"We are all grateful to your people for the strong witness they make through the nature of the Sabbath day in this rather hectic age in our history."

--Paul S. Kaiser, commissioner, Salvation Army National Headquarters.

"What a great idea if quiet Saturdays were to be observed universally in America! But the concept, aside from being an improbable undertaking, hardly appears to qualify as a means of Sabbath keeping.

"Even so, Seventh Day Baptists are beautiful Christian folks. We have rarely experienced such genuine and loving hospitality. One has the feeling of being among people without guile. There is a deep determination to win others to faith in Jesus Christ and there is organizational commitment to enlarge numerically the body known as Seventh Day Baptists."

--Harry E. Coulter, regional minister, Mid-American Region, American Baptist Churches

Fraternal Delegates Respond--Reactions to the "Quiet Saturdays" Proposal



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

by Madeline Fitz Randolph

GO FORWARD



"GO FORWARD"

*With steadfast heart and true
Go forward on your way;
God give you strength to do
The duties of each day,
So daily may this thought
Your heart with courage fill,
"I can, because I ought,
And, by God's help, I will!"*

It was the end of the meeting of our Women's Society Board of Directors; a significant meeting in which in goals of our board had been presented by our newly-elected president, Ada Davis. We stood together and, joining hands, we prayed. We are entering a new year of work and we want to feel that all Seventh Day Baptist women will be backing our board as we plan and execute the goals and projects we feel called to do. These are not our goals any more than they are the goals of all of you, for those who represent the women of most of our churches participated in the formulation of these we now describe to you. **MAKE THEM YOUR OWN!**

Promotion of prayer groups and prayer partners is not a new goal, but is one which we felt needed more emphasis. Those who sat in the Women's Interests Committee suggested that there is only a mere "beginning" even though this has been listed before. The practice of prayer is a basic part of our witness as Christians.

Our own purpose as to the *Newsletter* and *Recorder* page is to provide more book lists, reviews, program and worship ideas. We are also planning to enlarge our tape recording "witness," and teaching materials to be used by the local societies. This is still in the planning stage, but here we could encourage all of you to feed us your ideas. **MORE AND BETTER COMMUNICATION BETWEEN YOUR BOARD AND YOU!**

We will be encouraging each society to send the president or a representative, helping financially or in any other way to have someone from each group present at Conference. There is so much value in our meeting together, and sharing ideas; it is a good thing to have each society benefit from all the inspiration, as the delegates return and express to those at home the enthusiasm found in the Interest group.

Your board is hoping to publish the history of our women's groups—societies and aids—in an attractive and interesting booklet which you will be proud of and want to own. We are working on it through a committee, and have a great deal of enthusiasm for it. Another project before the board is that of planning and working out plans to discover ways and means of helping handicapped people of our church to be able to participate more fully in worship and study. (For example, taping Sabbath school lessons ahead of time for them.)

Our Missionary Interests Committee is hopeful of discovering new and more effective ways of serving those at home and overseas. The Lone Sabbathkeepers will still be a part of our concern, and new ways of witnessing to those people will be studied. Promoting the "Tuition Fund," Robe of Achievement, and Devotional Booklet must still be done by your board, as well as the program of Summer Christian Service Corps.

Perhaps the whole program of our Women's Society can be summed up as we think of our commitment to Church Growth. We believe that this can only be accomplished as all of us grow in our own personal life. Make it a practice to pray that the inspiration of the Holy Spirit will work in all of us, to make us fit for the rule of God. Listen to the apostle Paul: "This is what I say: let the spirit direct your lives..." (Galatians 5:16 GNB). In these words we hear a special message and that is: "Christians: be the NEW people that you are." □

The Church in Action

NEWS FROM THE CHURCHES

W.C.T.U. Meets at Marlboro

MARLBORO, N.J.—Junior Camp, with Pastor Richards as director, concluded with all 29 campers attending church and Sabbath School at the Marlboro church. The film "Hidden Treasures" was shown.

Home Bible Club meets each Thursday at 10 a.m. with Jeanne Dickinson as teacher.

Pastor Don and Doneta Richards attended Conference at Clarksville, AR, representing our church.

Congratulations went to Ed and Lona Rankin on their 57th wedding anniversary, September 5, and to Jonathan and Lucy Davis on their 54th, September 10.

The annual Sabbath School picnic in September was a big success with R. Wesley Davis in charge.

A Contract Training Session for 50 weeks is a hot line telephone service for persons in stress situations.

Mrs Winnie Bradford, our organist, is doing a splendid job.

The County Convention of the Woman's Christian Temperance Union was held in the church September 21 with 41 in attendance. Two people said this was the best in years. It was an all day meeting consisting of directors' reports, special music and presentations of memorized chapters in the Bible, etc. Table decorations by Mrs. Jonathan Davis were beautiful. Mrs. Paul Lewis assisted in the kitchen.

Several attended the Mite Society meeting in Shiloh with Bettie Pearson as guest speaker.

We are looking forward to host Harvest Home and Yearly Meetings in October.

—Mrs. Ella T. Davis



A concert of contemporary religious music was presented by the Osborns Plus at the North Jersey Church on Sept. 24. This group also sang at the Eastern Association meetings in Shiloh, N.J., in May of this year. Their original music is written by Blanche and Herb Osborn. The group is available for concerts and has produced sheet music as well as albums. For more information write: The Osborns Plus, P.O. Box 1282, Bridgeton, N.J. 08302.

NORTH CENTRAL ASSOCIATION MEETING

ALBION, WIS.—The North Central Association held its annual meeting at the Albion Seventh Day Baptist Church, Oct. 7-9, with over 200 in attendance. A youth retreat was also held with many of our young people in attendance.

Following a welcome to our guests by the Association president, Jerry Vaught, the Friday night message was given by Pastor Dale Thorngate of the First Seventh Day Baptist Church of Columbus, Ohio.

On Sabbath morning Martha Vaught gave the children's message. Rev. Leon R. Lawton preached on "Growing." Dinner was served at the Albion Academy by members of its Historical Society.

Rev. S. Kenneth Davis, Battle Creek, Mich., had charge of the Sabbath afternoon devotions, followed by a presentation on "Commitment and Spiritual Growth" by Bob and Lorna Austin of Dodge Center, Minn.

The evening "Singspiration and Sharing," led by J. Paul Green, Sr., of Milton, included several songs by the youth retreat group, an impromptu program by the men's chorus, solo, mixed quartet, and congregational singing. Many testimonies were given, praising the Lord for His goodness. The Rev. Lawton gave a talk about our missions and answered questions about them.

Sunday morning, after devotions led by Rev. Francis Saunders of Farina, Ill., the annual business meeting was held with the president, Jerry Vaught, presiding. The following officers were elected for the coming year:

President—Sheila Crane, Dodge Center, Minn.; Vice-president—Loyal Pederson, New Auburn, Wis.; Secretary—Mabel Cruzan, Milton, Wis.; Treasurer—Sam Skaggs, Milwaukee, Wis.; Youth Representative—Tom Schock, Edgerton, Wis.

The Association adjourned and will meet at Dodge Center, Minn., October 6, 7, and 8, 1978.

—Evelyn Marsden

Love in Action Flood Victims Aided

SALEM, W. Va.—Several people from the Salem church travelled down to the Williamson, W. Va., area to give assistance after a flash flood struck there in April.

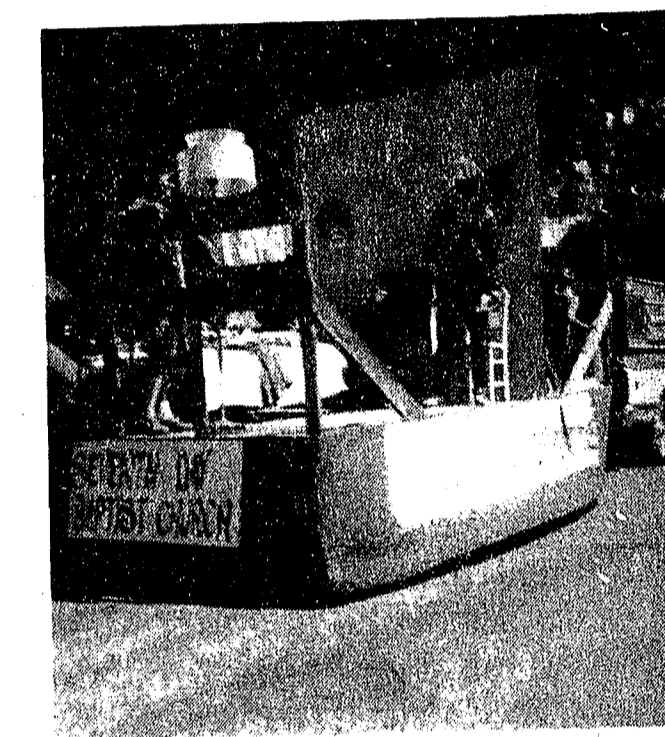
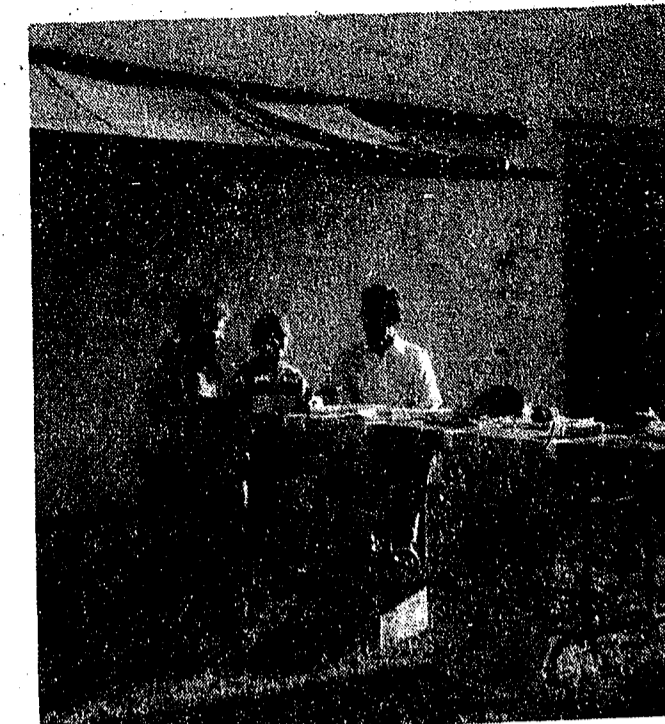
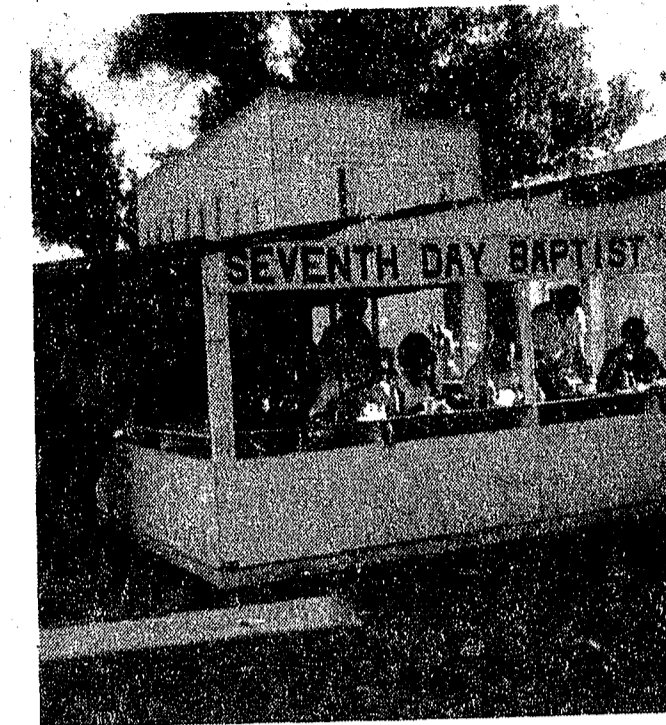
Three weeks after the disaster occurred, Fred Sias and Pastor Paul Green arrived in Williamson to provide mainly counseling and social help, Fred being qualified with a Master's Degree in social work and Pastor Green having recently completed a 26 week course in pastoral counseling. The fee for this course was paid for by the church, and already its value to the minister is being shown. Similar courses are

At North Loup, Nebraska's, annual three-day festival, Popcorn Days, the Seventh Day Baptists are involved!

(1) Nearly 100 percent of church members and friends cooperate in the church's largest budget-raising project, serving food to the public in a stand built yearly on the street.

(2) Even more important is the booth where tracts displayed share who we are and that we love and serve God.

(3) The theme of the large parade was "Your Favorite Movie." The SDB church won second prize in its division with the movie, "The Hiding Place," and the witness that "God is our refuge and strength..."



widely recommended for pastors who wish to become more effective at a social level.

Fred and Pastor Green stayed for one week, helping the victims discuss their problems, vent their feelings, and receive available community resources. They also led a worship service and helped with recreational programs.

Then, on the weekend of September 10-11, a group from the church consisting mostly of youth went to the flood areas providing physical labor. The worst damage had generally been taken care of, but there still remained some construction and finishing touches to be done. The young workers included Kathy Spencer, Kent Zwiebel, Fred Spencer, Steve Green, Cheryl Van Horn, Barbara Semenick, and Laurie Green. Accompanying the youth were Chris Van Horn, Phil Calise, and Fred and Chris Sias.

These two efforts were truly responses in Christian love towards our fellow humans in need, and the services of those involved were greatly appreciated by the aided victims. □

—Steve Green

News Notes

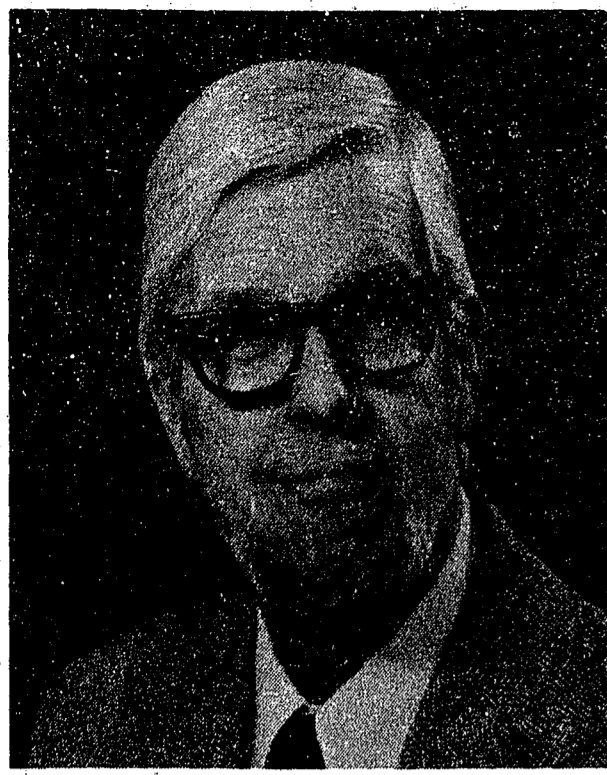
●The German church in Salemville, Pa., reports, "We praise the Lord for the continuing average attendance of 55 through busy summer months." Recent physical improvements have been made to the church building.

●On November 5 the Shiloh, N.J., church honored twenty-six members who have held membership there for sixty years or more. Perry Cain, ministerial student enrolled at Eastern Baptist, has been employed to work with the youth during the school year.

●Mr. and Mrs. Clayton Pinder of the Lost Creek, W.Va., church recently participated in the leadership clinic sponsored by Evangelism Explosion at the Coral Ridge Presbyterian Church in Florida.

●Seven members of the Washington, D.C., church were commissioned on September 24 to begin a new Seventh Day Baptist work in Prince Georges County, Maryland, starting October 29. The seven are Rev. and Mrs. Ernest Bee, Jr., Mr. and Mrs. Pratt J. Chroniger, Mr. and Mrs. Earl Hibbard, and Mrs. Alfred C. Lacey. Let us join in prayer for this new outreach.

●Brother Victor Foreman has been released from the hospital and is back in residence at Sunshine Mountain in Mississippi. Brother Foreman was burned during an explosion in August. He gives thanks for the many prayers offered in his behalf.



Rev. Albert N. Rogers

Whereas, the Rev. Albert N. Rogers, D.D., has concluded his services as a trustee of the Seventh Day Baptist Memorial Fund, having been elected in 1968, and

Whereas, Rev. Rogers has served for more than forty years as a dedicated Seventh Day Baptist pastor and denominational leader: as a member of the Board of Managers of the Seventh Day Baptist Missionary Society, trustee of the American Sabbath Tract Society, member of the Seventh Day Baptist Board of Christian Education, member and president of the Seventh Day Baptist Historical Society and its historian, professor and dean of Alfred School of Theology, and president of General Conference in 1944, and

Whereas his services have been especially valuable as assistant treasurer of this board and consultant to the office manager and secretary, now, therefore

Be it resolved that the trustees of the Seventh Day Baptist Memorial Fund, in session assembled this ninth day of October, 1977, do declare our esteem and express our appreciation for all the services mentioned above in addition to a multitude of others unrecorded, and wish for him and Mrs. Rogers many happy years in continued service to his Lord and fellow man although nominally in a state of retirement.

— Signed and sealed for The Trustees of the Seventh Day Baptist Memorial Fund
 Frederik J. Bakker
 Secretary

ACCESSIONS

BATTLE CREEK, MI
 S. Kenneth Davis, Pastor

By Baptism:
 Janet West

By Letter:
 Mrs. Ewald A. (Marian Jacob) Fick

BERLIN, N.Y.
 C. Rex Burdick, Pastor

By Baptism:
 Allen Bonesteel

COLUMBUS, OH
 Dale D. Thorngate, Pastor

By Testimony:
 Kim W. Sautter
 Bruce R. Sautter

LITTLE GENESEE, N.Y.
 Kenneth B. Van Horn, Pastor

By Baptism:
 Charles Eugene Clark
 Joyce Laurene (Mrs. Charles) Clark
 Brenda Kay Stone

By Testimony:
 Cecil Grantier
 L.H. Wainman
 Beulah Haught

HEBRON, PA
 Kenneth B. Van Horn, Pastor

By Baptism:
 Georgia (Mrs. Albert) Carey
 Sandra Carey
 James Carey

SALEM, WV
 J. Paul Green, Pastor

By Baptism:
 Laurie Ann Green

SEATTLE AREA, WA
 Duane L. Davis, Pastor

By Baptism:
 Marita Stahl
 Michelle Doll

BIRTHS

CLAPPER.—A son, Jeremy Edwin, to Barry and Risa Clapper, on May 15, 1977, in New Enterprise, PA.

MACKINTOSH.—A son, Eric Jeffrey, to Jane and Douglas Mackintosh, missionaries to Jamaica, on September 15, 1977, in Kingston, Jamaica.

MILLER.—A daughter, Tamatha Ann, born September 26, 1977 at Westerly Hospital, Westerly, RI, to Joseph and Kathy (Kenyon) Miller.

RICHARDSON.—Adam Dale, son of James E. and Dorothy Hastings Richardson, of Nellis Air Force Base, Nevada, was born September 3, 1977.



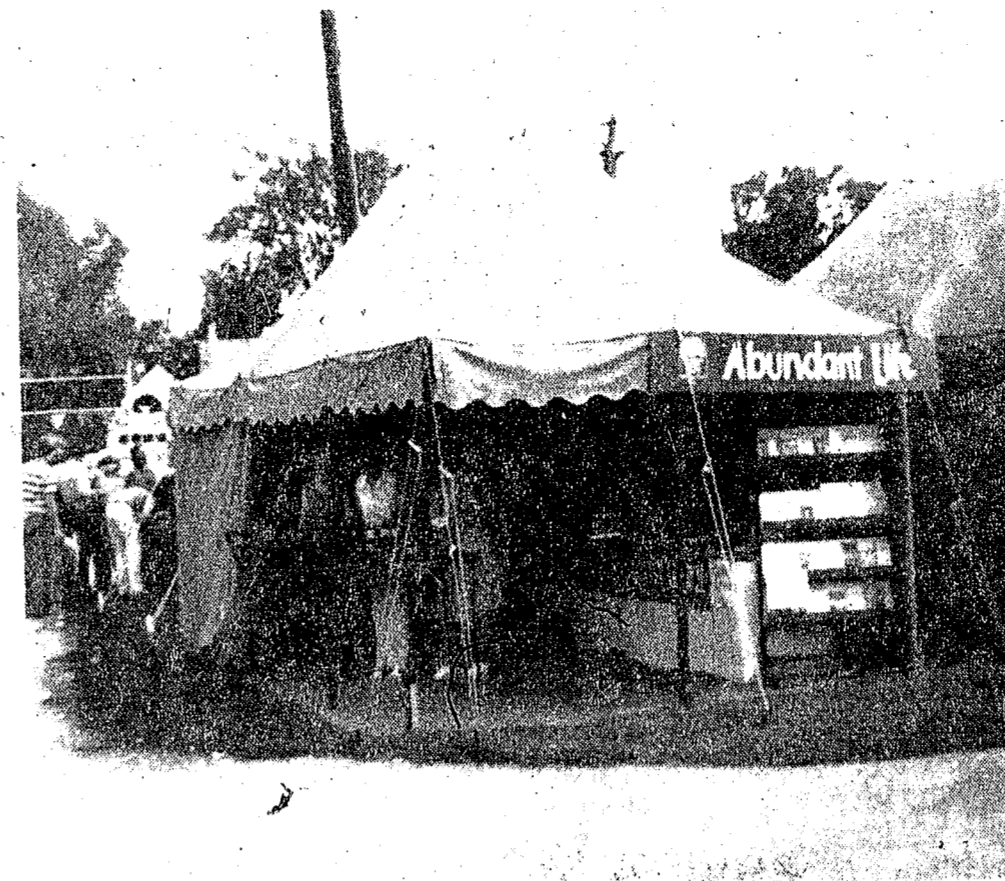
FILM CLIPS

Winona Lake, Ind. — Marking the 1978 tricentennial year of the book, *Pilgrim's Progress*, Ken Anderson films announces the early release of a feature length motion picture based on John Bunyan's famous book.

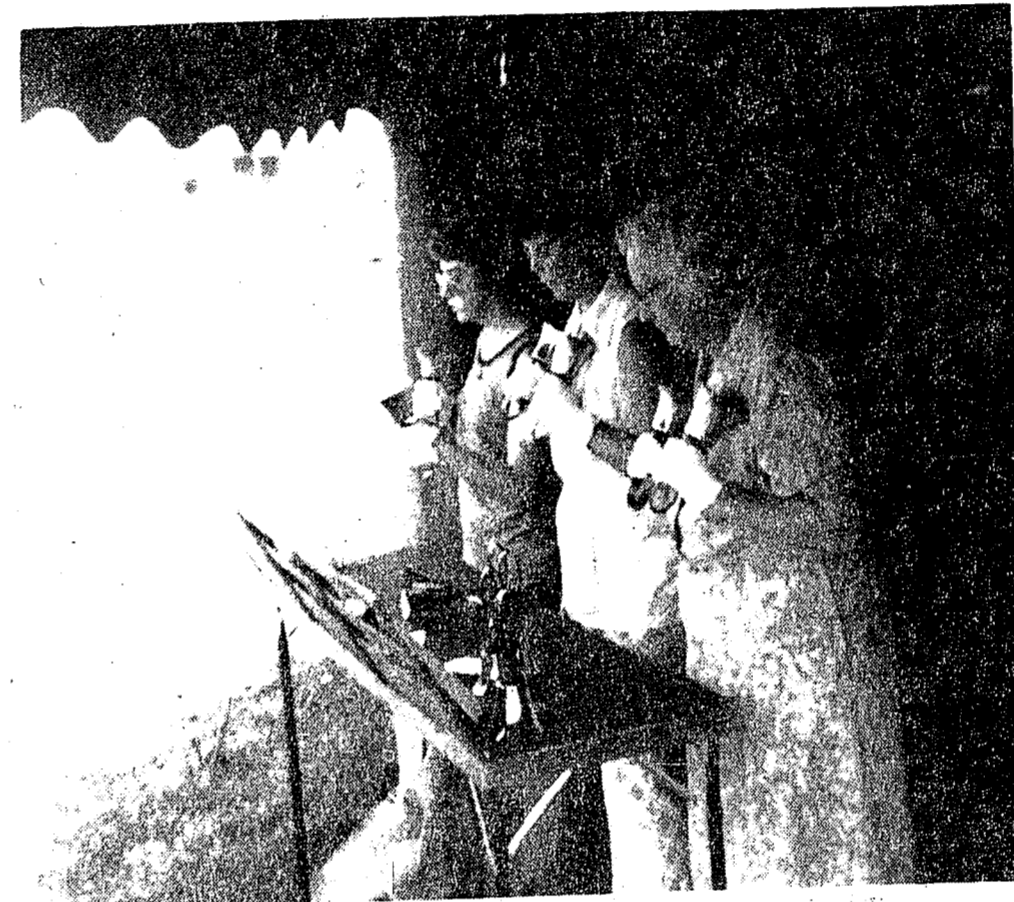
Filmed in Northern Ireland and at Bedford, England, the film features an all-professional cast in a setting of historical lore and costuming. Northern Ireland was chosen because of the excellent cooperation available, as well as uniquely suitable filming sites. These included a wide range of exteriors plus the cooperation of the Ulster Folk Museum, a colony of authentic buildings reminiscent of Bunyan's Day.

Though the Anderson crew took great pains to remain faithful to the message of the book, they employed techniques designed to heighten visual impact and story content. Apollyon, the name Bunyan gave to Satan, follows the Pilgrim wherever he goes and, to better exert his wiles, transforms himself into the various evil characters encountered along the pilgrimage.

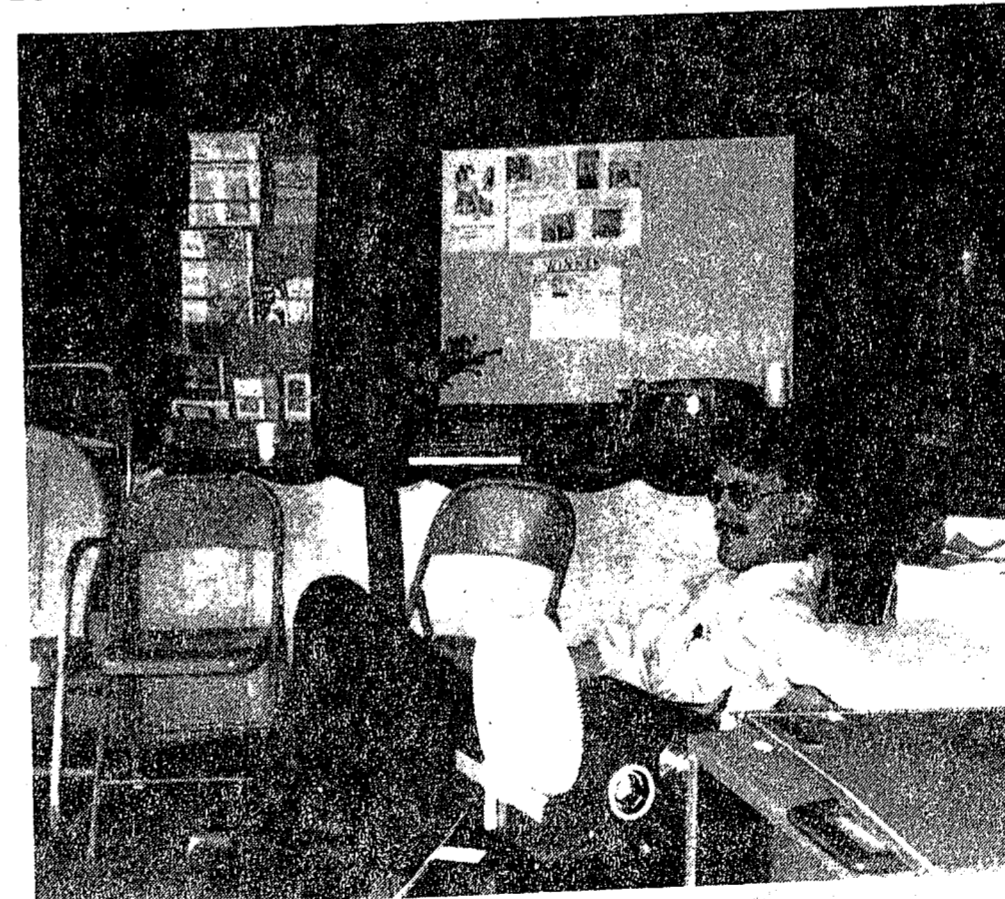
"This is the most ambitious project we have ever attempted as a film company," says Max Anderson, crew member and spokesman for the firm. "We believe the film will convey both a strong evangelistic message, as well as inspiration and encouragement for Christians." Rental information may be obtained from Ken Anderson Films, Winona Lake, IN 46590.



"Abundant Life" was the theme for the fair booth sponsored by the Milton, Wis., church. The response was so good to this project that the church plans to have a booth next year.



One popular feature of the booth was performances by the Milton Bell Choir.



Jim Skaggs, sitting inside the attractively decorated booth. He appears ready to answer your questions on history, S.D.B. church polity, or perhaps denominational reorganization!

**Milton Seventh Day Baptist Church
 1977 Fair Booth Report**

MILTON, WIS.—The idea of having a fair booth at the Rock County Fair was first introduced to the Milton Growth Force in late February. Most of us had never had any experience along this line but encouraged by Phil and Harriet Burrows, we decided to give it a try. The fair board secretary was contacted the first of March and our name was put on a waiting list until June when the fair board would make the final decision concerning booths.

Our next job was to sell the idea to the rest of the church. A presentation using tracts and slides of the Kansas City booth was given by Phil Burrows at meal of sharing on March 12. A contest for ideas for design of the booth was announced in the bulletin and weekly posters were made by Ellen Green to call attention to the contest. Ellen also made a poster urging people to attend the meal of sharing presentation. At the quarterly church business meeting in April the church voted to support a booth with the growth force as coordinators. People were invited to attend a growth force meeting to discuss the booth and come up with ideas.

By the middle of June we were informed that there would be no room for us at the fair this year but were encouraged to try again next year. We were disappointed but determined to be earlier for 1978. Two weeks later we received another call from the fair board—not only did we have a booth if we still wanted it but it was in a prime location! Praise the Lord! Now we really had to get to work.

A committee consisting of Phil and Harriet Burrows, Brandon and Grace Crandall, Dale and Barb Green, Bob and Barb Johnson, Ken Burdick and Pastor and Mrs. Cruzan, got busy. We felt our primary purpose should be to tell about Christ; the Sabbath, although important, should be secondary. We decided to use Abundant Life as our theme with the denominational tract of the same name as our primary literature. These and other tracts were stamped with the church name, address, and phone number. Two signs were painted—one proclaiming Abundant Life for the outside of the tent, the other stating Milton Seventh Day Baptist Church which we used inside.

An orientation session was given on the Sabbath afternoon before the fair for all those interested. Over 50 people showed up. A year ago we might have had a dozen or so. We are growing spiritually as a church! A time schedule was displayed for people to fill out hours they wished to work. The booth was open every day from 10 a.m. to 10 p.m. Tuesday through Sabbath, except for 10 a.m. to 2 p.m. on Sabbath, when we displayed a sign stating we were attending church and would reopen at 2. Monday the fair opened at 4 p.m. so we were open from then until 10 p.m. We tried to get three people to sign up for each two hour interval but found that two people were enough.

Two slide cassettes—one of church activities and the other illustrating the 104th Psalm—were projected on a rear-view screen which caught people's attention as they walked by. Many stopped to watch. A Bible drawing was held each day with six Good News Bibles given away. We also had a water cooler, tract racks, and a few chairs for resting. Guide to Bible Understanding lessons prepared by the denomination were available. On Sabbath afternoon Barb Johnson, Bunny Todd and Valerie Johnson played handbells and at another time Doreen Sanford played her guitar and sang. Linda Burdick also sang with Doreen.

Although we did not directly bring anyone to Christ during the week we did feel that the project was extremely worthwhile. Most people asking questions were already Christians—some seeking for more than they had yet found. Those of us who worked benefitted personally in growth and witnessing. Now there are a few less people to say "Seventh Day Baptists? I've never heard of them!"

At our evaluation meeting we came up with several suggestions for improvement and enthusiastically agreed to have a fair booth again next year. Our application is already on its way! □

MARRIAGES

GRAVES-BROWN.—Ernest Graves, son of Mr. and Mrs. Harold Graves, and Wanda Brown, daughter of Herbert and Gretchen Brown, all of DeRuyter, N.Y., were married in the DeRuyter Seventh Day Baptist Church on Sunday, July 24, 1977, with Pastor Helen R. Green officiating.

GREENE-BURDICK.—Wesley A. Greene, son of Mr. and Mrs. Arlie L. Greene, and Martha E. Burdick, daughter of Rev. and Mrs. C. Rex Burdick, both of Berlin, New York, were united in marriage August 20, 1977, in the Berlin Seventh Day Baptist Church with the father of the bride and the brother-in-law of the groom, Rev. Dale E. Rood, officiating. The new home will be in Cuyler, New York.

ROESSLER-THORNGATE.—Rodney D. Roessler, son of Mr. and Mrs. Gordon Roessler of Salem, Ohio, and Helen-Catherine Thorngate, daughter of Mr. Dale Thorngate of Columbus, Ohio, and Mrs. Roberta Thorngate of Battle Creek, Michigan, were united in marriage on September 17, 1977, at the meeting place of the Seventh day Baptist Church of Columbus. Rev. Ernest K. Bee, Jr., officiated. The Roesslers live in Salem, Ohio.

OBITUARIES

BOND.—Lotta M., daughter of the late Thomas Marsden and Bessie Clarke Bond, was born in Berlin, W.Va., Dec. 16, 1895, and died in Clarksburg, W. Va., on Oct. 6, 1977.

Miss Bond is survived by a sister-in-law, Evaleen K. Bond of Lost Creek; one nephew, S. Thomas Bond, Jane Lew; two nieces, Lou Maxon, Charleston, and Mrs. Dallas (Ann) Bailey, Salem; two great-nieces and seven great-nephews.

She was preceded in death by one brother, Paul V. Bond.

Miss Bond was a lifetime member of the Lost Creek Seventh Day Baptist Church; a member of the Ladies Aid Society, the Grant Valley Homemakers Club, West Milford Woman's Club and the National and State Retired Teachers Associations.

A retired teacher from Harrison County schools, she was graduated from Salem Academy and Salem College.

Services were held Oct. 9 at the Lost Creek Seventh Day Baptist Church with Rev. J. Paul Green, pastor of the Salem Seventh Day Baptist Church, officiating. Interment was in the Brick Church Cemetery, Lost Creek. □

CASLER.—Mary Lou Langworthy, daughter of the late John and Hazel (Tenny) Langworthy, was born in Minneapolis, MN, on April 1, 1922 and died in the Battle Creek Sanitarium, September 15, 1977 where she had been a patient one day. She had resided in Battle Creek, MI, most of her life. She moved into a new home in Olivet, in Convis Township, nine months ago.

Mary Lou was a graduate of Community Hospital School of Nursing in 1945 and was employed as a registered nurse at the hospital and later on by the Fort Custer State Home until that facility closed; then she became an active volunteer worker in the blood donor program conducted by the Calhoun County unit of the American Red Cross.

She was a member of the Seventh Day Baptist church and the Community Hospital Alumni Association. Her ministry was wide and varied.

She is survived by her husband, Donald J. Casler; daughters, Mrs. Mary Lynn Jansen of Buffalo, NY; Mrs. Charles (Kathy) Furtaw of Oscoda; and Mrs. John (Carol) Scheidt of Three Oaks; sons, David Casler of Olivet and Don Bruce of Nashville, TN; six grandchildren; and sisters Mrs. Randall (Lois) Palmiter of Battle Creek, and Mrs. Russell (Yvonne) Campbell of Long Beach, CA.

Funeral services were conducted from the Farley Funeral Home on Sabbath Day, September 17, with her pastor, the Rev. S. Kenneth Davis, officiating, with interment in the Floral Lawn Memorial Gardens. —S.K.D.

HOLMES.—Veva, 78, was born in Kentucky on December 26, 1899, and died at her home in Lakewood, Colorado, October 18, 1977.

She was the daughter of James and Shonora Worley. She married Ephraim Holmes and they made their home in Salt Lake City, Utah. Following his death in 1969, she moved to Lakewood, Colo. She was also preceded in death by her daughter, Jewell, in 1967.

She is survived by one brother, Clenton Worley, of Miami, Fla.; a sister, Zella Eagle, of Miami, Okla.; one granddaughter, Wylene Hurley, of Lakewood, Colo., and five great-grandchildren.

Graveside services were held by her pastor, Rev. Edgar Wheeler. —E.F.W.

WATSON.—Olive Sherman, the daughter of Eugene and Christie Forbes Sherman was born in West Union, N.Y., January 15, 1882 and died October 2, 1977.

She became a member of the Alfred Seventh Day Baptist Church in 1933.

Mrs. Watson had been active making honey candy in her home, called "The Honey Pot," since 1910. She and her husband served on the "Carillon Committee" that was responsible for bringing the ancient Hemony bells of the Davis Memorial Carillon to Alfred in 1937.

Both her husband, Dr. Lloyd Watson and a son, Sherman, preceded her in death.

She is survived by one son, Huber S. Watson of Rochester, N.Y.; four grandchildren and several cousins.

Funeral services were held at the Alfred Seventh Day Baptist Church, the Rev. Russell G. Johnson and Rev. David S. Clarke officiating. Burial was in the Alfred Rural Cemetery. —M.C.

WILKINSON.—Mae E. (Mudge), was born in Welton, Iowa, June 3, 1889, and died October 16, 1977, in Midland Hospital Center (Mich.) after a lingering illness.

She was graduated from the Battle Creek Sanitarium School of Nursing in 1915. She was a member of the Battle Creek Seventh Day Baptist Church.

Almost fifty years ago—December 15, 1927—she was married to Leonard J. Wilkinson. In 1928 they moved to Freeland, Michigan, to make their home.

Besides her husband, she leaves one daughter, Mrs. Darrell (Evelyn) Haskell, Newhall, Calif.; and five grandchildren, Glenn, Gary, Sandra, Susan Hemminger and Mark Haskell.

Funeral service was held from the Taylor Funeral Home with her pastor, the Rev. Kenneth Davis of Battle Creek, officiating. Burial in West Side Cemetery in Freeland. —S.K.D.

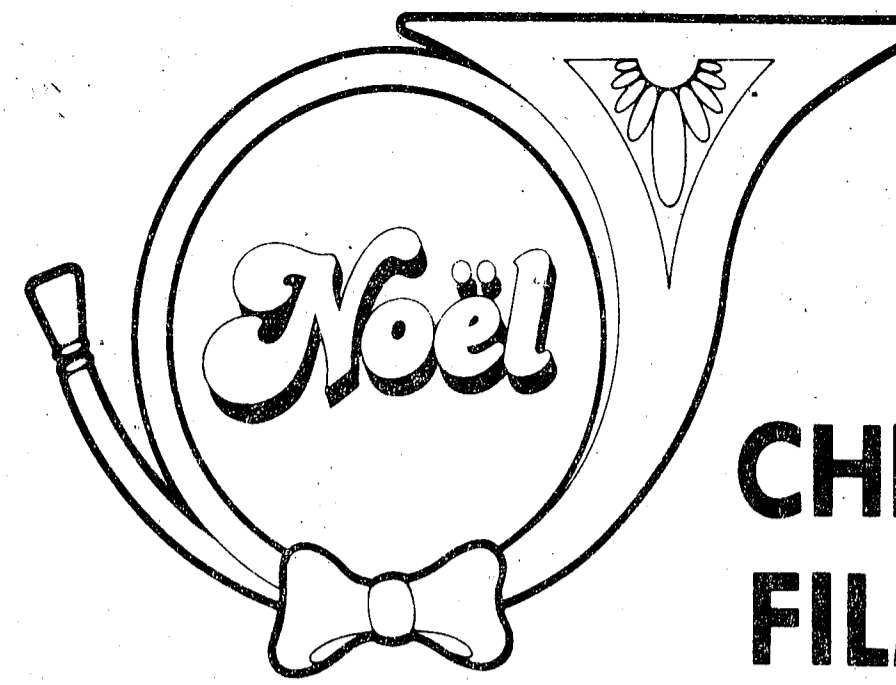
WRIGHT.—Mable, wife of Manley Wright, died at Memorial Hospital, Boulder, Colorado, October 4, 1977 after a heroic battle against cancer.

She was born in Boulder, Colorado, June 5, 1903, to Gaylord and Mary Nurse Thorngate. Following the death of her mother, Mable moved to North Loup, Nebraska, with her father. There she married Manley Wright on July 24, 1925. In 1928 the Wrights moved to Boulder where they have made their home through the years.

Mable had long service in many departments of the life and program of the Boulder church where she was a member for many years.

Surviving her are her husband, Manley, an only son, Harold, a brother and sister-in-law, Paul and Lola Thorngate, and a sister-in-law, Elsie Thorngate Burdick.

The memorial service was held in Howe Mortuary, Boulder, on October 6, 1977. Pastors Elmo Fitz Randolph and John Conrod officiated. Interment was in Mountain View Memorial Park. —E.F.R.



NEW CHRISTMAS FILMSTRIPS

Bells at Christmas - A filmstrip in beautiful original art work designed for use as a Christmas worship service or as a Christmas program. Can be used as a service of participation with congregational singing, etc.

The Story of the Other Wise Man - Dramatization of Henry Van Dyke's classic story of the "fourth wise man." Since the story begins with the birth of Jesus and ends with the Crucifixion, it makes an ideal filmstrip to use both at Christmas and Easter. It is designed to be used with church groups of all ages from about the fourth grade up.

Tell Me About Christmas - A visualization of Mary Alice Jones' popular book. It is designed to be used with boys and girls about 6 to 11 years of age, 15 minutes running time.

The Joy of Christmas - A sound filmstrip in beautiful color designed for use as a Christmas worship service, as a program or as the core of a Christmas concert. Age level: Primary through adult. This filmstrip is an expression of the "Joy that came first to the heart of Mary! Spread to Elizabeth! To the shepherds on the hillside! To the angels who sang the glorias! To the Wise Men who brought gifts! To Simeon and Anna in the temple!" and the joy which comes to you and me as we experience anew, "He is born! He is born! Alleluia!"

The Silent Night of Jeremy Rabbit - To help children understand that the real meaning of Christmas lies not merely in tinsel and excitement, but in the peace and serenity of that first Christmas, a peace that's known in the heart. Kindergarten and Primary age children - 12 minutes.

The Christmas Journey of Deborah Dove - This filmstrip will help kindergarten and primary children to discover what it means to keep Christmas "in one's heart."

Draw Me a Christmas - This 17 minute filmstrip presents the meaning of Christmas as seen through the minds, memories and paint brushes of children. Adults and young people of junior age and older will find this a delight. In addition to being entertaining it gives a documentary insight into the ideas and understandings which we have communicated to children through our adult celebrations of Christmas.

Order early to get the filmstrip you want. A service of the American Sabbath Tract Society Audiovisual Library, 510 Watchung Ave., Plainfield, N.J. 07061. □

"Signatures of Faith" CHURCH WOMEN UNITED

(continued from page 12)

new president of our Women's Society.

The new president, Rev. Mary Louise Rowand, married to a minister for 35 years and involved in CWU for its 36 years, presided at the closing Communion Service, along with 15 other clergy women from 16 denominations which ordain women. Involved in that service was a total of 48 clergy women, as we sat on a hillside that reminded us of the feeding of the 5000. We had the benefit of modern technology so that we could hear the speakers, the beautiful Assembly choir, and the prayers in various languages, while jet planes sped through the sky on that beautiful sunny day. We ate

box breakfasts after we walked over as dorm groups and sat there together for the entire morning. Since our two leaders were both involved in the serving, our group was just four and we had a chance for some very close fellowship. It was easy then to pair off for the ceremony of exchanging fish pendants in a special one to one relationship, which I have always felt was at the heart of CWU.

This movement of Protestant, Catholic, and Orthodox women will meet next in 1980 (time and place to be announced). Each woman of faith who had "come to see" was filled with a new sense of urgency to "go quickly and tell" with a new assurance of the power and promise that comes from knowing that "He goes before you."

In the words of our new president: "We have been somewhere, we are going somewhere."

*New York State had well over 100 delegates present; 43 of us rode out on a charter bus and 42 came back that flew; some flew, some went by Amtrak, others drove. Our scroll of over 4,000 names could not be completely unrolled on the stage. □

—Frances P. Clarke

Hold Fast Without Wavering

(continued from page 11)

Assurance of faith, confession of hope, encouragement of love and good works—these are both the responsibilities and the blessings of the Christian, but they can only be fortified and activated as the members meet together encouraging one another. The church grew and became a source of power in the life of the individual and the world because it demanded much from its members. As it made its demands felt, its blessings became greater.

Prayer

Christ, our Lord and cornerstone upon which is established the Church, strengthen our convictions so that we may hold fast without wavering. In the fellowship of Thy Church may we stir up on another to love and good works, finding encouragement in our common convictions.

Amen □

Two slide cassettes—one of church activities and the other illustrating the 104th Psalm—were projected on a rear-view screen which caught people's attention as they walked by. Many stopped to watch. A Bible drawing was held each day with six Good News Bibles given away. We also had a water cooler, tract racks, and a few chairs for resting. Guide to Bible Understanding lessons prepared by the denomination were available. On Sabbath afternoon Barb Johnson, Bunny Todd and Valerie Johnson played handbells and at another time Doreen Sanford played her guitar and sang. Linda Burdick also sang with Doreen.

Although we did not directly bring anyone to Christ during the week we did feel that the project was extremely worthwhile. Most people asking questions were already Christians—some seeking for more than they had yet found. Those of us who worked benefitted personally in growth and witnessing. Now there are a few less people to say "Seventh Day Baptists? I've never heard of them!"

At our evaluation meeting we came up with several suggestions for improvement and enthusiastically agreed to have a fair booth again next year. Our application is already on its way! □

MARRIAGES

GRAVES-BROWN.—Ernest Graves, son of Mr. and Mrs. Harold Graves, and Wanda Brown, daughter of Herbert and Gretchen Brown, all of DeRuyter, N.Y., were married in the DeRuyter Seventh Day Baptist Church on Sunday, July 24, 1977, with Pastor Helen R. Green officiating.

GREENE-BURDICK.—Wesley A. Greene, son of Mr. and Mrs. Arlie L. Greene, and Martha E. Burdick, daughter of Rev. and Mrs. C. Rex Burdick, both of Berlin, New York, were united in marriage August 20, 1977, in the Berlin Seventh Day Baptist Church with the father of the bride and the brother-in-law of the groom, Rev. Dale E. Rood, officiating. The new home will be in Cuyler, New York.

ROESSLER-THORNGATE.—Rodney D. Roessler, son of Mr. and Mrs. Gordon Roessler of Salem, Ohio, and Helen-Catherine Thorngate, daughter of Mr. Dale Thorngate of Columbus, Ohio, and Mrs. Roberta Thorngate of Battle Creek, Michigan, were united in marriage on September 17, 1977, at the meeting place of the Seventh day Baptist Church of Columbus. Rev. Ernest K. Bee, Jr., officiated. The Roesslers live in Salem, Ohio.

OBITUARIES

BOND.—Lotta M., daughter of the late Thomas Marsden and Bessie Clarke Bond, was born in Berlin, W.Va., Dec. 16, 1895, and died in Clarksburg, W. Va., on Oct. 6, 1977.

Miss Bond is survived by a sister-in-law, Evaleen K. Bond of Lost Creek; one nephew, S. Thomas Bond, Jane Lew; two nieces, Lou Maxon, Charleston, and Mrs. Dallas (Ann) Bailey, Salem; two great-nieces and seven great-nephews.

She was preceded in death by one brother, Paul V. Bond.

Miss Bond was a lifetime member of the Lost Creek Seventh Day Baptist Church; a member of the Ladies Aid Society, the Grant Valley Homemakers Club, West Milford Woman's Club and the National and State Retired Teachers Associations.

A retired teacher from Harrison County schools, she was graduated from Salem Academy and Salem College.

Services were held Oct. 9 at the Lost Creek Seventh Day Baptist Church with Rev. J. Paul Green, pastor of the Salem Seventh Day Baptist Church, officiating. Interment was in the Brick Church Cemetery, Lost Creek. □

CASLER.—Mary Lou Langworthy, daughter of the late John and Hazel (Tenny) Langworthy, was born in Minneapolis, MN, on April 1, 1922 and died in the Battle Creek Sanitarium, September 15, 1977 where she had been a patient one day. She had resided in Battle Creek, MI, most of her life. She moved into a new home in Olivet, in Convis Township, nine months ago.

Mary Lou was a graduate of Community Hospital School of Nursing in 1945 and was employed as a registered nurse at the hospital and later on by the Fort Custer State Home until that facility closed; then she became an active volunteer worker in the blood donor program conducted by the Calhoun County unit of the American Red Cross.

She was a member of the Seventh Day Baptist church and the Community Hospital Alumni Association. Her ministry was wide and varied.

She is survived by her husband, Donald J. Casler; daughters, Mrs. Mary Lynn Jansen of Buffalo, NY; Mrs. Charles (Kathy) Furtaw of Oscoda; and Mrs. John (Carol) Scheidt of Three Oaks; sons, David Casler of Olivet and Don Bruce of Nashville, TN; six grandchildren; and sisters Mrs. Randall (Lois) Palmiter of Battle Creek, and Mrs. Russell (Yvonne) Campbell of Long Beach, CA.

Funeral services were conducted from the Farley Funeral Home on Sabbath Day, September 17, with her pastor, the Rev. S. Kenneth Davis, officiating, with interment in the Floral Lawn Memorial Gardens.

—S.K.D.

HOLMES.—Veve, 78, was born in Kentucky on December 26, 1899, and died at her home in Lakewood, Colorado, October 18, 1977.

She was the daughter of James and Shonora Worley. She married Ephraim Holmes and they made their home in Salt Lake City, Utah. Following his death in 1969, she moved to Lakewood, Colo. She was also preceded in death by her daughter, Jewell, in 1967.

She is survived by one brother, Clenton Worley, of Miami, Fla.; a sister, Zella Eagle, of Miami, Okla.; one granddaughter, Wylene Hurley, of Lakewood, Colo., and five great-grandchildren.

Graveside services were held by her pastor, Rev. Edgar Wheeler.

—E.F.W.

WATSON.—Olive Sherman, the daughter of Eugene and Christie Forbes Sherman was born in West Union, N.Y., January 15, 1882 and died October 2, 1977.

She became a member of the Alfred Seventh Day Baptist Church in 1933.

Mrs. Watson had been active making honey candy in her home, called "The Honey Pot," since 1910. She and her husband served on the "Carillon Committee" that was responsible for bringing the ancient Hemony bells of the Davis Memorial Carillon to Alfred in 1937.

Both her husband, Dr. Lloyd Watson and a son, Sherman, preceded her in death.

She is survived by one son, Huber S. Watson of Rochester, N.Y.; four grandchildren and several cousins.

Funeral services were held at the Alfred Seventh Day Baptist Church, the Rev. Russell G. Johnson and Rev. David S. Clarke officiating. Burial was in the Alfred Rural Cemetery.

—M.C.

WILKINSON.—Mae E. (Mudge), was born in Welton, Iowa, June 3, 1889, and died October 16, 1977, in Midland Hospital Center (Mich.) after a lingering illness.

She was graduated from the Battle Creek Sanitarium School of Nursing in 1915. She was a member of the Battle Creek Seventh Day Baptist Church.

Almost fifty years ago—December 15, 1927—she was married to Leonard J. Wilkinson. In 1928 they moved to Freeland, Michigan, to make their home.

Besides her husband, she leaves one daughter, Mrs. Darrell (Evelyn) Haskell, Newhall, Calif.; and five grandchildren, Glenn, Gary, Sandra, Susan Hemminger and Mark Haskell.

Funeral service was held from the Taylor Funeral Home with her pastor, the Rev. Kenneth Davis of Battle Creek, officiating. Burial in West Side Cemetery in Freeland.

—S.K.D.

WRIGHT.—Mable, wife of Manley Wright, died at Memorial Hospital, Boulder, Colorado, October 4, 1977 after a heroic battle against cancer.

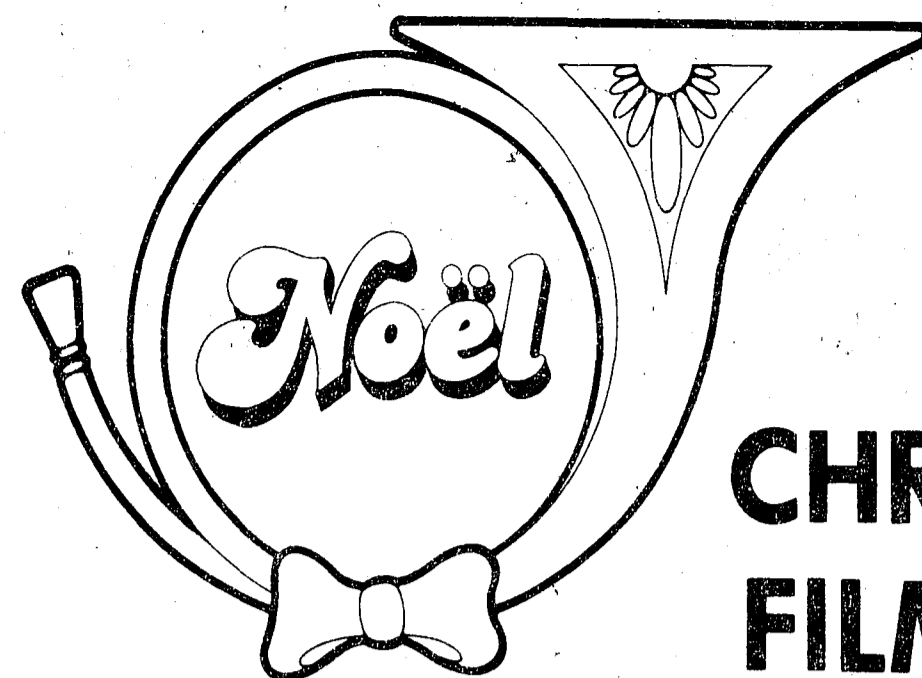
She was born in Boulder, Colorado, June 5, 1903, to Gaylord and Mary Nurse Thorngate. Following the death of her mother, Mable moved to North Loup, Nebraska, with her father. There she married Manley Wright on July 24, 1925. In 1928 the Wrights moved to Boulder where they have made their home through the years.

Mable had long service in many departments of the life and program of the Boulder church where she was a member for many years.

Surviving her are her husband, Manley, an only son, Harold, a brother and sister-in-law, Paul and Lola Thorngate, and a sister-in-law, Elsie Thorngate Burdick.

The memorial service was held in Howe Mortuary, Boulder, on October 6, 1977. Pastors Elmo Fitz Randolph and John Conrod officiated. Interment was in Mountain View Memorial Park.

—E.F.R.



NEW CHRISTMAS FILMSTRIPS

Bells at Christmas - A filmstrip in beautiful original art work designed for use as a Christmas worship service or as a Christmas program. Can be used as a service of participation with congregational singing, etc.

The Story of the Other Wise Man - Dramatization of Henry Van Dyke's classic story of the "fourth wise man." Since the story begins with the birth of Jesus and ends with the Crucifixion, it makes an ideal filmstrip to use both at Christmas and Easter. It is designed to be used with church groups of all ages from about the fourth grade up.

Tell Me About Christmas - A visualization of Mary Alice Jones' popular book. It is designed to be used with boys and girls about 6 to 11 years of age, 15 minutes running time.

The Joy of Christmas - A sound filmstrip in beautiful color designed for use as a Christmas worship service, as a program or as the core of a Christmas concert. Age level: Primary through adult. This filmstrip is an expression of the "Joy that came first to the heart of Mary! Spread to Elizabeth! To the shepherds on the hillside! To the angels who sang the glorias! To the Wise Men who brought gifts! To Simeon and Anna in the temple!" and the joy which comes to you and me as we experience anew, "He is born! He is born! Alleluia!"

The Silent Night of Jeremy Rabbit - To help children understand that the real meaning of Christmas lies not merely in tinsel and excitement, but in the peace and serenity of that first Christmas, a peace that's known in the heart. Kindergarten and Primary age children - 12 minutes.

The Christmas Journey of Deborah Dove - This filmstrip will help kindergarten and primary children to discover what it means to keep Christmas "in one's heart."

Draw Me a Christmas - This 17 minute filmstrip presents the meaning of Christmas as seen through the minds, memories and paint brushes of children. Adults and young people of junior age and older will find this a delight. In addition to being entertaining it gives a documentary insight into the ideas and understandings which we have communicated to children through our adult celebrations of Christmas.

Order early to get the filmstrip you want. A service of the American Sabbath Tract Society Audiovisual Library, 510 Watchung Ave., Plainfield, N.J. 07061. □

"Signatures of Faith" CHURCH WOMEN UNITED

(continued from page 12)

new president of our Women's Society.

The new president, Rev. Mary Louise Rowand, married to a minister for 35 years and involved in CWU for its 36 years, presided at the closing Communion Service, along with 15 other clergy women from 16 denominations which ordain women. Involved in that service was a total of 48 clergy women, as we sat on a hillside that reminded us of the feeding of the 5000. We had the benefit of modern technology so that we could hear the speakers, the beautiful Assembly choir, and the prayers in various languages, while jet planes sped through the sky on that beautiful sunny day. We ate

box breakfasts after we walked over as dorm groups and sat there together for the entire morning. Since our two leaders were both involved in the serving, our group was just four and we had a chance for some very close fellowship. It was easy then to pair off for the ceremony of exchanging fish pendants in a special one to one relationship, which I have always felt was at the heart of CWU.

This movement of Protestant, Catholic, and Orthodox women will meet next in 1980 (time and place to be announced). Each woman of faith who had "come to see" was filled with a new sense of urgency to "go quickly and tell" with a new assurance of the power and promise that comes from knowing that "He goes before you."

In the words of our new president: "We have been somewhere, we are going somewhere."

*New York State had well over 100 delegates present; 43 of us rode out on a charter bus and 42 came back that flew; some flew, some went by Amtrak, others drove. Our scroll of over 4,000 names could not be completely unrolled on the stage. □

—Frances P. Clarke

Hold Fast Without Wavering

(continued from page 11)

Assurance of faith, confession of hope, encouragement of love and good works—these are both the responsibilities and the blessings of the Christian, but they can only be fortified and activated as the members meet together encouraging one another. The church grew and became a source of power in the life of the individual and the world because it demanded much from its members. As it made its demands felt, its blessings became greater.

Prayer

Christ, our Lord and cornerstone upon which is established the Church, strengthen our convictions so that we may hold fast without wavering. In the fellowship of Thy Church may we stir up on another to love and good works, finding encouragement in our common convictions.

Amen □

HISTORY REMINDS US

Churches, as well as people, come and go, and for a variety of reasons. Perhaps it is too personal to ask why, but we must.

Last summer, on our way to Conference in Arkansas, my wife and I stopped in the little town of Welton, Iowa, at the site of a Seventh Day Baptist church which became extinct, officially, in 1946. I was particularly interested because my father attended there for some time, seventy or eighty years ago.

The little church now painted a bright red has been moved to the center of town, where, ironically, it houses an antique business.

Across the street from where the church once stood is a well-kept cemetery surrounded by a chain link fence whose gate welcomed us to the resting place of Seventh Day Baptists of another century, men and women who proudly supported a minority movement because they believed the Bible to be the Word of God, the final authority for their day.

As we stood among the stones that bore the names of Davis, Loofboro, Hurley, Shaw, Greene, Babcock, Van Horn and others, we asked "How could people with such proud heritage have failed to perpetuate their faith in Welton, Iowa? We ask and ask again because other small churches may be in danger of extinction.

Starting to leave, we noticed a larger stone almost hidden under the overhanging branches of a hugh maple tree. The stone had been set in memorium of a departed people—the Welton Seventh Day Baptists, "who being dead yet speak." The inscription reads in part: "Here a people built a church and worshipped the God who gave the world the Sabbath."

Seventh Day Baptists—God still calls us to build and worship Him who gave the world the Sabbath and on the Sabbath. □

—Rev. Wayne Babcock

FRUITS OF THE SPIRIT

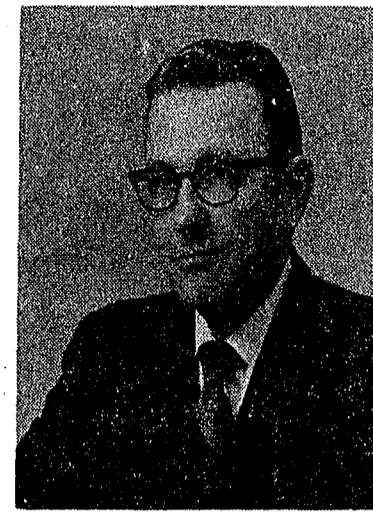
(continued from page 7)

momentous destiny. This is the reward of those who are "certain of the things we cannot see" (Heb. 11:1 GNB).

"For Christ's sake we are fools..." (1 Cor. 4:10 GNB) writes Paul as he defends our faith. Why? Your faith and my faith are considered foolish because the world considers Christianity nonsense. In a real way our faith is "nonsense" because not one of our senses can be used to prove the truthfulness of our faith.

Which of our senses prove "In the beginning, when God created the universe..." (Gen. 1:1), that "we know that there is only one God" (1 Cor. 8:4), "that Christ died for our sins, as written in the Scriptures; that he was buried and that he was raised to life three days later, as written in the Scriptures ..." (1 Cor. 15:3b, 4 GNB), or that "Whoever believes and is baptized will be saved" (Mark 16:16 GNB)? How does one prove with one's senses that "The Lord is my shepherd" (Ps. 23:1), that "God will put his angels in charge of you" (Ps. 91:11),

Scripture Gems



Favorite Bible texts selected by pastors and ministerial students.

Rev. Rex Zwiebel

● "...he (Jesus) said... 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and first commandment. And the second is like it, 'You shall love your neighbor as yourself' " (Matthew 22:37-39 RSV).

● The best understanding of the Bible, and the best life a person can live, revolve around the way one puts these commandments into practice.

All other commands, ideas, and actions should be interpreted in the light of, and obedience to, the "Great Commandment" and its "runner-up," as lived by Jesus.

I believe these verses to be the will of God, and that there is a definite degree of confidence and well-being experienced when a person is devoted to accepting and following them. □

or that "I will be with you always, to the end of the age" (Matt. 28:20)? Therefore the world "considers us a fool to be faithful for believing in religious "nonsense."

What fools we are, they say, to believe in a God no one has seen and to believe that a despised Jew who was born in a barn among some cows and crucified on a cross among some crooks is "King of kings and Lord of lords," the Son of God Himself! Yes, "the message about Christ's death on the cross is nonsense to those who are being lost; but for us who are being saved it is God's power" (1 Cor. 1:18). Fools for this faith? Thank God, "for it is by God's grace that you have been saved through faith" (Eph. 2:8).

We may thank God that our "foolish faithfulness" helps us "...Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you" (Luke 6:27,28). Thank God that commitment may mean "Be faithful to me, even if it means death, and I will give you life as your prize of victory" (Rev. 2:10).

Our "foolish faithfulness" may send us into a fiery furnace like Shadrach, Meshach, and Abednego or into a lions' den like Daniel. It may ostracize us as it did Luther, make us vagabonds like Paul, or finally force us to die a martyr's death like Stephen, but at the end of the road we will see Jesus and Hear Him say, "Well done, you good and faithful servant!...Come on in and share my happiness" (Matt. 25:21)! Into a fool's paradise? Yes, a fool's paradise. Thank God for the fruit of Faithfulness. □

Children's Page

A Little Lost Lamb

There was a kind shepherd man. He had 100 sheep. Some of the sheep were big. Some of the sheep were little. The shepherd loved his sheep. He gave each one a name. One little lamb was Snowball. Snowball was white and clean. The Shepherd took care of his sheep. He looked for green grass. He looked for cold water. He watched the sheep every day.

One day Snowball went too far away. He could not find the shepherd. He was lost! The shepherd did not miss him at first. He took all the sheep home. He counted the sheep as he put them into fold for the night. He counted 99 sheep. One lamb was lost! The shepherd called all the sheep. He called, "Snowball! Snowball!" But Snowball did not come. Snowball was lost! The shepherd went to look for him. He looked and looked. At last he heard crying. The lamb said, "Baa! Baa!" The shepherd found Snowball. He picked up the lamb in his arms. He took him home. The shepherd was happy because he had found his little lost lamb.

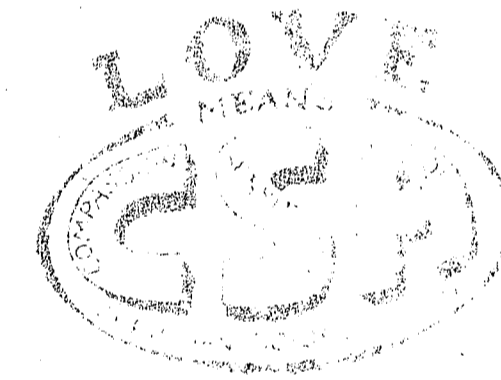
by Carol Terntheil



Jesus' Little Lamb

I am Jesus' little lamb.
Happy all day long I am.
He will keep me safe, I know,
For I'm His lamb.
By His staff I'm led along,
Guarded by His arm so strong,
I'm so happy all day long
For I'm His lamb.

Unknown
Submitted by Tim Dickinson



Seventh Day Baptist
United Methodist

It is time, once more, to report to you the status of the Seventh Day Baptist United Relief Fund.

The first Thanksgiving appeal was made in 1973. It was apparent we needed such a fund so that, in cases of national disaster, our people would have an opportunity

to show their concern. Their contributions would go through channels that were well established and well investigated. In the four years this fund has been in operation, Seventh Day Baptists have given generously to relieve human suffering in Nicaragua, Guatemala, the Philippines, Bangladesh, India and other places.

Funds have been sent through Baptist World Alliance Relief Fund, World Vision, Church World Service, SDB World Federation and, occasionally to individuals or churches, e.g. the Farina fire and the Sartin fire.

Since the appeal in November 1976 \$8,356.34 was contributed by June 30. Of this amount the following disbursements were made: India (cyclone and flood) \$2,082.76; Sartin fire, \$1,230; Farina fire, \$3,174.19; Romania, \$100; Bangladesh, \$900.

Other designated giving that has been processed through the Christian Social Action Committee, but not a part of the relief fund, has been One Great Hour of Sharing,

blankets for CROP, and Love Loaves for World Vision.

It is so easy for members of our churches to donate their loving gifts by placing their contribution in their own collection plate, designating how they want the funds used. These monies are then forwarded to the Our World Mission treasurer and CSAS is notified.

The new CSA Core Committee is located in Daytona Beach and will be making the decisions as to how disbursements are made.

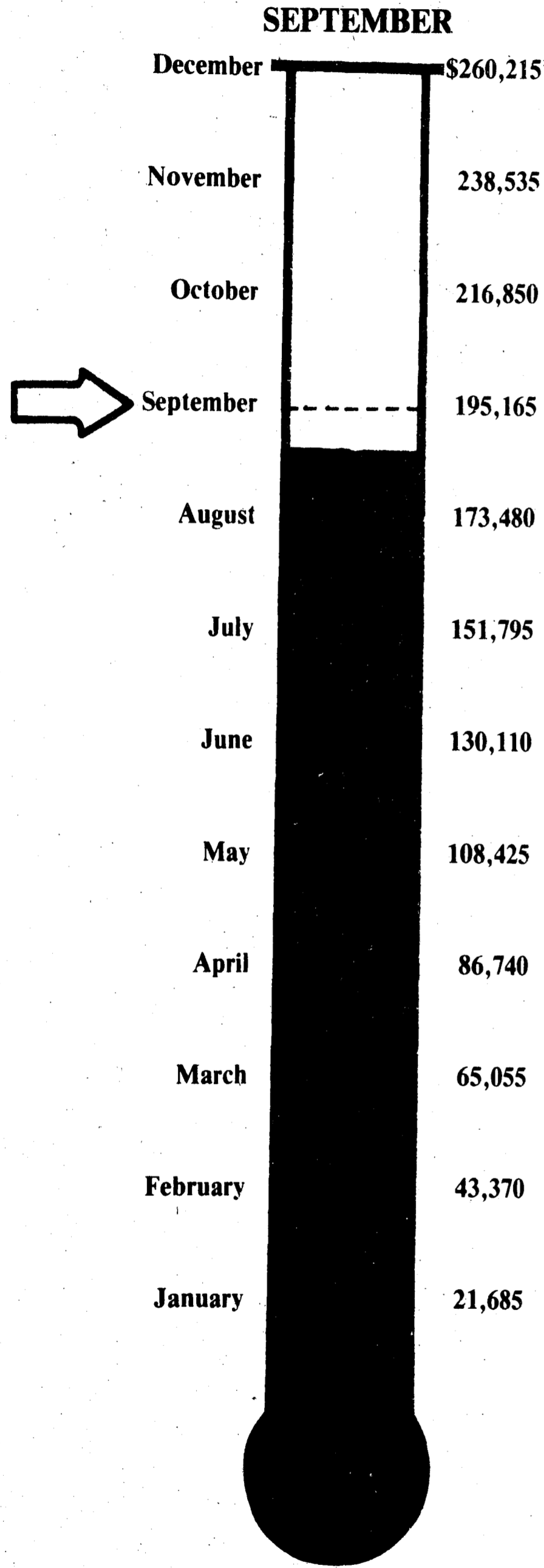
I praise God for the agencies that are well organized and who minister, in the name of Christ, to the suffering people in the world, especially the Baptist World Alliance who, this year, was responsive to the needs of Seventh Day Baptists in India.

My prayer is that you will continue to support SDBURF, showing that YOU ARE THERE BE—CAUSE YOU CARE. □

Dorothy Parrott,
Immediate Past Chairman
Christian Social Action
Committee

Seventh Day Baptist Ministries and Outreach

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



"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

Budgetary Goals

| Church or Group | Suggested "Target" | Sept. OWM | 9 mos. total OWM and Reported Bds. |
|-------------------------|--------------------|-------------|------------------------------------|
| Adams Center NY | \$ 1,500 | 261.00 | 1,251.14 |
| Albion WI | 1,800 | 92.18 | 1,074.83 |
| Alfred NY | 9,500 | 500.00 | 6,244.20 |
| Alfred Station NY | 6,000 | 920.15 | 3,755.07 |
| Ashaway RI | 7,600 | 1,090.50 | 5,506.06 |
| Associations and Groups | 8,000 | 577.10 | 7,097.96 |
| Battle Creek MI | 12,000 | 727.32 | 11,003.86 |
| Bay Area CA | 650 | 50.00 | 379.40 |
| Berea WV | 750 | 50.00 | 410.00 |
| Berlin NY | 4,000 | 289.16 | 2,533.61 |
| Boulder CO | 5,000 | 234.74 | 4,148.98 |
| Brookfield NY | 750 | 132.00 | 452.70 |
| Columbus OH | 4,500 | 1,089.00 | 3,137.80 |
| Dallas-Ft. Worth TX | | 16.55 | 117.05 |
| Daytona Beach FL | 4,200 | 459.25 | 3,414.68 |
| Denver CO | 17,000 | 1,827.14 | 14,602.50 |
| DeRuyter NY | 2,300 | 525.00 | 2,033.55 |
| Dodge Center MN | 6,500 | 763.00 | 4,707.30 |
| Farina IL | 1,200 | 71.90 | 711.22 |
| Fouke AR | 1,800 | 56.51 | 936.65 |
| Hebron PA | 2,500 | 105.00 | 1,633.56 |
| Hopkinton RI | 350 | 20.00 | 200.00 |
| Houston TX | 1,000 | | 944.80 |
| Individuals | 3,000 | 1,000.00 | 2,407.76 |
| Irvington NJ | 2,500 | | 3,050.00 |
| Kansas City MO | 2,000 | 140.25 | 1,196.21 |
| Leonardsville NY | 300 | 50.00 | 128.00 |
| Little Genesee NY | 3,200 | 229.11 | 3,296.29 |
| Little Rock AR | 1,200 | 81.00 | 687.32 |
| Los Angeles CA | 9,300 | 752.00 | 7,581.16 |
| Lost Creek WV | 5,000 | 1,277.71 | 4,789.75 |
| Marlboro NJ | 6,500 | | 3,704.92 |
| Middle Island WV | 850 | 160.00 | 640.00 |
| Milton WI | 23,000 | 2,216.73 | 17,164.44 |
| Milton Junction WI | | 30.00 | 454.00 |
| New Auburn WI | 2,500 | 17.86 | 1,042.68 |
| New York NY | 1,500 | 81.86 | 1,176.86 |
| North Jersey NJ | 2,500 | 124.00 | 1,349.62 |
| North Loup NE | 8,000 | | 4,572.46 |
| Nortonville KS | 4,500 | 294.00 | 3,189.95 |
| Paint Rock AL | 1,700 | 100.00 | 746.15 |
| Phoenix AZ | | | 235.00 |
| Plainfield NJ | 7,500 | | 5,505.17 |
| Richburg NY | 3,250 | 91.00 | 2,677.33 |
| Riverside CA | 13,200 | 885.27 | 9,202.97 |
| Rockville RI | 700 | | 202.50 |
| Salem WV | 7,500 | 348.00 | 3,170.54 |
| Salemville PA | 2,000 | | 902.05 |
| Schenectady NY | 600 | | 353.57 |
| Seattle WA | 3,300 | 215.94 | 1,509.49 |
| Shiloh NJ | 14,500 | | 9,603.05 |
| Stonefort IL | 1,000 | 55.00 | 487.84 |
| Texarkana AR | 500 | 20.27 | 470.33 |
| Verona NY | 3,500 | 389.50 | 2,070.98 |
| Walworth WI | 2,200 | 200.00 | 1,856.00 |
| Washington DC | 4,500 | 350.00 | 4,052.50 |
| Waterford CT | 4,000 | 264.29 | 2,610.57 |
| Westerly RI | 8,000 | 722.19 | 3,703.14 |
| White Cloud MI | 1,800 | 110.23 | 1,281.50 |
| Total | \$255,250* | \$20,063.71 | \$183,369.02 |
| Non-Budget | | | 91.26 |
| Total To Disburse | | | \$20,154.97 |

SEPTEMBER SUMMARY

| | |
|-----------------------------------|--------------|
| 1977 Budget | \$260,215.00 |
| Receipts for nine months: | |
| OWM Treasurer \$171,424.20 | |
| Boards reported 11,944.82 | \$183,396.02 |
| To be raised by December 31, 1977 | \$ 76,845.98 |
| Percentages of year elapsed | 75% |
| Percentage of budget raised | 70.5% |
| Nine months: Due | \$195,161.31 |
| Raised | \$183,369.02 |
| Arrears | \$ 11,792.29 |

Gordon Sanford, OWM Treasurer

One In Christ

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

The words of this familiar hymn rang true to us as we were privileged to worship with and visit among Seventh Day Baptists in England and Holland in October.

Over and over during our two-week stay among these dear people we were reminded of the words of Paul in Acts 17:26 "And hath made of one blood all nations of men for to dwell on all the face of the earth..." Truly we are one in Christ.

The occasion for our visit was the centennial of the Seventh Day Baptist church in Haarlem which is the mother church of the Dutch Conference. It was very fitting that a representative of the American Sabbath Tract Society be present at this celebration.

Elder Jaap Nieuwstraten of the Haarlem church presented a historical review during the anniversary services and noted the role of the Tract Society in the beginnings of the Sabbath witness in Holland.

Rev. Gerhard Velthuysen, Sr., who was born in 1834 and reared in the Dutch Reformed Church, subsequently became a Baptist. He became aware of the Sabbath through tracts sent by the Rev. Nathan Wardner, a representative of the Tract Society sent to minister in the British Isles. In 1877 the Haarlem Seventh Day Baptist Church was organized with Rev. Velthuysen as pastor.

Seventh Day Baptists in Holland have always maintained a publishing work. Rev. Velthuysen edited for several years *De Boodschapper* (The messenger in the service of the Lord Jesus), and headed a small tract society called Berea. In 1977 the Dutch churches continue to publish, their main publication being *Ons Anker* (The Anchor) six issues per year. This journal serves much the same purpose as the *Sabbath Recorder* and is edited by F. L. Stolk and J. A. Nieuwstraten. A number of the Dutch people understand English and receive our tracts and periodicals on a regular basis. Some of our articles are translated for publication in their journal.

In England it was a special joy to worship with the historic Mill Yard congregation in London. This church, founded in 1617, is the mother of every Christian Sabbathkeeping church in the world. The congregation is now in the process of renovating a building which will soon become the church home and conference offices.

It was a privilege to share in the worship service and to speak with them regarding communicating the gospel through the ministry of the printed page. We were happy to have a large delegation from Holland present at the Mill Yard Church for these services. The following Sabbath in Haarlem the British Churches were represented by three delegates. We commended and encouraged the brethren in these two conferences as they seek to develop stronger

November 1977

EDITORIALS

fraternal ties and work more closely together in spite of the distance.

For many years the *Sabbath Observer* was published in England. We were glad to learn that once again the British Conference will be publishing Seventh Day Baptist literature.

At the last meeting of the Board of Trustees of the American Sabbath Tract Society approval was given for the British Conference to reprint our tracts. Brother Owen Lynch of Birmingham has recently purchased a press and we saw his first completed job "Seventh Day Baptists Politics and Beliefs." There is a strong interest in publication work in England and plans for large-scale tract distribution.

"Join hands, then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me."

At the anniversary services on Sabbath in Haarlem "brothers and sisters of the faith" did indeed join hands and hearts in praise to God for His leading and blessing of the work in Holland for the past one hundred years. We found a language barrier that was overcome by a rich fellowship of love that knows no barriers. Delegates were present from England, Germany Switzerland, America and all the Dutch S.D.B. churches. The first-day Baptists also sent a delegation. A lengthy article in the Haarlem evening newspaper resulted in some thirty calls from well-wishers and those interested in learning more about our historic faith. The chapel was filled with flowers, some from guests and some from the gardens of church members.

In coming issues of the *Sabbath Recorder* we shall be sharing with you more about our visit and the ministry of these two conferences. We have what we believe is a very interesting story regarding Corrie Ten Boom, "The Hiding Place," and its connection with Seventh Day Baptists. There will also be much to share regarding the new building in London, the youth work in Holland, and articles about many interesting people.

In both countries we found a people dedicated to Jesus Christ and the church. We found a desire to go forward, and were happy to see in both countries capable youthful leadership emerging. We also discovered a great need and desire to have closer and more frequent contact with American Seventh Day Baptists. Next year at General Conference such an opportunity will be afforded as delegates from Seventh Day Baptist conferences around the world will be present for the meetings of the World Federation.

In the meantime let us keep our brethren in foreign lands in our prayers. May God grant to them the same guidance and blessings that we seek for ourselves.

"All Christly souls are one in Him
Throughout the whole wide earth." * □

*"In Christ There Is No East or West," words by John Oxenham.

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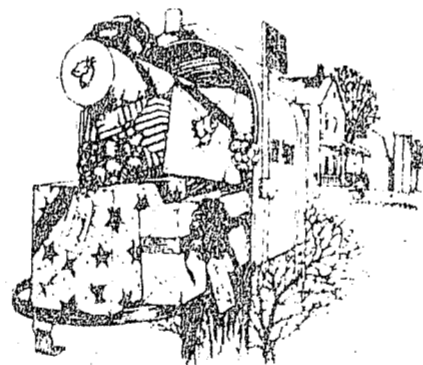
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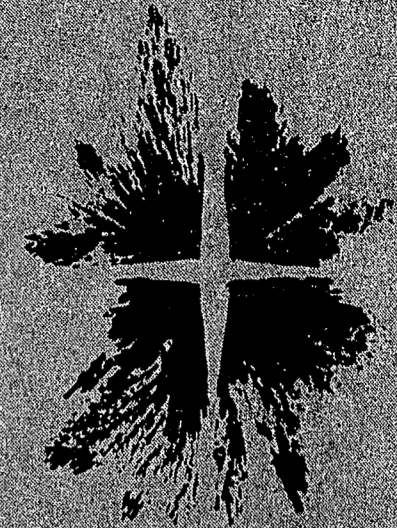
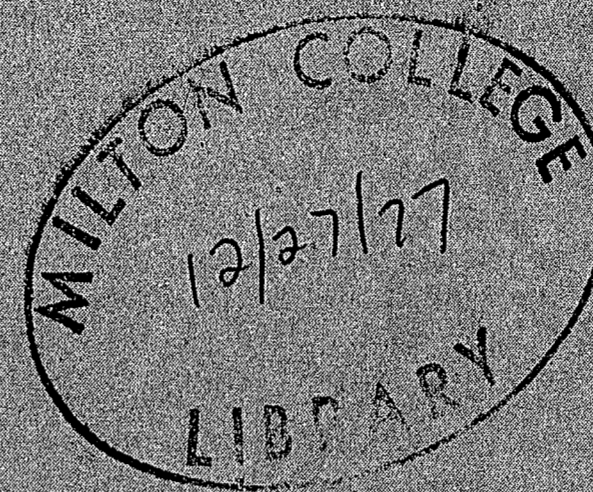


As we draw near to the Christmas season many people and churches will be planning special offerings to aid in the work of the Lord. We would like to suggest that an ideal project would be to assist in the publication of the gospel of love and peace through the ministry of the American Sabbath Tract Society.

This year we are having a record distribution of tracts. Improvements have been made in the physical plant at the publishing house and additions made to our film-strip/cassette ministry. As always funds are limited. We hope you will consider helping this aspect of the Lord's work with your special Christmas "White" gift.

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